

Paul's Letters to Timothy and Titus

INTRODUCTION:

An introduction is designed to make the book easier to understand. If we can find when the book was written we might glean important information by comparing it with other books that were written about the same time. Most of Paul's books fit into the book of Acts and the information contained is very helpful to understand what was happening in Paul's life when the letter was written. That is also the case with this book, but in an unusual way. The events in Timothy and Titus cannot be found in Acts. There is no time or set of circumstances where Timothy was left in Ephesus and Titus in Crete. So although Acts ends with Paul in a Roman prison for two years and does not reveal what happened next, the letters to Timothy and Titus do.

Paul's Journeys & Letters

After Conversion (Acts 9-12)

Jerusalem	Acts 9:1-2
Damascus	Acts 9:1-2
Arabia	Gal 1:15-17
Damascus	Gal 1:15-17
Jerusalem	Gal 1:15-17; Acts 9:26
Caesarea	Acts 9:30
Tarsus	Acts 9:30
Antioch	Acts 11:25-26
Judea	Acts 11:29-30
Jerusalem	Acts 12:25
Antioch	Acts 12:25-13:1

First Missionary Journey (Acts 13-14)

Antioch	Acts 13:1-2
Cyprus	Acts 13:4-6
Salamis	Acts 13:5
Paphos	Acts 13:6
Perga	Acts 13:13
Antioch(Pisidia)	Acts 13:14
Iconium	Acts 14:1
Lystra	Acts 14:6,8
Derbe	Acts 14:6,20
Lystra	Acts 14:21
Iconium	Acts 14:21
Antioch	Acts 14:21
Perga	Acts 14:25
Attalia	Acts 14:25
Antioch	Acts 14:26-27

Second Missionary Journey (Acts 15:40-18:22)

Cities/Provinces	Preachers	Passage	Letters Written
Syria/Cilicia	Paul & Silas	15:40-41	Delivered Decrees
Derbe/Lystra	Timothy	16:1	
Phrygian/Galatian		16:6	
Forbidden in Asia		16:6	
Mysia		16:7	
Not permitted in Bithynia		16:7	
Troas	Luke(We)	16:6-8	
Samothrace, Neapolis		16:11	
Philippi	Luke Stays	16:12	
Amphipolis/Appolonia		17:1-2	
Thessalonica	Timothy & Silas left	17:1-2	
Berea	Silas and Timothy rejoin Paul	17:10	
Athens		17:14-15	I & II Thessalonians
Corinth		18:1-3, 5	
out to sea for Syria	Priscilla & Aquila	18:18	Galatians???
Cenchrea		18:18	
Ephesus	Priscilla & Aquila left	18:19	
Casearea		18:22	
Greeted the church		18:22	
Antioch		18:22	
			<u>Third Missionary Journey (Acts 18-21:17)</u>
Cities/Provinces		Passage	Letters
Antioch		18:22	
Galatia/Phrygia		18:22	
Ephesus		19:1,21	1 Corinthians
Macedonia		20:1	2 Corinthians
Greece		20:2	Romans
Macedonia		20:3	

Philippi		20:6	Luke with Paul (we)
Troas		20:6	
Assos		20:13	
Mitylene		20:14	
Chios		20:14	
Miletus		20:15	
Cos		21:1	
Rhodes		21:1	
Patara		21:1	
Phoenicia		21:2	
Tyre		21:3	Taught elders - Ephesus
Ptolemais		21:7	
Caesarea		21:8	
Jerusalem		21:17	

Imprisonment in Caesarea & Rome (Acts 21:17-28)			
Cities/Provinces		Passage	Letters/
Jerusalem		21:17	
Caesarea		23:23-24	
Caesarea	2 years fulfilled	24:27	
Caesarea	Luke with Paul (we)	27:1	
Caesarea	Aristarchus with Paul	27:2	
Sidon		27:3	
Myra of Lycia	slowly many days	27:5,7	
Fair Havens	much time was spent	27:8-9	
Melita	many days(14 days)	27:20,27; 28:1	
	three months	27:11	
Syracuse		27:12	
Rhegium		27:13	
Puteoli	7 days	27:14	
Rome	2 whole years	27:16	Ephesians
			Philippians
			Colossians
			Philemon

Journeys in Timothy/Titus(no chronology or order)			
Ephesus to Macedonia	Timothy left	1 Tim 1:3	1 Timothy
a hope of a swift return		1 Tim 3:14	
Crete	Titus left	Titus 1:5	Titus
winter in Nicopolus		Titus 3:12	
Rome	Onesiphorus	2 Tim 1:16-17	2 Timothy
	Luke	2 Tim 1:15; 4:11	

Hence by using Acts along with these books, we can see that Paul was cleared of the charges made against him by the Jews at Caesarea. Luke finished Acts before Paul was released but these letters show the years of his first imprisonment came to an end and he was released from Roman prison. His plans to go to Spain (Rom 15:24,28) are not mentioned in these letters and there is no proof he ever accomplished this goal. Ephesus and Crete are the two locations that take center stage after his release. Timothy was left in Ephesus(1Tim 1:3) and either earlier or later Paul left Titus in Crete(Titus 1:5). Paul himself spoke of Nicopolis in Titus and Macedonia in Timothy.

The work of Timothy at Ephesus and Titus at Crete were clearly a concern to Paul and he wrote these letters to help them in that work. The letters give personal advice to younger evangelists and to the congregations who work with them. Paul had long and close relationships with both Timothy and Titus. He greets them both with the expression "a true son." (I Tim 1:2; Titus 1:4). His advice to them as evangelists in their assessment of they own character as well as the needs of the church, make these letters especially valuable as a pattern for evangelists today.

The church at Ephesus is unusual in one important respect. It is one of the few churches we can assess from its initial conversion to the verge of apostasy. Paul had initially sought to enter into Asia early in his second missionary journey, but was forbidden by the Holy Spirit (Acts 16:6).

Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. Acts 16:6

So the entire second missionary journey was given to Philippi, Thessalonica, Berea, and Corinth. It was not until he was returning to Jerusalem that he stopped a short time in Ephesus, leaving Priscilla and Aquilla there. .

Then he took leave of the brethren and sailed for Syria, and Priscilla and Aquila were with him. He had his hair cut off at Cenchrea, for he had taken a vow. 19 And he came to Ephesus, and left them there; but he himself entered the synagogue and reasoned with the Jews. 20 When they asked him to stay a longer time with them, he did not consent, 21 but took leave of them, saying, "I must by all means keep this coming feast in Jerusalem; but I will return again to you, God willing." And he sailed from Ephesus. Acts 18:18-21

Most of the third missionary journey was spent with Paul working in Ephesus at least two years and three months.

And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. ... 8 And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God. 9 But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus. 10 And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. Acts 19:1, 8-10

During this time elders were appointed (Acts 20:17) and all Asia heard the word. The work was progressing well when Paul wrote the first letter to the Corinthians.

But I will tarry in Ephesus until Pentecost. 9 For a great and effective door has opened to me, and there are many adversaries. 1 Cor. 16:8-11

The adversaries in Ephesus took the upper hand soon after this letter left Paul's hands. The riot over Diana of the Ephesians forced Paul to leave Ephesus at that time.

22 So he sent into Macedonia two of those who ministered to him, Timothy and Erastus, but he himself stayed in Asia for a time. 23 And about that time there arose a great commotion about the Way. 1 After the uproar had ceased, Paul called the disciples to himself, embraced them, and departed to go to Macedonia. 2 Now when he had gone over that region and encouraged them with many words, he came to Greece 3 and stayed three months. Acts 19:22-23, 20:1-3

After going into Macedonia and Achaia to finish the collection for the needy saints, he began the trip to Jerusalem and stopped to speak to the elders there. At that time he told them they would see his face no more (Acts 20:25). These words to the Elders offer our second glimpse into the working of the church there.

The **first** picture painted of the church in Ephesus is found in Acts 19-20. Although Paul taught daily in the school of Tyrannus and thus never left Ephesus, all Asia heard the word through the work of the zealous disciples he was teaching. Clearly the church was strong, active and faithful as is clearly summed up in his address to the Elders. Yet Paul was uneasy and deeply concerned for the future of the church there. He warned the elders that men from among themselves (elders) would arise as wolves to draw the disciples away from the Lord.

I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. Acts 20:29-31

Soon after Paul arrived at Jerusalem he was arrested and spent the next two years in prison in Caesarea.

But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favor with the Jews, Felix left Paul in bonds. Acts 24:27

The trip to Rome took at least 5 months and possibly close to a year.

sailed slowly many days Acts 27:7; when much time was spent 27:9; When the fourteenth night was come 27:27 And after three months 28:11; tarried there three days 28:12; one day, the second day

28:13; tarried with them seven days 28:14.

Even without adding in the many days and the much time of (27:7,9) it adds up to four months, and then Paul was in Rome for two years:

And he abode two whole years in his own hired dwelling, and received all that went in unto him Acts 20:30

Thus it is was close to five years from the time that Paul spoke to the elders at Ephesus until the time he left Timothy there. During that period, he wrote Ephesians, again hoping to help them with the dangers he saw on the horizon.

The **second** opportunity we have for assessing the work at Ephesus is revealed in the letter Paul wrote to Ephesus while in Roman prison(61-63 A.D.). There are clearly no problems in the church at that time for there are no warnings or rebukes. The letter is a great explanation of the role and position of the church in God's plan.

The first book of Timothy offers the **third** view of the church(64-66A.D.). Clearly at that time there were some in the church who were teaching error. Timothy was told to charge certain unnamed men to stop teaching a different doctrine. Yet still the rest of the letter deals primarily with the inner workings of the church and does not imply any truly serious problems in the church there.

The **final** picture in the Scriptures of the spiritual growth and development of the church at Ephesus is seen in the words Jesus had for them in Rev 2:1-7. (69 or 90 A.D.). At this time the church still had peace and refused to tolerate error. Their problem had to do with "*leaving their first love.*" It appears they are moving into a ritualistic service. Still doing all the right things but forgetting the reasons for doing so, which is always the first step into apostasy.

The **last** glimpse we gain of Ephesus are found in the writings of the antinicensian church fathers. Irenaeus speaks of one of the elders above the others which signifies the beginning of the changes that ultimately resulted in Catholicism.

One of the recurring themes in Timothy and Titus are his warnings to these younger men about the need to keep doctrinal purity.

1 Tim. 1:3-7	Charge certain men not to teach different doctrines
1 Tim. 1:18-20	Some made shipwreck of the faith
1 Tim. 4:1-7	Some will fall away by heeding false teaching.
1 Tim. 6:3-5	If any teach different doctrines they know nothing
1 Tim. 6:20-21	Guard what is committed to you and turn from fables.
2 Tim. 1:13-14	Hold the pattern of sound words.
2 Tim. 2:1-2	What you have heard commit to faithful men.
2 Tim. 2:14-18	Charge them not to strive about words to no profit.
2 Tim. 2:23-26	Foolish and ignorant questions refuse.
2 Tim. 3:1-8	In the last days grievous times will come.
2 Tim. 3:13-14	Evil men and impostors shall wax worse and worse.
2 Tim. 4:1-5	Preach the word, be urgent in season and out.
Titus 1:9-14	There are many unruly men, vain talkers and deceivers.
Titus 1:15-16	Profess that they know God but deny him by their works.
Titus 3:8-11;	Shun foolish questioning.

Outline of Timothy

One:	<u>The Charge(commandment) given to Timothy</u>
1:1-5	The charge and its purpose.
1:6-7	Description of those who have strayed from this charge.
1:8-11	An exhortation about the lawful use of the law.
1:12-17	How he became an apostle and his loyalty to Jesus Christ as king.
1:18-20	Exhortation to keep the charge and not making shipwreck of the faith as Hymenaeus and Alexander.
Two-Three:	<u>How men ought to behave themselves in the house of God which is the church of the living God.</u>

2:1-2	Prayers to be made for all.
2:3-7	God wants all to be saved and come to the knowledge of the truth.
2:8-15	The conduct of men and women in the assembly.
3:1-7	Qualifications for elders.
3:8-10,13	Qualifications for deacons.
3:11	Qualifications for the wives of elders and deacons.
3:14-16	How men ought to behave themselves in the house of God.
Four:	<u>Dangers of a falling away and the specific duties Timothy is to shoulder:</u>
4:1-5	The Falling Away
4:6-16	Specific Instructions to Timothy about his life, conduct, and teaching
Five:	<u>How to treat brethren in the church</u>
5:1-2	General treatment of men and women, old and young.
5:3-16	Widows
5:17-19	Elders
5:20-25	Personal comments to Timothy
Six:	<u>General Exhortations</u>
6:1-2	Servants and Masters
6:3-5	False teachers
6:6-8	Godliness
6:9-10	The love of money
6:11-16	Personal Instructions to Timothy
6:17-19	Charges to the Rich
6:20	Final words to Timothy

Chapter One

1. Paul, an apostle of Jesus Christ,

Paul calls himself an apostle in the first verse of every epistle he wrote except Philippians, Second Thessalonians and Philemon. The term apostle was used by the Romans and Greeks for their ambassadors who were sent as a delegate or messenger with orders. Jesus selected the twelve after praying all night(Lk 6:12-13) and then as a child born out of season, he appeared and appointed Paul(1 Cor 15:8-9) as one also.

“apostolos, -ou 1. a delegate, messenger, one sent forth with orders... 2. Specially applied to the twelve disciples whom Christ selected, out of the multitudes of his adherents to be his constant companions and the heralds to proclaim to men the kingdom of God... 3. In a broader sense the name is transferred to other eminent Christian teachers.” (Thayer, p. 68; 652).

Jesus sent out His apostles with the authority to bind and to loose(Mt 18:18) and to teach His disciples all that He commanded them to do(Mt 28:18-20). Whenever this term is used it is giving the stamp of inspiration to the letter that follows. The apostles were the ones Jesus commissioned to go into all the world and preach the gospel and teach them what they needed to do. This letter to Timothy is one of those books. It is stamped with divine inspiration.

by the commandment of God

Paul attributes both to God and to Jesus the command that he become an apostle. The term “commandment” (*epitage ...an injunction, mandate, command*) is used to prove that this was not something Paul had sought for or put himself forward to become. Paul was an apostle because God had given him a mandate. He told the Corinthians:

For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel! 17 For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship. 18 What is my reward then? That when I preach the gospel, I may present the gospel of Christ without charge, that I may not abuse my authority in the gospel.
1Cor. 9:16-18

Paul often did this to establish his authority:

Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead),

Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, 2 To the church of God which is at Corinth 1 Cor 1:1-2

If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. 38 But if anyone is ignorant, let him be ignorant.
1Cor. 14:37-38

our Savior

Although we are generally accustomed to using the term Savior to speak of Jesus, Paul here reveals that it is not exclusive to Jesus. Since God sent Jesus and it was God’s will that all men be saved, He too is our Savior and Deliverer.

“soter... savior, deliverer; preserver... The name was given by the ancients to deities, esp. tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in the more degenerate days by way of flattery to personages of influence...” (Thayer, 612; 4990)

The Father was the one who devised the plan and whose will it was(remember Jesus in the garden “*not my will but thine*”) that all men be saved and come to a knowledge of the truth(1 Tim. 2:4-5).

and the Lord Jesus Christ, our hope,

Not only did the command for Paul to be an apostle come from God, but also from Jesus Christ. Clearly there was no division between the Father and Son on this addition of the “*chief of sinners*” to the role of apostle. Paul also called Jesus our hope due to his merciful sacrifice of Himself upon the cross. He has given us hope in so many other ways also. His gentle and merciful manner as Lord, his compassion, His devotion to us and our needs. All of this greatly adds to our hope of heaven.

2. To Timothy, my true son in the faith:

Paul calls Timothy his true son in the faith. In its most general sense this may mean no more than that Paul converted Timothy.

I do not write these things to shame you, but as my beloved children I warn you. 15 For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. 16 Therefore I urge you, imitate me. 1Cor. 4:14-16

Yet it is more likely from other things stated that Paul had a special relationship to Timothy because of their spiritual kinship. Paul had worked with Timothy since he was a very young man. He had seen his zeal and love for the Lord and had complimented him highly for it.

But I trust in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I know your state. 20 For I have no one like-minded, who will sincerely care for your state. 21 For all seek their own, not the things which are of Christ Jesus. 22 But you know his proven character, that as a son with his father he served with me in the gospel. Phil. 2:19-22

Paul loved Timothy as a father loved his own child. Timothy had endeared himself to Paul by his selfless service of the Lord.

Grace, mercy, and peace from God our Father and Jesus Christ our Lord.

Paul used grace and peace in nearly every letter he wrote in the New Testament. Only in Timothy and Titus does he add mercy. These are the words of greeting for those living in that age. They are much like our “good morning,” “good day” etc. The Hebrew had used the term “*shalom*” but it was replaced by the Greek “*eirene*” as they began to use that language. The Greeks used the term “*charis*” in their greetings. Though these two terms were the casual greeting for those of that day, the writers of the NT epistles always gave it a much greater emphasis. They always added that this grace, mercy and peace were from God the Father and our Lord Jesus Christ. Paul wanted Timothy to understand here, that this was not just a wish from him, it was a blessing from God and His Messiah. But we need to remember that though the letter is addressed to Timothy, it was clearly a letter to help him with the work at Ephesus. Since Paul is commanding him to do these things, Timothy (and all evangelists) can refer to Paul’s words when questioned.

These three terms form the very heart and soul of what Jesus purchased on the cross. All Christians now have the right to read these letters and savor the comfort and joy that comes from knowing that this is true. Grace is extolled and praised in many places in Scriptures. It takes in not only the wonderful nature of the gifts that are given to us by the Lord, but also His attitude and disposition in bestowing them. Grace is “that which affords joy, pleasure, delight” in the hearts of those who receive it, because it is “*good will, lovingkindness,*” and “*favor*” from God and Jesus.

“charis... grace; l. e. 1. prop. that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech... 2. good will, lovingkindness, favor: good will, lovingkindness, favor: in a broad sense... (favor(i.e. act of favoring...)) ... used of the kindness of a master towards his inferiors or servants, and so esp. of God towards men... ...the word charis contains the idea of kindness which bestows upon one what he has not deserved... pre-eminently of that kindness by which God bestows favors even upon the ill-deserving, and grants to sinners the pardon of their offenses, and

bids them accept eternal salvation through Christ... *charis* is used of *the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues...* II Th. 1:12... 4. *thanks*(for benefits, services, favors)... to be thankful to one..." (Thayer, p 665-666; 5485)

Mercy has always been sweet to those who have committed an act that deserves punishment and the judge decides on mercy rather than judgement. Since all have sinned and fallen short of His glory the mercy of God and Jesus are so very refreshing and wonderful. Again "good will" and "kindness" are at its heart, but this time it is directed "toward the miserable and afflicted," and is "joined with a desire to relieve them." As we bring our sins and shortcomings to the Lord day by day, it is comforting to know that this is how both God our Father and Jesus our mediator and high priest feel toward us.

"*eleos*... mercy; kindness or good will toward the miserable and afflicted, joined with a desire to relieve them; 1. of men towards men... 2. of God towards men... 3. the mercy of Christ, whereby at his return to judgment he will bless true Christians with eternal life..." (Thayer, p. 203-204; 1656)

The final term, "peace" is the feeling one has when all threat and danger have been completely removed to the degree where we no longer even have to think about it. We now have "harmony" and "concord" because we are "safe."

"*eirene*,... 1. a state of national tranquility; exemption from the rage and havoc of war... 2. peace between individuals, i. e. harmony, concord... 3. security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous) ... 4. acc. to a conception distinctly peculiar to Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is..." (Thayer p 182)

Jesus purchased these three things for us upon the cross, and we should savor the wonderful blessings they have brought to us. They are repeated often, and form the foundation of our faith.

3 As I urged you when I went into Macedonia-- remain in Ephesus

The word "urged" is a term that Paul used many times in his letter. It is a word with a basic meaning that translates into many different English words depending on the context.

"*parakaleo*... I. *to call to ones side, call for, summon*:... II. *to address, speak to*;... which may be done in the way of exhortation, entreaty, comfort, instruction, etc. hence result a variety of senses... 1. *to admonish, exhort*;... 2. *to beg, entreat, beseech*; ...3. *to console, to encourage and strengthen by consolation, to comfort*;...4. *to encourage, strengthen*;...5. it combines the ideas of *exhorting* and *comforting* and *encouraging*;... 6. *to instruct, teach*..." (Thayer, , p. 482-483; 3870)

The literal meaning shows the closeness of the relationship or the interest of the speaker: "*to call to one's side*." It conveys the idea of bringing someone near, either to put one's arm around them to console, encourage or comfort, or to make eye contact with them either to admonish and exhort or to instruct or teach.

In this way Paul both reminded Timothy and made a written record for others of the encouragement and instructions he had given Timothy. Paul wanted Timothy to remain in Ephesus. They had been traveling together, and perhaps were going to continue to travel on from Ephesus together, but Paul saw some things in Ephesus that needed to be taken care of and Paul, for whatever reason did not desire or could not stay to do it himself. Timothy was urged to stay behind.

"*prosmeno*... a. *to remain with... to continue with one*... b. *to remain still..., stay, tarry*..." (Thayer, p. 548; 4357)

that you may charge some

The Greek preposition translated "that" is always used to stress purpose or end result. It is often

used to give the reason why a command is given, the reason why something is true, or the purpose for something that must be done.

“eis,... a Prep. governing the Accusative, and denoting entrance into, or direction and limit: into, to, towards, for, among. It is used II. eis after words indicating motion or direction or end; 3. it denotes the end; and a. the end to which a thing reaches or extends, i.e. measure or degree... b. the end which a thing is adapted to attain... c. the end which one has in view, i.e. object, purpose;... d. the end by which a thing is completed, i.e. the result or effect... (Thayer, p. 183-186; 1519).

Paul thus revealed the specific purpose he left Timothy in Ephesus. Again, this was not only for Timothy's benefit but for those in Ephesus and for all Christians of future generations. Timothy was left behind to He was left behind with a “charge.”

“paraggello... 1. prop. to transmit a message along from one to another... to declare, announce. 2. to command, order, charge... “ (Thayer, p. 3853)

Paul, as an apostle had a great responsibility to see to it that the doctrines taught in the churches were in exact accord with those given to him by Jesus.

And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. 19 “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 “teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen. Mt. 28:18-20

Evidently, Paul could see some things at Ephesus that were not in harmony with what the Lord had told him to teach the disciples. He therefore left Timothy behind with the command to cause this to cease. He simply passed this responsibility on to Timothy. In his second epistle to Timothy, he passed to all other Christians.

And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. II Tim. 2:2

Timothy has been encouraged, exhorted and stirred up to transmit a message from God the Father through his Son Jesus Christ, and through the inspired apostles to all to whom it must be applied.

that they teach no other doctrine,

This is a different Greek preposition than the one above. It is often used as a final conjunction again “denoting purpose and end.”

“hina... I. An adverb of place,... a. where; in what place. b. in what place; whither... II a final conjunction(for from local direction, indicated by the adverb, the transition was easy to mental direction or intention) denoting purpose and end: to the intent that; to the end that, in order that;... to the intent that; to the end that, in order that;... it is used 1. prop of the purpose or end;... “ (Thayer, p. 302-304; 2443)

So the purpose of Paul's passing this command to Timothy and Timothy's duty to charge to others to keep this command is so that no other doctrines than those found in the New Testament Scriptures be taught at Ephesus.

From the very beginning, even in the garden of Eden, man has revealed his tendency to loosen God's commands. First Eve, then Adam, then Cain. This rebellion passed to their descendants and by the time of Noah was absolute.

Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually.... 11 The earth also was corrupt before God, and the earth was filled with violence. 12 So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth. Gen. 6:5; 11-12

Later, when God called Israel out of Egyptian bondage, He gave them the Law of Moses, but they too ignored and devised ordinances and rules to circumvent it. In their hardened state, they

refused to be bound. The Jews never really sought to live by God's standards, instead they lowered those standards then considered themselves righteous. These Jewish traditions received strongest condemnation by Jesus.

Then the scribes and Pharisees who were from Jerusalem came to Jesus, saying, 2 "Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread." 3 He answered and said to them, "Why do you also transgress the commandment of God because of your tradition? 4 "For God commanded, saying, "Honor your father and your mother"; and, "He who curses father or mother, let him be put to death.' 5 "But you say, "Whoever says to his father or mother, "Whatever profit you might have received from me is a gift to God"-- 6 "then he need not honor his father or mother.' Thus you have made the commandment of God of no effect by your tradition. 7 "Hypocrites! Well did Isaiah prophesy about you, saying: 8 "These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me. 9 And in vain they worship Me, teaching as doctrines the commandments of men." Mt. 15:1-9

Jesus did not tolerate the foolish doctrines men devised that violated the commands of God. To obey God was much more important than keeping the foolish notions of the Jews. Washing hands was immaterial in the eyes of God. As He concluded His discussion with these people, His disciples were very concerned about the fact that Jesus had offended them with his words. His answer is very enlightening.

Then His disciples came and said to Him, "Do You know that the Pharisees were offended when they heard this saying?" 13 But He answered and said, "Every plant which My heavenly Father has not planted will be uprooted. 14 "Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch." Mt. 15:12-14

God knew that this would not stop when the Old Covenant was removed and the New Covenant began. The teaching of different doctrines than those revealed by Him manifests a lack of respect, and a lack of understanding of truth. All who teach error or hold to error are viewed with contempt by the Lord.

and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. 11 And for this reason God will send them strong delusion, that they should believe the lie, 12 that they all may be condemned who did not believe the truth but had pleasure in unrighteousness. 2Th. 2:10-12

God wants no part of such people, and those involved in such thing must be strongly warned of the peril they face. This is what Paul desired for Timothy to do. There are many other such passages in the New Testament. Passages stressing the great need to keep the gospel pure and simple as it came from the hands of God and his Son Jesus Christ by means of the Holy Spirit. When man begins to tamper with God's truths, then he has lost his relationship with the Lord.

Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son. 2Jn. 9

no other doctrine,

The term "*teach other doctrine*" is a compound Greek word. It is made from the word "*hetero*" and "*didaskaleo*" -"to teach." Hence,

"heterodidaskaleo... to teach other or different doctrine i.e. deviating from the truth..." (Thayer, p. 254; 2085)

"heteros... 1. the other; another, other; It refers 1. to number, as opp. to some former person or thing;... 2. to quality; another i.e. one not of the same nature, form, class, kind; different..." (Thayer, p. 254; 2087)

The importance of this definition is clear. These are doctrines that are different and not of the same nature. God's words are gold and silver while man's doctrines have no value, worse, they sever us from God. This is a doctrine that differs because it is not of the same nature, class, or

kind as those given by the apostles through inspiration. The apostles teaching was inspired Scripture:

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work. 2Tim. 2:16-17

Any teaching that deviates from Scripture are of an entirely different class. While God's word is to be revered, respected and obeyed, man's doctrines have little value and should not be respected.

The words of the Lord are pure words, Like silver tried in a furnace of earth, Purified seven times. 7 You shall keep them, O Lord, You shall preserve them from this generation forever. Ps. 12:6-7

Every word of God is pure; He is a shield to those who put their trust in Him. 6 Do not add to His words, Lest He rebuke you, and you be found a liar. Pr. 30:5-6

4 nor give heed to fables and endless genealogies, which cause disputes

A part of the trouble the early church faced in the first century came from Jews and the Old Law. It began when Barnabas and Paul returned from the first missionary Journey with the false teaching that Gentiles must be circumcised. It was dealt with at Jerusalem when the apostles and elders came together (Acts 15), but even with that clear teaching it soon spread to Galatia and other churches. Here in Ephesus the problem seems to be some form of human philosophy and speculation regarding fables and genealogies. This could be an early form of Gnosticism but it is difficult to recreate exactly what it was. Even with the other references Paul made we can't make anything very specific.

*But reject **profane and old wives' fables**, and exercise yourself toward godliness. 1Tim. 4:7*

*If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, 4 he is proud, knowing nothing, but is **obsessed with disputes and arguments over words**, from which come envy, strife, reviling, evil suspicions, 5 useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself. 1Tim. 6:3-5*

*For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and **be turned aside to fables**. 5 But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry. 2Tim. 4:3-5*

*One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." 13 This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, 14 **not giving heed to Jewish fables and commandments of men who turn from the truth**. Titus. 1:12-14*

*But **avoid foolish disputes, genealogies, contentions, and strivings about the law**; for they are unprofitable and useless. 10 Reject a divisive man after the first and second admonition 11 knowing that such a person is warped and sinning, being self-condemned. Titus 3:9-10*

Some sought to create a system based upon a blending of the Law of Moses, human tradition and philosophy and the gospel. The church faced many different facets of Gnosticism in the first and second centuries. We see the same thing today in the Catholic fables of relics, Mariolatry and medallions. We still have endless genealogies in the Mormon church who go back centuries seeking family members to save by being baptized for them.

The sad side effect of these false and foolish notions was the disputes they caused.

"parecho... a. to reach forth, offer... b. to show, afford, supply ... c. to be the author of, or cause one to have; to give, bring, cause, one something--either unfavorable.... or favorable..." (Thayer, p. 488; 3930)

This term began well. People were “seeking” and “questioning,” but unlike the Bereans who searched the Scriptures these went beyond them.

These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so. Acts 17:11-12

Without the limits revealed in Scripture the answers they found, brought serious controversy and debate into the church.

“zetesis... a. a seeking... b. inquiry... c. a questioning, debate: Acts 15:2; .. d. a subject of questioning or debate, matter of controversy: I Tim. 1:4... II Tim. 2:23; Titus 3:9...” (Thayer, p. 272; 2214)

The other uses of the term in the NT show clearly why Paul condemned it here.

*Therefore, when Paul and Barnabas had no small dissension and **dispute** with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question. Acts. 15:2*

*But avoid foolish and ignorant **disputes**, knowing that they generate strife. II Tim. 2:23*

*But avoid foolish **disputes**, genealogies, contentions, and strivings about the law; for they are unprofitable and useless. Titus 1:9*

The church was led to the brink of disaster and never really recovered from the terrible ravages of Gnosticism that hit it from all sides. The result of the debates and schisms brought some of the doctrines held through the centuries by Catholicism.

rather than godly edification which is in faith.

“Rather than” is a term used “in comparisons” to “mark the preference of one thing above another.”

“mallon... more, to a greater degree; rather; 1. When added to verbs and adjectives it denotes increase, a greater quantity, a larger measure, a higher degree, more, more fully... b. In comparison it often so stands that ‘than before’ must be mentally added, [A.V. the more, so much the more], ... 2. it marks the preference of one thing above another, and is to be rendered rather, sooner...” (Thayer, p. 387-388; 3123).

These foolish doctrines of a different class and kind were leading to disputes. What should have been happening is that the true doctrines should have been taught and it would have led to godly edification in faith. The truth leads to edification while error leads to disputes and fighting. The “rather than” stresses this comparison by expressing what is preferable and better. What God wants to see in the church can only be produced by the proper doctrines being taught.

The term “edification” came from the building of a house or other building. It then came to have a more symbolic idea of building anything up. Since we are living stones in God’s temple (I Pet 2:4-5), the term is often used of individual Christians or the church being built up and strengthened.

“oikodomeo... to build a house, erect a building; a. prop. (a) to build (up from the foundation)... (b) contextually l. q. to restore by building, to rebuild, repair... (bb) Since both a Christian church and individual Christians are likened to a building or a temple in which God or the Holy Spirit dwells... the erection of which temple will not be completely finished till the return of Christ from heaven, those who, by action, instruction, exhortation, comfort, promote the Christian wisdom of others and help them to live a correspondent life are regarded as taking part in the erection of that building, and hence are said oikodomein, i.e. (dropping the figure) to promote growth in Christian wisdom, affection, grace, virtue, holiness, blessedness: absol. ... pass. to grow in wisdom, piety, etc. ... univ. to give one strength and courage, dispose to...” (Thayer, p. 439-440; 3618)

This is the difference between what God has devised His word to do and what man in his attempt to devise something similar but more to his liking managed to accomplish. When man devises we get division and strife, when God's word is taken exactly as it is given and simply trusted and used, it leads to edification and strengthening. One can easily see by these two distinctive fruits why God is so opposed to man's tampering with His word.

5 Now the purpose of the commandment

The term "purpose" is defined:

"telos,... 1. end, i.e. a. termination, the limit at which a thing ceases to be... b. the end i.e. the last in any succession or series... c. that by which a thing is finished, its close, issue... d... the end to which all things relate, the aim, purpose I Tim. 1:5..." (Thayer, p. 619-620; 5056)

It is the very last meaning which Paul uses the term for in this passage. The purpose of the charge, the aim, and the end to which it relates is now to be discussed. There is a goal to this charge which extends beyond the charge itself. The charge is a means to a greater and higher end. The charge is not the end within itself. Paul used a different form of the word used earlier.

"paraggelia... prop. announcement, a proclaiming or giving a message to; hence a charge, command, Acts 16:24; a prohibition, Acts 5:28; used of the Christian doctrine relative to right living, I Tim. 1:5; of particular directions relative to the same, 18; ... (of a military order... of instruction...)" (Thayer, p. 479; 3852)

Paul seeks to keep things in their proper focus and perspective for Timothy. If one emphasizes pure doctrine too much then the end is lost, if one emphasizes the end too much than the means to attain it will be lost. Both must be kept in harmony and perspective. Just as one only uses a can opener when they want to cook dinner. Just as one only uses tools when one is about to work on something, so too the commands and the warnings of the gospel serve the purpose of keeping it pure, but are not to be the end of any congregation or individual Christian. If a congregation views itself only as an agency set to fight for the purity of the gospel, and yet never fights for the very fruits the pure gospel was meant to produce then they become exactly what Ephesus did become. The most vital part was lost and the purpose of the gospel's being given was not reached(Rev. 2:1-7)

They kept the charge, but they lost the end. They were doctrinally and morally pure, but had missed the purpose for its being given and as a result still stood condemned! Doctrinal and moral purity are absolutely essential for the purpose of the gospel to be brought to fruition, but there is more to Christianity than cold doctrinally purity.

If that is all a congregation looks upon itself is being is an institution to keep the word of God pure, and nothing else, then they are like a man opening can after can and when asked why, just explains that he likes opening cans. The gospel is to be kept pure so it will do what God intended for it to do. It is not to be kept pure only for the sake of being kept pure. The church at Ephesus kept the word of God pure. They tested all teachers and culled out the false ones. They would not bear with evil men. They even had patience and endured tribulation in order to remain true to God. BUT THEY NO LONGER HAD THEIR FIRST LOVE! It is with this that Paul is dealing with in this passage written about 20 years before the words of Jesus to them.

The purpose of doctrinal purity is to remove the bitter harsh disputes which people get into over them and allow the gospel to produces its fruits. The fruits of the gospel are discussed by Paul.

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 gentleness, self-control. Against such there is no law. Gal. 5:22-23

is love

Of all the terms in the New Testament, this one captures the deepest, richest and most encompassing of all its ideals. It's definition barely catches the greatness to which other

Scriptures take it to.

“agape,... a purely bibl. and eccl. word... in signification it follows the verb AGAPAO; consequently it denotes 1. affection, good-will, love, benevolence:... Of the love of men to men; esp of that love of Christians towards Christians which is enjoined and prompted by their religion, whether the love be viewed as in the soul or as expressed:... of the love of men towards God... of the love of God towards men... of the love of God towards Christ;... of the love of Christ towards men:...” (Thayer, p. 4-5; 26)

The definition tells us that the Greeks were accustomed to use this term to describe “good-will”, “love” and “benevolence.” This is the heart of the concept, but consider how much higher one esteems it after reading the following Scriptures.

“Teacher, which is the great commandment in the law?” 37 Jesus said to him, “ ‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’ 38 ‘This is the first and great commandment. 39 ‘And the second is like it: ‘You shall love your neighbor as yourself.’ 40 ‘On these two commandments hang all the Law and the Prophets.” Mt. 22:36-40

And now abide faith, hope, love, these three; but the greatest of these is love. 1 Cor. 13:13

The idea that love captures within itself would fulfill every law God ever gave in the Old Testament. The concept behind the term “love” is greater than faith and hope. Love is the greatest and most important thing the gospel has been given to produce in man.

Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. 8 He who does not love does not know God, for God is love. 9 In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. 10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we also ought to love one another. 1 Jn. 4:7-11

And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him. 1 Jn. 4:16

This is what the pure gospel of Jesus Christ will produce in a congregation. If this is not being produced, then the congregation must look both at the doctrines it holds to be certain they are not of men, and at the purpose for which they strive for God. If Christians are not striving with all their heart to produce love then it will not be produced.

from a pure heart,

“From” is a preposition that generally describe something or someone coming out from the midst of a building or structure, through a gate or door. When one walks out the EXIT door, they have come out of where they were.

*“ek... It denotes as well exit or emission out of, as separation from, something with which there has been close connection; opp. to the preposition EIS into and EN in: *from out of, out from, forth from, from...*”* (Thayer, p. 189; 1537)

This is where the love must exit out of. The source of the type of love which is created by God comes “from out of,” “forth from”, and “out from” a pure heart, good conscience and unfeigned faith. Without these things already being in the heart, love cannot come out.

The Greek word “heart” is much broader than its English counterpart. An English user thinks the heart as the seat of emotion and feeling. The Greek and Hebrew gave it much more.

*“kardia,... fr a root signifying to quiver or palpitate;... prop. that organ in the animal body which is the centre of the circulation of the blood, and hence was regarded as the seat of physical life:... 2. univ. *kardia* denotes the seat and centre of all physical and spiritual life; and a. *the vigor and seat of physical life...* b. the centre and seat of spiritual life, *the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affection, purposes, endeavors* [so in Eng. *heart, inner**

man, etc.]... of things done from the heart i.e. cordially or sincerely, truly (without simulation or pretense... BB spec. of the understanding, the faculty and seat of intelligence... GG of the will and character... DD of the soul so far forth as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions... 3. used of the middle or central or inmost part of anything, even though inanimate... " (Thayer, p. 325-326; 2588).

In the Scriptures, the heart describes the very center and seat of what man is. It is the place where the spiritual, emotional, and intellectual side of man resides, along with his desire and will. Thus spiritual, emotional, and intellectual seat of man must be pure. This means it has everything it is supposed to have and nothing else.

"katharos... clean, pure, (free from the admixture or adhesion of anything that soils, adulterates corrupts); a. physically... b. in a levitical sense; clean; i.e. the use of which is not forbidden, imparts no uncleanness... c. ethically; free from corrupt desire, from sin and guilt... free from every admixture of what is false, sincere... genuine blameless, innocent... " (Thayer, p. 312; 2513)

It is free from all that God condemns as wicked and base, it is free from all mixture of worldly and sinful things. It is completely devoted to God and His will. The heart is man's tool for using all that he is. When he uses these things exactly as God demands and designed then he is pure, the further he gets from this, the more impure he becomes.

Nothing more quickly mars God's beautiful creation than the adding of things that do not belong there. Pollution in all of its forms is ugly and destructive. This is abundantly testified when man either accidentally or on purpose pollutes his environment. When toxic substances are dumped into a clear mountain lake or stream, often catastrophic consequences follow. Purity in nature is essential for life as well as for its loveliness and wholesomeness.

The heart of every man and woman is exactly the same. A pure heart is one that still reflects the image of God. It has the wholesome beauty, happiness, and contentment that God created it for. It takes pleasure in lawful things and does not sully itself with the pleasure of sin. It does not allow the filth of the world to lodge there, and finds no pleasure or love for it.

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world-- the lust of the flesh, the lust of the eyes, and the pride of life-- is not of the Father but is of the world. 17 And the world is passing away, and the lust of it; but he who does the will of God abides forever. 1 Jn. 2:15-17

Hearts can be purified with the Word of God just as they can be polluted with the world. It is the duty of the Christian to study God's word carefully, root out all that God denies to man and establish those things which God commends. Only in this way can a man or woman truly have a pure heart.

Keep your heart with all diligence, for out of it spring the issues of life. Prov. 4:23

from a good conscience,

The term "conscience" is a portion of the mind that jointly knows along with the rest of our being. It oversees and watches everything that happens in our life. "It distinguishes between what is morally good and bad." "It prompts us to do the former and shun the latter"

"suneidesis... [lit. 'joint-knowledge']... a. the consciousness of anything... b. the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other; conscience... " (Thayer, p. 602-603; 4893)

The conscience of man, like his heart is an exceedingly complex mechanism given to him by God to help him. It is a part of the mind that jointly participates with all that goes on in one's life. It lies dormant watching the every day occurrences of life, but springs as if it has a life of its own into action the very instant a moral decision must be made. If the mind is properly educated, it

carefully scrutinizes every word, thought and activity that is engaged in and passes sentence upon it. it condemns that which one does that is evil, and it commends those things one does that are good. It makes one feel very good about themselves when they do what they know to be good, and it makes them feel very bad when they do what they know is evil.

The purpose of the preaching of the pure gospel, and the most fertile soil from which love to spring comes when one has a “good” conscience. The term “good” is a very broad term to describe things that “excel in any respect” because they are “distinguished.”

“agathos... excelling in any respect, distinguished, good. It can be predicated of persons, things, conditions, qualities and affections of the soul, deeds, times and seasons.... 1. of good constitution or nature... 2. useful, salutary... 3. of the feeling awakened by what is good, pleasant, agreeable, joyful, happy... 4. excellent, distinguished... 5. upright, honorable... upright, free from guile, particularly from a desire to corrupt the people... pre-eminently of God, as consummately and essentially good... The neuter used substantively denotes 1. a good thing, convenience, advantage, ... 2. what is upright, honorable, and acceptable to God...” (Thayer, p. 2-3; 18)

This is a conscience that is distinguished and good, it is a conscience that is upright, honorable and acceptable to God, It is a conscience that is pleasant, agreeable, joyful and happy. In short, it is a conscience that can carefully scrutinize the activities of it’s owners life and come away very satisfied that they are doing as much as is possible to fulfill their moral and spiritual obligations. The conscience is spoken of elsewhere in the Scriptures.

who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them) Rom. 2:15

For our boasting is this: the testimony of our conscience that we conducted ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, and more abundantly toward you. II Cor. 1:12

In these two instances the above discussion is verified as true. The conscience bears witness with what is done and accuses or excuses the one who possess it. Paul’s testifying conscience told him that he had done well. One of the most important Scriptures was spoken by Paul to a group of men during a trial.

Then Paul, looking earnestly at the council, said, “Men and brethren, I have lived in all good conscience before God until this day.” Acts 23:1

The fact that Paul could live in all good conscience tells us that this does not demand perfection. If Paul had to be perfect to have a good conscience then it would have been forever out of his reach after persecuting the church. Since he still had one, we are allowed to draw some important conclusions about it.

Paul had a good conscience, not because he will sinless or always right, but because he always did his absolute best to please God. Even while persecuting the church he had a good conscience but he explains himself clearly.

And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry, 13 although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief I Tim. 1:12-17

While he was ignorant, he lived in all good conscience and when he learned of his sin, he repented, changed and continued to live in all good conscience. This does not mean he felt no guilt for what he did. Whenever one sins they feel guilt, but they repent, which is all God asks them to do after they sin. If we do all this and our mind is properly educated, then we can continue to live in all good conscience. This is all that can be expected at any given moment. When our conscience plagues us, if we desire to keep it good, then we must take care of the problem immediately. This is the means to a good conscience.

Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you. 16 Nevertheless, to the degree that we have already attained, let us walk by the same rule, let us be of the same mind. 17 Brethren, join in following my example, and note those who so walk, as you have us for a pattern. Phil. 3:15-17

and from sincere faith,

“Faith” is the heart of God’s revelation to man. It is both “conviction” and “belief” in what is right and “trust.” in God.

“pistis... faith; l. e. 1. conviction of the truth of anything, belief... in the N.T. of a conviction or belief respecting man’s relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and conjoined with it... a. when it relates to God, PISTIS is the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ... b. in reference to Christ, it denotes a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God... c. univ. the religious belief of Christians; d. with the predominant idea of trust(or confidence) whether in God or in Christ, springing from faith in the same... 2. fidelity, faithfulness, .i.e the character of one who can be relied on...” (Thayer, p. 512-414; 4102)

From the above definition it is clear that this faith is a conviction and confidence in the existence of God, the divinity of Jesus, the inspiration of the Scriptures and the truth of everything found in the Bible. This conviction is complete and absolute, not open to doubt or to wavering. This faith is to be “sincere.” This term is defined:

“anupoktitos... unfeigned, undisguised...” (Thayer, p. 552; 505)

“anupoktitos... from a, negative, n, euphonic, and an adjectival form corresponding to A, signifies unfeigned; ... “without dissimulation,” ... “without hypocrisy;” ...” (Vine Vol 1 p 324)

“hupokrites... 1. an answering; an answer;... 2. the acting of a stage-player... 3. dissimulation, hypocrisy...” (Thayer, p. 643; 5272)

The genuine results of preaching the truth will lead to a faith that is never faked or put on. At no time does a real Christian have to pretend he believes something. It is hypocrisy if we do not believe everything in the Scriptures but call ourselves Christians. We must have a full trust and confidence that never wavers when we speak of all that Scripture reveals. From the Genesis account of creation, to the flood, to the talking donkey of Balaam and the sun standing still for Joshua there is unwavering and unfeigned confidence. All the miracles, all the events in Christ’s life including the resurrection are absolutely believed without wavering. All the truths revealed in God’s word are accepted without question and trusted fully.

Trust in the LORD with all your heart, and lean not on your own understanding; Pr 3:5

6 from which some, having strayed,

The term “from which” could be better and more clearly rendered “from which things” since it is in the plural. It goes back to the things mentioned in the previous passage. They had swerved from “...love from a pure heart, from a good conscience, and from sincere faith.” The purpose for which the gospel had been given had not been understood or reached after. They had swerved away from this great goal. The term “swerved” is defined:

“astocheo... (to be astochos, fr. stochos a mark), to deviate from, miss(the mark): ... to deviate from anything...” (Thayer, p. 82; 795)

They had missed the mark and deviated from the goal. They had not entered the narrow path that leads to life.

“Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. 14 “Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. Mt. 7:13-14

The narrow gate and difficult way leads to life. It leads to "...love from a pure heart, from a good conscience, and from sincere faith." This is what true life is all about. All people who desire to teach different doctrines have deviated from the goal and purpose God had in mind when He gave the gospel. Not only had they missed the true path, but had entered another.

have turned aside to idle talk,

The term "turned aside" is defined:

"ektrepo... 1. to turn or twist out; pass. in a medical sense in a fig. of the limbs... lest it be wrenched out of (its proper) place, dislocated, (R. V. Mrg. put out of joint], ... to turn aside, go astray... 2. to turn off or aside; pass. in a mid. sense... to turn one's self aside, to be turned aside... to turn aside... to turn away from, to shun a thing, to avoid meeting or associating..." (Thayer, p. 200)

The term stresses something put out of its proper place. An arm or leg that has been dislocated and therefore out of joint is the literal meaning of the term. Just as the body is incapacitated by a limb being out of joint, so also are these false teachers. They have turned themselves aside from that which is good and wholesome, they have turned from the right path and entered into "idle talk." This term is defined:

"mataiologia... vain talking, empty talk..." (Thayer, p. 392; 3150)

It is actually a compound Greek word made up of a term for "talking" and a term for "idle." It is the term "idle" that gives this term its power. It speaks of things that are "devoid of force, truth success" or "result." Things like this are completely useless.

"mataios... devoid of force, truth, success, result [A. V. uniformly vain] ... useless, to no purpose.... TA MATAIA vain things, vanities, of heathen deities and their worship..." (Thayer, p. 392-393; 3152)

They had left that which is good and wholesome, that which had power and might, and had turned aside to that which is empty of success, that which has no truth to it, that which is useless and has no purpose. The folly of this can be seen clearly when looking at this verse, it is often much more difficult to see when one is looking at the people doing it.

7 desiring to be teachers of the law,

The term "desire" is defined:

"thelo,... (derived apparently fr. helein with a fuller aspiration, so that it means prop. to seize with the mind; ...) TO WILL, (have in mind,) intend; i.e. 1. to be resolved or determined, to purpose ... 2. to desire, to wish:... 3. l. q. to love foll. by an inf., to like to do a thing, be fond of doing... 4. in imitation of the Hebr. ... to take delight, have pleasure... the will which proceed from inclination..." (Thayer p 285-286; 2309)

They have it in their minds to be teachers, they have resolved and determined to do so, and they like doing it. This type of person truly enjoys being a teacher, and has set it in their hearts to be a teacher of God's law. "Teachers of the law" is a single term and is defined:

"nomodidaskalos... a teacher and interpreter of the law; among the Jews... Lk 5:17; Acts 5:34; of those who among Christians went about as champions and interpreters of the Mosaic law, I Tim. 1:7 ..." (Thayer, p. 427; 3547)

The term itself, as well as its use elsewhere in the Scriptures stresses that these are people who make it their business to understand the law of Moses.

Now it happened on a certain day, as He was teaching, that there were Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, Judea, and Jerusalem. And the power of the Lord was present to heal them. Lk. 5:17

Then one in the council stood up, a Pharisee named Gamaliel, a teacher of the law held in respect by all the people, and commanded them to put the apostles outside for a little while. Acts 5:34

The Old Testament law was still the Jewish national law at this time. Many who had been converted from Judaism had knowledge of it. Often their knowledge of this law would cause them to try to bring some Old law into the New. It was for this reason that becoming such a teacher of the Old Law was fraught with peril. The Old Law was set in place in the very shadow of the New Lawgiver who would take it all away. Anyone who taught the law without a recognition of this fact did not know the first thing about that law regardless of how expert he might be in other matters.

understanding neither what they say nor the things which they affirm.

The problem with these would be teachers is that they did not understand what they were saying. The term “understand” is defined:

“*noeo...* 1 *to perceive with the mind, to understand...* absol. with the addition TE KARDIA... w. an acc. of the thing, ... absol. i.q. *to have understanding...* 2. *to think upon, heed, ponder, consider ...*” (Thayer, p. 427; 3539)

They cannot perceive and understand it in their minds. They may grasp isolated parts of it, but the entire whole and its position in God’s overall plan continually eludes them. This is the problem that all will fall into if they come to any part of the word of God with no desire to truly become all that God would have them to be.

The other sad point that Paul makes is that though they do not understand the least thing about the Law and its purpose, they affirm very confidently the things they say. This term is defined:

“*diabebaioomai...* mid. *to affirm strongly, assert confidently...*” (Thayer, p. 135; 1226)

They come across to others as being very confident and strong in their beliefs. They exert the confidence of one who can see when actually they are blind.

“*Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch.*” Mt. 15:14

8 But we know that the law is good if one uses it lawfully,

Paul reminds Timothy that they both knew that the law was good. The term “know” is defined:

“*oida...* 1. like the Lat. NOVI it has the signification of a present *to know, understand*; and in the plpf. the signif. of an impf. 1. *to know...* 2. *to know* i. e. *get knowledge of, understand, perceive*; a. any fact... b. the force and meaning of something that has definite meaning:... c. as in class. Grk., foll. by an inf. in the sense of *to know how*(Lat. calleo, *to be skilled in ...Phil 4:12*)...” (Thayer, p. 174).

They perceived and were skilled in the goodness of the Old Law. All Christians who have matured in their overall knowledge of the gospel of Jesus Christ become very skilled in their understanding of the position and lawful use of the Law and with that knowledge know how truly good it is. The term “good” is defined:

“*kalos...* Sept for ... beautiful, but much oftener for ... good; *beautiful*, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be *pleasing*; hence (acc. to the context) i.q. *beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable*;... a. *beautiful to look at, shapely, magnificent*:... b. *good, excellent in its nature and characteristics, and therefore well-adapted to its ends*: ... c. *beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble*:... d. *honorable, conferring honor*:...” (Thayer, p. 322).

There were things about the Old Testament Law that made it precious, useful, suitable, commendable and admirable. The overall attitude of a godly man toward the Old Law would be of something beautiful, pleasing and exceedingly precious. The great and lasting value of the Law cannot be disputed by anyone. But it is only good if it is used lawfully. These terms are

defined:

“chraomai... 2. to take for one’s use; to use... to make use of a thing... (Thayer, p. 670; 5530)

“nomimos... lawfully, agreeably to the law, properly... “ (Thayer, p. 427; 3545)

The law must be used agreeable to law. This may sound redundant, but truly it is not. Much of what is written in the book of Galatians is to get them to see that they were not using the law lawfully. They were perverting it to teach things it was never intended to teach.

And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law. 4 You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace. Gal. 5:3-4

When the law is used as a means of estranging people from Christ it is not being used lawfully. What is the lawful use of the Old Law?

For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. Rom. 15:4

Now all these things happened to them as examples, and they were written for our admonition, on whom the ends of the ages have come. 1 Cor. 10:11

But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, 15 and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. 16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work. 2 Tim 3:14-17

Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, 11 searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. 12 To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven-- things which angels desire to look into. 1 Pet 1:10-12

And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; 20 knowing this first, that no prophecy of Scripture is of any private interpretation, 21 for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit. 2 Pet 1:19-21

The law is to be used for learning, for admonition and example. It is to be used as Holy Scripture to make one wise to salvation. It is profitable for doctrine, teaching, reproof, correction, instruction in righteousness. It is the prophetic word confirmed. But it is now the shadow. It fulfilled its purpose to bring us to Christ and we are under it no longer.

But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. 24 So that the law is become our tutor (to bring us) unto Christ, that we might be justified by faith. 25 But now faith that is come, we are no longer under a tutor. Gal 3:23-25

The New Testament is the reality. We look to the NT for the substance and truth. The Old Law now only confirms what the NT reveals. Any use of the OT that leads to doctrines being taken from it that are not validated by our Lawgiver Jesus will sever one from Christ.

Some common things today that show one not using the law lawfully are the priesthood, the tithe, keeping the sabbath day holy, continuing with food distinctions, instrumental music in worship. These are unlawful uses of the law.

9 knowing this: that the law is not made for a righteous person,

The term “know” in this passage is very close to the one in the previous passage with the

exception of tense. It is defined:

“*eido*... lat. *video*... The tenses coming from EIDO and retained by usage form two families, of which one signifies *to seed*, the other *to know*... 1. *to see* 1. *to perceive*(with the eyes)... 2. lat. *video, to perceive by any of the senses*... 3. univ *to perceive, notice, discern, discover*... 4. *to see*, i.e. to turn the eyes, the mind, the attention to anything; a. *to pay attention, observe*... b. ... *to see about something* i.e. to ascertain what must be done about it... c. *to inspect, examine*... d. *to look at, behold*... 5. *to experience*, any state of condition... 6. *to see i.e. have an interview with, to visit*...” (Thayer, p. 172-174; 1492)

The same basic meaning of perception and understanding are brought out, but in this case, it stresses more the idea of know-how. The ability to know how to use the law leads one to know the various nuances of use to which it can be put. Paul here affirms that the most basic and most legitimate use of the Old law concerns its moral codes. The purpose of the Old Law was to condemn those who would not live up to it. It was to pronounce all who refused to live within it as being guilty.

The term “made” is a very unusual term. In its metaphorical use, it describes things that are “set” in the sense of “destined” or “appointed.” It also describes laws that have been made or laid down.

“*keimai*,... 1. Prop. of one buried... of things that quietly cover some spot, ... 2. Metaph. a. *to be* (by God’s intent) *set*, i. e. *destined, appointed*: ... b. ... of laws, *to be made, laid down*...” (Thayer, , p. 343; 2749).

Paul is affirming that the Old Law was neither destined and appointed, or made and laid down for righteous men. When God planned for and set this law into place, righteous people were not in His mind as His purpose to do so. The law had an entirely different set of people as its aim.

but for the lawless and insubordinate,

God’s law was made and appointed and laid down for the quality of people set forth in this verse and the next. I believe Paul’s point here is that the purpose for becoming law-teachers and law-experts would be to deal with this quality of individual. There is no need to become a law-teacher to deal with the righteous people in the church.

We might say something very similar today. Those who become lawyers(our term for a law-expert) generally do so to practice criminal law. Their profession by necessity leads them to deal with the seamier side of humanity. They must either defend or prosecute the type of people Paul lists in the following terms. His point is clear. The only reason to study the Law as a vital and useful purpose in today’s society is to deal with the ungodly and unrighteous people. This is real purpose of law.

The term “lawless” is defined:

“*anomos*... 1. *destitute of* (the Mosaic) *law* used of Gentiles, ... 2. *departing from the law, a violator of the law, lawless, wicked*...” (Thayer, p. 48; 459)

It refers to those who will not be bound by the Law. The law is written to deal with those who will not be bound by it. They must be punished and taught to abide by law or be removed from society.

“Insubordinate” is defined:

“*anupoptaktos*... (a priv. and *hupotasso*); 1. [passively] *not made subject, unsubjected*... 2. [actively] *that cannot be subjected to control, disobedient, unruly, refractory*...” (Thayer, p. 52; 506)

Again, Paul speaks of those who will not be bound by code or law and must be forcibly removed from society.

for the ungodly and for sinners,

The ungodly are those who have no reverence, respect and awe toward God and are therefore impious and rude.

“asebes... (sebo to reverence); destitute of reverential awe towards God, contemning God, impious...” (Thayer, p. 79; 765)

The term “sinner” is a stronger term than the one we generally think of in English. It comes from that term, but speaks of those who are “devoted to sin” “pre-eminently sinful,” “especially wicked.” They were generally viewed as the dregs of society.

“hamartolos... (fr. the form hamarto...) devoted to sin, a(masc. or fem.) sinner. In the N. t. distinctions are so drawn that one is called hamartolos who is a. not free from sin. In this sense all men are sinners. ... b. pre-eminently sinful, especially wicked; ... spec., of men stained with certain definite vices or crimes, e. g. the tax-gatherers... heathen, called by the Jews sinners...” (Thayer, p. 31; 268)

for the unholy and profane,

The unholy are those who do not respect the moral obligations of those who are created in the image of God. They are impious(in regard to God), and wicked in their dealings with their fellow man.

“anosios... (A priv. and HOSIOS, q.v.) unholy, impious, wicked...” (Thayer, p. 48; 462)

“hosios ...undefiled by sin, free from wickedness, religiously observing every moral obligation, pure, holy, pious, ...” (Thayer, , p 456)

A profane person is someone who does not respect that which is sanctified. Nothing is sacred to such a person. They have no difficulty in setting aside custom of the most sacred and honorable to fulfill their selfish desires. The Law was written to deal with such.

“bebelos... 1. accessible, lawful to be trodden; prop. used of places; hence 2. profane, equiv. to ...[i.e. unhallowed, common], ... of men profane i.e. ungodly...” (Thayer, p. 100)

for murderers of fathers and murderers of mothers, for manslayers,

Those who would kill their own parents or other people are the most horrible of the race, but the Law descends even to this type of class and deals with them.

10 for fornicators, for sodomites,

Those who do not respect God’s boundaries in the sexual realm. God has reserved sexual activity for the one flesh relationship of a man and woman whom He has joined together. Outside this relationship, all such activities are left for the Law to deal with.

“ pornos... a man who prostitutes his body to another’s lust for hire, a male prostitute... univ. a man who indulges in unlawful sexual intercourse, a fornicator...” (Thayer, p. 532; 4205)

“arsenokoites... (arsen a male; koite a bed), one who lies with a male as with a female, a sodomite...” (Thayer, p. 75; 733)

for kidnapers,

Those who would steal someone who is free in order to sell him into slavery or hold him for ransom is both cruel and selfish. Such people are left for the law to deal with.

“andrapodistes... (... a slave, a man taken in war and sold into slavery), a slave-dealer, kidnapper, man-stealer, I. e. as well one who unjustly reduces free men to slavery, as one who steals the slave of others and sells them...” (Thayer, p. 43; 405)

for liars, for perjurers,

These two terms describe those who lie, either by not living up to their professed obligations, through speaking things that are false, or lying under oath.

“pseustes... a liar ... one who breaks faith, a false or faithless man...” (Thayer, p. 677; 5583)

“epiorkos... a false swearer, a perjurer...” (Thayer, p. 241; 1965)

and if there is any other thing that is contrary to sound doctrine,

After listing many different classes of immoral behavior, Paul concludes by broadening the list to every other thing that is contrary to the Word of God. The law is made to condemn these things and all things that are contrary to God’s will. The term “other” stresses the uniqueness of these things. It is defined:

“heteros... 1. the other; another, other; It refers 1. to number, as opp. to some former person or thing;... 2. to quality; another i.e. one not of the same nature, form, class, kind; different...” (Thayer, p. 254; 2087)

They are different from the things the law would commend. They are of another class, of another nature and kind, they are different. Like the other doctrines above, anything and everything that is different and thus contrary to the law of God must be condemned. The term “contrary” describes things that are “opposite” “adverse” or “adversarial.”

“antikeimai... 1. to be set over against, lie opposite to, in a local sense, ... 2. to oppose, be adverse to, withstand... an adversary...” (Thayer, p. 50; 480)

These are things that are opposed to the very things God desires set forth. As such they are condemned as unworthy. Again, this is the purpose of the Law. As Paul continues his thought, he introduces the concept of health and soundness. The terms “sound doctrine” are defined:

“hugiaino... to be sound, to be well, to be in good health prop ... metaph. is used of one whose Christian opinions are free from any admixture of error... the sound i. e. true and incorrupt doctrine...” (Thayer, p. 634; 5198)

“didaskalia... 1. teaching, instruction... 2. teaching i.e. that which is taught, doctrine...” (Thayer, p. 144; 1321)

The teachings of the law are healthy teachings. They should be meditated upon and their moral teachings practiced.

11 according to the glorious gospel of the blessed God

The term “*according to*” is used often to describe things that are related to each other in proportion or degree.

“kata,... II with the Accusative... 3. it denotes reference, relation, proportion, of various sorts; a. distributively, indicating a succession of things following one another... b... as respects; with regard to; in reference to; so far as relates to; as concerning;...c. according to, agreeably to; in reference to agreement or conformity to a standard, in various ways (aa) according to anything as a standard, agreeably to...(bb) in proportion to, according to the measure of...” (Thayer, p. 328; 2596)

So all that Paul has said about the Law is in agreement with the standards of the gospel. It is the gospel and the gospel alone that can reveal what the purpose of the Law was. The truth in the gospel verifies everything Paul has said to Timothy. It gives the authority of God and of Jesus Christ to all that Paul is here asserting.

Notice that Paul is not content to simply call it the gospel. He calls it the glorious gospel. The term gospel is used defined by Mark as the message begun by John, then after John is put into prison, Jesus continues to preach it and to demand the people repent and believe in it. .

The beginning of the gospel of Jesus Christ, the Son of God. 2 As it is written in the Prophets: “Behold, I send My messenger before Your face, who will prepare Your way before You.” ... 14 Now

after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, 15 and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel." Mark 1:1-2; 14-15

The term gospel is an Old English term for good news.

"It was coined in Old English as *gōdspel*, a compound of *gōd* 'good' and *spel* 'discourse, tidings, news' (the same word as the modern English... *spell*)..." (John Ayto Dictionary of Word Origins, p. 260).

It translates a Greek term which means good news or glad tidings.

"*euaggelion*... 1. reward for good tidings... 2. good tidings... In the N.T. spec. a. *the glad tidings of the kingdom of God... the glad tidings of salvation through Christ; the proclamation of the grace of God manifested and pledged in Christ; the gospel...*" (Thayer, p. 257; 2098)

Paul considered this good news that God would save the world through Christ upon obedience to the conditions contained within it to be a glorious good news. This good news has "*magnificence, excellence, and preeminence,*" which ought to cause us to have good opinion about it.

"*doxa*,... I. opinion, judgment, view... II ... in the sacred writings always, good opinion concerning one, and as resulting from that, praise, honor, glory... to give or ascribe glory to God, why and how being evident in each case from the context: thus, by declaring one's gratitude to God for a benefit received,... so as to honor God, to promote his glory... III As a translation of the Hebrew in a use foreign to Greek writings... splendor, brightness; 1. ...of the sun, moon, stars,... used of the heavenly brightness, by which God was conceived of as surrounded,... 2. magnificence, excellence, preeminence, dignity, grace... 3. majesty; a. that which belongs to God; and b. the kingly majesty which belongs to him as the supreme ruler; ..." (Thayer p 155-156; 1391)

Paul concludes the passage by expressing that this came from the "blessed" God. This term is the same one used in the beatitudes. It is joined to names of God to describe how wonderful He is.

"*makarios*... *blessed, happy*: joined to names of God...In congratulations, the reason why one is to be pronounced blessed..." (Thayer, p. 386; 3107)

which was committed to my trust.

Paul is again establishing his authority as he did in verse one. He is an apostle because this glorious good news of salvation was committed to his trust. It was up to him, and the rest of the apostles to fulfill Jesus expectations that the gospel would be preached to the whole creation, and that they would teach the disciples all that he commanded (Mt 28:18-20; Mk 16:15-16). In this respect Paul was a steward who needed to be faithful (I Cor 4:1-2; 9:17). He will explain in a moment how much this stewardship meant to him, and why he was so zealous about keeping that trust.

"*pisteuo*... 2. transitively... *to intrust a thing to one, i.e. to his fidelity... to be intrusted with a thing...*" (Thayer, p. 511-512; 4100)

It is an amazing thing to contemplate how much trust God placed in the men in the first century. The apostles and prophets of that age were entrusted with the setting forth of the gospel to all future generations. Although God helped them with the inspiration of the Spirit, it is evident from the fate of Judas that there was still a great deal of personal responsibility involved.

God had taken Paul and given him this great and wonderful opportunity to manifest his fidelity. Paul took this opportunity very seriously, considering it a stewardship that he must fulfill.

But I have used none of these things, nor have I written these things that it should be done so to me; for it would be better for me to die than that anyone should make my boasting void. 16 For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel! 17 For if I do this willingly, I have a reward; but if against my will, I have been

entrusted with a stewardship. 18 What is my reward then? That when I preach the gospel, I may present the gospel of Christ without charge, that I may not abuse my authority in the gospel. 1 Cor 9:15-18

In the final section of Chapter One, Paul spoke of his own use of the Law and the gospel. He reminded Timothy and all his readers of that time in his life when he too was using the Law in an unlawful manner. Before he was put into the ministry, Paul believed the end of all was the Law and it must be kept and protected at all costs. Because of this “*unlawful*” use of the Law, he felt no need for the gospel. After having become a minister of the gospel and looking back, he could only feel gratitude to Jesus for revealing his error and putting him into the right path. This is exactly what the charge he had given to Timothy was designed to do for others.

12 And I thank Christ Jesus our Lord who has enabled me,

Paul then thanked Jesus Christ for “*putting him into the ministry.*” This is a construction that is not easily translated literally into English. What Paul said in the original language began with the verb (*echo* “I am having”) and the noun (*charis* “gracious thanksgiving/gratitude”). This noun “thanks” is a word most often translated “grace” in the New Testament. Thayer defined its use in this context as “*thanks(for benefits, services, favors)... to be thankful to one...*” Paul was so grateful to the Lord for what He had given him. He had appeared to Paul and “*enabled*” him to do all that he was presently doing. He considered it a great favor! This enabling is a little more than just making it possible as the English term indicates. Not only did Jesus make it possible, but He also endued Paul with strength.

“endunamoo... to make strong, endue with strength, strengthen... passively, to receive strength, be strengthened, increase in strength...” (Thayer, p. 214; 1743)

This strength was also described by Paul as “*the grace of God given to me by the effective working of His power.*” Jesus took Paul in his weakened and ignorant state and appeared to him for the purpose of making him a witness. At the same time He sent the Holy Spirit to him as He had the other apostles.

And Ananias went his way and entered the house; and laying his hands on him he said, “Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit.” Acts 9:17

‘But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you. 17 ‘I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, 18 ‘to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.’ Acts 26:16-18

how that by revelation He made known to me the mystery (as I have briefly written already, 4 by which, when you read, you may understand my knowledge in the mystery of Christ), 5 which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: ... 7 of which I became a minister according to the gift of the grace of God given to me by the effective working of His power. 8 To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph 3:3-5; 7-8

because He counted me faithful,

The Greek term “because” is translated from a term used to explain the *reason* or *ground* for what had previously been done. Hence it is the reason Paul was thankful and the reason Jesus had enabled him.

“hoti... I. the substance or contents (of a statement), that; 1. joined to verbs of saying and declaring... II the reason why anything is said to be or to be done, because, since, for that, for, (a causal conjunction...)... a. it is added to a speaker’s words to show what ground he gives for his opinion;...” (Thayer p 458-460; 3754)

This was the reason why Jesus Christ enabled him in the manner described above. It was because Jesus “counted” Paul to be a faithful man.

“hegeomai... 1. to lead, ... 2. i.q. to consider, deem, account, think... esteem...” (Thayer, p. 276; 2233)

Jesus looked Paul over carefully and considered and accounted him to be a faithful and honorable man who would be capable of fulfilling all He desired from him. The term “faithful” is defined:

“pistos... trusty, faithful; of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties... worthy of trust, that can be relied on...” (Thayer, p. 514)

This must have meant a great deal to Paul. In spite of the things he is about to say concerning himself. Jesus considered him to be worthy of His trust and someone He could rely upon. This gives us great insight into the way God and Jesus focus on the hearts of men and women in this life and find those with good and honest ones.

1 *And you shall remember that the Lord your God led you all the way these forty years in the wilderness, to humble you and test you, to know what was in your heart, whether you would keep His commandments or not. Deut 8:2*

“The heart is deceitful above all things, And desperately wicked; Who can know it? 10 I, the Lord, search the heart, I test the mind, Even to give every man according to his ways, According to the fruit of his doings. Jer 17:9-10

But, O Lord of hosts, You who test the righteous, And see the mind and heart, Jer 20:12

1 Now it came to pass after these things that God tested Abraham, ... And He said, “Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.” Gen 22:1, 12

I know also, my God, that You test the heart and have pleasure in uprightness. 1 Chron 29:17

For the righteous God tests the hearts and minds. Ps 7:9

The refining pot is for silver and the furnace for gold, But the Lord tests the hearts. Prov 17:3

Jesus had sized Paul up and knew what he was before He appeared to him. His selection was based on what He already knew was in his heart. We see this also in the case of the Ethiopian Eunuch, Cornelius, the call to Macedonia, and Jesus knowledge of those in Corinth (Acts 18:10).

putting me into the ministry,

It was because Jesus counted him faithful that He “put” Paul into the ministry. This was not something Paul had decided upon or was working toward. It was a decision or a decree that Jesus had determined. Jesus took Paul and “set” him into the ministry, He “appointed” him and made him His own.

“tithemi... 1. to set, put, place, ... hence a. to place or lay... of the dead laid to rest somewhere, ... Mid. to have one put or placed... b. to put down, lay down... c. to set on (serve) something to eat or drink... d. to set forth, something to be explained by discourse... 2. to make... Middle to make (or set) for one’s self or for one’s use... to make one one’s own... to make one a friend... to appoint one to (destine one to be) anything, ... Middle to appoint for one’s use... to appoint one to one’s service... to appoint with one’s self or in one’s mind... 3. to set, fix, establish, ... a. to set forth... b. to

establish, ordain..." (Thayer, p. 622-623; 5087).

From that time on, Paul was "appointed for the use" of Jesus Christ.

Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead), Gal 1:1-2

Then Ananias answered, "Lord, I have heard from many about this man, how much harm he has done to Your saints in Jerusalem. 14 And here he has authority from the chief priests to bind all who call on Your name." 15 But the Lord said to him, "Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. 16 For I will show him how many things he must suffer for My name's sake." Acts 9:13-16

But I make known to you, brethren, that the gospel which was preached by me is not according to man. 12 For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. ... But when it pleased God, who separated me from my mother's womb and called me through His grace, 16 to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, Gal Gal. 1:11-12, 15-17

This service to which he had been appointed Paul called the ministry, because from that moment on, Paul became one of "those who execute the commands of others." In this case, Paul had been appointed as Jesus' servant to do His will.

"diakonia... service, ministering, esp. of those who execute the commands of others. 1. univ. ... 2. of those who by the command of God proclaim and promote religion among men; a. of the office of Moses... b. of the office of the apostles and its administration... c. of the ministrations or service of all who, endowed by God with powers of mind and heart peculiarly adapted to this end, endeavor zealously and laboriously to promote the cause of Christ among men, as apostles, prophets, evangelists, elders, etc. ... 3. the ministrations of those who render to others the offices of Christian affection... 4. the office of deacon in the primitive church... 5 the service of those who prepare and present food. ..." (Thayer, p. 137-138; 1248)

For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel! 17 For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship. 1 Cor 9:16-18

13 although I was formerly a blasphemer, a persecutor, and an insolent man;

The term "formerly" is used when "contrasting the past with the present." In the present Paul was an enabled minister, but in the past, just prior to becoming a minister, he had been something entirely different.

"proteros... before, prior, of time, former... Neut. adverbially, before (something else is or was done)... before i.e. aforesaid, in time past... to proteron (contrasting the past with the present...)" (Thayer, p. 552; 4386-4387)

Paul had some serious character flaws, before he was enabled, but the Lord saw through them to his heart. Before he was selected, Paul had been a blasphemer, a persecutor, and an insolent man. These are terrible sins. The first was generally used when speaking evil of God or of men. Those who "speak evil, slander, reproach" or are "abusive" in the use of their tongue.

"blasphemos... speaking evil, slanderous, reproachful, railing, abusive... a blasphemer..." (Thayer, p. 103; 989)

The things that Paul had said about Jesus and about those in His church were evil, slanderous and reproachful. There are no records of what Paul actually said, but Luke made it very clear that he must have said a lot.

Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest 2 and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem. Acts 9:1-2

It was shameful to Paul that he had said these things and a wonder to him that the Lord could be so merciful and loving, after he had said such terrible things about Him. This fulfilled something Jesus had said in His ministry.

“Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. 32 Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come. Matt 12:31-32”

Along with his blasphemy Paul had also been a great persecutor. This is a terrible word for one who makes others “to run, put to flight,” They were fleeing because as a persecutor Paul had “run swiftly in order to catch.” It is the classic term for those who “harass, trouble and molest others,” since what they are doing emotionally is the same thing as what they others were doing physically.

“dioktes... (dioko) a persecutor...” (Thayer, p. 153; 1376)

“dioko... 1. to make to run or flee, put to flight, drive away... 2. to run swiftly in order to catch some person or thing, to run after... to press on: fig. of one who in a race runs swiftly to reach the goal, 3. in any way whatever to harass, trouble, molest one; ... Pass. with a dat. denoting the cause, to be maltreated, suffer persecution on account of something ... 4. without the idea of hostility, to run after, follow after... 5. metaph. with acc. of thing, to pursue i. e. to seek after eagerly, earnestly endeavor to acquire...” (Thayer, p. 153; 1377).

Paul harassed, troubled and molested those in the church.

1 Now Saul was consenting to his death. At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles. ... 3 As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing them to prison. Acts 8:1, 3

As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. 4 Then he fell to the ground, and heard a voice saying to him, “Saul, Saul, why are you persecuting Me?” 5 And he said, “Who are You, Lord?” Then the Lord said, “I am Jesus, whom you are persecuting. It is hard for you to kick against the goads.” Acts 9:3-5

I persecuted this Way to the death, binding and delivering into prisons both men and women, 5 as also the high priest bears me witness, and all the council of the elders, from whom I also received letters to the brethren, and went to Damascus to bring in chains even those who were there to Jerusalem to be punished. Acts 22:4-5

“Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth. 10 “This I also did in Jerusalem, and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I cast my vote against them. 11 “And I punished them often in every synagogue and compelled them to blaspheme; and being exceedingly enraged against them, I persecuted them even to foreign cities. Acts 26:9-11

For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. 14 And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers. Gal 1:13-14

But they were hearing only, “He who formerly persecuted us now preaches the faith which he once tried to destroy.” 24 And they glorified God in me. Gal 1:23-24

though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so: 5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; 6 concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless. Phil 3:4-6

For I am the least of the apostles, who am not worthy to be called an apostle, because I

persecuted the church of God. 10 But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me. 11 Therefore, whether it was I or they, so we preach and so you believed. 1Cor. 15:9-11

The translators had a little difficulty with the term translated in the NKJ with “insolent.” It was translated “*injurious*” in the KJV and ASV, “*a violent aggressor*” in the NAS, and “*a violent man*” in the NIV and “*an insolent aggressor*” in the ESV. This term comes from a Greek word whose primary meaning is “*insolence*” and “*pride*.”

“*hubristes...(hubrizo) an insolent man, ‘one who, uplifted with pride, either heaps insulting language upon others, or does some shameful act of wrong’...*” (Thayer, p. 633-634; 5197)

“*hubrizo... 1. intrans. to be insolent; to behave insolently, wantonly outrageously. 2. trans to act insolently and shamefully towards one... to treat shamefully...*” (Thayer, p. 633; 5195)

It is difficult to translate because of its breadth of meaning. Some would take it here to only mean that Paul treated others shamefully. Yet the verses from Acts quoted above stress more than just treating them shamefully. He “*breathed threatening and slaughter against them.*” He “*made havoc of the church.*” He “*entered every house*” and dragged “*off men and women committing them to prison.*” He also “*thought I must do many things contrary to the name of Jesus*” and was “*exceedingly enraged against them compelled them to blaspheme.*” Paul was “*exceedingly enraged against them,*” and “*when they were put to death, I cast my vote against them*” From these statements, it appears that Paul could have been all that the term *hubrizo* contains within it.

“*hubris, hubrizo, enubrizo, hubristes...* With both noun and verb the range of meaning is very large. The noun means originally an act which invades the sphere of another to his hurt, a “trespass,” a “transgression” of the true norm in violation of divine and human right. Arrogance of disposition is often implied... The ref. is to a wicked act, also insult, scorn, contempt, often accompanied by violence, rape, and mistreatment of all kinds. *hubristes* derived from the verb, denotes a man who, sinfully overestimating his own powers and exaggerating his own claims, is insolent in word and deed in relation to gods and men. (Kittel, TDWNT Vol 8, p. 295-307)

It is doubtful that Paul was as bad as the greatest extent of this word implies, but one should not minimize it too much either or the main thought will be lost. Paul was an arrogant man whose attitude toward Christians was such that he had no pity and no concern for them. Jesus accused him of kicking against the goad, so there was something about what he was doing that did not sit well with him, but though living in all good conscience at the time, he had grown to learn what an evil and wicked man he had been prior to his conversion. The more he grew as a Christian, and the worse he looked prior to his conversion, the greater the act of mercy and grace on the part of the Lord Jesus Christ became.

but I obtained mercy because I did it ignorantly in unbelief.

This is the strongest term for contrast. It is “*an adversative particle*” which is “*so related to the preceding words that it serves to introduce an opposition...*”

“*alla... an adversative particle... hence properly, other things sc. than those just mentioned. I But. So related to the preceding words that it serves to introduce 1. an opposition to concessions; nevertheless, notwithstanding:... 2. an objection... 3. an exception... 4. a restriction... 5. an ascensive transition or gradation, nay rather, yea moreover...*” (Thayer, p. 27-28; 235)

The last thing one would expect to read after such terrible things is that they obtained mercy. Yet this is exactly what Paul received. Mercy is one of the sweetest words in the Bible. It means “*to be gracious, to have mercy, to spare,*” and “*bring help to the wretched.*”

“*eleeo... Sept. most freq. for ... to be gracious, also for ... to have mercy; several times for... to spare and ... to console; to have mercy on... to succor one afflicted or seeking aid... absol. to succor the afflicted, to bring help to the wretched [A. V. to show mercy], ... pass. to experience [A. V. obtain]*”

mercy,...” (Thayer # 1653)

Jesus had mercy on Paul. He brought help to this wretched man. Paul experienced this mercy which brought healing to his heart and soul. Prior to Jesus intervention, Paul was blasphemously treating the Son of God with contempt and hatred. He was pursuing after and seeking to destroy the saints of God with vim and vigor with the express purpose of either making them blaspheme or casting his vote that they be put to death. During this time in his life, the affects of this wickedness was taking it toll on Paul’s spirituality. He was becoming insolent and arrogant both toward God and his fellow man.

It was this type of person that Jesus reached his loving hand down to and lifted from this terrible condition and gave him both forgiveness, and a high position of honor in His kingdom. Paul must have been speechless with the depth of mercy shown to him. Yet he was fully aware of the one mitigating circumstance which though it did not remove the guilt, certainly lessened it. He received mercy because of his ignorance. Paul repeats the word he used in the second verse. Jesus as Jesus appointed Paul to the ministry *because* He found him faithful, he also receive mercy *because* he did it ignorantly in unbelief.

With the alpha privative Paul negates knowledge. Just as we use the prefix un- to change done to undone, the Greeks used α to change knowledge to no knowledge. He did not know, he did not understand. It is a term used in the Scriptures to describe those whose transgressions are not wilful, but ignorant.

“agnoeo... a. to be ignorant, not to know;...b. not to understand c. to err, sin through mistake, spoken mildly of those who are not high-handed or wilful transgressors: (Thayer, p. 8; 50)

Paul affirmed in all good conscience that he truly did not know. He was completely unaware that Jesus was the divine Son of God and that the people he was persecuting truly were God’s precious saints. It was while in this ignorant state that Paul acted. This is why Paul could say that he had lived with a good conscience.

Then Paul, looking earnestly at the council, said, “Men and brethren, I have lived in all good conscience before God until this day.” Acts 23:1-2

This being so, I myself always strive to have a conscience without offense toward God and men. Acts 24:16

I thank God, whom I serve with a pure conscience, as my forefathers did, 2Tim 1:3

All that Paul had done before becoming a Christian had been done ingorantly in unbelief. The term “did it” is a very broad term for “*making, producing, constructing*” or “*doing something.*”

“poieo... I. to make ... 1. ... a. with the names of the things made, to produce, construct, form, fashion, etc. ... to create produce: of God, as the author of all things... absol . of men, to labor, to do work... to be operative, exercise activity ... b. joined to nouns denoting a state or condition, it signifies to be the author or, to cause ... 2. With additions to the accusative which define or limit the idea of making... 3. As the active poiein..., so also the middle poieisthai, ... to be the author of a thing (to cause, bring about...)...” (Thayer, p. 524-527; 4160)

All that Paul had labored and worked at during that time, what he was the cause of and brought about in that period, what he carried out and executed, performed and accomplished was all done under the cloak of ignorance. Paul did not know what he was doing when he did all those things. He still would have been beaten with few stripes, but what he did was mitigated by his ignorance.

“And that servant who knew his master’s will, and did not prepare himself or do according to his will, shall be beaten with many stripes. 48 “But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more. Lk. 12:47-48

The reason for his ignorance was very simple. “Unbelief.” What he did know of Jesus and the church, he did not believe.

“*apistia ... want of faith and trust; 1. unfaithfulness, faithlessness, (of persons betraying a trust)... 2. want of faith, unbelief: shown in withholding belief in the divine power...*” (Thayer p 56)

Before he met Jesus on the road to Damascus, Paul did not believe in Jesus. There was never any faith in Jesus for his conscience to work upon. One might wonder where he had been during the ministry of Jesus, why he had not heard something that would kindle faith in his heart. Perhaps many in that day would have wondered at the possibility of this happening, but he affirmed by inspiration that there was not the slightest amount of faith in him. He had received mercy because his guilt was not as severe as it seemed. He had done deeds worthy of death, but there was hope for him because it was out of ignorance that he had done it.

14 And the grace of our Lord was exceedingly abundant,

Paul contrasted the ignorant but surpassingly sinful behavior he had manifested with the “exceedingly abundant” grace of the Lord. The term “exceedingly abundant” is defined:

“*hyperpleonazo... to be exceedingly abundant ... absol. to possess in excess...*” (Thayer, p. 641; 5250).

Like all superlatives, it is easier to appreciate their grandeur when each respective part is more clearly understood. The term “abundant” even without exceeding placed before it is “*to superabound, to exist in abundance.*” It is to possess over and above what is needed.

“*pleonazo... intrans. : 1... used of one possessing, to superabound[A. V.] to have over... of things, to exist in abundance [R. V. be multiplied]... to increase, be augmented... 2 trans. to make to increase...*” (Thayer, p. 516; 4121)

To that is added the term “exceedingly” which is “*away over, above, beyond, more than.*”

“*hyper... II with the ACCUSATIVE... over, beyond, away over; more than; 1. prop. of the place over or beyond... 2. metaph. of the measure or degree exceeded... III in COMPOSITION hyper denotes 1. over, above, beyond... 2. excess of measure, more than...*” (Thayer, p. 638-640; 5228)

It is now over and beyond, away over and more than superabundance. Far more than abundance. It is abundantly abundant! It is superlatively abundant! The grace of the Lord Jesus Christ far exceeded in abundance all the vile sins that Paul had committed. The term grace is the same as the term as “thanks” back in verse twelve. Though the definition was quoted in verse two, it is such an important term that the highlights of it are here quoted again.

“*charis... grace; i. e. 1. prop. that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech... 2. good will, lovingkindness, favor: in a broad sense... (favor(i.e. act of favoring...))the word charis contains the idea of kindness which bestows upon one what he has not deserved... pre-eminently of that kindness by which God bestows favors even upon the ill-deserving, and grants to sinners the pardon of their offenses, and bids them accept eternal salvation through Christ... charis is used of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues... II Th. 1:12...*” (Thayer, p. p 665-666; 5485)

What a wonderful term to describe the Lord’s feelings and actions toward the ignorant but evil Saul of Tarsus. Jesus felt “*good will, lovingkindness, and favor.*” He also felt “*kindness which bestows upon one what he has not deserved*” The power of Paul’s motivation is here revealed. What gratitude and appreciation he must have felt to have been saved from such a terrible fate as to die in such sins while doing them ignorantly. The basis of our understanding of this grace whether bestowed by Jesus or by His Father is set forth in the 103rd Psalm.

The LORD is merciful and gracious, slow to anger, and abounding in mercy. 9 He will not always

strive with us, nor will He keep His anger forever. 10 He has not dealt with us according to our sins, nor punished us according to our iniquities. 11 For as the heavens are high above the earth, so great is His mercy toward those who fear Him; 12 As far as the east is from the west, so far has He removed our transgressions from us. 13 As a father pities his children, so the LORD pities those who fear Him. Ps. 103:8-13

He is merciful, gracious, slow to anger. His mercy is higher than the heavens and He pities us as a father pities his own children. Who can read this without feeling comfort and relief. This is the root behind the comforting thought that our God feels grace and bestows grace toward us as His children. This gracious kindness in the heart of God which motivates Him to grant favors to His unworthy rebellious creatures is super abounding. It is far over and above what would be necessary to remove us from our plight. God's grace is truly beyond our comprehension, but we can relish and enjoy it.

with faith and love which are in Christ Jesus.

The term "with" is a preposition that generally describes something that is "in the midst" of something. It is used with the genitive (specifying) to describe association or companionship.

"meta... a preposition, akin to mesos... and hence prop. in the midst of, amid, denoting association, union, accompaniment;... I. With the GENITIVE, 1. among, with... 2. of association and companionship, with... a. after verbs of going, coming, departing, remaining, etc. with the genitive of the associate or companion... b. b... prop. of those who associate with one and accompany him wherever he goes: in which sense the disciples of Jesus are said to be (or to have been) with him... e. of divers other associations of persons or things; -- where the action or condition expressed by the verb refers to person or things besides those specified by the dat. or acc. ... f. with the genitive of mental feelings desires and emotions, of bodily movements, and of other acts which are so to speak the attendants of what is done or occurs; so that in this way the characteristic of the action or occurrence is described... (Thayer, p. 402-404; 3326)

As one carefully ponders the above definition they see that Paul is affirming that when the grace of our Lord appeared to him, it was accompanied by his own faith and love. Grace brought it! The grace of our Lord kindled faith and love in Paul. When all is working properly, this is what it always does. Grace always brings out faith and love in the heart of the one upon whom it is expended if it is accepted.

No human heart that fully comprehends the attitude of God in giving up His Son for them and the wonderful gifts God is offering upon acceptance of His gospel can withhold their fullest faith and most complete love from Him. As all the other spiritual blessings (Eph 1:3), faith and love are also found only in Christ. It is only by our close relationship to Jesus Christ that such faith and love are found.

15 This is a faithful saying and worthy of all acceptance,

Paul will use this statement or some form of it five times in the letters to Timothy and Titus.

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| <p>1 <u>This is a faithful saying and worthy of all acceptance</u>, that Christ Jesus came into the world to save sinners, of whom I am chief. <u>1 Tim 1:15</u></p> <p>2 <u>This is a faithful saying:</u> If a man desires the position of a bishop, he desires a good work. <u>1 Tim 3:1-2</u></p> <p>3 For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come. 9 <u>This is a faithful saying and worthy of all acceptance.</u> 10 For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe. 11 These things command and teach. <u>1 Tim 4:8-11</u></p> <p>4 <u>This is a faithful saying:</u> For if we died with Him, We shall also live with Him. 12 If we endure, We shall also reign with Him. If we deny Him, He also will deny us. 13 If we are faithless, He remains</p> |
|---|

faithful; He cannot deny Himself. 2 Tim 2:11-13

5 ***This is a faithful saying, and these things I want you to affirm constantly,*** *that those who have believed in God should be careful to maintain good works. These things are good and profitable to men. Titus 3:8*

Paul did not use this preface anywhere else except in these letters written after his time spent in prison at Rome. It appears to be a formula to preface statements that were especially important to remember and accept. It accomplishes the same thing we do when we underline or make something **bold**. “*Faithful*” is used of things that are “*worthy of trust,*” or things “*that can be relied on.*”

“*pistos... trusty, faithful; of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties... worthy of trust, that can be relied on...*” (Thayer, p. 514)

What Paul is about to say is a reliable collection of worthy thoughts that ought to be accepted under all circumstances. They can be relied upon as absolutes that will never bend or break. No matter what the situation, these statements are true. Just as it is reliable it is also “*worthy*” of all acceptance.

“*axios, ... a. weighing, having weight; having the weight of (weighing as much as) another thing, of like value, worth as much:... b. befitting, congruous, corresponding... c. of one who has merited anything, worthy-- both in a good reference and a bad...*” (Thayer, p. 52-53; 514)

“*axios properly, “bringing up the other beam of the scales,” “bringing into equilibrium,” and therefore “equivalent”... The use of AXIOS... shows that two distinct magnitudes are equal or equivalent... “* (Kittel, TDTNT, Vol 1; p. 379-380)

In this case, it is a term of logical equivalence. When it is placed between two phrases it makes them the same or that they ought to be the same. Hence the “*faithful saying*” is *worthy*(equal and the same as being “*accepted.*”

“*apodoche... (apodechomai, q.v.), reception, admission, acceptance, approbation...*” (Thayer, p. 61; 594)

“*apodechomai... to accept what is offered from without... to accept from, ... metaph... to receive into the mind with assent: to approve... to believe...*” (Thayer, p. 60; 588)

What Paul is about to reveal should be unquestioningly taken into the mind and believed without reservation. It is true at all times and under all circumstances, and ought to be accepted as the truth.

that Christ Jesus came into the world to save sinners,

Jesus came into the world to save sinners. This is the acceptable statement and it's truth is one of the most wonderful yet most difficult to believe. This is the heart of God's plan and the heart of the gospel message. The gospel is not a message of condemnation, but of salvation offered to all sinners upon the basis of their faith and repentance. From the earliest prophecies (Gen 3:15; 12:1-3) and continuing to get more specific (Isaiah 52-53), God explained that someone was going to come into the world and bruise the head of the serpent, bless all nations and “*by his stripes we are healed.*” This is the most trustworthy and reliable of all the statements. Jesus came to seek and save what was lost (Lk. 19:10), He came not to judge but to save (Jn. 12:47).

of whom I am chief.

The term “*chief*” is generally used as being first either in order or in rank and influence.

“*protos... first; 1. either in time or place, in any succession of things or of persons... 2. first in rank, influence, honor; chief; principal...*” (Thayer, p. 554-555; 4412-4413)

Paul considered himself to be the “*first in rank*” as a sinner, as the chief and principal sinner. There is some difference of opinion on what Paul is actually saying about himself. Is he revealing by inspiration that he is the worst of all sinners? Is he revealing that no one on earth from beginning to end was such a sinner as Paul? It is difficult to believe he is speaking of himself as an individual, but of that class of people who have gone above and beyond in their sinful conduct. Clearly, Paul was very disappointed with himself for being so ignorant and unfaithful to God as to miss his Messiah when he came and to actually be persecuting and seeking to destroy the Messianic Kingdom he had so earnestly longed to be established. He stated this several times in the Scriptures and in different ways.

To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph 3:8

For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. 1 Cor 15:9

For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it,²³ But they were hearing only, “He who formerly persecuted us now preaches the faith which he once tried to destroy.” Gal 1:13

He viewed himself as the chief of sinners, because few men in the history of God’s people did something so far reaching in its consequences. While Jesus came into the world to save sinners, Paul had sought to destroy those sinner he had saved and to remove from the earth the very person God had promised from the beginning. If he had successfully carried out his purpose in completely destroying faith in Christ and removed His kingdom from the earth he truly would have been the chief of sinners. For all would have been lost as a result of his work.

Thanks be to God that this great enemy of the church could be made into one of its greatest friends and allies.

16 However, for this reason I obtained mercy,

Paul offered one reason for obtaining mercy earlier in the epistle. The first explanation mitigated Paul’s guilt and thus left the door open for his conversion. If he had been as truly wicked as his actions made him appear, there would have been no purpose to Jesus appearing to him. It would have done no more good than his appearing to all the other leaders who were persecuting and seeking to destroy Him. But Paul was reachable, so Jesus appeared to him. But there was a second reason Jesus did this. Paul introduces this second condition with an adversative particle.

*“alla... an adversative particle... hence properly, *other things sc.* than those just mentioned. I *But*. So related to the preceding words that it serves to introduce 1. an opposition to concessions; *nevertheless, notwithstanding*:... 2. an objection... 3. an exception... 4. a restriction... 5. an ascensive transition or gradation, *nay rather, yea moreover*...” (Thayer, p. 27-28; 235)*

This term offers the opposite of the previous statement. He was the chief of sinners, but he was not treated as the chief of sinners. Instead of God destroying him, He saved him. Instead of being cast into Hell as he deserved, he obtained mercy. This gives the reason why things went the way they did.

First, because Paul truly was ignorant in his unbelief of the true nature of his actions. Since it was only ignorance, the truth would change Paul completely. Second, because God wanted all men to be able to see the full extent of His mercy. That no matter how low and far into sin one descended, there was always a way back. There are two interesting ideas set forth. The first is Paul’s salvation and the second is God making him an apostle. Both of these have an important truth to reveal. Not only can one not sink to far to be saved, but one cannot sink too far to become an important part of God’s plan. Paul obtained the mercy necessary to be saved and the mercy necessary to be allowed to become an apostle because Jesus wanted to make a very

special example out of him.

that in me first Jesus Christ might show all longsuffering,

With the purpose clause “*hina*” giving the reason and ground for what Jesus did and then repeating the term “*chief*” or “*first in rank*” Jesus wanted to reveal and exhibit something through Paul. He wanted to “*point out*” “*demonstrate*” and “*prove*” something.

“*endeiknumi*... *to point out, ... prop. to show one's self in something, show something in one's self...* 1. *to show demonstrate, prove, whether by arguments or by acts...* 2. *to manifest, display, put forth...*” (Thayer, p. 213; 1731).

Jesus wanted to “*display*” through Paul all His longsuffering. He wanted to put Paul up on a pedestal so that all could look at him. He wanted to demonstrate and prove that His grace, mercy and compassion knew no boundaries and He could forgive even someone who had been instrumental in making His people blaspheme, even in causing some to be put to death. Paul was truly a wicked man before his conversion, but in him Jesus proved a vital point. He reveals His “*patience,*” “*forbearance,*” and “*slowness in avenging wrongs.*”

“*makrothumia*,... [c.f. *makrothumeo*] 1. *patience, endurance, constancy, steadfastness, perseverance, ...* 2. *patience, forbearance, long-suffering, slowness in avenging wrongs...* the self-restraint which does not hastily retaliate a wrong. ... opposed to ... wrath or revenge...” (Thayer, p. 387; 3115)

Jesus was described throughout the gospels as a kind, patient and compassionate person. In His parables in Luke 15, He spoke of finding sinners as a lost sheep, lost coin, and prodigal son. The book of Hebrews pictures Him as a high priest ever living to make intercession for us. We see His patience as he dealt with Peter and the other apostles. Paul was being used to show the full extent of Jesus’ self-restraint. He could have struck him dead for what he had done to His people and to His faith. But through Paul Jesus showed just how long he will wait with forbearance and how much self-restraint He has in not hastily retaliating for the wrong Paul did to him. Paul revealed that if he could be brought back, Jesus will wait and endure to accomplish it.

as a pattern to those who are going to believe on Him for everlasting life.

Paul is therefore a “*pattern.*” This term is used to describe the example or pattern that is to be used as a copy or a model.

“*hupo-tuposis*... (*hupotupoo*, to delineate, outline); a. *an outline, sketch, brief and summary exposition, ...* b. *an example, pattern...* the pattern placed before one to be held fast and copied, model ...” (Thayer, p. 645; 5296)

“*tupos*, ...1. *the mark of a stroke or blow; print...* 2. *a figure formed by a blow or impression; hence univ. a figure, image:...* 3. *form...* 4. *an example; a. in the technical sense, viz. the pattern in conformity to which a thing must be made...* b. in an ethical sense, *a dissuasive example, pattern or warning... an example to be imitated: of men worthy of imitation, Phil 3:17*” (Thayer, p. 632; 5179).

Paul became the copy or model for all of who would ever believe on Jesus. Paul was the pattern or example upon which we can place ourselves. Since he is the chief and we are not, if Jesus could be merciful and longsuffering to him and give him such a high position in His kingdom, no one who ever followed could say “*I am unworthy.*” If someone doubts that Jesus could truly forgive what they had done prior to becoming a Christian, Paul could be used as the pattern and example. When asked if they have done what Paul did, they would have to respond “no.” Since Jesus forgave him and allowed him to be an apostle in spite of what he had done.

17 Now to the King eternal, immortal, invisible,

As Paul concluded this thought, his mind moved to gratitude and adoration; praise and thanksgiving. He simply cannot speak of this without being moved with gratitude and to feelings of unworthiness and yet great pride in what God has made him. He ascribes the glory to Jesus,

whom he first calls “king.” This is a term for a “*leader of the people,*” “*prince,*” “*commander*” or “*lord of the land.*”

“basileus... leader of the people, prince, commander, lord of the land, king...” (Thayer, p. 98; 935)

This is what God has made Jesus. But he is not just any king, so Paul used three additional adjectives to describe the type of king. He is “eternal.” The meaning of the term in this context means “*for ever*” and describes the one who sits on the throne. Jesus is an eternal being. He exists in unchanging life. What he was when He ascended that throne in Acts 2, he still is today and will be forever.

“aion... 1. age ... a human lifetime ... life itself... 2. an unbroken age, perpetuity of time, eternity... In the N. T. used 1. for ever ... 2. by meronymy of the container for the contained ... denotes the worlds, the universe, i.e. the aggregate of things contained in time.... 3. ... most of the New Testament writers distinguish... this age... the time before the appointed return or truly Messianic advent of Christ... the period of instability, weakness, impiety, wickedness, calamity, misery,... Hence the things of “this age” are mentioned in the N. T. with censure... men controlled by the thoughts and pursuits of this present time... the devil, who rules the thoughts and deeds of the men of this age...” (Thayer, p. 18; 165).

He is also immortal, which says the same thing from a different perspective. He is not liable to corruption or decay. The passing of time which has such a devastating impact in this life on even the best of kings has no power over Him.

“aphthartos... uncorrupted, not liable to corruption or decay, imperishable...” (Thayer, p. 88; 862)

The writer of Hebrews explained just how important that immortality was to our salvation.

For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. 15 And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest 16 who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. Heb 7:14-17

Also there were many priests, because they were prevented by death from continuing. 24 But He, because He continues forever, has an unchangeable priesthood. 25 Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. Heb 7:23-25

Jesus is not bound by mortality. He had an endless life and will not be prevented by death from fulfilling any of His duties. He will always be the same. Though generations come and go and all others are prevented by death from continuing to do what we need them to do Jesus is always the same.

Jesus Christ is the same yesterday, today, and forever. Heb 13:8-9

Jesus is also also invisible. He cannot be seen with our physical eye. He is spiritual, and exists in a realm beyond our own. We will not see Him while we are in this life. We must walk by faith and not be sight.

who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen. 1 Tim 6:16

So we are always confident, knowing that while we are at home in the body we are absent from the Lord. 7 For we walk by faith, not by sight. ... 16 Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer. 2 Cor 5:7-8; 16

to God who alone is wise,

There are some who think that this must refer to the Father. Some even think the entire doxology is to the Father. Yet as Thomas had no problem addressing Jesus, and Jesus did not rebuke or correct him.

And Thomas answered and said to Him, "My Lord and my God!" 29 Jesus said to him, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed." Jn. 20:28-29

Paul would not have had any problem with it either. Jesus was in the form of God and on an equality with God(Phil 2:6), and has all the fulness of the Godhead bodily(Col 2:9). Yet all that is said here could also be addressed to the Father. It is left to the reader to choose. Both are true, but which was in Paul's mind is difficult to say. Another difficulty for the translators is the term "wise," which is found in the Textus Receptus, but not in the Nestle/Aland. Therefore it has not been used in the ASV NAS ESV or NIV.

"*monos*,... alone, only, merely... referring to an action expressed by a verb" (Thayer, p. 418).

be honor and glory forever and ever. Amen.

Paul now offered great praise. The term "*honor*" comes from a term that describes the value someone places on something. When the price is high enough, it becomes priceless, and has great value. It then means honor or reverence.

"*time*...(fr. TIO, to estimate, honor,...)... (a valuing, rating)... 1. a valuing by which the price is fixed; hence the price itself: of the price paid or received for a person or thing bought or sold... 2. honor which belongs or is shown to one: the honor of one who outranks others, pre-eminence... veneration, ... deference, reverence..." (Thayer, p. 624; 5092).

To this Paul adds glory which was defined in 1:11 as "*magnificence, excellence, preeminence, dignity*" and "*majesty*." He cannot speak highly enough of the Great One who offered him such love, compassion and mercy. He concludes with the transliterated from the Hebrew directly into the Greek *amen*. This term was first introduced to the in the Law(Num 5:22; Deut 27:15-26). It was used whenever a statement needed to be confirmed as absolutely true. That is exactly how Paul used it here.

"*amen*,... 1. verbal adj. ...firm, metaph. faithful... 2. it came to be used as an adverb by which something is asserted or confirmed: a. at the beginning of a discourse, surely, of a truth, truly; so freq. in the discourses of Christ in Mt. Mk. and Lk.... b. at the close of a sentence; so it is, so be it, may it be fulfilled..." (Thayer, p. 32).

18 This charge I commit to you, son Timothy,

Paul began speaking of this charge in 1:3. He had exhorted Timothy to stay at Ephesus to charge others not to teach different doctrines. Now Paul summed up both the exhortation to Timothy and the charge he was to give to others not to teach a different doctrine. Thus the charge made it Timothy's responsibility to keep others from teaching different doctrines. Paul had spoken of the purpose of the charge(3-5), the folly of those who rejected the charge(6-11), and then his own gratitude to God for giving him the right to reveal that charge(12-17). He now returned to the charge itself again. This time he wishes to reaffirm to Timothy the great need to keep this charge by reminding him about the prophecies that had led the way to him. Paul used the verb in 1:3 and 1:5, and now uses the noun which is means almost exactly the same thing.

"*paraggelia*... prop. announcement, a proclaiming or giving a message to; hence a charge, command, (of a military order... of instruction...)" (Thayer, p. 479; 3852)

This is a message given to another in the form of a command or charge. Like the command from the general that is passed down to the soldiers fighting on the front lines, Jesus has sent this message through Paul to men like Timothy. This term perfectly described Jesus last words to His apostles:

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the

Father and of the Son and of the Holy Spirit, 20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen. Matt 28:18-20

They took the commands/charges Jesus had given and passed them on to others. Jesus did not want any other(*hetero*) of a different kind doctrines to be taught in His church. Paul now “committed this to Timothy. The term “*commit*” is defined:

“paratithemi... 1. to place beside, place near... or set before(one) in teaching Mid. to set forth (from one’s self), to explain... 2. Mid. to place down (from one’s self or for one’s self) with any one, to deposit; to intrust, commit to one’s charge,... a thing to be religiously kept and taught to other, I Tim 1:18; ... to commend one to another for protection, safety, etc., ...” (Thayer, p. 486; 3908)

Here it is used in the middle voice and means to give it as a deposit and thus entrust it to another. Paul was entrusting this charge to Timothy just like a banker might entrust a large sum of money to his friend. The charge of keeping the gospel pure must be committed to all faithful men.

*And the things that you have heard from me among many witnesses, **commit** these to faithful men who will be able to teach others also. 2 Tim 2:2*

according to the prophecies previously made concerning you,

The preposition “according to” ties the charge given to Timothy to the prophecies.

“kata,... II with the Accusative... 3. it denotes reference, relation, proportion, of various sorts; a. distributively, indicating a succession of things following one another... b... as respects; with regard to; in reference to; so far as relates to; as concerning;...c. according to, agreeably to; in reference to agreement or conformity to a standard, in various ways (aa) according to anything as a standard, agreeably to...(bb) in proportion to, according to the measure of...” (Thayer, p. 328; 2596)

The definition of *kata* should remind one of how the “=” sign operates in mathematics. Whenever one sees two numbers on one side of an equation and a single number on the other side with an “=” sign between them, one knows that both sides are equal. *Kata* works a lot like that. The charge equals the previously made prophecies that led the way to him. By keeping the charge, Timothy would be living up to the prophecies and thus fulfilling them.

Timothy needed to keep the charge in order to live up to the prophecies. The better Timothy kept this charge, the more fully he would live up to them.

Sadly, only Paul and Timothy knew of these prophecies. All we know is inferred by a careful reading of the book of Acts and some other statements made by Paul.

Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek. 2 He was well spoken of by the brethren who were at Lystra and Iconium. Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek. Acts 16:1-4

We learn from this verse that some of the brethren there had a very high opinion of Timothy. The prophecies could be fit in here, but there are no specifics. The letters to Timothy add only a small amount of additional information:

Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. 15 Meditate on these things; give yourself entirely to them, that your progress may be evident to all. 16 Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you. 1Tim. 4:14-16

In this passage we see a solemn occasion in which the eldership are present and lay their hands upon Timothy. There also, some prophecies are spoken of which Paul here says brought about the particular gift that Timothy had. Paul stated that he also was present at this time.

*Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands.
2Tim. 1:4-6*

Hence we can picture a large gathering of people in which all the elders of the church are present. Some prophet (or possibly Paul himself) has been given a revelation about Timothy which has prompted them to call him to them. They and Paul lay their hands upon him and Paul imparts a spiritual gift to him. He is then selected by Paul to help him in his work.

For whatever reason Paul and the Holy Spirit inspiring him, kept the nature of the prophecies a personal matter between himself and Timothy. We know they were favorable, we know that they had something to do with how effective Timothy would be as a Christian and a minister, and about how faithful he would be in the discharge of his duties. More we cannot say, but Timothy knew.

that by them you may wage the good warfare,

In using the preposition “that” Paul sought to bring Timothy back to that prophecy one final time. It is defined:

“hina... a final conjunction denoting purpose and end: to the intent that; to the end that, in order that;...” (Thayer, p. 302-304; 2443)

The purpose of the charge, and the purpose of the prophecy was that Timothy wage the good warfare. They gave him the necessary motivation to do what must be done regardless of the cost. This was the first allusion in this epistle of Paul’s recognition that there is much in the life of a Christian, and especially a preacher, that resembles the life of a soldier. One finds it also at the end of the Ephesians in the whole armor of God (Eph 6:11-17), and in Philippians when he called Epaphroditus his fellow soldier (2:25). It will also be seen later in the two letters to Timothy:

Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses. 1 Tim. 6:12

You therefore must endure hardship as a good soldier of Jesus Christ. 4 No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier. II Tim. 2:3-4

I have fought the good fight, I have finished the race, I have kept the faith. (II Tim. 4:7).

Jesus is the King of kings and the Lord of lords. His people are His servants, and in some cases they are called upon to fight for what they believe in. This was such a case. Timothy was called upon to wage warfare concerning this charge and its implementation in the congregation. It is within this charge that something truly worth fighting for is revealed. The terms “wage” and “warfare” are defined:

“strateuomai... to make a military expedition, to lead soldiers to war or to battle, (spoken of a commander; to do military duty, be on active service, be a soldier; in the N. T. only in the mid. ... to fight... trop. of the conflicts of the apostolic office...” of passions that disquiet the soul...” (Thayer, p. 590; 4754)

“strateia... an expedition, campaign; military service, warfare:...” (Thayer, p. 590; 4752)

Hence Timothy is to use the prophecies and the keeping of the charge when the need arose to “make a military expedition” or to “be on active service” in His relationship to Jesus Christ. When the time to do battle with these false teachers, Timothy must be ready to wage a “campaign.”

19 having faith and a good conscience,

In the waging of the good warfare, two great possessions were needed. The term “having” emphasizes “possession.”

“echo... I. Transitively. 1. *to have* I. q. *to hold*; a. *to have(hold) in the hand*: ... d. *to hold fast, keep*... 2. *to have* I. q. *to own, possess*; ...” (Thayer, p. 265-268; 2192).

Since this is also a present active participle, it is an ever active possession. It must be continuously held at all times. In order to wage the good warfare, one must have full possession of the two qualities that were first mentioned as the end and goal of the charge.

But the end of the charge is love from a pure heart and a good conscience and a sincere faith. 6 For some men, straying from these things, have turned aside to fruitless discussion, 1Tim. 1:5-7

So the very end that the charge is to produce must be the present possession of Timothy and all other evangelist who seek to keep the same charge.

which some having rejected,

Just as those in verse 6 “*turned aside*” they also “*reject*” them. This word has the inherent meaning of “*thrust away*,” or “*repudiate*.”

“apothēomai... to thrust away, push away, repel... in the N. T. only in the Mid. ... to thrust away from one’s self, to drive away from one’s self, i. e. to repudiate, reject, refuse...” (Thayer, p. 70; 683)

Hence the word contains more than just a rejection. They not only do not accept or desire it, but they actively thrust it away and repel it. Though the gospel offered both of these things, they repudiated and refused it. Some people absolutely and actively despise sincere faith and a good conscience. These are the people Timothy is commanded to wage the good warfare against.

For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, 11 whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain. Titus 1:10-12

concerning the faith have suffered shipwreck,

The term “concerning” is used when one seeks to draw a circle around someone to identify them.

“peri... prep., joined in the N. T. with the gen. and the acc. ... and indicating that the person or thing relative to which an act or state is predicated is as it were encompassed by this act or state; Lat. circum, circa; around, about... I. with the GENITIVE it denotes that around which an act or state revolves; about, concerning, as touching, etc... (Thayer, p. 502; 4012)

Those who reject, cast away, and thrust from themselves the need for a sincere faith and good conscience have drawn this circle drawn around the faith they profess. Anyone who does this has shipwrecked their faith. All that is encompassed in the faith, from the doctrinal and moral teachings to the practical side of life, was ruined. The term “shipwrecked” is defined:

“nauageo... (fr. nauagos shipwrecked; and this fr. naus, and agnumi to break); to suffer shipwreck... (Thayer, p. 423; 3489)

To suffer a shipwreck is to destroy the ship. He makes the faith the ship. When they reject a sincere trust and commitment to that faith they have wrecked the ship(faith).

20 of whom are Hymenaeus and Alexander,

Paul offered two concrete examples who are known to him and Timothy, and possibly others at Ephesus. These were men who “*desired to teach the law*” though they in fact did not know what they were talking about. They had thrust from themselves a true faith and a good conscience and had ended up shipwrecking their faith.

whom I delivered to Satan that they may learn not to blaspheme.

The idea of delivering to Satan is to be understood in the context in which it is used in the New Testament. Standing alone, there is no end of speculation as to what it might be, but after reading I Corinthians 5, it is clear that Paul is speaking of church discipline leading to the breaking of fellowship.

It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles-- that a man has his father's wife! 2 And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you. 3 For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed. 4 In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, 5 deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus. I Cor. 5:1-5

11 But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner-- not even to eat with such a person. 12 For what have I to do with judging those also who are outside? Do you not judge those who are inside? 13 But those who are outside God judges. Therefore "put away from yourselves the evil person." I Cor 5:11-13

Paul did the same thing to these two men for false teaching that he commanded the Corinthians to do for immorality. There it was for the destruction of his fleshly side that he might be saved, here it was to teach them not to blaspheme.

Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them. 18 For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple. Rom 16:17-19

Chapter Two

1 Therefore

The term “therefore” should never simply be passed over. It was placed there by the Holy Spirit to keep us from forgetting what has just been said, because what it about to be revealed is still tied to it. It is not the beginning point. It is a conclusion of things already stated and the next step after it is understood. The logic of language is as important as the logic in math. The term “*oun*” is used to indicate “*that something follows from another necessarily.*”

“*oun*... a conj. indicating that something follows from another necessarily;... Hence it is used in drawing a conclusion and in connecting sentences together logically, *then, therefore, accordingly, consequently, these things being so...* (Thayer, p. 463-464; 3767)

Summing up the first chapter, Timothy was to teach how things ought not to be done in the church. Those teaching different doctrines must be charged to stop or removed from the congregation. Those who heed (believe or practice) the teaching of these false teachers must be charged to stop. These things make shipwreck the faith.

As Paul moved to the next subject, what “*follows from another necessarily?*” After reading the entire book, one passage helps answer this question.

These things I write to you, though I hope to come to you shortly; 15 but if I am delayed, I write so that you may know how one ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. 1Tim 3:14-15

In the first chapter Paul writes how things should not be conducted in the church which is the house and God. Then in Chapters two and three he writes how one ought to conduct themselves. This therefore forms the bridge between how things should not be done and how they should be done. The things Timothy should charge the brethren to do in order to maintain love out of a pure heart, a good conscience, and a sincere faith.

I exhort first of all

The root meaning of “*exhort*” is “*to call to one’s side.*” It is used to express both care and concern. Depending on what follows the term it can be understood as “*exhort, comfort, entreat, instruct or even admonish.*”

It seems from this context to be an exhortation and encouragement, though it could also be instruction and teaching. Paul is calling all Christians to his side here, placing his arm around their shoulder and in tender emotional tones encouraging them to do the following. There is nothing better to keep hollow ritualism from creeping into the heart than in being actively involved as a mediator between God and our fellow men.

The term “*first*” can either be a simple statement of order. This is the first thing and others will follow, or it can mean first in importance and influence.

“*protos... first; 1. either in time or place, in any succession of things or of persons... 2. first in rank, influence, honor; chief; principal...*” (Thayer, p. 554-555; 4412-4413)

It appears most likely that Paul is using it in its latter meaning. Prayers should take a very high priority in the hearts of God’s people. It is the natural outpouring of *agape*-love when one brings their concerns to someone who can do something about them. It also increases our faith and decreases our anxiety. It is therefore of the chiefest and highest importance to manifest this type of faith and love to God. Faith in the power of prayer and love for those in need. What follows are four synonyms for prayer each of which sets forth slightly different aspect of it.

that supplications,

Supplications are prayers in which a *need* brings us before God. When we feel some form of poverty or *indigence*, we pray.

“*deesis*,... 1. *need, indigence*,... 2. *a seeking, asking, entreating, entreaty*... in the N. T. requests addressed by men to God... *supplication*...” (Thayer, p. 126; 1162).

This term is used about 18 times in the Scriptures. It takes prayer from the point of all the needs that we and all that we know have. Whenever a circumstance arises that transcends human ability to resolve, we bring it to God and ask for his Intervention. This is also true whenever we are faced with a dire situation that we have no ability to resolve.

prayers,

This is a much more general word for prayer. It still has the idea of petitions, but the content is much broader.

“*proseuchomai, proseuche* ... 1. “to pray,” “to pray to,” “to ask,” “prayer,” “petitionary prayer.” We best understand the term by differentiating it from the synonymous *deomai, deesis*. the distinction is the *deisthai* almost always means real asking whereas *proseuchesthai* is preferred if the fact of prayer is to be denoted with no narrower indication of its content...” (Kittel, TDTNT, Vol. 2 p. 807-808)

It includes anything one might bring to God. In this verse it would include the supplications, the intercessions and the thanksgiving. It would also include any other communication that one can have with God.

intercessions,

The term intercession is the most difficult of the four. This is true because it is only used twice in the NT, and it has a broad scope of meaning. It is a “*falling in with,*” or “*a coming together,*” when it was used of “*encounters with pirates*” or “*interviews*” and “*conversations*” with others. “*official petitions are commonly called enteuxis*”(Kittel Vol 8 p 244). From this definition, it is clear that there is not a great deal of difference between this and supplication.

“*enteuxis*... *a falling in with, meeting with... an interview, a coming together,* to visit, converse, or for any other cause; *that for which an interview is held, a conference or conversation... a petition, supplication*... used of prayer to God...” (Thayer, p. 218; 1783)

and giving of thanks

One gives thanks when they are “*mindful of favors,*” “*grateful,*” and “*thankful.*”

“*eucharistia*... (*eucharestos mindful of favors, grateful, thankful*) 1. *thankfulness*... 2. *the giving of thanks*...” (Thayer p 264)

This can be gratitude toward God for fulfilling the requests and bringing blessings upon those for whom we pray, or it can be the gratitude we feel toward the men for what they have done. God wants us to be mindful of favors. He wants us to appreciate all the things that people do for us and that He does for us.

be made for all men,

These prayers are not just for ourselves. God expected His people to pray for the needs of others. But not just our immediate family or even the local congregation. Not just people we know, but “*for*” all men. This preposition is used to describe things we do “*for one’s safety,*” “*for one’s advantage or benefit.*”

“*hyper*... 2. i.q. Lat. *pro, for,* I. e. *for one’s safety, for one’s advantage or benefit,* (one who does a thing *for* another, is conceived of as standing or bending ‘over’ the one whom he would shield or defend...)... *to be for one* i.e. to be on one’s side, to favor and further one’s cause...” (Thayer, p. 638-640; 5228)

Since it is prefaced with “therefore,” a careful review of what was previously said leads us to “love from a pure heart”(1Tim. 1:5). Prayers coming from a pure and loving heart will grow into this. Our concern leads us to use our relationship with God and our ability to pray for His intervention be used for all men. Our prayers are not to be selfish prayers directed only for the individual needs of a Christian.

We will not simply be grateful or moved to prayer only for our own needs and desires. We will be praying for the lost, for our brethren, for those we do not know, but whom we have discovered a need. Such prayers are pleasing to God for they manifest the quality of feeling and the priorities a Christian has set. It reveals a deep and growing faith in God while at the same time manifests the unselfish care and concern for the needs of others, whether the others are friends, enemies, or those we do not even know.

2 for kings and all who are in authority,

The term “kings” would include the “leader of the people” or “lord of the land.” It would not have to be a monarch. It could also be a dictator, emperor, or president.

“*basileus... leader of the people, prince, commander, lord of the land, king...*” (Thayer, p. 98; 935)

The term “authority” is a much broader term, taking in all who have any role in the chain of authority in a nation.

“*huperoche* primarily, “a projection, eminence,” as a mountain peak, hence, metaphorically, “pre-eminence, superiority, excellency,” is once rendered “authority,” 1 Tim 2:2...” (Vine’s 5247)

By using these two terms, all those in leadership would be included. The princes, commanders, lords, kings, congress, senate, the courts, on both the federal and state level, governors, county sheriffs, and local police. We should be praying for their safety and that God might give them wisdom.

The knowledge that we can be involved in this creates some important inferences and conclusion. 1. God gave His people the privilege of having a say in the affairs of this world. He promised that their prayers would have an impact on the decisions He makes concerning the affairs of this life.

2. it gives to the Christian the assurance that God is in complete control over all things.

3. It manifests to God the strength of faith His children have in Him, and gives to the Christian the proper feelings of dependence upon God.

4. It is not man but God who controls all the affairs of this life and such prayers force into the Christian’s consciousness this truth.

5. Those in authority need our prayers, for their sakes and for ours.

that we may lead a quiet and peaceable life

“That” is the conjunction of purpose, intent and end result. If we pray in this manner, the end or purpose comes back to be a blessing to us.

Paul told Timothy that by fulfilling the previous command we can bring about a quiet and peaceable life. By praying for these things and in this manner, we will have a much greater chance of a quiet and peaceable life, while at the same time by not offering them our chances are diminished. What is a “quiet” life?

“*eremos...* quiet, tranquil, ... it indicates tranquility arising from without.” (Vine, W. E. Expository Dictionary. Vol 3 p 242 NO. I)

In this case, the tranquility and inner peace comes from the outside. The events in one’s life are prosperous, peaceable and enjoyable to the point that they have brought tranquility. This infers that as a result of one’s prayers their physical life will be blessed.

The term “peaceable” is defined:

“*hesuchios...* has much the same meaning as No. I above, but indicates tranquility arising from within, causing no disturbance to others. It is translated “quiet” in I Tim. 2:2 .” (Vine, W. E.

Expository Dictionary. Vol 3 p 242)”

The words quiet and peaceable mean almost exactly the same thing. The difference is in the source. This latter term speaks of inner tranquility. A tranquility that comes from within and is not affected by outward events and circumstances. This is clearly the greater of the two. With this latter one, we can have peace even if we lose the former.

By praying in this way, we put on one more piece of the armor necessary to bring the peace of God which passes all understanding.

You will keep him in perfect peace, Whose mind is stayed on You, Because he trusts in You. Isa 26:3

This is the life we can “lead” whether outward circumstances are good or bad. Leading life is defined:

“*diago*... 1. to lead through, lead across, send across... to pass... to live...” (Thayer, p. 135-136; 1236)

“*bios*... life extensively, i. e. the period or course of life... “ (Thayer, p. 102; 979)

in all godliness and reverence.

The connection between the prayers, their power in God’s sight, as well as the benefits of peace and tranquility in our lives are all placed within(*en*) all godliness and reverence. It is in the midst of these two things that all the rest follows. He may even be affirming that these are the “*instrument or means by or with which anything is accomplished.*”

“*en*...a preposition taking the dative after it;... Eng. *in, on, at, with, by among*. I LOCALLY; 1. of Place proper; a. in the interior of some whole; within the limits of some space... 5. used of that with which a person is surrounded, equipped, furnished, assisted, or acts... c. of that which one either leads or brings with him, or with which he is furnished or equipped; esp after verbs of coming, (EN of accompaniment), where we often say *with* ... d. of the instrument or means by or with which anything is accomplished, owing to the influence of the Hebr. prep... much more common in the sacred writ. than in the prof... where we say with, *by means of, by(through)*...” (Thayer, p. 209-212; 1722)

There must be godliness and reverence in the heart of those who pray or none of the above can happen. One is godly when they have a “*Godward attitude.*” When all their actions and thoughts are for the purpose of doing “*that which is well-pleasing to Him.*” We are so deeply concerned for God’s feelings and view of us that we “dare not try to take one step alone.”

“*eusebeia*... from *eu*, well, and *seboimai*, to be devout, denotes the piety which, characterized by a Godward attitude, does that which is well-pleasing to Him...” (Vine, Vol 2 p. 162).

“*eusebeia*... reverence, respect; in the Bible everywhere *piety towards God, godliness*...” (Thayer, p. 262; 2150)

Our quiet and peaceable life must be lived in reverence and respect toward God. A reverence rooted in our feelings of devotion and awe, coupled with a powerful desire to please Him. Those with godliness view God with special feelings of love and devotion, and who are acutely aware of His never ceasing view of their heart, deeds and words. They are therefore continuously seeking to be well pleasing to Him in every realm of their lives. They seek to fulfill all that God asks out of a strong desire to make him happy with them. Added to this is the term “*reverence.*”

“*semnotes*... that characteristic of a person or a thing which entitles to reverence or respect, *dignity, gravity, majesty, sanctity*... in an ethical sense, *gravity ... honor, probity, purity*...” (Thayer, p. 573; 4587)

“*semnos, semnotes* ... It is then used of divine things, “August,” “sacred,” ... Used of objects *semnos* first denotes visible majesty and greatness... Of a town ... means to make it more distinguished, ... In relation to clothes ... means “splendid,” “magnificent.” ... use *semnos* for the inner majesty of things... is that which in the being and conduct of men calls forth *sebesthai* from others. ... This might be the majesty of a royal throne, the splendor of dress, the beauty of speech, or the sound of music. Yet not every sound nor all fine speech or adornment is regarded as *semnos*. A thing is *semnos* if the signs of a higher order may be detected in it. In man the orderliness perceived in his attitude and behavior is felt to be *semnotes*, with an ineffaceable trend toward seriousness and solemnity. ... In I Tim. 2:2 *semnotes* is used alongside *eusebeia*. the one is the piety expressed in respect for the orders, the other is the corresponding “serious and worthy conduct.” (Kittel, TDWNT, Vol 7, P. 191-

196).

As one can see from the depth of the definition, this is a complicated term. It refers to many realms in life, and the attitude and manner in which they are either entered into or rejected. Things that are tested and found to be worthy, noble and honorable. It keeps people involved in things that are of the higher spiritual order. It promotes serious and worthy conduct. Paul's point appears to center on the truth that prayers must proceed forth from the hearts of those men and women who are committed to God to such a degree that He never leaves their minds day or night. All that they get involved in is first assessed as to how God will react to it. If God will not be pleased then they abstain from it, if God will be pleased then they get involved in it. This leads them to the things in this life that are of a higher and nobler order. They are godly and grave people, and their prayers have great power in the sight of God.

3 For this is good and acceptable

To pray in this manner and seek to be godly and reverent in how we lead our lives is first "good" then acceptable.

"kalos... Sept for ... beautiful, but much oftener for ... good; beautiful, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be pleasing; hence (acc. to the context) i.q. beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable;... a. beautiful to look at, shapely, magnificent:... b. good, excellent in its nature and characteristics, and therefore well-adapted to its ends: ... c. beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble... d. honorable, conferring honor..." (Thayer, p. 322).

When God sees these things in our hearts, He reacts the same way we do when we see something exceptionally beautiful, excellent, or choice. It is something worthy of praise. He said as much to Cornelius:

2 a devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always. ... 4 And when he observed him, he was afraid, and said, "What is it, lord?" So he said to him, "Your prayers and your alms have come up for a memorial before God. Acts 10:2, 4

"Acceptable" means a little more in Greek than in English. We generally use the word to describe things that meet a minimum standard. While they saw it more as something seen favorably, pleasing or welcome.

"dektos ...denotes a person or thing who has been regarded favorably..."(No. I).

"apodektos... a strengthened form of No. I (APO, from, used intensively), signifies acceptable, in the sense of what is pleasing and welcome..." (Vine, W. E. Expository Dictionary. Vol. 1, p. 20).

God sees the time we spend in prayer over such matters as these to be pleasing and welcome. He regards it favorably. This ought to instill a great desire in the hearts of the godly and devout to fulfill this simple command.

in the sight of God our Savior,

"In the sight of God" is a very common expression in the NT just as "in the sight of the LORD" was very common in the OT. It is the term or formula that describes the fact that we are always in His view.

And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account. Heb 4:13

While some things man does are described as an abomination in His sight, other things are pleasing in His sight. The term "in His sight" emphasizes this truth. In this case it speaks of something we are doing "before" His "eyes," and "in" His "presence" "sight," or "hearing."

"enopion... (i.q. ho en opi on, one who is in sight...) ... before, in the sight of any one... 1. of occupied place: in that place which is before, or over against, opposite, any one and towards which another turns his eyes... 2. before one's eyes; in one's presence and sight or hearing..." (Thayer, p. 219-220; 1799)

This is the second of the ten times this term is used in 1 & 2 Timothy and Titus. It is used of God six times(1Tim. 1:1; 2:3; 4:10; Titus 1:3; 2:10; 3:4) and of Jesus four(2Tim. 1:10; Titus 1:4; 2:13; 3:6). God is the Savior because He made the decisions and drew up the plans(Rom 11:33-36), Jesus is the Savior because He suffered and died to make it all possible.

4 who desires all men to be saved

The term “desire” is more often translated as “will.” When Paul spoke of God’s will, he used this term.

“thelo,... (derived apparently fr. Helein with a fuller aspiration, so that it means prop. to seize with the mind; ...) TO WILL, (have in mind,) intend; i.e. 1. to be resolved or determined, to purpose ... 2. to desire, to wish:... 3. l. q. to love foll. by an inf., to like to do a thing, be fond of doing... 4. in imitation of the Hebr. ... to take delight, have pleasure... the will which proceed from inclination... “ (Thayer, p. 285-286; 2309)

The better our understanding of the term “desire” or “will” becomes, the better we will understand God’s feelings toward the lost and dying in this world.

Since God “desires” all men to be saved there are three possible ways to understand it.

1. God takes delight and pleasure in all men coming to the truth.
2. God’s desire and wish is that all men would come to the knowledge of the truth.
3. God resolved and determined that all men would come to the knowledge of the truth.

We can reject the last definition because if God had purposed and resolved it, it would be so, but such is not the case, so it is obviously not Paul’s meaning here. The first meaning that God takes great delight and has pleasure in all men being saved would be true, but all men are not being saved, so the best understanding of the definition is that of desire and wishing. God has a strong feeling of desire for all men to be saved and come to the knowledge of the truth.

There is a wonderful seed here for a proper understanding of God’s feeling toward humanity.

The parable of the lost sheep teaches it:

So He spoke this parable to them, saying: 4 “What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? 5 “And when he has found it, he lays it on his shoulders, rejoicing. 6 “And when he comes home, he calls together his friends and neighbors, saying to them, “Rejoice with me, for I have found my sheep which was lost!” 7 “I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance. Luke 15:3-7

The prodigal son(Lk 15:11-32) also teaches this, as do the words penned by Peter concerning God’s feelings toward ending this age.

But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. 2Pet. 3:8-9

God does not wish for any to perish and there is great joy in heaven when one sinner repents. The proper view of God’s attitude toward those that are lost is that of longing and yearning for their salvation. Another important point to grasp is the obvious priority God gave man’s freewill. If God had wanted to make all men saved, they would have been saved. Yet He refused to violate their free will to do so. Though God wants all men to be saved and come to the knowledge of the truth. He wants them to come voluntarily because they want to and not simply because he wants them to. If they refuse to do it, God allows them to make that choice. But still He wants them to be saved.

“sozo... to save, to keep safe and sound, to rescue from danger or destruction(opp. to apollumi)... a. univ., tina ... one (from injury or peril); to save a suffering one (from perishing) e. g. one suffering from disease to make well, heal, restore to health: to preserve one who is in danger of destruction, to save(i.e. to rescue)... b. to save in the technical biblical sense; negatively, to deliver from the penalties of the Messianic judgment,... to save from the evils which obstruct the reception of the Messianic deliverance...” (Thayer, p. 610-611; 4982)

God wanted to save them from the penalty of the coming judgement day. He wanted to keep them from the terrible consequences their own sin will bring into their lives.

and to come to the knowledge of the truth.

There is only one means by which God can bring about His desire. He wants them to be saved, but in order for that to be accomplished, they must come to the knowledge of the truth. The term “come to” is therefore another pivotal term in our understanding of salvation. It’s most basic literal meaning is “to come from one place into another,” while it is used metaphorically describe things that “come into being,” or “arise,” or that something can “find a place of influence.”

“erchomai... I. to come; 1. prop. a. of persons; a. univ to come from one place into another, b. to come I. e. to appear, make one’s appearance, come before the public... 2. metaph. ... b. equiv. to to come into being, arise, come forth, show itself, find place of influence...” (Thayer, p. 250-251; 2064)

God desired a knowledge of truth to come into being in a person’s heart. Knowledge of the truth is an indispensable part of one’s being saved. The term “knowledge” is not simply a casual acquaintance. This is an intensified term for knowledge. It is “*precise and correct knowledge*” which leads one “*to become thoroughly acquainted with*” something or “*to know thoroughly,*” “*accurately,*” and “*well.*”

“epignosis...(epiginosko q.v.) precise and correct knowledge; used in the N.T. of the knowledge of things ethical and divine... “epiginosko... to become thoroughly acquainted with, to know thoroughly; to know accurately, know well... 2. to know... a. to recognize... to recognize a thing to be what it really is...” (Thayer, cit., p 237; 1922-1921)

In order to be saved all men must gain a precise and correct knowledge of the truth. They must become thoroughly acquainted with it and know it both accurately and well. They must also be able to recognize it for what it is. Since God’s word contains only the truth, it is God’s truth that those who desire to be saved must learn accurately and well.

Sanctify them by Your truth. Your word is truth. Jn. 17:17

5 For there is one God

The conjunction “for” works much like “therefore.” It ties together the point that is just being finished with the one that is about to be made. It is a “*particle of affirmation and conclusion.*” It generally offers the “*reason and cause of a foregoing statement,*” or “*explains*” it.

“gar... a conjunction which acc. to its composition ge and ara(i.q. ar), is properly a particle of affirmation and conclusion, denoting truly therefore, verily as the case stands, “the thing is first affirmed by the particle ge, and then is referred to what precedes by the force of the particle ara” ... Now since by a new affirmation not infrequently the reason and nature of something previously mentioned are set forth, it comes to pass, that by the use of this particle, either the reason and cause of a foregoing statement is added, whence arises the causal or argumentative force of the particle, for... or some previous declaration is explained, whence gar takes on an explicative force for, the fact is, namely... Thus the force of the particle is either conclusive, or demonstrative, or explicative and declaratory;...I. Its primary and original Conclusive force is seen in questions... and answers expressed with emotion; where acc to the connection it may be freely represented by assuredly, verily, forsooth, why, then etc.... II It adduces the Cause or gives the reason of a preceding statement or opinion... III It serves to explain, make clear, illustrate, a preceding thought or word: for, I. q. that is, namely...” (Thayer, p. 109-110)

The section that began with the exhortation for God’s children to pray for all men based on the charge to Timothy that would lead to love out of a pure heart, a good conscience and a faith unfeigned(1:5), now concludes with the fact that Christians ought to pray for all men because there is only one God and one mediator.

God’s power, dominion, love and truth have no boundaries. This fundamental truth now becomes the basis for our conduct and our prayers. We have to pray for all men regardless of how foreign they seem to us because there is only one God ruling over all the nations. Not only is there only one God for the entire world, but there is also only one mediator to speak to God on their behalf.

and one Mediator between God and men,

The term “mediator” is defined:

“mesites... one who intervenes between two, either in order to make or restore peace and friendship, or to form a compact, or for ratifying a covenant; a medium of communication, arbitrator... Used of Moses, as one who brought the commands of God to the people of Israel and acted as mediator with God on behalf of the people... Christ is called... since he interposed by his death and restored the harmony between God and man which human sin had broken...” (Thayer, p. 401; 3316)

Jesus is the only “*medium of communication*” between God and man. Sin is a barrier that man cannot get past to have any communion fellowship or relationship with God. Jesus is the only means by which man’s sin can be removed so that fellowship can be reestablished. Jesus’ role as a mediator is exceedingly complex. He is the mediator through whom God has revealed all

truth:

God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; Heb. 1:1-2
Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me." John 14:6

Jesus is also the mediator through whom we are saved.

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. 17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. John 3:16-17

He is the mediator for all our prayers

"And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you. 24 Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full. John 16:23-24

giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, 21 submitting to one another in the fear of God. Eph. 5:20-21

And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him. Col. 3:17

He is our High Priest who ever lives to make intercession for us

Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. 16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. Heb 4:14-16

Also there were many priests, because they were prevented by death from continuing. 24 But He, because He continues forever, has an unchangeable priesthood. 25 Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. 26 For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; Heb 7:23-26

With only one God and one mediator between God and man, God's people must be praying for all men. For Jesus is the only hope for all men.

"Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved." Acts 4:12

the Man Christ Jesus,

Why does Paul choose here to discuss Jesus' humanity? It is certainly not to diminish his Deity. He has established this fully in other epistles and would in no way tolerate anyone teaching anything less.

of whom are the fathers and from whom, according to the flesh, **Christ came, who is over all, the eternally blessed God. Amen.** Rom. 9:5

Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though **he was in the form of God, did not count equality with God a thing to be grasped, 7 but made himself nothing, taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Phil. 2:5-8**
In the beginning was the Word, and the Word was with God, and **the Word was God.** 2 He was in the beginning with God. 3 **All things were made through Him,** and without Him nothing was made that was made. 4 In Him was life, and the life was the light of men. And **the Word became flesh and dwelt among us,** and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John 1:1-4, 14

Paul, inspired by the Spirit of God knows Jesus is Divine. He knows He is equal to God. So again, why does Paul speak of him as being a man? I believe that the idea here is the same as that found in the book of Hebrews.

For in that He Himself has suffered, being tempted, He is able to aid those who are tempted. Heb. 2:1.

For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. 16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need... Heb. 4:15-16

Since Jesus is still mediating with the knowledge of being a man, he will be much more gentle, compassionate and understanding. This aspect of His being our mediator is one of them most wonderful.

6 who gave Himself a ransom for all,

Jesus as man/God and God/man gave himself to be a ransom for all men. The term “gave” is defined:

“didomi... to give... A. absolutely and generally... B. In construction... I to give something to some one, - in various senses; 1. of one’s own accord to give one something, to his advantage; to bestow; give as a gift... 2. to grant, give to one asking, let have... 3. to supply, furnish, necessary things... 4. to give over, deliver, ... 5. to give what is due or obligatory, to pay: wages or reward... 6. DIDOMI is joined with nouns denoting an act or an effect... “ (Thayer, p. 145-147; 1325)

Jesus, of his own accord, gave and bestowed Himself as a gift. This gift came in the form of a ransom. This term is defined:

“antilutron... what is given in exchange for another as the price of his redemption, ransom...” (Thayer, p. 50; 487)

The term ransom refers to giving something in exchange for another as the price of their redemption. This term so perfectly expresses what Jesus did that there is little else to be said about it. Jesus gave himself in exchange for all men throughout all time as the price of their redemption.

My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. 2 And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. 1 Jn. 2:1-2 for all have sinned and fall short of the glory of God, 24 being justified freely by His grace through the redemption that is in Christ Jesus, 25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, 26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. Rom 3:23-26

This mediator is must more than a simple go-between who can hear both sides. He became a man so he could come to this world and die becoming a ransom, a redeemer, and a propitiation. The death on the cross did so much for man and now it is God’s desire to see His people expend that same love in praying for all men that all might live a tranquil and quiet life in order that all men might be saved and come to a knowledge of the truth.

to be testified in due time,

This clause has given a great deal of difficulty. The basic idea is simple. The truth of the above is to be testified. Qualified witnesses are needed to prove their veracity. Peter testified and exhorted in his first sermon and in his epistles when he affirmed that both the Old Testament prophets and the apostles eyewitness testimony affirmed it’s truth and validated it. The apostle John is even bolder. When he affirmed that all who reject the gospel are making God a liar because they refuse to believe His testimony.

If we receive the witness of men, the witness of God is greater; for this is the witness of God which He has testified of His Son. 10 He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son. 11 And this is the testimony: that God has given us eternal life, and this life is in His Son. 1 Jn. 5:9-11

This is the simpler side of the passage, the difficulty lies in the statement “**in due time.**” which is translated “**in its proper time**” in the NIV and NAS, and “**in its own times**” in the ASV. The terms themselves seem to lend themselves more to the ASV translation.

“idios... 1. pertaining to one’s self, one’s own; used a. univ. of what is one’s own as opposed to belonging to another... to do one’s own business (and not intermeddle with the affairs of others),... b. of what pertains to one’s property, family, dwelling, country, etc. ... c. harmonizing with, or suitable or assigned to, one’s nature, character, aims, acts; appropriate... 2. private...” (Thayer, p. 296-297; 2398)

“kairos... 1. due measure; nowhere so in the bibl. writ. 2. a measure of time; a larger or smaller portion of time; hence a. univ. a fixed and definite time:... b. opportune or seasonable time... c. the right time... d. a (limited) period of time... e. as often in Grk. writ., ... is equiv. to what time brings, the

state of the times, the things and events of time..." (Thayer, p. 318-319; 2540)
When did this occur? Is it's own time in the past, or still in the future? Since both are true it is not quite as important to make the distinction. The past has already been done through the apostles and prophets, the mighty works, wonders, and signs, the resurrection, and the presentation of the truth. At the second coming of Christ, every eye will see him (Rev 1:7), and every knee will bow and every tongue confess that He is Lord (Phil 2:9-11).
One thing is certain, which ever one of these is the meaning here, it ties in with the need for Christians to pray, and to understand that this is the reason why Paul was appointed a preacher and an apostle.

7 for which I was appointed

Paul used both "*eis - the end, purpose, result*" and "*hos - for which reason, wherefore...*" to emphasize that it was the above things that had led to him being appointed as a preacher. Since these terms point back to what was previously said, what exactly had Paul just said that led to this result?

1. God wanted all men to be saved and come to a knowledge of the truth.
2. There is one God and one Mediator between God and men, the Man Christ Jesus,
3. Who gave Himself a ransom for all, to be testified in due time

First, Paul was appointed because God wanted all men to be saved and come to a knowledge of the truth and Paul was appointed to help all men to be saved. Second, with only one God and one mediator, all men needed to hear the truth and Paul was appointed to bring the truth to them. Third, Jesus gave himself as a ransom and that needed to be testified in due time and Paul had been "*appointed*" to testify.

"tithemi... 1. to set, put, place, ... hence a. to place or lay... of the dead laid to rest somewhere, ... 2. to make... Middle to make (or set) for one's self or for one's use... to make one one's own... to make one a friend... to appoint one to (destine one to be) anything, ... Middle to appoint for one's use... to appoint one to one's service... to appoint with one's self or in one's mind..." (Thayer, p. 622-623; 5087).

Literally, God "set" "put" or "placed" as an preacher and apostle. God put him into the position and established him there.

Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead), Gal 1:1-2

If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. 38 But if anyone is ignorant, let him be ignorant.

1Cor. 14:37-38

how that by revelation He made known to me the mystery (as I have briefly written already, 4 by which, when you read, you may understand my knowledge in the mystery of Christ), Eph 3:3-4

First Paul stated that it was God who put him into this role of preacher and apostle, then concluded with "*I am telling you the truth and not lying.*" The Holy Spirit wanted this to be precise and clear. Peter revealed how we should feel about Paul after reading these things like these.

And consider that the longsuffering of our Lord is salvation — as also our beloved brother Paul, according to the wisdom given to him, has written to you, 16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures. 2Pet. 3:15-16

As a preacher and apostle, Paul wrote Scripture.

a preacher and an apostle--

Though the term preacher is still used today, it does not have quite the same idea behind it as the one they used. Today it is primarily used of those who preach the gospel. But then it was also used in civil government. It was used of those who informed the public of any official message from those in authority. When an official "*kerux*" was sent forth by a king, magistrate, prince, military commander, they were vested with the authority to make the people listen and to exact a penalty if they refused. A herald had credibility and was given submission.

"kerux... a herald, a messenger vested with public authority, who conveyed the official messages of kings, magistrates, princes, military commanders, or who gave a public summons or demand, and

performed various other duties... In the N. T. *God's ambassador, and the herald or proclaimer of the divine word...* (Thayer, p. 346; 2783)

This is exactly what God set Paul into. He was God's ambassador who functioned as a herald or proclaimer of the divine word. The term meant that the message Paul proclaimed had the same authority and needed to be given the same credibility as that given by a king, etc. Actually coming from the one God it had even more authority.

The term apostle was also used in civil government. The emperor and others had such men who were sent forth into the empire to bring to the people the orders they must obey. Just as the emperor had his apostles, the King of kings and Lord of lords had his.

"apostolos, -ou `o 1. a delegate, messenger, one sent forth with orders... 2. Specially applied to the twelve disciples whom Christ selected, out of the multitudes of his adherents to be his constant companions and the heralds to proclaim to men the kingdom of God... 3. In a broader sense the name is transferred to other eminent Christian teachers." (Thayer, p. 68; 652).

Paul was made an ambassador by God. He was placed in that position and given the right to that duty by God. He had the authority, and when we accept the authority of those God sends forth we are accepting God. When we reject that authority we are rejecting Jesus who chose them as His representatives. If we reject Jesus in this manner, then we are also rejecting God.

He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me. Lk 10:16 See also Mt 10:40; Jn 13:20

Yet Jesus had even more than this to say about the authority all his apostles and heralds would have. They would bind and loose on earth what had already been bound and loosed in heaven.

"Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Mt 18:18

This is exactly what Paul was doing in this letter. He was therefore fulfilling the great commission:

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 "teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. Mt 28:18-20

The Holy Spirit is taking all of this and applying them to Paul and his writings. These two terms put absolute authority on the things revealed not only in this letter, but in all Paul's letters. If we receive them we are receiving God who set him into that position and gave him that authority. If we reject the things Paul has written then we are rejecting the God who put him into the position of herald and apostle.

I am speaking the truth in Christ and not lying--

Paul then affirms the truth of his words. God really did do all that he said up to this point in the book. He was telling the truth and not lying about it. This placed God's people exactly where God wanted them to be put. They must either accept this truth and be bound with absolute authority to all the letters Paul had written or they are compelled to discard everything Paul wrote. But it would go even further than this. For if Paul's words are here rejected then we must also reject everything Peter said because Peter affirmed that what Paul wrote in his letter was Scripture (II Peter 3:14-16). It is now a stand or fall proposition either Paul is a herald (preacher) and an apostle with authority for all that he says from God, or he is an imposter and a liar. It is good for God's children to wrestle with this truth. It places the sincere faith on its proper basis.

a teacher of the Gentiles in faith and truth.

Here is an additional reason why Christians must carefully ponder the above truth. Paul had been chosen as an apostle to the Gentiles. He had been their advocate at the Jerusalem conference (Acts 15) and Jesus had revealed this to be why he was chosen as an apostle.

But the Lord said to him, "Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. 16 For I will show him how many things he must suffer for My name's sake." Acts 9:15-16

Then He said to me, 'Depart, for I will send you far from here to the Gentiles.'" Acts 22:21

Much of what he has revealed centers on them. Will some cast all this aside as false by not accepting his account of the authority he has? He is a teacher of the Gentiles. Paul taught the

Gentiles faith and truth. If he is not truly an apostle and herald then all he has done for the Gentiles is false. This follows much the same idea as his point regarding the resurrection.

Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, then Christ is not risen. 14 And if Christ is not risen, then our preaching is empty and your faith is also empty. 15 Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up-- if in fact the dead do not rise. 16 For if the dead do not rise, then Christ is not risen. 17 And if Christ is not risen, your faith is futile; you are still in your sins! 18 Then also those who have fallen asleep in Christ have perished. 19 If in this life only we have hope in Christ, we are of all men the most pitiable. 1 Cor 15:12-19

If Paul was not an apostle, then all of his writings are false! If we cannot trust everything he has written as being set in place by God, then we as Gentiles do not really have any way to know what to do. God sent him forth as the apostle and teacher of the Gentiles. If we cannot depend upon him to have told us the truth, then we simply have no way of knowing what we ought to do.

8 I desire therefore

The “therefore” again brings us back to the previous section. It was the same term Paul used in verse one, a “*conjunction indicating that something follows from another necessarily.*” Since Paul was an apostle and herald, what he is about to reveal has been stamped in a powerful way with inspiration. Since this has been a very controversial passage, it is important that these things be understood.

As an apostle and herald, Paul’s desires are based upon God’s revelation. The term “desire” was often used in that day of the “*disposition of the royal will or lawgiver.*” Kittel cites this use as “*ordering by apostolic authority.*”

“boulomai... a. in most of the NT passages... the sense is that of “wishing,” “desiring,” or “intending,” often with something of all three(27 times out of a total of 37). b. Three times boulomai is used in the Pass. with reference to ordering by apostolic authority... (I Tim 2:8; 5:14; Titus 3:8)... the examples from the LXX cited above are linked particularly with this usage, as also those from Josephus, I. e., when the reference is the disposition of the royal will or lawgiver... “ (Kittel vol 1 p 629-633)

Paul is setting forth the “*wish/desire/intent*” (“*often with something of all three*”) which he sought because he knew it was God’s will. This is exactly what God wants done.

that the men pray everywhere,

Paul’s wish/desire/intent is that men pray in every place. Since English only has one term for men, we cannot always tell whether the term is used in the generic sense of both men and women or in the exclusive sense of the male gender. The Holy Spirit was not faced with this problem. He had two words to choose from the generic (*anthropos*) and the specific (*aner/andros*).

“aner, andros... a man,... The meanings of this word in the N. T. differ in no way from classic usage; for it is employed 1. With a reference to sex, and so to distinguish a man from a woman; either a. as a male... or b. as a husband... 2. with a reference to age, and to distinguish an adult man from a boy... 3. univ. any male person, a man...” (Thayer, , p 45; 435)

“anthropos... man It is used 1. univ with a ref. to the genus of nature, without distinction of sex, a human being, whether male or female... and in this sense a. with the article, generically, so as to include all human individuals..... .” (Thayer, Joseph Henry; Op. Cit. P. 46-47; 444)

When *anthropos* is used, there is no distinction of sex, but when *aner* is distinguished a man from a woman. Hence *aner* completely excludes women from this activity. It was Paul’s desire that men(males) pray in everyplace, but not women(females). Paul will reveal what the Spirit wants the women to do next.

This clearly leads to an important question concerning the location and context of these statements. If this is not limited in some way then women are universally excluded from the command to pray with holy hands. A careful consideration of the context offers a very simple

answer:

These things I write to you, though I hope to come to you shortly; 15 but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. 1 Tim 3:14-15

The these things may include more, but it at least covers the qualifications of elders, deacons, and their wives(3:1-13) and the role of men and women in the assembly(2:8-15). When it comes to public prayers, it is the wish/desire/intent of God as expressed here by His herald and apostle that men pray everywhere. The term “everywhere” is made up of three Greek terms which the ASV and NAS literally translate “in every place.” These are generic for God has nowhere specified a place as He did with the temple at Jerusalem in the Old Testament.

“topos... place; i. e. 1. prop. any portion of space marked off, as it were, from surrounding space; used of a. an inhabited place, as a city, village, district... b. a place (passage) in a book...” (Thayer, p. 628; 5117)

These are the places where people assemble to conduct themselves as a church, i.e. the place where the church assembles. It may be a home, a field, a school house, a porch in the temple, a riverside, or wherever.

*Now in giving these instructions I do not praise you, since **you come together** not for the better but for the worse. 18 For first of all, **when you come together as a church**, I hear that there are divisions among you, and in part I believe it. 19 For there must also be factions among you, that those who are approved may be recognized among you. 20 Therefore **when you come together in one place**, it is not to eat the Lord's Supper. 1 Cor 11:17-20*

*Therefore, my brethren, **when you come together** to eat, wait for one another. 34 But if anyone is hungry, let him **eat at home**, lest you come together for judgment. And the rest I will set in order when I come. 1Cor. 11:33-34*

*26 How is it then, brethren? **Whenever you come together**, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. 1Cor. 14:26-27*

*As **in all the churches of the saints**, 34 the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. 35 If there is anything they desire to learn, **let them ask their husbands at home**. For **it is shameful for a woman to speak in church**. 1Cor 14:33-35*

The place does not matter, but whatever and wherever that place is, it is the wish/desire/intent of God's inspired herald and apostle that men pray and women be arrayed in modest apparel and do the other things listed in 2:9-15.

lifting up holy hands,

This verse is very similar to one of the Proverbs.

One who turns away his ear from hearing the law, even his prayer is an abomination. Pr 28:9

It is the responsibility of God's herald to demand that not only are those who pray to be men, but they must have a certain quality about them if they are to be chosen. They must have holy hands. This is a very unusual term for holy it is used less than ten times in the NT. While the other term is used well over 200 times. It is used twice in the “pastoral” epistles, once here and again in the qualifications for elders in Titus 1:8. In both places it is translated holy. It's root meaning is “*religiously observing every moral obligation.*” It is the “*inward attitude and inner disposition*” toward those things God has decreed either to be right or wrong and therefore by him “*is felt to be binding*” either in the sense of things he must do or things he must not do.

“hosios ...undefiled by sin, free from wickedness, religiously observing every moral obligation, pure, holy, pious, ...” (Thayer, , p 456)

“Of actions which by ancient sanction are regarded as “sacred,” “lawful” and “according to duty,”... It makes no odds whether the sanctioning force is divine precept, natural law or ancient custom.

HOSIOS thus corresponds... to what a man does by disposition in accordance with his inward attitude and inner acceptance of what is felt to be binding.... In content it is what is right and good from the standpoint of morality and religion...” (Kittel, Gerhard, Vol 5 p 489-492)

His hands are holy because of his attitude toward the sacredness of God's will and his own need to submit to it. I believe that this is the real emphasis of the passage. All men must keep their lives undefiled by continuous repentance and confession. There is simply no excuse for a

man to accept an opportunity to lead in a public prayer if he knows his life is not all that it ought to be. If there is sin in the heart then the individual must immediately repent and confess that sin or apologize and ask to be excused from the responsibility. No man should ever offer up a prayer to God on behalf of the congregation who has sinned and refuses to repent of it. It is an abomination in the sight of God.

Though some may feel that the lifting up of the hands is now bound for all time as the only legitimate method by which Christians may pray, It could easily be countered that the Scriptures offer many other positions.

for Solomon had made a bronze platform five cubits long, five cubits wide, and three cubits high, and had set it in the midst of the court; and he stood on it, knelt down on his knees before all the assembly of Israel, and spread out his hands toward heaven; 2 Chr 6:13

Now when Daniel knew that the writing was signed, he went home. And in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his God, as was his custom since early days. Dan 6:10

And He was withdrawn from them about a stone's throw, and He knelt down and prayed, Luke 22:41

But Peter put them all out, and knelt down and prayed. And turning to the body he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter she sat up. Acts 9:40

And when he had said these things, he knelt down and prayed with them all. Acts 20:36

When we had come to the end of those days, we departed and went on our way; and they all accompanied us, with wives and children, till we were out of the city. And we knelt down on the shore and prayed. Acts 21:5

For this reason I bow my knees to the Father of our Lord Jesus Christ, Eph 3:14

"And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses. Mark 11:25

Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel, and spread out his hands toward heaven; 1 Kings 8:22

And Ezra blessed the LORD, the great God. Then all the people answered, "Amen, Amen!" while lifting up their hands. And they bowed their heads and worshiped the LORD with their faces to the ground. Neh 8:6

Lift up your hands in the sanctuary, and bless the LORD. Ps 134:2

When you spread out your hands, I will hide My eyes from you; even though you make many prayers, I will not hear. Your hands are full of blood. Isa 1:15

Then they took away the stone from the place where the dead man was lying. And Jesus lifted up His eyes and said, "Father, I thank You that You have heard Me. John 11:41

Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, John 17:1

He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will." Matt 26:39

So Ahab went up to eat and drink. And Elijah went up to the top of Carmel; then he bowed down on the ground, and put his face between his knees, 1 Kings 18:42

With all these different positions as examples, and commands, it appears that it is not the position, but the attitude in the heart while in that position that really matters.

without wrath and doubting;

Not only must these hands be holy, but they must also be without any wrath or doubting. The term "without " is defined:

"choris... separately, apart... 2. as a prep. with the gen. ... a. without any person or thing(making no use of, having no association with, apart from, aloof from, etc.)..." (Thayer p 675)

The term stresses that something is separate from, or apart from something else. There is no association between the man who prays with holy hands and the following two terms. They are completely apart from and separated from one another. The man who leads in public prayer is to be a man who has completely separated himself from wrath and doubting. The term "wrath" is defined:

"orge,...(fr orgao to teem, denoting an internal motion, esp that of plants and fruits swelling with juice... the natural disposition, temper, character; movement or agitation of soul, impulse, desire, any violent emotion, but esp. (and chiefly in Attic) anger. In bibl. Grk. anger, wrath, indignation... anger exhibited in punishing, hence

used for the *punishment* itself... The *orge* attributed to God in the N. T. is *that in God which stands opposed to man's disobedience, obduracy*(esp in resisting the gospel) *and sin, and manifests itself in punishing the same... wrath, outburst of anger,... to provoke, arouse to anger; pass. to be provoked to anger, be angry, be wrath,;...*" (Thayer, p. 452; 3709)

There must be a complete separation between this emotion and the one who is praying. To illustrate this picture a man who has just had a fight with his wife a problem with the children, or some confrontation on the way to the building that has left him filled with anger and indignation. As he enters the building his heart is teeming and about to burst out with anger and frustration. He feels indignant, he is agitated, and extremely angry. At the door he is asked to lead the opening or closing prayer. At that moment one of two things must happen. He must immediately banish and separate himself from that emotion, or he must excuse himself from doing the prayer. He cannot do both and be pleasing to God.

The second thing that there can be no room for in the heart of the man praying is "doubt." This term has a fairly broad range of meaning. It often refers to "*evil thoughts*," "*anxious reflection*," or "*doubt*."

"*dialogismos* ... 1. The sense of "evil thoughts" is predominant in the NT... 2. It can also be used for "anxious reflection" or "doubt." Torturing doubts are denoted in Lk. 24:38. In R. 14:1... there is to be no disputing about trifles. Similarly, the command in Phil. 2:14... refers to murmuring and doubt. IN 1 Tm. 2:8... the translation "without wrath or disputing" yields good sense but *dialogismos* does not have to be contention. We thus do better to follow the linguistic instinct of the Greek exegetes and interpret *dialogismos* as doubt or questioning. This also has the advantage of giving a wider range to the admonition..." Kittel Vol 2 p 96-98)

"*dialogismos* ... *the thinking of a man deliberating with himself*; hence 1. *a thought, inward reasoning...* the reasoning of those who think themselves to be wise... 2. *a deliberating, questioning, about what is true*: Lk. 24:38; when in reference to what ought to be done, *hesitation, doubting...*" (Thayer, p. 139; 1261).

Since this is a prohibition and this is supposed to be completely removed and separated from the holy hands, it is obvious that the negative portion of the definition is under consideration here. Thus it could be translated or understood as "*evil thoughts*," "*doubting*," "*disputing*," or "*questioning*."

None of these things should be in the heart of any man when he is about to lead in prayer. These doubts might be about prayer itself, or about any other thing we should have a sincere faith.

9 in like manner also,

By using "*in like manner*," Paul essential repeats what he just said about being an apostle and herald, and again emphasized his inspired authority. This term "*signifies "just so, likewise, in like manner."*"

hosautos a strengthened form of *hos*, "thus," signifies "just so, likewise, in like manner," e. g., 1 Tim. 2:9; in the following the RV has "in like manner," for KJV, "likewise"; (Vine's # 5615)

Hence as herald and apostle, with the authority from Christ to bind, loose, and make God's will known, he now expressed an additional "*disposition of the royal will or lawgiver*" and "*ordering by apostolic authority*." In putting these two terms in front of this command, the Holy Spirit removed any chance of misunderstanding.

that the women adorn themselves in modest apparel,

What God desired of men as set forth in verse eight, he now reveals God's desires for women when the church comes together. How do women conduct themselves in the house of God which is the church of the living God the pillar and ground of the truth(1 Tim 3:15)? When the men are lifting up holy hands without wrath or disputing, the women are adorning themselves in modest apparel. All women of any age whether virgin, married, or a widow must take these things to heart.

"*gune*... 1. *univ. a woman* of any age, whether a virgin or married, or a widow... 2. *a wife...* of a *betrothed woman...*" (Thayer, p. 123; 1135)

There is more to the Greek word "*adorn*" than can be conveyed in English. The term comes from the term "*cosmeo*." The universe(*cosmos*) was an orderly and very well arranged unit, running with precision and beauty. In seeking to imitate this orderly and well arranged system,

several terms were developed to use this same concept in a man or woman's life. Even today the term "cosmetics" comes from this term, and has the same idea of giving the woman a chance to make herself orderly, and adorn herself in a way that pleases her.

"*kosmeo*. This verb was used in class. Gk. from the time of Homer. Its meanings derive from the basic sense of *kosmos*, i.e., order or adornment. In the sense "to order" *kosmeo* is a technical military term for the placing of a host or the ordering of combatants... *kosmeo* is very common in the sense "to adorn," esp. of women. ... In the NT the sense, "to put in order" occurs only at Mt 25:7... elsewhere the meaning is "to adorn." As in Greek usage, the verb is used of women, also figuratively, Rev 21:2; I Tim 2:9; I pt. 3:5... " (Kittel Vol 3 p 867)

What God did in creating the heavens and the earth and what a military commander does with his troops, God now expects women to do. Each woman is to put herself in order, prepare and make herself ready by ordering and arranging herself to look good to God.

This does not reveal how she might want to adorn herself. It does not take into consideration what culture and current trends are doing. What Paul revealed is how God wants her to adorn herself. This is how a woman is to prepare to come and worship her Creator. This is how a woman ought to behave herself properly in the house of God. God now revealed through the inspired apostle Paul how women should see the criteria God has given for them to actually be properly adorned.

He begins with the term "modest." Paul uses a derivative of "*kosmos*." It also has at its root meaning that which is orderly, well arranged and decent.

"*kosmios*, orderly, well-arranged, decent, modest (akin to *kosmos*, in its primary sense as harmonious arrangement, adornment;...) is used in I Tim 2:9 of the apparel with which Christian women are to adorn themselves; in 3:2 (R.V., "orderly;" A.V., "of good behavior"), of one of the qualifications essential for a bishop or overseer...." (Vine, W. E., Volume 3, p. 145)

"...It is a very favorite word with Plato, and is by him and others constantly applied to the citizen who is quiet in the land, who duly fulfills in his place and order the duties which are incumbent on him as such... keeping company as *kosmios* does with epithets such as these, it must be admitted that an explanation of it like the following 'of well ordered demeanor, decorous, courteous' (Webster), dwells too much on the outside of things; ...no doubt the *kosmios* is all of this, but he is much more than this. The well ordering is not of dress and demeanor only, but of the inner life; uttering indeed and expressing itself in the outward conversation..." (Trench, "Synonyms of the New Testament", p 344-345)

The first definition reveals the primary meaning of the term, while the second gives the emotions and attitudes that bring it about. When approaching God in worship both the outer woman and the inner woman are described. The command isn't just about modest clothes. It is about the attitude of a woman who would only want to put on modest clothes. The apparel of the truly converted woman reveals her orderly, well-arranged, and decent, heart. When a mature Christian woman is modest in her apparel, she is manifesting her understanding that she is a "citizen who is quiet in the land, who duly fulfills in" her "place and order the duties which are incumbent upon" her. She recognizes her role in the house of God, and arranges herself in such a way as to fulfill that role.

After reading Peter's more detailed account, we get to the heart of what Paul says in fewer words.

Do not let your adorning be external—the braiding of hair, the wearing of gold, or the putting on of clothing— 4 but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious. 5 For this is how the holy women who hoped in God used to adorn themselves, by submitting to their husbands, 6 as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening. 1Pet. 3:3-5

She is adorned in modest apparel, because she has an orderly life and wants to fulfill her role in the kingdom. Her apparel reflects her attitude. Just as the "*the attire of a harlot*" (Prov 7:10) reveals what is in the heart of other women, the attire of a godly woman reveals what is in her heart.

with propriety and moderation,

There two Greek terms do not easily translate into English. Just look at the different translations.

propriety (NKJV)
decency (NIV)
modestly (NAS)
shamefacedness (KJV)
shamefastness (ASV)
modesty (ESV)
appropriately (AMP)

moderation (NKJV)
propriety (NIV)
discreetly (NAS)
sobriety (KJV, ASV)
sensibly (AMP)
self-control (ESV)

It is clear from the variety of translations that it is difficult to find a single English word to clearly express their thought.

“*Propriety*” captures something most learned from our parents and our culture. We learned the things that were pleasing and acceptable and the things that were shameful. We learned what made people happy with us and wanting to praise and thank us. We also learned the things that made others unhappy or embarrassed creating scorn and disgust toward us. These standards of decency and custom created within our mind the line that must not be crossed. The stronger we see such things as taboo, the more shame will be generated if we break them.

aidos was originally a basic concept in the Greek understanding of existence... *aidos* comes on man because his existence stands in more than individual connections which surround and bind it with divine authority. It is regard for these connections, the bashful fear of breaking them. (Kittel Vol 1 p. 168-171)

“*aidos*... a sense of *shame*, modesty: ... is prominently objective in its reference, having regard to others... precedes and prevents the shameful act... would always restrain a good man from an unworthy act...” (Thayer, p. 14; 127)

This sense of shame is clearly revealed by Adam and Eve at their nakedness that was not removed until they were properly clothed.

Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. . . 10 So he said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself. . .” 21 Also for Adam and his wife the LORD God made tunics of skin, and clothed them. Gen 3:7, 10, 21

This sense of decency and propriety is something God gave to everyone, but some as Israel lose that sense of shame.

Were they ashamed when they had committed abomination? No! They were not at all ashamed; Nor did they know how to blush. Therefore they shall fall among those who fall; At the time I punish them, They shall be cast down,” says the Lord. Jer 6:15

Therefore the showers have been withheld, And there has been no latter rain. You have had a harlot’s forehead; You refuse to be ashamed. Jer 3:3

Through parents, peers, and a natural sense of shame we all built barriers. of a part of the natural given to children in regard to clothing is to be tapped into by every woman. For those who have lost it, the older women can teach it to them.

that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; 4 that they may train the young women to love their husbands, to love their children, 5 (to be) sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed: Titus 2:3-5

What is important however is that God Himself has now taken this word and brought it into the context of the culture and sense of shame as it is revealed in Scripture. Anything that touches the line of wounding anyone with sexual lust would be stopped by this sense of shame. Anyone that might be shamed or embarrassed because their clothes were not as nice would also be stopped by this sense of shame.

“*Moderation*” is also a word with an inward and outward focus. Inwardly, it describes what is rational or intellectually sound, and after seeing all the facts, one knows where to go forward and where to hold back. This is the foundation behind discretion. Thinking clearly and rationally is the inward part that leads one to be discrete. Knowing when to say something and when to stay silent. When to move ahead with things and when to stop them all together.

“*sōphrōn sōphroneō sōphrosune*... means first “of sound.... mind”... it denotes a. “the rational” in the sense of what is intellectually sound... It then denotes b. “rational” without illusion, ... Another sense is

d. "discretion" in the sense of moderation and self-control... Again, it may mean e. "discretion" as prudent reserve... Then there is g. "discretion" as discipline and order... a basic attitude which alone makes possible certain concrete modes of conduct and in which these continue to have their root. What kind of an attitude this is may be seen already in one instance of the group in Homer II. There Apollo refuses to fight with Poseidon his uncle... If Apollo as *sophron* does not accept battle, it is on the basis of his *aidos*. This connection with *aidos* is constitutive for *sōphronsune*. Proper conduct rooted in *aidos* is marked by restraint or modesty expressed primarily in relation to someone else. ... The fact that *sōphronsune* embraces modesty and restraint may also be seen in the fact that it is an antonym of *hubris* ... It is in *hubris* ... that man oversteps the boundaries which are set for him and which he ought to know and observe..." (Kittel Vol. 7 p 1097-1103)

"*sophrosune*... is that habitual inner self-government, with its constant rein on all the passions and desires, which would hinder the temptation to these from arising, or at all events from arising in such strength as would overbear the checks and barriers which *aidos* (shamefastness) opposes it..." (Vine, Vol 4 p 45).

We must understand "*moderation*" as scriptural logic. In Scripture it would describe things that are spiritual sound and rational. Thus as a woman seeks to adorn herself, she seeks the Scriptures for the wisdom and discretion they offer. Armed with this knowledge, she becomes discreet, restrained and modest. She creates an "habitual inner self-government based on this knowledge that complements the sense of shame and restraint from the propriety of the earlier word.

Hence women adorn themselves based on an understanding of the commands in Scripture that creates a rational discretion leading to the line they will not cross. This woman will never allow fashion or other pressure from the world to affect her judgment. For the Christian, true discretion and a sense of propriety in dress and conduct can only come from Scripture. It is the duty of the older women to teach the younger to be these things (Titus 2:3-4).

not with braided hair or gold or pearls or costly clothing,

Although a few have taken this as an absolute prohibition, a careful study of this verse along with Peter's similar words keeps us from going that far. If it is taken in the strictest sense then Peter would also forbid the wearing of any clothing.

Whose (adorning) let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; 4 but (let it be) the hidden man of the heart, in the incorruptible (apparel) of a meek and quiet spirit, which is in the sight of God of great price. 1Pet. 3:3-4

Though a few translations (NKJV; NIV) add "*fine*" and make it "*fine apparel*," there is nothing in the word that would justify adding it. Here Paul adds "costly," but Peter simply says clothing. Peter's passage keeps us from taking it too far. Since we cannot forbid a woman to wear any clothes, we also cannot forbid braided hair, jewels of gold, pearls or fine apparel.

So if it is not to be taken in its strictest sense, where do we draw the line? Peter clearly focused on emphasis and priority. Like exercise (1Tim 4:8), outward adorning is only profitable for a little. The true adornment of a godly woman is not external. It is within the hidden man of the heart. When that shines through there is a deep and eternal beauty in God's sight, regardless of outward adorning. At the same time all outward adorning that is not from the heart has little value for it is a false beauty.

As a ring of gold in a swine's snout, so is a lovely woman who lacks discretion. Prov 11:22

Charm is deceitful and beauty is passing, But a woman who fears the Lord, she shall be praised. Pr. 31:30

So where is the line? Public assemblies of God's people are not places where women should seek to draw attention to themselves with extravagant hairdos, fancy jewelry, or expensive clothing. When we compare this to Peter's warning of what a woman should be careful about even in her own home, we get a better feel for what is being required here.

Peter revealed that the best way to gain respect and attention from her husband is not outward adorning alone. All the fancy clothing, jewelry and hair styles in the world can't make a woman nearly as beautiful as the meek and quiet spirit, which even to God possesses an incorruptible beauty.

This seems the best answer here as well. A woman in the house of God must become orderly and modest. She must have that natural *aidos* that keeps her from going too far and offending

the rules. With her sound mind she looks at things from a higher perspective. Clearly there are standards of decency that must not be crossed. Women must not be made jealous by the way a godly woman dresses. Men must not face the temptation to covet or to lust by her apparel. Clearly when braiding hair, jewelry and apparel lead her fellow lady saints to feel jealousy or envy at her beauty she has crossed a line of decency. Obviously, if these things cause her fellow male saints the temptation to lust in the assembly, she has again crossed the line. Godly women know where these lines are and stay far from any of these things.

Just as Peter told the wives, Paul now informs all the female members of a congregation, there are better ways to get the attention of others than these cheap worldly substitutes.

10 but, which is proper for women professing godliness,

The term “but” is the stronger adversative “*alla*” which gives the right course that the previous verse forbid and warned against. Instead of being overly concerned about recognition received from hair, jewels and clothing, something much more valuable should be sought. This course is “*proper*.”

prepo, 4241 means “to be conspicuous among a number, to be eminent, distinguished by a thing,” hence, “to be becoming, seemly, fit.” The adornment of good works “becometh women professing godliness,” 1 Tim. 2:10. (Vine’s Expository Dictionary of Biblical Words)

If a woman has a natural ambition and desire to be important (virtue) then God has given a safe and important means to do so. This is the seemly and fit way to do it. This is the way women who profess godliness will choose. It is not the easy way, and for some it may not even be as satisfying to the lusts they developed before they turned to God. A woman with a beautiful face and body may become quite accustomed to having heads turned. She may have found easy ways to stand out. Ways that as a woman professing godliness are now closed to her. But even Jesus had to deny the temptation to stand out using means God would not allow.

Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, 6 and said to Him, ‘If You are the Son of God, throw Yourself down. For it is written: ‘He shall give His angels charge over you,’ and, ‘In their hands they shall bear you up, lest you dash your foot against a stone.’” 7 Jesus said to him, “It is written again, ‘You shall not tempt the Lord your God.’” Mt. 4:5-7

Jesus did not allow the spark of the fleshly lust of pride to burn in his heart. Consequently he did not succumb to the temptation to use spectacular means to bring attention to Himself. Jesus said “no” to this temptation because it would have been wrong for Him to use the wrong means to bring it about. Women must recognize the same temptation and also say no.

Women who want to be conspicuous and stand out in a preeminent way must walk the path God’s created for her. A difficult path that only those who profess to be godly will walk. If she wants to “*announce*” her godliness, if she wants to “*profess*” and “*proclaim*” it so all can see there is only one way.

epangelo, “to announce, proclaim, profess,” is rendered “to profess” in 1 Tim. 2:10, of godliness...” (Vine’s #1861)

A truly spiritual woman is more interested in her relationship with God than in generating shallow feelings among other people. She is more interested in how God sees her than in how men or women do. She is godly when she feels a reverence, respect and awe toward God.

“theosebeia... reverence towards God, godliness...” (Thayer, p. 288; 2317)

For such a woman braided hair, jewelry and clothing are just cheap imitations. She wants the real thing.

with good works.

The preposition “*with - dia*” emphasizes the “*means or instrument by which anything is effected*” or “*the instrument used to accomplish a thing.*” (Thayer p 132-135). The good works therefore are the “*means*” or “*instrument*” through which those who profess godliness can become conspicuous. When a woman gives herself to good works, and does them well, she will befit and conspicuously stand out as being godly. This is God’s means for women to attain her potential. She should disdain the simple attention getting schemes worldly women use. Her body is no longer a means of attaining such attention, nor are jewels, hair, or clothing. Her means to glory, to value and honor among her peers comes through a higher and more honorable path.

This does not negate Jesus warning that we do not do our righteousness to be seen of men (Mt

6:1-2). But when they are solely done for God we are only letting our light shine. Some good works cannot be hidden.

Let your light so shine before men, that they may see your good works and glorify your Father in heaven. Matt 5:16

Likewise, the good works of some are clearly evident, and those that are otherwise cannot be hidden. 1 Tim 5:25

The Holy Spirit speaks of those women who are well-reported of for their good works.

Do not let a widow under sixty years old be taken into the number, and not unless she has been the wife of one man, 10 well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work. 1 Tim 5:9-10

Dorcus is also a wonderful example of using good works to become conspicuous. Not out of the desire to be conspicuous but out of the desire to do good works. So also also the women who anointed Jesus before His burial:

At Joppa there was a certain disciple named Tabitha, which is translated Dorcas. This woman was full of good works and charitable deeds which she did. . . 39 Then Peter arose and went with them. When he had come, they brought him to the upper room. And all the widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them. Acts 9:36, 39 And being in Bethany at the house of Simon the leper, as He sat at the table, a woman came having an alabaster flask of very costly oil of spikenard. Then she broke the flask and poured it on His head.... 6 But Jesus said, "Let her alone. Why do you trouble her? She has done a good work for Me. 7 "For you have the poor with you always, and whenever you wish you may do them good; but Me you do not have always. 8 "She has done what she could. She has come beforehand to anoint My body for burial. 9 "Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her." Mark 14:3, 6-9

What are these good works? The term "works" describes those things that one is occupied with. In this case they are acts, deeds or things done.

"ergon... 1. business, employment, that with which anyone is occupied... 2. any product whatever, any thing accomplished by hand, art, industry, mind... 3. an act, deed, thing done: ..." (Thayer, p. 248; 2041)

"Good" is an adjective of things that excel and or distinguished.

"agathos... excelling in any respect, distinguished, good. It can be predicated of persons, things, conditions, qualities and affections of the soul, deeds, times and seasons.... 1. of good constitution or nature... 2. useful, salutary... 4. excellent, distinguished... 5. upright, honorable..." 2. what is upright, honorable, and acceptable to God..." (Thayer, p. 2-3; 18)

These two terms form the foundation upon which a godly woman can build her reputation. The products of her hands, her mind, and her ability to bring things into being will be the means by which others can judge her. These works must be good. They must excel and be distinguished, and they must be honorable and acceptable to God. They are all found in Scripture:

For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. Eph 2:10

God wants all Christians to be very interested in performing these good works.

This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men. Titus 3:8

who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works. Titus 2:14

And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful. Titus 3:14

All that God has asked us to do in the gospel are these good works. This includes the preaching of the gospel, caring for the needy, and our own personal consecration. Specific acts would Presenting our bodies as a living sacrifice and ministering our gifts. Rom 12:1-21 Even a cup of cold water is not too little. Mt 10:42. There are many other things to choose from. Mt 25:34-40

11 Let a woman learn in silence

The term "learn" is used to describe for what occurs when information is imparted.

"manthano,... to learn, be apprized; a. univ: absol. to increase one's knowledge,... to be increased in

knowledge,... b. *to hear, be informed...* c. *to learn by use and practice*... to be in the habit of, accustomed to..." (Thayer, p. 389; 3129).

All women are to conduct themselves in the house of God by "*learning*" and "*increasing their knowledge*" in silence. Though this does not come through quite so strongly in English, in the Greek this is an imperative: A command passed from God to his herald and then to the disciples. It is now bound on earth as it had already been bound in heaven. An important command with some serious reasons behind it.

There are two basic issues that must be resolved. The first is the degree of silence required and the second when and where this silence is bound. When we look at the commands, examples and necessary inferences in a fair and just manner, we can find the truth that will set us free. We again find ourselves with a Greek word that does not translate easily into English.

"*learn in quietness*" (ASV/NIV) "*learn in silence*" (KJV/ NKJ)
"*quietly receive instruction*" (NAS) "*learn quietly*" (ESV)

The word group consists of a verb(*hesuchazo*), noun(*hesuchia*), and adjective(*hesuchios*). These three terms are used eleven times in the NT. The noun used here is defined as either "*quietness*" and "*tranquility*" on the one hand or "*silence*" on the other.

"*hesuchia*... 1. *quietness*: descriptive of the life of one who stays at home doing his own work, and does not officiously meddle with the affairs of other... 2. *silence*..." (Thayer, p. 281; 2271)

"*hesuchia*... ... *rest, quiet, tranquility; a quiet, tranquil life*, 2 Thess 3:12; *silence, silent attention*, Ac. 22:2; 1Th. 11, 12 (Harper's Analytical Concordance p. 189).

If this were the only passage in the Bible, a successful case might be made for quietness or even tranquility. But in the context here Paul goes on to say I permit not a woman to speak, and in The Corinthian a stronger term means to "*keep silence, hold one's peace*" (Thayer p 574; 4601).

Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says. 35 And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church. 1 Cor 14:34-35

With these additional proofs, there is little choice but to accept this limitation as it is revealed. Paul's reference to the law in Corinthians will be more fully set forth here in I Timothy. This part is not difficult for any who love the Lord and want to submit to the commands of His herald and apostle.

But this still brings up some questions as to how far reaching the silence should be taken. Paul offered one additional detail that is very helpful. When it comes to the preaching portion of an assembly of the saints, the woman is to keep silent. As far as her own teaching is concerned she is not to teach or take dominion over a man.

But what about other activities of the church? Must a woman not speak at all during classes, or even elsewhere in the worship? Does the command to "*speak one to another*" and "*teaching and admonishing one another*" in psalms, hymns, and spiritual songs not apply to women at all? Are only the men to sing while the women keep silent? While men pray, can a woman say an audible amen or is she to keep silent?

Is this prohibition only for the first day of the week assembly in which the five acts of worship are offered, or does it apply to all assemblies even when the church is meeting only for a Bible Class? Do these things no longer apply outside of the assembly? Can a woman teach and take dominion over a man if the church is not assembled? Must she keep silence even in Bible classes in her home?

These are the kinds of questions that must be addressed if we are to have a full and reasonable understanding of this passage of Scripture. Human wisdom will not answer these questions. What do the Scriptures say? We will begin with the prophecy that Peter quoted on the day of Pentecost.

And it shall come to pass in the last days, says God, that I will pour out of My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. Acts 2:17

For God to include women in this list as those who would prophecy(teach by inspiration) proves conclusively that they had some role in teaching. If they were to be silent at all times and under

all circumstances, then this passage makes no sense. Why would God give women the ability to prophesy if it was unlawful for them to do it? Philip's four daughters are concrete examples that this prophesy was fulfilled.

On the next day we who were Paul's companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him. 9 Now this man had four virgin daughters who prophesied. Acts 21:8-9

These four virgin daughters were prophesying. They were doing some teaching then, so who could they be teaching? At the very least they can teach other women.

the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things— 4 that they admonish the young women to love their husbands, to love their children, 5 to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed. Titus 2:3-5

From this passage it is clear that women can teach women, and therefore that there is nothing in Paul's prohibition in the Corinthian or Timothy letters that forbid this type of teaching. A few chapters before Paul's words in Corinthians he said:

Every man praying or prophesying, having his head covered, dishonors his head. 5 But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved. 6 For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered. 1 Cor 11:4-6

There were women praying or prophesying in Corinth. Instead of prohibiting them to do so, he only demanded they do it with their heads covered. The conclusion is clear, women may teach other women and pray with other women. That they must not pray or prophesy when men are present is clear from I Cor 14:34-35. This is the best way to harmonize the passages. She may teach and pray when only women are present, but she must keep silence when men are present.

But what about the other issues? Does silence mean she cannot sing? Does silence mean she cannot ask questions during a Bible class? Does silence mean she should not speak to people after services are dismissed and people are visiting? Just how far should this be carried.

The context in Ephesians 5 makes it impossible to exclude women. He was speaking to all saints in Ephesus from 4:17 onward. Is it only the men that all the moral standards are to be applied to? Carefully ponder the following:

speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, 20 giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, 21 submitting to one another in the fear of God. 22 Wives, submit to your own husbands, as to the Lord. Eph 5:19-22

Those "speaking to one another" are the same people who are "submitting to one another." Since wives are in the group of those who submit they must also be in the group that is to sing. There is no compelling reason in Ephesians to limit this to men. Since women are commanded to sing here, the command to be silent does not include singing.

Let a woman learn in silence with all submission. 1 Tim 2:11

What is Paul asking for? He is asking that she learn in silence. During the preaching portion of the service, she is to be silent. But what about a class? Does a woman have to keep silent when men are present if it is a Bible class? Ponder Luke's account of Apollos being taught.

Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. 25 This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. 26 So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately. Acts 19:24-26

Luke records that both Priscilla and Aquila "they" took him aside and explained to him the way more accurately. If Priscilla remained silent, then Luke would have written "When Aquila and Priscilla heard him, Aquila(or he) took him aside and explained to him the way of God more accurately." The pronoun "they" stresses that both of them had some role in this teaching. A role Priscilla could not and would not have taken if Paul's command here were true at all times and under all circumstances.

Hence, “a woman must learn in *hesuchia*” applies specifically to the worship assembly when the church comes together. She learns(during the preaching) in silence. That the verse could also mean that women are compelled under all circumstances to keep silent while teaching and preaching is done is possible. That it does not mean absolute silence during all the assembly is evident since she is commanded to participate in the teaching and admonishing that is to be done during the singing(Eph. 5:19-21). That it does not forbid all speaking under all circumstances is equally clear.

That a woman can ask a question in a Bible class in her home or even make a point in a Bible class in her home seems to be the necessary inference from the example given by Luke in Acts 19. If she can do it in her home, can she do it at a ladies class with a woman teacher at the church building? What if it is a man teacher? Can she make a point during a Wednesday evening Bible class at the building? Can she make a point in a Sunday morning Bible class at the building? Each of these brings us a little closer to the actual prohibition. The line to be drawn must be drawn by the men and women at a local church. We know he is speaking of the worship assemblies, to carry it any further brings us into conflict with other Scriptures.

with all submission.

As in all worship to God the outward act(silence) must also be accompanied with an inward attitude(submissive). The term “with”(en) emphasizes that the silence is to be “*in the interior of*” submission, or even that the submission is “*the instrument or means by or with which*” the silence “*is accomplished.*”

Her learning must flow out of her submission. It is the submission that makes her heart so beautiful in the sight of God and greatly enhances her worship. In speaking only of submission to her husband, Peter described how beautiful this act of submission was to God, not only in the Christian age, but in all the ages before it.

rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. 5 For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, 6 as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror. 1 Pet 3:4-6

In every and all situations where submission is appropriate it must be given. But this is not simply a command for women but for all.

subjecting yourselves one to another in the fear of Christ. Eph 5:21

Since “submission” is yielding and allowing others to take the lead, with the commands of God in our hearts we must all bring ourselves into submission in whatever manner God specifies. So congregations submit to elders. Citizens submit to civil government. Wives submit to husbands by following their lead and husbands submit to wives by giving them *agape*-love and always submit their desires to the best interests of their wives. ordination, which includes obedience. So it is nothing unusual for the woman to submit at the assembly by being silent and not taking dominion.

12 And I do not permit a woman

The term “permit” means “allow” “give leave.”

“epitrepo...1. to turn to, transfer, commit, intrust 2. to permit, allow, give leave...” (Thayer, p. 245; 2010).

Paul does not give permission to and will not allow a woman to teach or have authority over a man. Again, this must be placed in the context of what he said in verse seven(the reader might find it beneficial to go back and reread the comments on verse seven). Paul was appointed(set in place) by God as a herald and an apostle. He is to bind God’s will on earth as it has already been bound in heaven. He is to teach the disciple to observe all that Jesus commanded them. This is one of those commands that Jesus left for His apostles to bind. It is not allowable or permissible for such a thing to occur in the house of God. No woman who seeks to be conspicuously godly in her profession would desire such a thing.

to teach or to have authority over a man,

The term “teach” is used over a hundred times in the NT. It is a very common term for holding

“discourse with others in order to instruct them” “to impart instruction or instil doctrine” or “to explain” and “expound.”

“didasko... 1. absol. a. to hold discourse with others in order to instruct them, deliver didactic discourses:... b. to be a teacher ... c. to discharge the office of teacher, conduct one’s self as a teacher... 2... to impart instruction, instil doctrine into one... to explain, expound, a thing...” (Thayer, p. 144; 1321)

Before discussing the nature of this prohibition it is important to see how it ties in with the next one. The term “nor” a negation.” Hence teaching and dominion must be taken together.

“oude... a neg. disjunctive conjunction, compounded of *ou* and *de*, and therefore prop. i.q. *but not*; generally, however its oppositive force being lost, it serves to continue a negation. ...” (Thayer, p. 461; 3761)

Since “dominion” completes the negation, they must both be taken together.

authenteo 831, from *autos*, “self,” and a lost noun *hentes*, probably signifying working (Eng., “authentic”), “to exercise authority on one’s own account, to domineer over,” is used in 1 Tim. 2:12, KJV, “to usurp authority,” RV, “to have dominion.” In the earlier usage of the word it signified one who with his own hand killed either others or himself. Later it came to denote one who acts on his own “authority”; hence, “to exercise authority, dominion.” (Vine’s Expository Dictionary)

She is not “to exercise authority,” nor is she “to domineer over.” She is not to “usurp authority” or “have dominion over” a man.

We now face the same difficulties as the previous phrase. How far do we carry this passage. At its fullest degree no woman can anyone and no woman can ever exercise authority over a man. Yet if we carry it that far, it violates other passages. We have already quoted Titus 2:3-5 where the older woman is commanded to teach the younger woman, and we have seen the example in Acts 19:24-26 where Priscilla and Aquila taught Apollos the word of the Lord more accurately. Since we have women teaching a women and we have a woman helping to teach a man, we have to seek for a meaning that fits all this.

The most common and I think the best interpretation left could be worded: She is neither to teach nor have dominion over a man or She is not to teach in a way that takes dominion over a man. This allows her to impart information to a man in a submissive way. It would allow Priscilla to help teach Apollos and it would allow a woman to teach children and other women. But it would forbid a woman from teaching in any capacity where she takes dominion over a man. If the teaching position requires taking dominion, then she would violate this command. Hence the essential meaning is that when men are present she is not to teach take the role of a teacher. All public teaching in the NT church required authority.

Speak these things, exhort, and rebuke with all authority. Let no one despise you. Titus 2:15
I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:2 Preach the word! Be ready in season and out of season.
Convince, rebuke, exhort, with all longsuffering and teaching. 2 Tim 4:1-2
As I urged you when I went into Macedonia-- remain in Ephesus that you may charge some that they teach no other doctrine, 1 Tim 1:3

This is why a woman could not be a preacher, an elder, or a public Bible teacher. She is forbidden to take this type of dominion over men. Paul makes this same essential point using almost the same scriptures to prove it in Corinthians. She was to have a sign of authority (her long hair) to remind her not to take authority over a man.

Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you. 3 But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God. 4 Every man praying or prophesying, having his head covered, dishonors his head. 5 But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved. . . 8 For man is not from woman, but woman from man. 9 Nor was man created for the woman, but woman for the man. 10 For this reason the woman ought to have a symbol of authority on her head, because of the angels. 1 Cor 11:2-5, 8-10

Since all publicly preaching and teaching in the house of God has dominion and is done with authority women cannot be permitted to do it if men are present which as in the earlier passage is the male gender.

“*aner, andros...* a man,... The meanings of this word in the N. T. differ in no way from classic usage;

for it is employed 1. With a reference to sex, and so to distinguish a man from a woman; either a. as a male... or b. as a husband... 2. with a reference to age, and to distinguish an adult man from a boy... 3. univ. any male person, a man..." (Thayer, , p 45; 435)

A woman is not forbidden to take dominion over another woman and she is not forbidden to take dominion over a boy. But she is forbidden to take dominion over any man.

but to be in silence.

Once again, Paul uses "*the an adversative particle*" *alla* "*which*" in this case "*introduces a restriction.*" She is to be in silence. This is the same word for "silence" as the one used in verse eleven. When men are preaching or teaching with authority the woman is to keep silent. When men teach in a way that dominion and authority are not being used (a Bible class forum where questions and participation are requested) then a woman may speak.

In interpreting the passage in this manner, the integrity of all the passages in the NT are kept intact. Timothy's mother and grandmother can impart their faith to him (II Tim 1:5). Priscilla can help teach Apollos, the Corinthian woman can pray and prophesy with other women present as can Philip's four virgin daughters. The older women can teach the younger women, and women can participate in Bible classes when the men who are leading them give permission.

But through all of this the woman professing godliness must not lose sight of the fact that she must never take dominion over a man. If a class circumstance arises where the teacher uses his dominion, no godly woman should seek to take it away from him or put him in his place. This makes a Bible a dangerous place for a godly woman. She must guard her heart and her tongue carefully for God's herald and apostle does not permit a woman to teach in such a way as to take dominion away from a man.

13 For Adam was formed first, then Eve.

There are many Greek terms translated "*for*" (*gar*) in the NT. This one is generally used to give "the reason and cause of a foregoing statement" "to explain, make clear, illustrate, a preceding thought or word."

So Paul here gives "*the reason and cause*" for a women keeping silent and not taking dominion. The next few verses will "*explain, make clear, and illustrate*" this "*preceding thought.*" This is the "*as the law also says*" in the Corinthian letter.

For man is not from woman, but woman from man. 9 Nor was man created for the woman, but woman for the man. 1 Cor 11:8-9

Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says. 1 Cor 14:34

The Law (*pentateuch - Genesis, Exodus, Leviticus, Numbers and Deuteronomy*) says that Adam was formed first, then Eve. Paul is describing the order of creation and giving an inspired commentary on its deeper meaning. The first account of the creation in the first chapter of Genesis only states God made man male and female. But in the second chapter the sixth day is expounded upon. God first made Adam so he could see the problems of being alone. God brought all the animals to him to see what he would call them, and then after Adam saw clearly that there was no helper suitable to him, a deep sleep fell upon him and God created the woman from his rib. God made Eve for Adam and Adam clearly saw this when he awoke.

So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him. 21 And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. 22 Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man. 23 And Adam said: "This is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." 24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. Gen 2:20-23

He made the man to rule over His creation, and then He made Eve as His help meet to also rule over the creation. He gave man dominion: male and female.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 And God created man in his own image, in the image of God created he him; male and female created he them. Gen 1:26-27

So truly "*man is not from the woman, but the woman is from the man.*" Man was not made for

the woman but the woman was made for the man. These are the facts from the mind of the Spirit. They are the truths that men and women must accept by faith as they seek a close relationship with God. The fall of man into sin had nothing to do with this submission. It is an acknowledgment of the original intent of our Creator and God.

When the man and the woman submit to this order, they are accepting by faith what God intended. This is what God wants us to know.

3 But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God. 1 Cor. 11:3

This has nothing to do with importance or value. Their souls have the same value just as Christ and God are equal (Phil 2:5-8). It has nothing to do with who is better or who has more authority. It is not a competition and there is no winner. It is the truth. Some are born male and some are born female. It was God's intent from the beginning that the male and the female have a specific relationship to each other that would in some ways mirror the relationship within the godhead. If a woman feels slighted by this truth she needs to realize she is expressing doubt in the wisdom of God. God simply wanted the order of creation to have a role in the minds of men and women concerning the way they view themselves and the way they treat each other.

14 And Adam was not deceived, but the woman being deceived, fell into transgression.

His second reason and cause also comes from the Law(1 Cor 14:34) and directly results from the sin of Adam and Eve in the garden of Eden. The Spirit here elaborates on the punishment of the woman for her sin.

The serpent waited until Eve was alone before he attempted his cunning lie(Gen 3:1) that led to murder(Jn 8:44). The Holy Spirit revealed through Paul that there was more to this than Genesis recorded. Adam was not deceived. He was not there when the serpent deceived her and the words of his wife did not "deceive" him either.

"apatao... to cheat, deceive, beguile... (Thayer, p. 55; 538).

This is a very amazing and important revelation. Adam was not cheated, deceived, beguiled, into committing his transgression. Carefully read the account in Genesis.

Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, "You shall not eat of every tree of the garden?" 2 And the woman said to the serpent, "We may eat the fruit of the trees of the garden;" 3 "but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'" 4 Then the serpent said to the woman, "You will not surely die. 5 "For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil." 6 So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. 6 So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. . . Gen 3:1-6a

The Scriptures are clear that it was only to the woman that the serpent appealed. She did not go to her husband to discuss it. She did not ask him to help make this grave decision to doubt God and listen to the serpent. Her mind was so completely beguiled and deceived that the deed was already done before Adam knew anything about it. Adam was not there to hear any of the conversation. All that we are told is that:

She also gave to her husband with her, and he ate. Gen 3:6b

Notice that it says the woman gave it to her husband. He was not beguiled, either by the serpent or by the woman. He ate it because she gave it to him. Before drawing any further conclusion note what Adam himself says about the event:

Then the man said, "The woman whom You gave to be with me, she gave me of the tree, and I ate."

13 And the LORD God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate." Gen 3:12-13

Adam stated it was the woman who gave him the fruit, while the woman freely admitted she was deceived by the serpent. God's words to Adam further clarify what happened.

17 Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, "You shall not eat of it: Cursed is the ground for your sake; in toil you shall eat of it all the days of your life." Gen 3:17

Adam heeded the voice of his wife, yet she did not lie to him or deceive him because he was not

deceived. She told him the truth. She told him everything, and then he ate it. What then is the answer to this riddle? Why did he eat it if he was not deceived? Here are all the facts we know:

1. He was not deceived,
2. The voice of the woman persuaded him to eat.
3. He took it from her hands and ate it.
4. She therefore brought some of the fruit away from the tree and spoke to him of it.
5. After her pleas or persuasive words, he ate it, but it was not out of deception.

What are the possible reasons why he ate? He may have loved his wife more than God. He may have felt the need to sacrifice himself for her. He may have felt sorry for her. Actually, it is really impossible to choose the reason for God does not give it. The facts are revealed but the reasons are not. What is important to the discussion of the woman's submission is Eve was deceived and Adam was not.

Thought not as clear in the English Paul intensified the same term to describe what did not happen to Adam and what actually did happen to Eve. The first word(1.) is the one that described Adam and the second(2.) the word used to describe what happened in Eve's heart.

1. *apatao* 538, "to beguile, deceive"... is used ... (b) of the fact that Adam was "not beguiled," 1 Tim. 2:14, RV (cf. what is said of Eve; see No. 2 below);
2. *exapatao* 1818, ek (ex), intensive, and No. 1, signifies "to beguile thoroughly, to deceive wholly," <1 Tim. 2:14>, RV. See BEGUILE. (Vine's Expository Dictionary)

He was not beguiled or deceived, while she was thoroughly and wholly deceived. She had no idea that what she was doing was wrong. She was completely taken in by the devil's deception. This does not remove guilt from Adam's actions as they are discussed in Romans 5:12-21. Because Eve was thoroughly deceived, she made the decision without consulting her husband. A part of the penalty for that decision was that all future decisions would be made by the husband.

To the woman He said: "I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you." Gen 3:16

She was deceived and she fell into transgression. Let her daughters learn from this and remain in submission, both to their husbands and to men in general.

15 Nevertheless she will be saved in childbearing

This is the first time in all God's revelation that full impact of the woman's role in the fall of mankind into sin is so clearly put forth. The implication is very strong that if she had not been there, or if she had asked her husband first, it may never have occurred. What an entirely different world we would be living in if that had been the case. Yet in spite of the terrible consequences wrought through this deception, and the consequences of the diminished role she plays in the churches activities(banned from any role of authority), she will be saved in child bearing.

The term saved is the same one used in 1:15 and 2:4. Her salvation through faith in Jesus Christ takes a slightly different path than that of the man. James speaks of the works of faith that are required to please God and gain salvation(James 2:14-26). While the male(gender) shows his faith by works such as lifting holy hands in prayer, leading singing, seeking the office of an elder, deacon, preacher or teacher, the woman has been given an entirely different sphere to walk in. Just as important to God, and just as valuable to the human race. Her salvation is based upon her childbearing. The preposition "in" is defined:

- dia.. .A. with the GENITIVE: through... III. of the Means or Instrument by which anything is effected; because what is done by means of a person or thing seems to pass as it were through the same... 2. of the instrument used to accomplish a thing: or the instrumental cause in the stricter sense:... by the service, the intervention of, by means of, with the help of... 3. with the gen of a thing DIA is used to denote the manner in which a thing is done, or the formal cause...". (Thayer p 132-135)*

Her childbearing is her work of faith. By throwing her efforts into child bearing, she is accomplishing the same thing for God as the man is when he preaches or teaches. Childbearing is the "means or instrument by which" her salvation is "effected." is to be brought about. She will be saved by means of childbearing. This term is defined:

"teknogonia... teknon and a root gen-- whence gennao, to beget, denotes bearing children, implying

the duties of motherhood, 1 Tim. 2:15" (Vine, Exp Dict. Vol 1 p 188)

"teknogonia... the bearing of children, the rearing of a family. (Harper's Analytical p 399)

The bearing and raising of children is the greatest service a woman can give to her Lord. She is the keeper of the next generation. While men work with the mature of their own generation, women work with the generation of the future. Her role as mother is therefore every bit as important to the future of the church and the kingdom as what the man is doing. While men work with new converts, women works with future converts. Only the devil delights in making a woman feel her role in the kingdom is diminished or minimized because she works with children while men work with adults. This is patently false. Her role is every bit as important and every bit as challenging, it just takes a little longer to see its fruits.

Timothy's admirable faith was attributed to the work and toil of both mother and grandmother.

when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother

Lois and your mother Eunice, and I am persuaded is in you also. 2 Tim 1:5

All that Timothy was prepared to do came as a result of this mother and grandmother. Just because it took a few years to see the fruits of this labor doesn't lessen its value in the least. This is the role God has given to the woman, it is her sphere and domain of influence and it must not be neglected. It is her wonderful claim to fame, and good work to manifest her profession of godliness. To raise up godly children who love the Lord as she does is a wonderful work which should not be disdained or looked down upon.

if they continue in faith, love, and holiness, with self-control.

But this is not all they can do or are to do. She has the exact same responsibilities to take dominion over her character as a man does. She must have the same faith as a man, the same love, holiness and self-control as a man. In this realm there is complete equality (Gal 3:27-29).

The term "if" is defined:

"ean... I. a conditional particle(derived from ei an), which makes reference to time and to experience, introducing something future, but not determining, before the event, whether it is certainly to take place; if, in case, ... (Thayer, p. 162-163; 1437)

This is a conditional particle which means that by its use, Paul is placing a condition upon the previous statement. A woman will be saved through her childbearing **"if..."** There are conditions which must be met for the above statement to be true. The condition here is that they must continue doing what all Christians are responsible for. The term "continue" is defined:

"meno... to remain, abide; ... I. intransitively; in reference 1. to PLACE... a. to sojourn, tarry... b. tropically; ... not to depart, not to leave, to continue to be present... 2. to TIME; to continue to be, i.e. not to perish, to last, to endure: of persons, to survive, live... of things, not to perish, to last, stand... of purposes, moral excellences,... Heb 13:1..." (Thayer, p. 399)

She must remain in the following things. Childbearing, exclusive of these things will not save. She must be in them and remain in them. They must not perish, but must last and endure. They must continue to be present with her to the very end. A comparison between this verse and 1 Tim 1:5 where it is revealed that God expects the gospel to produce love out of a pure heart, a good conscience and sincere faith in all Christians shows that this passage is simply now applying this to all women. Please review 1:5 for the definitions and comments on faith and love. Women have the same wonderful opportunities as men to reveal their full trust in God, Jesus and the Bible. She can reveal it here by submitting without question to all that Paul has revealed through the Spirit of God. She can also show her desire to act in the best interests of others in multitudes of ways.

The term "holiness" comes from that group of words beginning with *"hag"* and generally denote consecration, purification, and sanctification which occurs when one determines that they will separate themselves from the world so that they might be wholly pleasing to God.

hagiasmos 38, "sanctification," is used of (a) separation to God, 1 Cor. 1:30; 2 Th. 2:13; 1 Pet. 1:2; (b) the course of life befitting those so separated, 1 Th. 4:3,4, 7; Rom. 6:19,22; 1 Tim. 2:15; Heb. 12:14. . . . "Sanctification is also used in NT of the separation of the believer from evil things and ways. This sanctification is God's will for the believer, 1 Th. 4:3, and His purpose in calling him by the gospel, v. 7; it must be learned from God, v. 4, as He teaches it by His Word, John 17:17,19, cf. Ps. 17:4; 119:9, and it must be pursued by the believer, earnestly and undeviatingly, 1 Tim. 2:15; Heb. 12:14. For the holy character, *hagiosune*, 1 Th. 3:13, is not vicarious, I. e., it cannot be

transferred or imputed, it is an individual possession, built up, little by little, as the result of obedience to the Word of God, and of following the example of Christ, Matt. 11:29; John 13:15; Eph. 4:20; Phil. 2:5, in the power of the Holy Spirit, Rom. 8:13; Eph. 3:16. (Vine's Expository Dictionary)

God expects to see women build up the sanctification *"little by little, as the result of obedience to the Word of God, and of following the example of Christ."* This sanctification is to be accompanied with self-control. The term "with" describes the "association and accompaniment" of self-control that is necessary with holiness if it is to be brought about.

Paul first introduced this term in 2:9 where he joined it to propriety. Women must have this ability to think and see things clearly. That this is a possible danger to them has been fully explored in the devil being able to completely deceive Eve. All women must recognize the possible danger of this weakness in their character (just as men must with sexual lust). She must struggle to complement her holiness with a sound mind and clarity of judgement. To control whatever natural emotions she has that would hinder it.

"sophrosune... denotes soundness of mind... *"sobriety;"* "sound judgment" practically expresses the meaning; "it is that habitual inner self-government, with its constant rein on all the passions and desires, which would hinder the temptation to these from arising, or at all events from arising in such strength as would overbear the checks and barriers which AIDOS (shamefastness) opposed to it" ... (Vine, W. E. Vol 4 p 45).

In this way she will be saved.

Chapter Three

1 This is a faithful saying:

While Jesus used “*amen*” to preface the words He especially wanted to be heeded and emphasized, Paul used this phrase to create the same emphasis. When he uses this phrase, he is affirming that under all circumstances and at all times, this statement is reliable and true:

“*pistos... trusty, faithful; of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties... worthy of trust, that can be relied on...*” (Thayer, p. 514)

You can rely on this statement. It is worthy of your trust. It will never fail or be wrong. What Paul is about to say is a reliable collection of worthy thoughts that ought to be accepted under all circumstances.

If a man

While the initial pronoun is a general term for anyone or anything, the subsequent qualification of a man, justifies the translators to translate the general pronoun with the term man. We all do the same thing when reading an article. It might begin with anyone, but if the qualifications require a specific person, we make the mental note that it is only describing that group. In both Timothy and Titus Paul begins the list of qualifications with “*ei*” which makes the anyone conditional.

“*ei... is first a conditional particle, if...; ei conditional... 1. with the Indicative of all tenses, when anything is simply and generally assumed to be, or to be done, or to have been done, or to be about to be. ...*” (Thayer, p. 169-172; 1487).

Thus the anyone will gradually be defined down to only those who can fulfill the conditions. The anyone can only be those who have all the things necessary to be qualified. Since he must be the “*husband of one wife*” it is futile for anyone other than a man to desire it.

Although we will discuss this more fully in “*husband of one wife*,” since the translators have placed it here, we need to discuss it as a qualification. Look carefully at both the passages:

*This is a faithful saying: If a **man** desires the position of a bishop, he desires a good work. 2 A bishop then must be blameless, the **husband of one wife**,... 5 for if a **man** does not know how to rule his own house, how will he take care of the church of God?); 1Tim. 3:1-2, 5 if a **man** is blameless, the **husband of one wife**, Titus 1:6*

For centuries this obvious qualification passed without much controversy or comment. But after decades of error, it must now be carefully considered and proved. After looking at the qualifications for the elder, there can be no doubt God wanted only men to work in this role. The Holy Spirit clearly worded these qualifications in such a way that only a man could meet them. This can be proven first by the definitions of the words themselves and second, the grammar (the manner in which the words are set forth in the sentence). In the qualification “*husband of one wife*,” the Spirit had two words to choose from. There is the general word for “*mankind*” (*anthropos*), which includes both male and female. The second term was the specific word for the “*male gender*” (*aner/andros*) which was used to distinguish a male from a female.

“*aner ...is never used of the female sex; it stands (a) in distinction from a woman,*” (Vine’s NT:435)

The term “*wife*” is actually the general word for both a woman and a wife:

gune ... In general Greek from the time of Homer, as also in the LXX(Septuagint) and the NT, gune denotes a. the “female” as distinct from the male: ... b. the “wife”: ... Kittel TWDNT #1135)

By placing “*andros-man/husband*” in the same sentence with “*gune-woman/wife*” it is impossible to translate or understand it any other way. Only a “*man of one woman*,” or a “*husband of one wife*,” can be under consideration. The grammar also creates a barrier. In English grammar we use word order to distinguish nouns in a sentence. In the phrase “the **husband** has a *wife*,” because **the husband** is first, **the husband** is the subject. In the phrase “the **wife** has a *husband*” the nouns are reversed and the subject becomes the **wife**. Greek grammar is different. Instead of word order they use word endings. Here, “**husband**” has the nominative ending and must be the subject. The term “**wife**” is in the genitive and is used to qualify or limit the husband. Hence the only one qualified to be an elder is a man/husband with a single woman/wife. It is impossible either grammatically or with definition of the words to understand this qualification any other way. The elder must be a man, a husband, with only one wife.

desires (seeks) the position of a bishop,

Though sometimes passed over, this is actually an indispensable quality for the church to assess. It is the foundation of zeal, commitment, enthusiasm and competence. For a man to properly “exercise oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind”(1Pet. 5:2), he must desire the office. “Desire” is the exact opposite of “constraint” and the very heart of “willingness” and “a ready mind.” For these reasons, any man would be disqualified if he didn’t truly desire the position.

We have all met people who hate their job and only go through the motions each day. Any extra work or effort is no longer in their mind. Contrast this to someone who loves what they are doing and looks forward to any extra work as a challenge and opportunity. An elder who doesn’t zealously desire to do all that is required of an elder is not going to be able to do an effective job.

“orego:.. from Homer down; to stretch forth... to stretch one’s self out in order to touch or to grasp something, to reach after or desire something... 1Tim. 3:1; Heb. 11:16; 1Tim. 6:10...” (Thayer, p. 452)

“orego, to reach or stretch out, is used only in the Middle Voice, signifying the mental effort of stretching oneself out for a thing, of longing after it, with stress upon the object desired...” (Vine, Vol 1 p. 298)

Think of the following picture as an illustration of someone who is seeking. Someone drops something precious onto a ledge or into a corner and they can’t quite reach it. They begin to stretch themselves out further and further to reach it. Finally they are fully stretched, but are still prepared to force it further to reach what they are striving for.

This is the essential idea behind the attitude of the man who seeks the office of a bishop. His desire for the work causes him to make “*the mental effort of stretching oneself out for a thing, longing after it.*” It is this mental effort and longing that will be so tangible to the rest of the congregation. Note the other two uses of this term in the New Testament. This was the “desire” of the patriarchs(Abel, Enoch, Noah, Abraham, etc.) that led them say they were strangers and pilgrims on the earth.

*These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. . . . But now they **desire** a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city. Heb. 11:13,16*

The stretching they were doing toward the heavenly country was seen in their acts of sacrifice. None of them felt that they belonged any longer in this world. For that reason, service to God was their highest priority that they longed for and stretched after every day of their lives.

It’s second use reveals how this same reaching and stretching can be used when directed toward something evil. Those who are seeking for money (“*reaching after*” ASV; “*coveted after*” KJV) make it such a high priority that even their faith is left behind.

*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. 1Tim. 6:10*

Again, this stretching out after money so compelling that it forced them to make decisions that led them away from the faith. Not even the many sorrows as piercing them moved them from this stretching once they had committed to it.

Both these uses help us to see the full extent of the desire a man can have for the eldership. There must be a strong and fervent reaching for it that is causing them to make decisions and sacrifices that lead them ever closer to it. They must want it badly enough to put forth the great mental effort and exertion necessary to reach it. This qualification will be seen in the effort and zeal with which they seek it. Any man who must be asked by the congregation, or begged and pleaded with to take it would not fulfill this qualification. The job cannot be done properly unless it has been sought and reached after in the manner described above. Parents, teachers, and preachers should instill this desire in the hearts of young men and women. Only in this way will the extra work and effort required of an elder and his wife be joyfully embraced and faithfully accomplished in the manner described above.

Another obvious sign of this qualification will be found in the work they are doing even before

they are appointed to the office. A young man who longs to fly is going to have planes in his room, visit the airport, watch the planes and do everything he can to be flying, long before he becomes a pilot. A man who desires the office of a bishop is going to be doing all that he can even before he is appointed to the office. It ought to be evident from the way they work in the church, studying, teaching and standing for the truth, visiting the brethren to get to know them are things they are stretching themselves and reaching for.

He desires

While the NKJ repeats the term desire in both passages, it is actually a different word. This is one of the strongest terms for desire found in the Scriptures and is often translated “*lust*” or “*covet*.”

“epithumeo...to keep the thumos turned upon a thing, hence [cf. our to set one’s heart upon] to have a desire for, long for, absolutely, to desire [A. V. lust] to lust after, covet, of those who seek things forbidden ...” (Thayer, NT: 1937)

epithumia ... to set one’s heart upon a thing, lust after, long for, covet, desire, ... to desire to do, ... eagerness for it, ...” (Liddell and Scott, Abridged Greek Lexicon. NT:1937)

epithumeo; epithumia ... to greatly desire to do or have something - ‘to long for, to desire very much.’ ... ‘we desire very much that each one of you demonstrate the same eagerness’ Heb 6:11; ‘the time will come when you will long to see one of the days of the Son of Man’ Luke 17:22. ... ‘desires for other things will come and choke out the message’ Mark 4:19; ... ‘I have greatly desired to eat this Passover with you’ Luke 22:15. (Lou and Nida, Greek-English Lexicon NT: 1937)

While “*seek*” is only used three times in the New Testament “*desire*” is found 18 times. As we can see in the definition, it also is used both for good and evil things. For evil or good, it’s intensity is clear.

*But I say to you that whoever looks at a woman **to lust** for her has already committed adultery with her in his heart. Mt. 5:28*

*I **have coveted** no one’s silver or gold or apparel. Acts 20:33*

The same craving and desire that the wicked direct toward a woman other than their wife, or drives the ungodly to covet the possessions of another, God demands be in the heart of a man for his desire for the office of a bishop. “*Stretch after*” and “*strongly desire*” lead us to a better understanding of God’s concern for those who want to take this office. It is a difficult job requiring their best. Only the most motivated need apply. They must hunger and thirst after it, want it with all their heart, think and meditate upon its great duties and stretch forth for it with all the intense ardor and drive of their being. These and these alone are qualified.

How can a man gain such intense desire? Where is the source of desire for responsibility? The answer lies in gratitude. Paul spent his life for the Lord in grave and difficult situations. He was beaten, he was maligned and mistreated nearly everywhere he went, but he was thrilled to do it! Every day for an entire life and the desire, longing and stretching after never ended for him.

Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, 14 I press toward the goal for the prize of the upward call of God in Christ Jesus. 15 Therefore let us, as many as are mature, have this mind; Phil. 3:13-15

This desire is the heart of:

Whatever your hand finds to do, do it with your might; for there is no work or device or knowledge or wisdom in the grave where you are going. Eccl. 9:10

Serving God as an elder is one the highest realms of service a man and his wife can offer. Those who look upon themselves as living sacrifices presented to the Lord and who serve Him out of gratitude and appreciation for all He has done will strongly desire the office. Only they are qualified.

The office of a bishop

In Acts 20:28 in the midst of a sermon to the elders at Ephesus Paul revealed that it was the Holy Spirit who had made them “bishops.” This is a Greek term with a Greek background. It was not a word used by Hebrew speaking people to describe their leaders.

episcopos as a Designation of Office. In ancient Greece the word *episkopos* was used in many different ways to describe those who held various official positions in respect to their office and work. In Athens in the 4th and 5th cent. *Episkopos* is a title for state officials. ... more commonly the

episkopoi are local officials of the officers of societies ... There is no closely defined office bearing the title *episkopos* in the LXX(Septuagint). (Kittel TDWNT Vol 2 p. 608-614)

That being so, the Old Testament sheds little light on it. Even the Septuagint does not translate any office in Judaism into *episkopos*. The translators used it a few times of God as an overseer of our hearts, and of different types of offices, but not often used.

episkopos ... The LXX uses *episkopos* in the same twofold way as secular Greek. On the one hand it denotes God, and on the other it has the general sense of supervisors in different fields. ... 2.

Men as *episkopoi* There is no closely defined office bearing the title *episkopos* in the LXX. But the term "overseer" is freely used in many different ways. Antiochus appoints *episkopoi* as governors over Israel..." (Kittel TDWNT NT:1985)

So Greek speaking Jews in the first century were somewhat familiar with it. The term "*bishop*" is actually a translation of three Greek terms. They are *episkopeo*, *episkope*, *episkopos*. They are defined:

"*episkopeo* - to look upon, inspect, oversee, look after, care for: spoken of the care of the church which rested upon the presbyters 1Pet. 5:2..." (Thayer, p. 242-243)

"*episkope* - oversight, i.e. overseership, office, charge...the office of a bishop..." (Thayer, p. 242-243)

"*episkopos* - an overseer, a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian, or superintendent;...the superintendent, head or overseer of any Christian church;" (Thayer, p. 242-243)

A careful reading of these definitions shows that whoever held this office would oversee, guard, inspect, look after and care for the work and labor of others. They watch over men.

Etymology of "Bishop"

While the older translations (KJV, ASV used the English word "bishop," only the NKJ retained it. The NASB, ESV and NIV all used the more accurate "overseer." A study of its etymology helps us understand why it was originally used in Old English, and why it is best translated "overseer."

"From Middle English *bishop*, *bisshop*, *bisshop*, *biscop*, from Old English *bisciof*("bishop"), from British Latin *biscopio* or Vulgar Latin (*e*)*biscopus*, from classical Latin *episcopos*("overseer, supervisor"), from Ancient Greek (*epískopos*, "overseer"), from (*epí*, "over") (*skopós*, "watcher"), used in Greek and Latin both generally and as a title of civil officers." (Wiki-based Open Content Dictionary)

The word "*bishop*" came down through history as a derivative of both the Greek and Latin. The Greek "*episkopos*," became the Latin "*biscopio*." Then, as the term moved into English, the Latin *biscopio* became the English *biscop*, and finally "*bishop*." Since bishop is no longer used in secular English, and its original meaning was an overseer, the newer translations are more accurate to current usage.

The English "overseer" or "foreman" has the same basic meaning as *episkopos*.

Among the Athenians it was the title of "magistrates sent out to tributary cities to organize and govern them." (See Robinson's N. T. Lexicon, and references there given.) Among the Jews it had very much that variety of application which the term overseer now has in English. It is used in the Septuagint for the officers appointed by Josiah to oversee the workmen engaged in repairing the temple, 2Chr. 34:12, 17; for the overseers of workmen employed in rebuilding Jerusalem after the captivity; Neh. 11:5, 14; for the overseers of the Levites on duty in Jerusalem; Neh. 11:22; for the overseers of the singers in the temple worship; Neh. 12:42; and for subordinate civil rulers; Jos. Ant. 10. 4. 2. In all these instances it designates persons who have oversight of the persons for the purpose of directing their labor and securing a faithful performance of the tasks assigned them. (McGarvey op. cit., p 20-21)

Overseer (*episkopos*) is of Greek origin. It is used by the classical writers to denote:

1. Any guardian or superintendent whatever.
2. A municipal officer, or one who was appointed to oversee and take care of the interest of some particular town or district.
3. A viceroy, or magistrate, sent to superintend the affairs of conquered provinces.

It occurs but five times in the New Testament: viz., in Acts 20:28; Phil. 1:1; 1Tim. 3:2; Titus 1:7; and 1Peter 2:25. From all of which it is obvious that in its technical and official sense, as used in the New Testament, it denotes simply an officer who has been appointed to oversee and superintend the interest of some particular congregation. The word bishop is but a corruption of the Greek *episkopos*. It was introduced into the English language through the medium of the Anglo-Saxon,

and has consequently the same meaning as the word overseer. (Milligan, R. op. cit., p 323-324) The term *episkopos* occurs about a dozen times in the Septuagint for various Hebrew words meaning "inspector," "taskmaster," "captain," "president" (see Trommius, Concord. Grk. LXX. Interpr. sub verbo, and also sub *episkope* and *episkopeo*). It was used in Egypt of the officers of a temple, in Greece of overseers or guardians in general, or of municipal and financial officers. In Athens the commissioners to regulate colonies and subject states were called *episkopoi*. The Spartans sent "*epimeletai*" in the same capacity. The term was not only applied to permanent officers, but also to the governing body. (Schaff, Philip, "History of the Christian Church" Volume I Apostolic Christianity A.D. 1-100, Wm. B. Eerdmans Publishing Company, 1910, (p 492 Footnote # 1)

These quotes show how extensively the terms were used in the first century both by Jews and Greeks in a secular sense. It was used in a capacity that manifested a man as a leader, guide and inspector. They would understand this the moment they heard the term.

Consider a present day application. If God were establishing the church today, and the Holy Spirit used the word "*foreman*" to describe the leaders in the church, we would know exactly what they meant to convey. If they did not want a foreman in the church, they would either select a different word, or they would qualify it to limit its meaning. If they did not limit it, then it would continue to convey its usual meaning. Therefore, unless there is teaching in the New Testament that teaches otherwise, these men were to rule over and inspect the work of members of the church.

2 A bishop then must be blameless,

A man is "*without reproach*" when there is no valid charge of sin that can be leveled against him. *anepileptos*, lit. that cannot be laid hold of, hence, not open to censure, irreproachable (from A, negative, N, euphonic, and *epilambano*, to lay hold of), is used in 1Tim. 3:2; 5:7; 6:14 (in all three places the R. V. has "without reproach;" in the first two, A. V., "blameless," in the last, "unrebukeable;" an alternative rendering would be 'irreprehensible')." (Vine, Volume 1, p 131; NT:423)

anepileptos, adj. from the priv. *a* (1), without, and *epilambánō* (1949), to seize. One who has nothing which an adversary could seize upon with which to base a charge. Rendered in 1 Tim 3:2; 5:7 "*blameless*" and in 1 Tim 6:14 "*unrebukable*." "*Irreprehensible*" is a closer translation, giving the true meaning of the word. (Complete Word Study Dictionary: NT: 234)

anegkletos which, like *anepileptos* is in the N. T. exclusively a word of St. Paul's, occurring five times in his Epistles, and nowhere else, is rendered 'unreprovable' (Col 1:22), 'blameless' (1 Cor 1:8), 1 Tim 3:10; Titus 1:6,7). It is justly explained by Chrysostom as implying **not acquittal merely, but absence so much as of a charge or accusation brought against him of whom it is affirmed. It moves, like amomos not in the subjective world of the thoughts and estimates of men, but in the objective world of facts.** ... *anepileptos* of somewhat rare use in classical Greek, occurring once in Thucydides (v. 17) and once in Plato (Phileb. 43 c), never in the Septuagint or the Apocrypha, ... **affording nothing which an adversary could take hold of, on which he might ground a charge:...**" (Trench's Synonyms of the NT)

When a man's character is assessed by the Scriptures, there is nothing to lay hold of, nothing to censure or reproach. His life morally, spiritually and doctrinally is all that can be expected of a man. This qualification must be very carefully studied. It can very easily be made so stringent that no one could ever attain it. There are no sinless men, and God isn't asking for sinlessness.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make Him a liar, and His word is not in us. 1Jn. 1:8-10

But within that which is attainable through the gospel as understood by the members of a local church, the man cannot have a charge successfully laid against him and that charge be proven at the mouth of two or three witnesses to be true. If any charge of evil can be made and successfully proven, then the man is no longer qualified. It is here, that we must take a few moments to ponder some very important principles that apply not only to this qualification, but to all the qualifications.

THE ALL IMPORTANT SUBJECT OF MERCY!!!

(Quoted from "The Eldership by Alan Hitchen

No One is Perfect

“Blameless” and “without reproach” cannot be taken in the strictest sense of their definition. Without God’s mercy and the blood of Jesus Christ no one is blameless. Even with it no one is really blameless. No one has lived a perfect life. No one is living a perfect life. Everyone has weaknesses. Without the continued grace and mercy of God no one is above reproach. Everyone does things they are ashamed of. No one can honestly say they are completely blameless. They can say that with the grace and mercy of God they are without reproach, but without that mercy and forgiveness, they are not blameless. Anyone who disagrees with this conclusion must take it up with the Holy Spirit:

As it is written: “There is none righteous, no, not one; 11 There is none who understands; There is none who seeks after God. 12 They have all turned aside; They have together become unprofitable; There is none who does good, no, not one.” Rom 3:10-12

If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make Him a liar, and His word is not in us. 1Jn. 1:8-10

Judging with Mercy

Since the qualification “blameless” is no longer absolute, but relative to God’s grace and mercy, it is important to consider how God wants us to assess men and apply the qualifications. Since being blameless must be tempered with mercy, love, and compassion. The door is now open to a discussion of God’s requirements for assessing and judging each other by His word in every realm.

“Do not judge lest you be judged. 2 “For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. Mt. 7:1-2

Therefore be merciful, just as your Father also is merciful. 37 “Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. 38 Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.”

Luke 6:36-38

So speak and so do as those who will be judged by the law of liberty. 13 For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment. Jas. 2:12-13

Christians are commanded not to pass harsh strict judgment. They are to be merciful as the Father is merciful. They are to use a standard of judgment that they themselves want when they meet the Lord in judgment. They must realize that judgment is without mercy to him who shows no mercy. All of this is simply an application of the golden rule:

Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets. Mt. 7:12

And just as you want men to do to you, you also do to them likewise. Lk. 6:31

In assessing the character of men in light of the demands of Scripture, we must do to them as we would want to be done to us. We are to show mercy, compassion, and fairness. We are to give the benefit of the doubt, put the best possible motives on people, and believe the very best about them.

Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; 5 does not behave rudely, does not seek its own, is not provoked, thinks no evil; 6 does not rejoice in iniquity, but rejoices in the truth; 7 bears all things, believes all things, hopes all things, endures all things. 8 Love never fails. 1Cor. 13:4-7

This Wisdom from Above

But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. 18 Now the fruit of righteousness is sown in peace by those who make peace. James 3:17-18

When we use the wisdom from above. We see the qualifications in their true light. First, we must thoroughly understand each condition to see what God is seeking. This is the first step in any

selection process. Once we understand them, we must mercifully and compassionately apply them. This doesn't mean overlook the command, but using mercy, compassion, and love, we seek the "wisdom that comes from above." As we assess each qualification and each person, we are continually asking ourselves. Am I being "gentle," and "willing to yield," as I consider and reconsider any quality in which I may have doubt? Can I honestly say that my assessments are "full of mercy," "without partiality" and "without hypocrisy?"

The Steps of Salvation

We have the perfect example of how we are to judge when we consider the conditions one must do to be saved. We all know that before anyone can obey the gospel, there are five things that must be done. They can be called conditions or qualifications. When the Philippian Jailer, who before the earthquake was content to leave Paul in the stocks, asked Paul "what must I do to be saved," how did Paul respond? After "they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. (Acts 16:31-34). Did Paul wait for faith to grow, for repentance to deepen, or conviction that Jesus is Lord to broaden? No, the smallest amount of each condition was enough for him to baptize him the same hour of the night.

We all know that before anyone can obey the gospel, we must be certain they have Heard (Rom. 10:17), believed (John 8:24), repented (Lk 13:3), are willing to confess (Rom 10:9-10) and be baptized (Acts 2:38). But we are merciful, using the wisdom from above to assess each quality. If they believe, even a little, we will move to the next step. I have never met anyone who would tell them to wait a few weeks. Certainly if they don't believe, or there is still any doubt, we would tell them to wait, but if they tell us they believe, we accept it. We do the same with repentance, and confession. We aren't looking for the greatest degree, but the minimum where the qualification has been met.

How could we say assessing the qualifications for elders should be more difficult than this? Since it is evident from Scripture, the smallest amounts of these four things "qualifies" them to be a Christian, how could we say give elder's qualifications should be any different? We don't demand they hear the whole Bible, believe the truth on every doctrine in the Bible, or learn all that the Bible says about sin so they can properly repent. We don't expect them to know all about the Lordship of Jesus before they confess. We know we don't have the right to do this for salvation, yet many do it for the qualifications of elders. The truth is they only need to meet the qualification, not the highest degree we could demand. The fact that the church had elders very soon after the gospel was preached, offers us a strong case that the same application of mercy and understanding that leads to salvation should also lead to an eldership.

Wise congregations look at their men with mercy and compassion. Those who have **SOME** of **ALL** the qualifications could be considered to be qualified. It is not the degree of the qualification, but the sincere admission that they possess them **ALL** that qualifies them.

A Secular Illustration

There is one other Scriptural application we should make. Jesus was deeply concerned that men in the world would be wiser for their own generation than children of light are in the church.

And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. Luke 16:8

"The sons of this world" have found a simple way to assess men and appoint them to difficult tasks based on qualifications. For a doctor, they first create the qualifications necessary to do the job and a list of minimum standards. This might include the number of years of school, their grades, time spent as an intern, and the board tests that show their knowledge and experience. Thousands of people qualify to become doctors by this method and seldom is there a problem. They don't require 100% on all tests and assessments. Some get 90% or even less and are still allowed to practice. If men know they must show mercy and understanding of human failings in the secular realm why can't the church do this for their elders?

A man desiring the office of a bishop will not have 100% of any qualification!. Man cannot have 100% of all the qualifications. No man ever has and no man ever will. But they did have elders. What was the acceptable level of a qualification that allowed a man to be appointed? In mercy

and good judgment, the man is assessed on the basis of all the qualifications. The church will find each man to be very qualified in some areas and weaker in others. Then the difficult part comes. Why is the man weak in these areas? Has he grown and is there expectation that he will continue grow? Does he have enough of the quality that even though weak, it is admitted by all that when mercy and compassion are applied, he does have the quality, and will continue to grow and gain more.

The danger of lowering qualifications and admitting unqualified men cannot be overlooked. No one wants this to happen. But to go to the other extreme and keep qualified men out is not the answer either. The perfect solution is in the middle. The qualifications must be looked at in the context of the perfect law of liberty where mercy glories over judgment. Qualifications can be assessed by loving merciful brethren who have set a realistic standard for the qualifications when considering the individuals. The members know these men and have seen their growth. They know their character. They see weaknesses in some areas and strengths in others. But a day comes when the weaknesses reach a level where honest merciful brethren are comfortable with them. Once that day comes, there is no reason to wait any longer.

When Paul sent Titus to appoint elders in every church, he expected the qualifications to be met. It must have been an obvious inference to Titus that he was to select the men who relative to that congregation had the qualifications necessary to fulfill the office. He might find within two different congregations men with differing abilities. He might find three men in one congregation who tower above the same three men in another congregation and yet still appoint them. The qualifications require good judgment, and they also require mercy! The men being assessed must have all the qualifications to be appointed, but the degree to which they have them will be different in every man.

All men have different abilities and attributes. They differ in teaching ability, in age, wisdom, hospitality, character, temperament, etc. Just as wise and compassionate people give young qualified doctors a chance to practice medicine and grow to become aged and experienced, wise and compassionate Christians take the qualifications and with mercy and good judgment appoint men to the office of a bishop. They don't wait for men to reach perfection before appointing them. They appoint them when they feel they have reached them to the least degree.

That is all God requires in any realm.

the husband of one wife,

Although these words appear to be simple and straightforward, they are among the most controversial of all the qualifications. More has been written on them than all the rest combined. The reason for this was discussed in a prophesy given in the next chapter of Timothy. Even before the close of the first century, Paul had revealed that marriage was going to become a very controversial subject in the church.

Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, 2 speaking lies in hypocrisy, having their own conscience seared with a hot iron, 3 forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. 1 Tim 4:1-3

The Holy Spirit stated this "expressly," so it was distinct, clear and exact. At some point in the future two things God had given to be received with thanksgiving by all who had accepted and believed the truth would be forbidden by religious leaders or teachers. While the truth in Scripture teaches that marriage is a wonderful gift from God for all, later preachers and teachers would arise who would teach the opposite.

The history of celibacy in the Roman Catholic church reveals that within four hundred years after the writing of this letter, the Catholic church was already teaching that the "clergy" should not be married. Taking a few passages out of their context, those influenced by the pagan philosophy of Gnosticism gradually came to the conclusion that the comforts and joys of marriage were incompatible with devout service to God. According to them, since pleasure is evil, and marriage brings great pleasure, marriage should be forbidden.

They sought to make Jesus and Paul agree with them. They used Jesus' words regarding divorce (Mt. 19:10-12) and Paul's words regarding the present distress (1 Cor. 7:32-35) to compel

all who wanted to preach or serve as leaders in the church to remain unmarried. Obviously those teaching these things must go to great lengths to obscure this qualification and nullify it with human wisdom and sophistry. These teachings have continued from the fourth century up to the present, and we still see an unmarried pope, bishops, cardinals, priests, and nuns. The scholarship of all who have been influenced by this teaching will obviously be tainted with prejudice and error.

Yet the Holy Spirit expressly revealed that this teaching is false and part of an apostasy from the true church. Any teaching that leads to the conclusion that elders and others in the church should be forbidden to marry is made by those who do not *“believe and know the truth.”*

Yet this qualification is still assailed and twisted. A large segment of commentaries and other scholarship we can consult on this verse will still hold error. The comments of denominational writers shows a hopeless perversion of Scripture to justify what was inherited from Catholicism. This qualification stands in the way of this false doctrine, making it certain that it would run aground against the wisdom of men. In spite of the prophecy, the clear teaching of the Bible on the honorable estate of marriage, it is still viewed by many as an inferior state.

But the Holy Spirit who gave this qualification in chapter three, stated expressly that it would be nullified in chapter four. Since the Spirit knew this apostasy was coming, He obviously worded it so any attempt to twist or pervert it would become obvious to those who *“believe and know the truth.”*

Since we know understand that there is great error on the subject, we must keep our minds clear of the prejudice that has been created by the false scholarship and only look at the words in the qualification itself.

“The husband of one wife” translates the Greek phrase *“mias gunaikos andra”* in Timothy, and *“mias gunaikos aner”* in Titus.

“mias... a cardinal numeral, one...” (Thayer, p 186-187)

...is used to signify (l) (a) one in contrast to many... (b) metaphorically, union and concord...(2) emphatically, (a) a single (one), to the exclusion of others,... (b) one, alone... © one and the same...” (Vine, Vol. 3 p 137)

“gunaikos...1. univ. a woman of any age, whether a virgin, or married, or a widow... 2. a wife...” (Thayer, p 123)

“aner, andros... a man,... 1. With a reference to sex, and so to distinguish a man from a woman; either a. as a male... or b. as a husband... 3. univ. any male person, a man...” (Thayer, p 45)

After carefully considering these definitions, along with the grammar in the sentence makes it evident there are only two possible translations. The elder must be a *“one woman man / man of one woman”*, or a *“one wife husband / husband of one wife.”* The only ambiguity in the quality is whether to translate man and woman or husband and wife.

The fact that Paul used the term man/husband and joined it with woman/wife proves conclusively to anyone not seeking to justify a previous notion that the man was expected to be married. A careful consideration of the facts offers one clear and obvious conclusion. With the coming apostasy the Holy Spirit chose precise language that could not be twisted.

If He had only used the word *“aner,”* some would have argued that Paul did not mean husband, but man since the Greek word is somewhat ambiguous and thereby would have set easily it aside. But because God was already aware that the apostasy would lead in that direction, He wanted this qualification set forth clearly (1Tim. 4:1-4).

Hence the Spirit joined the ambiguous *“man/husband”* to the other ambiguous *“woman/wife.”* By placing woman in the genitive, there is no way to separate the two. An understanding of the purpose of the genitive case proves this conclusively. Carefully consider the description of how a noun used in the genitive (*woman*) limits the other noun in the sentence (*man*).

“The genitive is the case of definition or description. It “is in function adjectival.” and usually limits a substantive... the genitive is “employed to qualify the meaning of a preceding noun and to show in what more definite sense it is to be taken.” ... Thus the basal function of the genitive is to define. In this it quite clearly carries with it an idea of limitation,...” The genitive reduces the range of reference possible to an idea, and confines its application within specific limits.” (Dana and Mantey, “A Manual Grammar of the Greek NT,” p. 72-73)

Thus the noun *“man/husband”* is **“limited”** by the noun *“woman/wife.”* The *“one wife”* **“reduces the range of reference possible to the idea”** of man and **“confines it within specific limits.”**

If the “*man*” does not have “*one wife*” he does not fit the “**specific limits**” placed by the Holy Spirit by placing “*one woman/wife*” in the genitive.

There is no way to set this aside. Let those in apostasy argue that the term is “*man*” and not “*husband*.” Still that “*man*” must have a “*woman!*” There is no logical argument to remove this. The man must be joined to a woman. He must have a woman who belongs to him. Since marriage is the only honorable way for a man to have such a woman, he must be the husband of a wife. He must be a married man!

Why does Paul use the term “one?” Doesn’t everything he needed to express regarding the man being a husband find its fulfillment in the term “*husband of a wife*”? Why does he emphasize this? This is the heart and soul of the controversy. The term “*one*” is a specific term for the number one. It refers to something less than two and more than none. It makes it so specific that it is amazing that there could be any disagreement. The man must have one wife. Not two, three, four, five, six, etc. wives and not none! He must have **ONE wife!**

H. E. Phillips book on the Eldership, offers a comprehensive discussion of the various arguments put forth to remove marriage from this qualification. It is an excellent book I highly recommend. The information on the husband and wife span over forty pages(97-140).

“The statement of Paul here when translated into English means that the bishop must be: **THE** -- a definite, specific--**HUSBAND**--a married man, joined to a woman by lawful marriage--**OF**--having the relation of, forming a part of, or belonging to--**ONE**--a single in number; more than none and less than two--**WIFE**--a woman lawfully joined to a man by the bond of marriage. The bishop cannot be a husband of any kind unless he is married. If he could be a husband without marriage, he would be an unmarried husband, which is ridiculous. It would be as ridiculous as single wives or married bachelors.” (Phillips, H. E. “Scriptural Elders and Deacons,” Cogdill Foundation Publications, Marion, Indiana, 1959 p 99)

“A series of nine appeals have been made to support the position of unmarried elders: (1) Evidence of scholars, (2) A restrictive requirement and not a positive one, (3) It only means blameless in the marriage relations, (4) Paul was an elder and was unmarried, (5) Christ was the Chief Bishop and was unmarried, (6) The parallel between II Corinthians 7:2 and 1Timothy 3:2, (7) Paul said the unmarried state was preferred in service to God, (8) Bishops can get as much experience without a family, (9) To compel bishops to marry is arbitrary and absurd.” (Phillips, H. E. op. cit., p 101)

“If the numeral ONE is the important word here, there is no escaping the fact that the idea of NONE is not taught. One means more than none and less than two. A bachelor has less than one wife and a polygamist has more than one wife, consequently, if ONE is the pivot word of the passage it cannot be just restrictive and not positive. One here has the same meaning as the one in Ephesians 4:5-- “One Lord, one faith, one baptism...” That does not mean “NO Lord, NO faith, NO baptism.” Neither does “one wife” mean “no wife.” (Phillips, H. E. op. cit., p 109)

“An appropriate case is supposed where a man is qualified (?) without marriage and children and the question is then asked: “Is this qualified man to be deprived of the work of an elder just because he does not have a family?” That is to beg the question. Could we not say the same of the quality of being “apt to teach?” Suppose a case where a man is reasonably qualified in all points except that he is not “apt to teach.” Shall we deprive him of the position of elder because of that? One argument is as scriptural as the other.” (Phillips, H. E. op. cit., p 110)

I have also included quotes from other books on the eldership that I think are helpful.

“To Timothy and Titus both, the apostle prescribes that the overseer shall be the husband of one wife. There has been a vast amount of disputation as to whether this requires him to be a married man. It is alleged, in opposition to this idea, that when churches were planted among a people practicing polygamy, men would frequently be immersed who had a plurality of wives, and that the apostle intends only to prohibit such from being made overseers. Undoubtedly the use of the numeral one in the text has this force, and it would be unlawful to place a polygamist or bigamist in the office. But while the expression has this force, we think that candor requires the admission that it also has the effect of requiring a man to be a married man. That he should be the husband of one wife, forbids having less than one as clearly as it forbids having more than one. If it be said that a man owns but one farm, it is just as clearly implied that he owns one as that he owns no more than one. Moreover, the context confirms that conclusion; for the apostle proceeds in both epistles to state how the overseer must govern his household, and especially his children; which statements imply that he is to be a man of family.

It has been urged as an objection to this conclusion, that it would disqualify Paul himself, and

Barnabas and Timothy for the office of Elder although they held offices or positions of much greater responsibility. But this objection can have no force, unless it be made to appear that these brethren were qualified for the Elder's office, or that the qualifications of an Apostle or an Evangelist include those of an Elder. Neither of the two, however, can be made to appear, and therefore the objection has no force whatever. Indeed, it seems most fitting that men whose chief work led them from city to city and nation to nation, through all kinds of danger and hardship, should be freed from the care of a family, and equally fitting that the shepherd, whose work was always at home and in the midst of the families of his flock, should be a man of family. A married man certainly possesses advantages for such work that are impossible to an unmarried man, and the experience of the world must confirm the wisdom of the requirement that the overseer shall be the husband of one wife. It may be well to add that one living wife is clearly meant, and that there is no allusion to the number of deceased wives a man may have had. If my wife is dead, I am not now her husband." (McGarvey, J. W. op. cit., p 56-57)

"The domestic relations of the elder have given rise to more discussions and disagreements than any or perhaps all of the remaining qualifications. The meaning of the expression, "husband of one wife" has been debated since the close of the first century. Four prominent views have been set forth by expositors throughout the centuries. (1) Some contend that it prohibits a divorce and remarriage. (2) Others contend that it prohibits polygamy. (3) Still others believe the phrase prohibits remarriage after the death of one's first spouse. (4) The vast majority of our brethren believe it is a statement which prohibits both polygamy, celibacy, and divorce and remarriage..." (Williams, op. cit., p 23-24)

These quotations sum up the controversy. Men who desire the authority and position of the office but are unqualified for one reason or another often seek to lower the qualifications to meet their circumstances. Marriage is a difficult condition to maintain if one is not the proper type of man. Many have sought the position who could not maintain this necessary prerequisite. Especially in the great apostasy is this true. Since the words are clear and he is to be married to one woman, only the prejudices of men can force it to mean anything else.

Yet there is one consideration that has also become a point of disagreement. Does one wife mean in a lifetime, or does one wife mean at that moment? If it is one woman in a lifetime, then if his wife dies, and he remarries, he is no longer the husband of one wife, but two. Those who hold this position believe that such a man is no longer qualified. Others point out that if a man is married to one woman and that woman dies he becomes married to no woman and is unmarried. If he then remarries he becomes the husband of one wife again and could again be considered qualified. The Scriptures are clear and forceful on the fact that a man is no longer bound to a wife and thus has no wife after she dies.

Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? 2 For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. 3 So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. Rom. 7:1-3

Since a woman/man can only be bound to their spouse as long as they live, when the spouse dies he is free from that law and has no(0) wife. If he remarries he once again becomes the husband of one wife. The first marriage has been dissolved and will never be again.

Then some Sadducees, who say there is no resurrection, came to Him; and they asked Him, saying: 19 Now there were seven brothers. The first took a wife; and dying, he left no offspring. 21 And the second took her, and he died; nor did he leave any offspring. And the third likewise. 22 So the seven had her and left no offspring. Last of all the woman died also. 23 Therefore, in the resurrection, when they rise, whose wife will she be? For all seven had her as wife." 24 Jesus answered and said to them, "Are you not therefore mistaken, because you do not know the Scriptures nor the power of God? 25 For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. Mk. 12:20-25

Since marriage is forever severed at death it was foolish and unscriptural of the Sadducees to refer back to it as though it were still in affect. When a husband dies, she is free to marry so she is not married and has no husband. Since the Scriptures are this clear about what happens to marriage after a spouse dies, it is difficult to see how someone could successfully prove that a

man whose wife died 20 years earlier and remarried is unqualified because he had two wives. He had one, lost her to death and now still has one. The church would certainly want to take some time to evaluate the new wife and see if she is qualified, but as far as the qualification of the man himself, if he is married after the death a former wife he is still a husband of one wife. More complicated is the question of divorce. Not so much because of the husband of one wife, but the quality of being blameless and without reproach. A divorce is a terrible thing. Clearly if it is scriptural and he puts her away he has no wife. If a man puts away a wife for adultery, the marriage has been severed by God and he is the husband of no(0) wife. If he remarries he is once again the husband of one wife.

Yet in this case, the problem is not so simple. A divorce is a messy and terrible event and generally we have to wonder if any man is fully innocent and did all he could. Even if he did, there is still the nagging doubt that there might be some blame. But after all is said, if the divorce itself was Scriptural, he is still a husband with one wife. Yet each person and each local church will have to struggle to make the right decision on each situation.

Temperate

The Holy Spirit has demanded that the mind and life of a man qualified to be an elder is temperate, sober minded, self-controlled, and orderly. Each of these has some similarities that overlap in meaning. But they were chosen not for their similarities, but their differences. Hence synonyms create the challenge to seek for reasons why the Holy Spirit chose it and what fine distinctions He wanted us to understand.

The real distinction of “*temperance*” is clearer to a Greek speaking person than it can be for us.

“*nephaleos* ...sober, temperate; abstaining from wine, either entirely, or at least from its immoderate use:...(in prof. auth., esp. Aeschyl. and Plut. of things free from all infusion or addition of wine, as vessels, offerings, etc.)” (Thayer, p 425 NT:3524)

“*nephaleos* ...sober, temperate, abstinent in respect to wine, etc.; in N.T. met. vigilant, circumspect, 1Tim. 3:2, 11; Titus 2:2” (Harpers Analytical Concordance op. cit., p 277 NT:3524)

“*nephaleos* ... to be sober. Sober, temperate, self-controlled, especially in respect to wine. Used metaphorically, meaning sober-minded, watchful, circumspect (1 Tim. 3:2)” (Complete Word Study Dictionary: NT NT:3524)

In the definition we are given the etymology or origin and growth of the word. The original meaning had to do with being completely free from wine. Since wine is a substance that clouds both the mind and judgment, those who completely abstain are temperate and thus always sober, vigilant and circumspect. Through the passing of time the word gradually lost the focus of wine as the sole reason for clouded judgment. It then came to refer to those who refuse to allow anything to cloud their judgment. Just as a mind free from the effects of alcohol is sober and capable of seeing things clearly, so also is the mind that is free from all lusts of the flesh and eyes and all illusions the pride of life can create.

A sentry charged with the duty of watching over something might be told to be temperate. This meant he needed a clear mind. Clouding it with alcohol would not be temperate, neither would the drowsiness from too little sleep or the cares of the world leading to the choking of the word. A temperate man has removed anything keeping him from being vigilant and circumspect. While the adjective “*nephaleos*” is only used in Timothy and Titus, the verb “*nepho*” is used far more extensively and has the same basic meaning.

*You are all sons of light and sons of the day. We are not of the night nor of darkness. 6 Therefore let us not sleep, as others do, but let us watch and be **sober**. 7 For those who sleep, sleep at night, and those who get drunk are drunk at night. 8 But let us who are of the day be **sober**, putting on the breastplate of faith and love, and as a helmet the hope of salvation. 1Th. 5:5-8*

*But you **be watchful** in all things, endure afflictions, do the work of an evangelist, fulfill your ministry. 2Tim. 4:5*

*Therefore gird up the loins of your mind, be **sober**, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; 14 as obedient children, not conforming yourselves to the former lusts, as in your ignorance; 15 but as He who called you is holy, you also be holy in all your conduct, 1Pet. 1:13-16*

*Be **sober**, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. 9 Resist him, steadfast in the faith, knowing that the same sufferings are*

experienced by your brotherhood in the world. 1Pet. 5:8

In all these contexts, the key to being sober is not allowing anything to obscure our view. Sleeping drinking, keeping the mind active, aware of dangers and issues are all part of being sober and temperate. Anything that keeps us from seeing what truly is and no longer allowing us to see clearly fails this quality. The church must be able to rely on its elders to watch out for them and not have their attention diverted to the things of this world. They are charged to watch in behalf of all the souls in the church(Heb 13:17). The church must ascertain that they are capable of doing it with a clear mind.

Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Heb. 13:17

Sober Minded

While “*self-control*” describes our ability to remove and control things in our mind and “*temperance*” how to keep things from hindering our ability to see things clearly, this quality centers on the mind itself. If nothing is clouding his mind and he is completely self-controlled, can he *sensibly, moderately, think rationally and without illusion?* When nothing cloud his mind is he a wise man or a fool? Can we trust him to make Scripturally sensible and rational assessments and decisions?

“*sophron ...a. of sound mind, sane, in one’s senses, ...b. curbing one’s desires and impulses, self-controlled, temperate, [R. V. sober minded]...*” (Thayer, p.613; NT: 4998)

“*sophron ...to behave in a sensible manner,’ 88.93) pertaining to being sensible and moderate in one’s behavior - ‘sensible, sensibly, moderate, moderately.’ (Greek-English Lexicon NT:4998)*

sophron sophroneo sophrosune It denotes a. “the rational” in the sense of what is intellectually sound (opp. *mania*) b. “rational” without illusion”, ... It can also mean c. “rational” in the sense of purposeful, ... 2. Another sense is d. “discretion” in the sense of moderation and self-control, ... e.

“discretion” as prudent reserve, ... Another sense is f. “modesty” and decorum, Then there is g.

“discretion” as discipline and order politically, ...” (TDWNT Kittel 4998)

A careful review of the definitions moves one toward the above conclusion. The word deals with someone who has a “*sound mind,*” and is thus “*sensible,*” and “*rational.*” But beneath these abilities are some important safeguards, limitations and awareness. He thinks and assesses to be certain his conclusions are “*intellectually sound*” and “*without illusion.*” Yet in order to be certain, he needs an objective standard outside of himself, keeping himself within the limits of the modesty and decorum one finds in the Scriptures. One is “sober minded” when God is directing their paths, all their thoughts are in obedience to Christ, and they refuse to lean on their own understanding.

Trust in the Lord with all your heart, And lean not on your own understanding; 6 In all your ways acknowledge Him, And He shall direct your paths. 7 Do not be wise in your own eyes; Fear the Lord and depart from evil. Pr. 3:5-7

For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, 5 casting down arguments and every high thing that exalts itself against the knowledge of God,

bringing every thought into captivity to the obedience of Christ, 2Cor. 10:4-6

The mind and heart must be carefully guarded(*keep your heart with all diligence, For out of it spring the issues of life. Pr. 4:23*). Even the most basic things can lead to folly. When anything coming from ignorance or a hard heart, judgment is not sound.

*This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in **the futility of their mind,** 18 having **their understanding darkened,** being alienated from the life of God, **because of the ignorance that is in them, because of the hardness of their heart;** Eph 4:17-19*

Those who can make a joke out of everything, who only see the negative, or want to be so positive that they overlook or exaggerate, are not sober-minded. Paul charged Timothy to watch out for prejudice and partiality.

I charge you in the sight of God, and Christ Jesus, and the elect angels, that you observe these things without prejudice, doing nothing by partiality. 1Tim. 5:21

A man must be able to evaluate each situation on its own merits with only what God demands in his mind. No one can allow other considerations to influence their thinking. A man seeking the law and testimony before making decisions is sober-minded. A man who listens to both sides of

the argument or discussion before making a decision is sober-minded. It takes great effort to keep a mind clear of emotion. Such a man can be depended on for a fair minded sober evaluation of the facts.

Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go. 8 This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. Josh 1:7-8

of good behavior,

While the NKJ uses “good behavior,” The ASV chose “orderly” and the later translations used “respectable.” Clearly this is a difficult concept to get into English. A look at the definitions reveals that it is a very big word with a lot of different meanings and uses in the New Testament.

“*kosmios* ... well-arranged, seemly, modest... of a man living with decorum, a well-ordered life...” (Thayer, , p 356; NT:2887)

“*kosmios*, orderly, well-arranged, decent, modest (akin to *kosmos*, in its primary sense as harmonious arrangement, adornment;...) is used in 1Tim. 2:9 of the apparel with which Christian women are to adorn themselves; in 3:2 (R.V., “orderly;” A.V., “of good behavior”), of one of the qualifications essential for a bishop or overseer...” (Vine, Vol. 3, p. 145; NT:2887)

“...It is a very favorite word with Plato, and is by him and others constantly applied to the citizen who is quiet in the land, who duly fulfills in his place and order the duties which are incumbent on him as such... keeping company as *kosmios* does with epithets such as these, it must be admitted that an explanation of it like the following ‘of well ordered demeanor, decorous, courteous’ (Webster), dwells too much on the outside of things; ...no doubt the *kosmios* is all of this, but he is much more than this. The well ordering is not of dress and demeanor only, but of the inner life; uttering indeed and expressing itself in the outward conversation...” (Trench, p 344-345; NT:2887)

An orderly man has good behavior and is respectable because he has a well arranged life, a well arranged mind, and a well arranged tongue. As husband, father, citizen, friend, worker, and Christian brother, all is what it ought to be. Plato speaks of it in the realm of government. He is a model citizen and never causing the authorities any trouble. He obeys the laws of the land, votes and takes an active role in helping the country run the best it possibly can. That which Plato applied to government Paul applied to his responsibilities in the kingdom of God. It is an inward attitude that impacts every realm of responsibility that God has given.

An orderly Christian finds the way to pray without ceasing, to attend all services, and to visit the fatherless and afflicted. He has ordered and arranged his life to find time to fulfill all his Christian duties. He is a good husband and father. He finds time to play with his children and time to love and cherish his wife. He makes time to study the Bible and do all that is necessary. He gets to work on time and is a hard, dependable worker. He dresses properly for the occasion, and looks orderly. Orderly people are dependable. They get things done because they have ordered their life in such a way that they can always find time to do one more important thing. This quality will make one a great elder. He will find the time to admonish the erring and support the weak. He will be able to watch in behalf of the souls under his direction. He has learned to do the best he can with his time. There is always enough time in the day to do all the responsibilities which the Lord has given. One simply needs to order their life so that the top priorities come first.

hospitable,

As a congregation assesses this qualification, it centers on the desire to be with other people. They might be strangers, they might be friends or close brethren. The term is very broad and takes in both concepts.

“*philoxenos*, (*philos* and *xenos*), ...hospitable, generous to guests, [given to hospitality]: 1Tim. 3:2; ; Titus 1:8; 1 Pet. 4:9” (Thayer, , p 654)

“*xenos*,... guest-friend...[of parties bound by ties of hospitality] ... 1. a foreigner, stranger... 2. one who receives and entertains another hospitably; with whom he stays or lodges, a host...” (Thayer, , p 432)

The dual meaning of *xenos* has led to some confusion. The root meaning can be either “foreigner/stranger” or “guest.”

xenos, xenia, xenizo, zenodocheo, philozenia, philomelos, ... 1. Words from the stem *zen-* bear on the one side the concept of “foreign,” “alien”(also “appearing strange” or “creating distaste”) and on the other side that of “guest” ...” The virtue of hospitality (*philozenia*)... in the NT, cf. Rom 12:13; Heb 13:2) makes the one who exercises it, (the host *zenos* Rom 16:23), the *philomelos* (1 Tim 3:2; Titus 1:8; 1 Peter 4:9),

who practices it by *zenodocheo* (1Tim 5:10) or “to receive as a guest”(Kittel Vol. 5, p. 1; 5381) Hence this man must be “given” both to entertaining guests who are in his acquaintance and strangers who are not. He must enjoy having guests and strangers in his home. This is mentioned elsewhere in the Scripture:

Let brotherly love continue. 2 Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels. Heb 13:1-2

The story of both Abraham (Gen. 18:1-15) and Lot (Gen. 19:1-11) come to mind. They both entertained strangers, and in both cases they were entertaining angelic beings. The term translated “*entertain strangers*” is the same term as that defined above. The only difference is it being an adjective for the elder, and a noun in the book Hebrews.

Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith. Gal. 6:10

The man’s home should be open to those of the household of faith and others as there is need. Evangelism, edification and benevolence can all be enhanced in a man’s home. No one refusing to open his home to such things is qualified to be an elder.

Above all things being fervent in your love among yourselves; for love covereth a multitude of sins:

Using hospitality *one to another without murmuring; according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; 1Pet. 4:8-10*

*Communicating to the necessities of the saints, **given to hospitality.** Rom. 12:13*

From the two scriptures above it is clear that the primary idea behind this qualification is entertaining saints. Since stranger is strongly implied in the term, it should not be limited to the saints in a local church. Obviously the conditions of culture have some bearing on its fulfillment. In the first century, nice motels and RV’s did not exist. Though places could be found in which to stay while on a journey, they were not nearly as nice as someone’s home would be. The best means for traveling Christians to be cared for would be in the homes of members. This has changed considerably today. Most would rather not stay in the home of another Christian when on vacation or in travel. There are easier ways to care for such needs. But as opportunities arise, they open up the home.

able to teach;

This qualification is summed up in a single Greek word. It is defined:

“didaktikos, ... apt and skillful in teaching.” (Thayer, p. 144; NT 1317)

“didaktikos (derivative of didasko ‘to teach,’) pertaining to being able to teach - ‘able to teach, can teach.” (Lou & Nida, Greek-English Lexicon NT: 1317)

*didaktikos, adj. from didáskō (1321), to teach. Didactic, able to communicate Christian teaching, apt or skilled in teaching. A quality named as a requisite for a bishop (*epískopon*) [1985] 1 Tim 3:2) or elder (*presbúteron*) [4245]), the terms being synonymous (Acts 20:17,28). This quality of being willing and ready to teach...” (Complete Word Study Dictionary: NT 1317)*

What does it mean to be “*apt and skillful*” “*able and can*” teach. Some see this qualification as simple as just having the ability to impart knowledge, while another sees someone who is similar to a “college professor” when it comes skill in teaching the Bible It cannot be denied that skillful teachers do have the ability to teach their subject well.

I like the definition, “*willing and ready to teach.*” They enjoy teaching and are ready to take the time whenever possible to teach and train others in the way of the Lord. Yet desire is only part of the ability.

They need to know enough that they can teach. This was the rebuke given to the Hebrews.

When enough time has passed all should be teachers, but the quality and extent of their ability it also under consideration.

For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. 13 For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. 14 But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil. Heb 5:12-14

Clearly it is not enough to teach milk. To be skillful and apt to teach one needs to be able to teach both milk and meat. They must know as much as possible at their current maturity level about what the Scriptures reveal. Second, and perhaps more importantly, they have so applied it to their own life that they have a practical understanding of the Scriptures. We have all heard people speak of something that they read in a book, but have never done it themselves. They can teach the facts, but can’t help anyone apply it to their life since they haven’t. For example, a

good mechanic, who is also a shop teacher can give his students greater insight into the workings of a car than a teacher who simply recites facts from a book. The former is apt to teach. He can answer their questions and can speak of practical applications that make the subject vibrant. Such a man is a valuable teacher.

This is very important in the spiritual realm. Any teacher who teaches on themes he has personally applied in his own life is a joy to hear. He may or may not use good grammar, he may have few examples to liven things up, but he will teach well. This is what the Bible calls wisdom, and there is no replacement for it in one who is truly apt to teach. All of God's children should have this wisdom. It is offered freely through prayer:

If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. James 1:5

Any Christian who has studied and gained knowledge, and through prayer and experience, has translated that knowledge into wisdom will be apt to teach. He will always have something worth listening to. He will always be able to get his point across in a clear, and understandable manner.

There is nothing in this word that implies his ability to always be easy to listen to, dynamic, eloquent or even enjoyable. Some take this qualification relating to information, maturity and ability as also encompassing the ability to be entertaining. The ability to entertain and make it easy to listen to is a wonderful quality, but it does not really fit into the definition above.

The ability to entertain has little to do with being apt to teach. It has more to do with personality and speaking ability. What should be assessed is what the man knows, and how much of what he knows he can get into the minds of others. Only the ability to put information across in a helpful way and true to the Scriptures is involved. It is unfair and unscriptural to make this qualification more rigid than God did.

Moses told God he was not eloquent and should be excused from being a leader (Ex. 4:10). But Moses didn't need to be eloquent, he only needed to be able to express what God expected and His reasons for doing so. This Moses did many times. Therefore regardless of how eloquent he was, he was apt to teach. This is a subtle difference, but very necessary lest we appoint a man based on eloquence or deny a man who is apt to teach but not eloquent. McGarvey had an interesting point which is worthy of consideration:

The Greek for this expression is *didaktikos*, which I prefer to render "capable of teaching." The Elder, then, must be capable of teaching; but this expression represents a variable quantity. One might be capable of teaching some persons, and utterly incapable of teaching others. It becomes a matter of necessity, then, that before we can form a judgment as to a man's possession of this qualification in the requisite degree, we must know who it is that he is to teach. A person capable of teaching children might be incapable of teaching adults, as one capable of teaching an academy might be incapable of teaching the classes in a college. So an Elder might be capable of teaching a congregation in one community, and not in another nearby. What is the standard, then, by which each individual candidate for the Eldership is to be judged in this respect? Undoubtedly, it is to be found in the attainments of the congregation which he is to teach. He is to be their teacher, and theirs alone; consequently if he is capable of teaching them, he has the capability required by the Scriptures. From this it appears that properly qualified Elders may possess capability of teaching in a great variety of degrees as characterizes the intellectual and religious attainments of the various congregations. Furthermore, it must be evident that each individual congregation is the best judge of the capability of an Elder to be its teacher. So long as they receive instruction from the Elder, and are satisfied with him, he is qualified according to the scriptures to teach that congregation, however much he may fall below some other Elder in the same congregation. (McGarvey, p. 62-63)

He has a good point. When a congregation selects elders it is unnecessary and even impossible for each to have the same abilities. One may be far below another in ease of listening or in teaching ability. Apt to teach is a relative qualification that must be approached with mercy. No two people will be alike. A congregation must decide with mercy and compassion how much of this ability is really necessary. They cannot be made so stringent that no one among them can reach it. They cannot be made so lax that the men are not qualified.

not given to wine,

Since none of our English translations have the same words to translate the two Greek words, it

is important to take the time to become familiar with them. Literally, it is “*not*” and “*beside wine*.” There is no verb or action.

“*me...* a particle of negation...” (Thayer, p 408)

“*paroinos...* *para* and *oinos* (...one who sits long at his wine) given to wine, drunken...1 Tim 3:3; Titus 1:7 [others give it the secondary sense, ‘quarrelsome over wine’; hence, brawling, abusive].” (Thayer, , p 490; NT:3943)

paroinos an adjective, lit., “tarrying at wine” (*para*, “at,” *oinos*, “wine”), “given to wine,” 1 Tim 3:3 and Titus 1:7, ... probably has the secondary sense, of the effects of wine-bibbing, viz., abusive brawling. (Vine’s NT:3943)

The Greek word “*beside wine*,” is clearly very obscure because as we look at the various translations, we see there is no consensus.

beside wine = fighting: “**no brawler.**” (KJV)

beside wine = to being a glutton “**not given to much wine.**” (ASV)

beside wine = to a bad habit: “**not given to wine.**” (NKJV)

beside wine = to an addiction: “**addicted to much wine.**” (NAS)

beside wine = to becoming a “**drunkard**” (ESV)

beside wine = to habitual misuse: “**not given to drunkenness**” (NIV)

Clearly the problem with “*beside wine*” centers on “*for too long*,” but in what way or to what degree is open to interpretation. Since no explanation is given, they knew exactly what was under consideration.

Since the translations do not agree, they lead a reader to different conclusions. If it is a *drunkard*(ESV, NIV), what about social drinking? If it is a *brawler*(KJV), what about any use of alcohol that doesn’t create brawling? If it is “*not given to much wine*,” (ASV) what about a little wine? If we leave it “*beside wine*,” then every consequence is under consideration. The Holy Spirit listed some of the things that occur if one “*linger long*” at the wine:

Who has woe? Who has sorrow? Who has contentions? Who has complaints? Who has wounds without cause? Who has redness of eyes? 30 Those who linger long at the wine, Those who go in search of mixed wine. 31 Do not look on the wine when it is red, When it sparkles in the cup, When it swirls around smoothly; 32 At the last it bites like a serpent, And stings like a viper. 33 Your eyes will see strange things, And your heart will utter perverse things. 34 Yes, you will be like one who lies down in the midst of the sea, Or like one who lies at the top of the mast, saying: 35 “They have struck me, but I was not hurt; They have beaten me, but I did not feel it. When shall I awake, that I may seek another drink?” Prov 23:29-35

Those who “*linger long at the wine*,” have “*woe*,” “*sorrow*,” “*contentions*,” “*complaints*,” “*wounds without cause*,” “*redness of eyes*,” “*eye see strange things*,” “*heart utters perverse things*.”

“*linger long*” allows the affects of alcohol to impair the body.

How long then is too long? How long can a man sit before wine(alcohol) and still be acceptable? How much alcohol can a man use and not be guilty of being “*beside wine*?” We don’t yet have the answer. Here are some more thoughts:

Wine is a mocker, Strong drink is a brawler, And whoever is led astray by it is not wise. Prov 20:1 It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak. Rom. 14:21

And do not be drunk with wine, in which is dissipation; Eph. 5:18

No longer drink only water, but use a little wine for your stomach’s sake and your frequent infirmities. 1Tim. 5:23

With these passages, we can gain a scriptural understanding of the broad term “*beside wine*.” When wine leads to a brother stumbling or to drunkenness, they are clearly “*beside wine*” and would be disqualified. The safest answer is that any use of wine beyond the stomach’s sake and frequent infirmities(medicinal use) would violate this qualification.

Though over 100 years ago, McGarvey penned these words of wisdom:

“He must not be “given to much wine.” It is not merely drunkenness that is here prohibited; if it was, we would doubtless have the word which is appropriated to the expression of that idea. Neither is the idea of *much* in the original. The term is *paroinon*, by wine, and means simply, given to wine. It doubtless contemplates a man who is given to a freer use of wine than was customary among strictly sober people even though he might never become intoxicated.” (McGarvey, p 61)

The only safe conclusion, removing all objection, is that not “beside wine” is absolute. He is never “beside wine,” because he never uses it. Although some think this is too stringent, given our translations, it is no different than what God demanded of His ministering priests under the Old Covenant.

Then the Lord spoke to Aaron, saying: 9 “Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. It shall be a statute forever throughout your generations, 10 that you may distinguish between holy and unholy, and between unclean and clean, 11 and that you may teach the children of Israel all the statutes which the Lord has spoken to them by the hand of Moses.” Lev 10:8-11

The church has the right to expect their elders will always be sober and capable of distinguishing the clean from the unclean and the holy and unholy. Those who seek the office must be able to teach all the statutes at any time. For this reason, God did not want the men seeking the office to be “beside wine.” Instead of seeking a deeper meaning, just take it at face value. They are never “beside wine.”

“Not Beside Wine” - A Greek Idiom?

Introduction: An idiom is defined as: “a group of words established by usage as having a meaning not deducible from those of the individual words.” So we are not going to “beat around the bush” or “cut any corners” in today’s article, because we don’t want to “bark around the wrong tree.” We seek to “hit the nail on the head,” and might even “kill two birds with one stone.” So, “to make a long story short,” we want to give “the whole nine yards” and “let the cat out of the bag” about idioms. I hope you don’t think “I am off my rocker,” “not playing with a full deck,” or “missed the boat.” There is a “method to my madness,” and I think at the end of this article you will agree that I am “right on money.”

The problem with idioms is that no one defines them for us. We have to deduce or infer them. If you have never heard one of these idioms you will have no idea what I am talking about.

“Pulling my leg” could be literal, but we understand it as someone trying to “pull the wool over our eyes.” We are always “under the weather,” but only use that term when we feel sick. As we finish our drumstick, we know “I have bone to pick with you” isn’t the drumstick. Even if we are chopping wood with a dull axe, we would understand “I have an axe to grind” isn’t that axe.

There are also idioms in Scripture. “The nations are as a drop in a bucket” (Isa. 40:15). Job was “nothing but skin and bones” (Job 19:19-20). Jesus return will be “in the twinkling of an eye” (1Cor. 15:52). “The wicked reel to and fro and are at their wits’ end” (Psalm 107:27). Peter wants every Christian to “gird up the loins of your mind” (1Pet. 1:13).

As I was working on the qualifications for elders this week, I came on the word “beside wine” (1Tim. 3:3; Titus 1:7). The more I thought about it the more it became clear to me that this too could be an idiom. One they easily understood, but one which we must “gird up the loins of our mind.” I drew this conclusion after reading the diversity in the translations of two simple Greek words (“mé pâroinos” (“me” - not; “para” - beside; “oinos” - wine)”) Why did the simple “not beside wine” become “no brawler” (KJV), “not given to much wine” (ASV), “not given to wine” (NKJV), “addicted to much wine” (NAS), “drunkard” (ESV), and “not given to drunkenness” (NIV).

Think about it. “Not beside wine” moved from fighting(brawler), to a bad habit(not given to wine/much wine) to an addiction(addicted to much wine), to becoming a drunkard, or to habitual misuse(given to drunkenness). It is obvious none took the phrase literally. We might sympathize with the translators, since taken literally, one would be guilty if they walked down the aisle of a grocery store “beside wine.” Even eating at a restaurant, if someone at the next table is drinking wine, we would be “beside wine.”

Enter the idiom(a group of words established by usage as having a meaning not deducible from those of the individual words). “Not beside wine” somehow inferred “too long at,” or “inappropriately at” “wine.” they easily deduced it, while we struggle. The extent of the “too long” or the exact problem created by being “beside wine” is now unknown to us.

Yet, seeking to give us a simple meaning has only created problems. If it is a “drunkard”(ESV, NIV), then it could allow social drinking. If it is a brawler(KJV), then any use of alcohol that didn’t

lead to fighting might be fine. If it is “*not given to much wine,*” (ASV) then some will affirm that a little wine is not a problem. Only when we leave it “*beside wine,*” does anything from a single sip to drunkenness become the possible meaning.

The best solution is to “*let Scripture interpret Scripture, “speak where the Bible speaks,” “be silent where the Bible is silent,” and “use Bible words to explain Bible things.”* We must learn, “*not to go beyond the things which are written*” (1Cor. 4:6) and allow God to explain what occurs when one “*linger long*” at the wine.”

Who has woe? Who has sorrow? Who has contentions? Who has complaints? Who has wounds without cause? Who has redness of eyes? 30 Those who linger long at the wine, Those who go in search of mixed wine. 31 Do not look on the wine when it is red, When it sparkles in the cup, When it swirls around smoothly; 32 At the last it bites like a serpent, And stings like a viper. 33 Your eyes will see strange things, And your heart will utter perverse things. 34 Yes, you will be like one who lies down in the midst of the sea, Or like one who lies at the top of the mast, saying: 35 “They have struck me, but I was not hurt; They have beaten me, but I did not feel it. When shall I awake, I will seek it yet again” Pr. 23:29-35

The problems of those who “*linger long*” are the same as those who are “*beside wine.*” When there is “*woe,*” “*sorrow,*” “*contentions,*” “*complaints,*” “*wounds without cause,*” “*redness of eyes,*” “*eyes seeing strange things,*” “*heart uttering perverse things*” one is both “*beside wine*” and does “*linger long at the wine.*” Since “*Wine is a mocker, Strong drink is a brawler, And whoever is led astray by it is not wise*” (Pr. 20:1), one is “*beside wine*” whenever they are “*led astray by it*” or “*show lack of wisdom*” in its use. One is clearly “*beside wine*” when it causes “*a brother to stumble or be made weak*”(Rom. 14:21).

Leaders of God’s people can only be “*not beside wine*” when they drink no wine. “*It is not for kings, O Lemuel, It is not for kings to drink wine, Nor for princes intoxicating drink; Lest they drink and forget the law, And pervert the justice of all the afflicted*” (Pr. 31:4).

With these verses, the simple solution is also the best. We remove all doubt, when we understand “*not beside wine*” in all these contexts. One is never “*beside wine,*” if they do not drink or associate with those who do. Although some might think this is too stringent a view, given what our translations say, it is exactly what God demanded of His ministering priests:

*Then the Lord spoke to Aaron, saying: 9 “Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. It shall be a statute forever throughout your generations, 10 that you may distinguish between holy and unholy, and between unclean and clean, 11 and that you may teach the children of Israel all the statutes which the Lord has spoken to them by the hand of Moses.” (Lev. 10:8-11).
No priest shall drink wine when he enters the inner court. 22 They shall not take as wife a widow or a divorced woman, but take virgins of the descendants of the house of Israel, or widows of priests. 23*

“And they shall teach My people the difference between the holy and the unholy, and cause them to discern between the unclean and the clean. Ezek 44:21-23

All Christians are priests today ministering to the Lord in His tabernacle(1Pet. 2:4-6; Eph. 2:19-22). There is never a time we don’t need to distinguish between the clean and the unclean or the holy and unholy. Never a time we don’t need to teach all the statutes. What is true of all Christians is also true of the elders. For these reasons, God did not want a man seeking the office to be “*beside wine.*” The idiom “*not beside wine*” means not beside wine either to drink it or associate with those who do. No more, no less.

Conclusion: Maybe you feel like you have “*been through the mill*” and I only have a “*bee in my bonnet.*” I don’t think we need to go “*back to the drawing board,*” and I hope you think I “*hit the nail on the head.*” Now, “*the ball is in your court,*” so “*burn the midnight oil.*” Because if you

“search the scriptures daily,” “give diligence” to “rightly divide the word of truth,” and abide in My words,” “you shall know the truth and the truth will make you free.” (Acts 17:11, 2Tim. 2:15; **not violent,**

Once again the translators have given us a general composite of the word with “not violent (NKJV) pugnacious (NASB), no striker (ASV) not violent but gentle (ESV NIV).” The definitions are:

“plektes...bruiser, ready with a blow; a pugnacious, contentious, quarrelsome person..” (Thayer, NT: 4131)

“plektes pugnacious and demanding- ‘bully, violent person.’” (Lou & Nida, Greek-English Lexicon NT:4131)

“plektes ... “quick tempered carries a chip on his shoulder, is ready with his fists.” (Lenski “1Tim. 3:3”)

Anger and frustration seldom lead to violence for most people. But there are some whose anger quickly escalates to a desire for violence. That is the nature of this word. This quality describes someone who is “ready with a blow,” a “bully” or “violent person” one whose “demanding” and “contentious” nature coupled with a “quarrelsome” attitude creates an ever present possibility of violence.

A striker is a man with so little self-control and temperance that his anger can get the better of him and cause him to lash out in a moment. This leads to caustic words, a bitter quarrel, or an actual punch in the face. With the potential conflicts those leading the church will encounter, this is a very bad quality. When false teachers seek to uproot the faithful, or immoral and ungodly saints, the desire to punish exists, but it can’t come out in anger and violence.

Although such anger can begin with righteous indignation, it must be kept in check. No one has the right to strike another or lash out at them no matter how evil, corrupt and wicked they are. Each man must learn to keep his temper in check.

not greedy for money

Elders who shepherd the flock have a special closeness to the sheep and the sheep trust and appreciate them. It can be a temptation to move from shepherding the flock as a service to God to shepherding the flock for themselves. Remember God’s complaint to the shepherds of Israel.

“Son of man, prophesy against the shepherds of Israel, prophesy and say to them, ‘Thus says the Lord God to the shepherds: “Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks? 3 You eat the fat and clothe yourselves with the wool; you slaughter the fatlings, but you do not feed the flock. Ezek. 34:1-3”

The shift from the good shepherd to the hireling is often found in this qualification regarding money.

“I am the good shepherd. The good shepherd gives His life for the sheep. 12 But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. 13 The hireling flees because he is a hireling and does not care about the sheep. Jn. 10:11-13”

Often the “love for money” is the difference between a hireling who doesn’t care for the sheep and a good shepherd who does. The love for money is a grave temptation that has destroyed men.

But there arose false prophets also among the people, as among you also there shall be false teachers... and **in covetousness shall they with feigned words make merchandise of you:** 1Pet. 2:1-3

Hence his reputation must be free from the love of money.

not covetous; NKJV

free from the love of money. NASB

not a lover of money. ESV

no lover of money; ASV

not covetous; KJV

A lover of money (covetous) is a man whose desire for money has too strong a hold on his judgment and decisions. This is the first of two qualifications that prohibit two different signs of greed. No lover of money is a triple compound word. *a* = *alpha privative* (negation); *phil* = *philos* a friend or love; and *arguros* = *silver* (money)

“*philarguros*... not loving money, not avaricious; only in the N. T., twice viz. 1Tim. 3:3; Heb. 13:5”

“2. *philarguros*,... lit , money-loving, is rendered covetous in the A. V. ...

philarguros, No. 2, with negative prefix, is translated without covetousness” in Heb. 13:5, A. V.

R.V., “free from the love of money.” In 1Tim. 3:3 the A. V. has “not covetous,” the R. V., “no lover of money.”

NOTE: Trench, Syn # 24 points out the main distinction between *pleonexia* and *philarguria* as being between covetousness and avarice, the former having a much wider and deeper sense, being “the genus of which *philarguria* as being the species.” The covetous man is often cruel as well as grasping, while the avaricious man is simply miserly and stinting. “ (Vine, Volume 1, p 253)

A careful consideration of the definition gives us a composite of this quality. First, he does not love money, and shows no sign of being miserly or stinting in his dealings with others. It is only used twice in the New Testament, the second place is translated “*free from the love of money:*”

Be free from the love of money, content with such things as ye have: for himself hath said, I will in no wise fail you, neither will I in any wise forsake you. Heb. 13:5

This and this alone is enough to disqualify. Those who are stingy are not fit to be over the financial realm in the church. These are the men who will decide the type and amount of benevolence. They will decide who to support, and how much the preacher will be paid. They will be over the contribution of God’s people. God desires such men to be free and giving with their own money. Those who are miserly show too much concern for this world. God’s people must not look at this world as their home, they must be putting their treasures in heaven. To be stingy and miserly with his own possessions and money is a sure sign that he is not fit for the office. When it is hard to get a man to part with money, even when the need is great, it manifests a character far from Christ’s. Remember Jesus’ words.

“No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. Matt 6:24

The elders are responsible for the contributions of God’s people. They decide how that money will be spent. We have all heard of elders who have over hundred thousand in the bank, because they are concerned about emergencies. Sometimes this is simply a sign of those who love silver and are loath to part with it.

but gentle,

“epieikes, from epi, unto, and eikos, likely, denotes seemly, fitting; hence, equitable, fair moderate, forbearing, not insisting on the letter of the law; it expresses that considerateness that looks

“humanely and reasonably at the facts of the case”; ...” (Vine, Vol. 2, p 144-145)

“epieikes, -es (eikos, what is reasonable); 1. seemly, suitable, ... 2. equitable, fair, mild, gentle...”

(Thayer, p 238)

A lot has been written about this term. It conveys far more than our English “*gentle,*” and is therefore difficult to find a single word to translate. Paul spoke of its importance to all Christians, but notice how our translations struggled with the word in Philippians 4:5.

Let your moderation be known unto all men (KJV) Let your gentleness be known to all men (NKJV)

Let your forbearing {spirit} be known to all men (NAS) Let your forbearance be known unto all men (ASV)

Let your gentle {spirit} be known to all men (NAU) Let your reasonableness be known to everyone (ESV)

The reason for this is set forth in the definitions below.

“It expresses exactly that moderation which recognizes the impossibility cleaving to all formal law, of anticipating and providing for all cases that will emerge, and present themselves to it for a decision; which, with this, recognizes the danger that ever waits upon the assertion of legal rights, lest they should be pushed into moral wrongs. ...It is thus more truly just than strict justice would have been.

...This aspect of epieikeia, namely that it is a going back from the letter of right for the better preserving of the spirit, must never be lost sight of. (Trench p 153-157)

“...Aristotle describes in full the action of epieikeia: ‘to pardon human failings; to look to the law-giver, not to the law; to the intention, not to the action; to the whole, not to the part; to the character of the actor in the long run and not in the present moment; to remember good rather than evil, and the good that one has received rather than the good that one has done; to bear being injured; to wish to settle a matter by words rather than deeds’...” (Barclay, William, “Daily Study Bible Timothy Titus & Philemon,” p 96)

How can a Christian recognize the impossibility of cleaving to all formal law? Just look to our Creator who has replaced formal law with grace and mercy. With repentance and confession, strict justice is removed and replaced with compassion. Aristotle captured the word, but again it must be interpreted through the lense of Scripture. Pardoning human failings is a core belief of a mature servant of God. Look to Paul as he wrote to the Corinthian church about their human

failings then turned around in the Second letter and set it all aside. It is the ability to look to the long run of faithfulness and submission, and not to the single sin that has been repented of and must now be forgiven. It is also the ability to “bear being injured and wish to settle a matter with words.” This is the essence of turning the other cheek and loving our enemies and praying for those who spitefully use us.

The “gentle,” “forbearing,” “reasonable” and “moderate” man will manifest the most gentle, merciful, and compassionate aspects of service to Jesus.

Therefore if you bring your gift to the altar, and there remember that your brother has something against you, 24 leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. 25 Agree with your adversary quickly, while you are on the way with him, Mt. 5:23-25

But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also. 40 If anyone wants to sue you and take away your tunic, let him have your cloak also. 41 And whoever compels you to go one mile, go with him two. 42 Give to him who asks you, and from him who wants to borrow from you do not turn away. Mt. 5:39-42

But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, 45 that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. Mt. 5:44-46

Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded? 8 On the contrary, you yourselves wrong and defraud, and that your brethren. 1 Cor 6:7-9

In all these verses we see the workings of “epikeia.” We see the fulness of the definitions given above. Gentleness based on God’s gentleness, mercy based on God’s mercy and compassion based on God’s compassion. Peter thought he would manifest this trait if he forgave seven times, but Jesus said that was not enough. We are not truly gentle until we can forgive seventy times seven.

Knowing that “with what judgment you judge you will be judged,” the forbearing and gentle man is very cautious in applying Scripture to the lives of others. Cold hard justice can be used, but this is not what the reasonable and moderate man will do.

So speak and so do as those who will be judged by the law of liberty. 13 For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment. James 2:12-13

*But the wisdom that is from above is first pure, then peaceable, **gentle**, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. James 4:17*

The man under the influence of “epikeia” allows “mercy to triumph over judgement.” To be “easily entreated,” “full of mercy” and gentle (epikes). With any doubt, judgment is withheld and deferred to God. He is unwilling to judge and condemn unless absolutely forced to do so. Relying on God’s justice for Israel, he too withholds judgment even though he might know someone is guilty unless he has the strongest evidence. God would rather a guilty person be spared than an innocent one be condemned.

Whoever is deserving of death shall be put to death on the testimony of two or three witnesses; he shall not be put to death on the testimony of one witness. Deut. 17:6-7

“One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three witnesses the matter shall be established. Deut. 19:15-16

As Jesus introduced His sermon on the mount, He captured the essence of this word in five out of the eight beatitudes. The reasonable and moderate man is humble (poor in spirit) well aware of his own sins and weaknesses (mourn), He is meek and gentle with his strength well controlled by reasonable moderation. He is merciful and seeking to make peace and keep harmony at whatever sacrifice to himself.

*3 Blessed are the **poor in spirit**, For theirs is the kingdom of heaven.*

*4 Blessed are those who **mourn**, For they shall be comforted.*

*5 Blessed are the **meek**, For they shall inherit the earth.*

*7 Blessed are the **merciful**, For they shall obtain mercy.*

*9 Blessed are the **peacemakers**, For they shall be called sons of God. Mt. 5:3-9*

Elders will be forced to pass judgment on many different aspects and issues between brethren. They must have this quality to be able to do this well and keep peace. As Jesus left heaven, he

manifested an attitude of mind that all reasonable and moderate men will imitate.

Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; 4 do not merely look out for your own personal interests, but also for the interests of others. 5 Have this attitude in yourselves which was also in Christ Jesus, 6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Phil. 2:1-8

Using his own reasonableness, moderation and forbearance, a man with this qualification had removed selfishness and pride and replaced it with humility. He sees the needs of others as more important than his own and has moved beyond his own interests to the interests of others.

not quarrelsome,

Once again we have a word with diversity and depth. Our translations used *not a brawler*(KJV) *not contentious*(ASV), *not quarrelsome* (NKJV ESV), *uncontentious*(NASB), *peaceable*, (NASU). For this reason, once again, more dictionaries and lexicons than usual were needed.

The words in bold help understand this qualification.

amachos, (mache) in Greek writings (from Pindar down) commonly ***not to be withstood, invincible***; more rarely abstaining from fighting (Xenophon, Cyril 4, 1, 16; Hell. 4, 4, 9); in the N. T. twice metaphorically, ***not contentious***: 1Tim. 3:3; Titus 3:2. (Thayer's NT:269)

mache ... a fight, combat; 1. of ***those in arms, a battle***. 2. of ***persons at variance, disputants***, etc., ***strife, contention; a quarrel***: 2 Cor 7:5; 2 Tim 2:23; James 4:1; contentions about the law, Titus 3:9. (Thayer 3162)

machomai (allied with *machaira* - a sword) to fight: properly, of ***armed combatants***, or those who engage in a ***hand-to-hand struggle***, Acts 7:26; tropically, of those who engage in a ***war of words, to quarrel, wrangle, dispute***: 2 Tim 2:24; ... of ***those who contend at law for property and privileges***, James 4:2. (Thayer 3163)

amachos... lit. *not fighting* (A, negative, *mache*, a fight, combat, quarrel,) primarily signifying ***invincible***, came to mean ***not contentious***,... (A. V., "not a brawler," "no brawlers"). (Vine, W. E., op. cit., Volume 1, p 235)

The word is the negation(*alpha*-privative) of the word "*mache/machos*." It describes all conflict, beginning with strife, contention, quarreling and disputing and increasing in intensity to include fighting, hand to hand combat, or even a battle. It's root is also used for a short sword(our word *machete*). With the addition of the *alpha-privative*, all this is negated and made the exact opposite. There is no fight, no combat, no battle, no hand to hand struggle. There is no strife, no contention, no quarrel, no wrangle, no dispute, and no strife.

In the world of selfishness, where the lusts of the flesh and eyes and the pride of live dominate the hearts of multitudes, many common activities become a competition leading to strife, disputes quarrels and fighting. When people don't get their way, or things don't go their way, it often creates anger and frustration. This is the temper tantrum of a child and the leading cause of road rage, rudeness and conflicts of every sort.

Depending on personality and character, being quarrelsome is revealed in different ways. For the powerful, it manifests itself in angry responses first seen in facial expressions, gestures and tone of voice. In others who have no power, it can be manifested in sulking or a refusal to communicate. When a quarrelsome person does not get what they want they always cause trouble. This is where the idea of "*invincible*" entered the picture. Someone who is invincible and always gets their way is never quarrelsome. But this qualification expands it so that even when they do not get their way they act as though they did. They never sulk, fight, or threaten to leave and go elsewhere.

This type of person generally makes others uncomfortable to be around. When we feel we have to watch what we say or do around someone they are "quarrelsome." People who pout, sulk, refuse to speak, or become angry, sullen and rude and storm out or threaten are contentious people. Those who graciously accept doing what others want even if they wanted something else are uncontentious and not quarrelsome for they are exhibiting "*the wisdom that is from above*."

But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. James 3:17-18

The men who seek and desire to be elders must learn to become “*peaceable, gentle, willing to yield, and full of mercy*” It would be devastating to a congregation to have a contentious man in the eldership. A man who pouts, sulks, and becomes angry or sullen when he does not get his way would be a great millstone. He would have to be placated and allowed to always have his way. Members would not feel free to express themselves and would often be uncomfortable. Such a man would be a great hindrance as a leader in God’s kingdom. Contention is a selfish and evil emotion. It degrades the one who possesses it and hinders the cause of our Lord.

not covetous;

There is some doubt as to this qualification being in both Timothy and Titus. All the later translations do not have it here, but only in Titus. It is in the TR but not in the NA interlinear. Since it is in Titus, I will simply quote what is written there.

Although a separate qualification, and a different word, it is so closely tied to the previous qualification that what was said there also applies here. God’s people who generously give, need to be confident they have chosen elders with the same spirit.

not given to filthy lucre; KJV
not greedy of filthy lucre; ASV
not greedy for money, NKJV

not fond of sordid gain, NASB
greedy for gain, ESV
not pursuing dishonest gain. NIV

“**Not greedy of filthy lucre**” is a compound word made up of “*aischron*” which is something that is base shameful, or dishonorable, and “*kerdes*” gain (“*to die is gain*” - “*what things were gain to me*” Phil. 1:21; 3:7)

“*aischrokerdes, (aischros and kerdos)* eager for base gain, [greedy of filthy lucre]: ... Titus 1:7...” (Thayer, p 17)

1. *aischros*, base, shameful...is used of base gain, filthy(lucre) ...
 2. *aischrokerdes*, greedy of base gain (No 1, and *kerdos*, gain), is used in 1Tim. 3:8 and Titus 1:7, “greedy of filthy lucre;” (Vine, Volume 3, p 25)
- aischrokerdes aischrokerdos* pertaining to being shamefully greedy for material gain or profit - ‘shamefully greedy, greedily.’(Greek-English Lexicon)

The root idea is using dishonorable or base means to gain money. This is a stronger term than simply being a “*lover of money*.” This is a desire for money that has taken such deep root that it has gone to the next level, where his desire has become base or dishonorable. Hence he will stoop to things that are base in order to make it. The most sordid levels of this emotion would lead someone to cheat or steal, or even worse to make money while causing misery to others. Those who make money selling drugs or alcohol, those who underpay others that they might become wealthy, those who stoop to wickedness in any realm and justify it because they are making money are unfit for the office. Regardless of whether this is still in its infancy, a mere seedling that can only be barely noticed, or full grown and having take the man captive, it is a dangerous emotion.

But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. 10 For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows. 1Tim. 6:9-10

How a man makes his livelihood, and how he runs his business is of concern to God. The end never justifies the means. No one can justify working for a place whose product or way of doing business is open to question by the community or the church. Let each beware when he chooses his occupation that it not be of such nature that others would consider it an evil way of making money. A man’s attitude toward money and this worlds goods is of great importance to a congregation seeking qualified men to oversee its work and membership. Such activities must be above reproach.

one who rules his own house well,

*one who **rules** his own house well, having his children in submission with all reverence 5 (for if a man does not know how to **rule** his own house, how will he **take care** of the church of God?) 1 Tim 3:4-6*

The repetition of the term “*rule*” and its parallel to the work an elder does(*take care of the church of God*) makes this qualification of dual importance. There is very little information regarding the

specific type of ruling to be done in the eldership. So the parallel between the home and the church will help us better understand what God intended here. Though Peter warned elders that they were “*not to lord it over the flock*,” the writer of Hebrews described them as “*those who rule over you*” and “*watch out for your souls*.” The parallel is obvious. This qualification is therefore helpful for us to assess how a man is to rule his home and how an elder is to rule and take care of the church without lording it over others. There are many words for dominion and rule in both English and Greek. This word is only used eight times in the NT and has a very distinctive meaning.

“*proistemi*... from *pró* (4253), before, over, and *hístemi* (2476), to place, to stand. Transitivity, to cause to stand before, to set over. In the NT only in the intransitive meaning to stand before. (I) With the meaning to be over, to preside, rule (Rom 12:8; 1 Tim 5:17). (II) By implication meaning to care for something, to be diligent, ...” (Word Study Dictionary: NT 4291)

“*proistemi*... [to be at the head of, rule, care for] 1. This common word means “to put before,” “to present,” or, in the intransitive middle, “to go before,” “to preside,” and figuratively “to surpass,” “to lead,” “to direct,” “to assist,” “to protect,” “to represent,” “to care for,” “to sponsor,” “to arrange,” “to apply oneself to.” ... Only intransitive forms occur in the eight NT instances. The two senses usually involved are “to lead” and “to care for. ... “*proistemi*... ... means “to put oneself at the head,” “to go first,” ... “to preside.” ... But other metaphorical meanings are more important: a. The most important of all is “to preside” in the sense “to lead, conduct, direct, govern”... There is also the thought of standing or going before someone or something in protection...” Kittel, TDWNT NT:4291

The basic action of this compound verb is to place or stand something (*histemi*) before or over (*pro*) another. So we might bring a glass and set it before someone or place a blanket over them. But over time it took on the sense of the person himself being placed or standing before another. It was used of those who were placed over another to “*direct, assist, protect, represent, or care for*” them.

Since it is only used eight times, the simplest way to evaluate it is to look at each of them. Five times it means “*standing before*” while ruling in the home or the church, once it is used of general leadership in any capacity, and finally to the rule and care manifested in how Christians stand before and direct their good works.

*he who exhorts, in exhortation; he who gives, with liberality; **he who leads**, with diligence; he who shows mercy, with cheerfulness. Rom. 12:6*

*And we urge you, brethren, to recognize those who labor among you, and **are over you** in the Lord and admonish you, 1Th. 5:12-13*

*one **who rules** his own house well, having his children in submission with all reverence 5 (for if a man does not know how **to rule** his own house, how will he take care of the church of God?); 1Tim 3:4-5*

*Let deacons be the husbands of one wife, **ruling** their children and their own houses well. 1Tim. 3:12-13*

*Let the elders **who rule** well be counted worthy of double honor, especially those who labor in the word and doctrine. 1Tim. 5:17-18*

*This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful **to maintain** good works. These things are good and profitable to men. ... 14 And let our people also learn **to maintain** good works, to meet urgent needs, that they may not be unfruitful. Titus 3:8, 14*

How did God stand a husband/father before his house (wife and family)? God intended for him to “*direct, assist, protect, represent, care for*” all who are in his house. The Spirit merely required the man who desires the office of a bishop to have demonstrated his ability to do it.

The passages revealing how a man is to stand before his house and put himself as the head are divided into his role as a husband and his role as a father. In Ephesians, Paul used Jesus’ care and concern for His church as the basis for the husband’s care and concern for his wife. Each man must stand before his wife, giving her his love and sacrificing himself in order to bless and help her. Any man who is doing this will be ruling well his house!

Wives, submit to your own husbands, as to the Lord. 23 For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. 24 Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. 25 Husbands, love your

wives, just as Christ also loved the church and gave Himself for her, ... 28 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. Eph 5:22-25, 28

In Colossians, Paul defined it in a negative way. No husband ruling well his house will ever be bitter toward or allow himself to treat his wife out of bitterness, but instead with love, compassion and devotion to her needs.

Husbands, love your wives and do not be bitter toward them. Col 3:19

Peter spoke to the husbands comprehensively, when he demanded a husband dwell with his wife in accordance with his knowledge of all the Scriptures dealing with relationships. The wife should receive the firstfruits of all the good things he has learned from his knowledge of the gospel about how to treat others. For example, when he learns to turn the other cheek to others, he must also dwell with his wife like that. Since all godly Christians are to be forbearing, patient, forgiving, compassionate, longsuffering, etc., toward all, so they must dwell with their wives.

Husbands, likewise, dwell with them dwell with (your wives) according to knowledge, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered. 1Pet. 3:7

After his wife come the children. The souls he will influence with his own life. He must be cautious how he treats his children. Although God made him the head and the ruler, he must never selfishly or sinfully abuse that rule. Never should children feel exasperated or discouraged over the manner he leads and directs them. He has been placed before them to care for them and to do all within his power to bless their lives with the teaching and admonition of the Lord.

And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord. Eph 6:4

Fathers, do not provoke your children, lest they become discouraged. Col 3:21

Husbands and fathers will only rule well over their house when they are doing all the above. They love and sacrifice themselves for their wives, are never bitter against them, and dwell with them according to knowledge. They must train up their children in the chastening and admonition of the Lord and not provoke them to wrath. Each husband and father will give an account of this responsibility to God on the day of judgment.

With this qualification, the Holy Spirit demands that each congregation also make that assessment. A man is qualified or disqualified by whether he has done this "well."

kalos adverb (from Homer down), *beautifully, finely, excellently, well*: ... **a.** *rightly, so that there shall be no room for blame*: ... **b.** *excellently, nobly, commendably*: ... **c.** *honorably, in honor*. (Thayer NT 2573)

To be qualified for the eldership, God expects him to have ruled his household "beautifully" in the context of the above passages and to have carried out those duties in a "fine and excellent" manner.

"His own house," extends this further than our word family. At that time, not only were there wives and children, but also servants and extended family. While in his home, they too become his responsibility.

"idios... 1. pertaining to one's self, one's own; used a. univ. of what is one's own as opposed to belonging to another... b. of what pertains to one's property, family, dwelling, country, etc. ..." (Thayer, p 297)

"oikos...a. strictly, an inhabited house... univ. the place where one has fixed his residence, one's settled abode, domicile... 2. by metonymy the inmates of a house, all the persons forming one's family, a household... 3. stock, race, descendants of one..." (Thayer, p 441)

Joshua, Cornelius, and Crispus were all men who did such an outstanding job ruling over their households that God commended them for it.

And if it seems evil to you to serve the Lord, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the Lord." Josh. 24:15

a devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always. ... Now therefore, we are all present before God, to hear all the things commanded you by God. Acts 10:2, 33

Then Crispus, the ruler of the synagogue, believed on the Lord with all his household. And many of the Corinthians, hearing, believed and were baptized. Acts 18:8

From the above examples it is clear that it is possible for a man to have his entire household in subjection to him, to hold to his values and ideals, and to respect his decisions and judgment.

having his children in submission with all reverence

having his children in submission with all reverence

The qualification “*rule well his own house*” narrows in this second qualification to the children. They are one of the most tangible areas a congregation can use to assess his ruling ability. If he has done it *well* then it will be obvious. There is little difference in Greek or English for the word child.

“*teknon*...a child(akin to *tikto*, to beget, bear), is used in both the natural and figurative senses. ...It gives prominence to the fact of birth...” (Vine, W. E. op. cit., Volume 1 p 187)

Those seeking the office of a bishop must have children and those children must be raised in strict accordance with God’s instructions. Their compliance with those instructions will determine whether or not he has ruled well. Without children, he cannot be assessed as a ruler. How he trained and raised his children prepared him to “*take care of the church.*” If he succeeded with his own children, God will entrust him with the care of the church. Hence ruling well his own house comes down to the “*submission*” in his children.

“*hupotage*... 1. *the act of subjecting*... 2. *obedience, subjection: ...*” (Thayer, p 645)

“*hupotage*... means “*submission,*” ... then “*subordination,*” “*dependent position*”...” (Kittel, Vol 8 p 46)

While the verb also carries the additional idea of one arranging themselves under the authority of another, the noun simply means submission or obedience. It is the duty of every father to impress upon his children the nature of authority and their relationship to it. He must gain their submission, their respect and their obedience. Children’s attitude toward the authority of their parents will have a great bearing on how they view other types of authority. If a father fails to gain their submission, it is unlikely that they will later give it to God civil government, or their employer.

What is the scope and measure of this subjection? How can others assess it? At the least, we can all read what God has revealed about His expectations of the children under a godly father and look to see if these children possess them. Anything God has required of children that his children are in rebellion against would reflect on his leadership.

Although both the father and the mother are actively involved in this training the responsibility is still placed at the feet of the father. It was to the fathers that Paul commanded to “*bring them up in the training and admonition of the Lord.*”

If we are to gain a clear perspective of God’s expectations of what a father should accomplish with his children, we must begin with the instructions in the Old Covenant.

“Hear, O Israel: The Lord our God, the Lord is one! 5 You shall love the Lord your God with all your heart, with all your soul, and with all your strength. 6 “And these words which I command you today shall be in your heart. 7 You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. 8 You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. 9 You shall write them on the doorposts of your house and on your gates. Deut. 6:4-9

In this passage, it all begins with the faith, commitment, and conviction of the parents. Only when they love the Lord with their heart, soul, and strength and His words are in their heart are they properly prepared to teach their children. When they hold this awe and reverence, they will naturally teach God’s word diligently to them. Talking of them while sitting in the house, walking by the way, lying down and rising up. Clearly the father was expected to pass his own submission to God and to His Law to his children. A father could fail for only one of two reasons. Either he was violating the passage itself by not loving the Lord, not having God’s word in his heart, or not teaching them diligently to his children, or his children were not in submission to him.

“*Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you. Ex. 20:12*

“*If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and who, when they have chastened him, will not heed them, 19 then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city. Deut. 21:18-20*

Many passages in Proverbs corroborate the need for fathers to be concerned about the spiritual development of their children and for children to be in submission to them.

*My son, hear the instruction of your father, And do not forsake the law of your mother; Pr. 1:8
My son, keep your father's command, And do not forsake the law of your mother. 21 Bind them continually upon your heart; Tie them around your neck. 22 When you roam, they will lead you; When you sleep, they will keep you; And when you awake, they will speak with you. 23 For the commandment is a lamp, And the law a light; Reproofs of instruction are the way of life, Pr. 6:20-23
He who spares his rod hates his son, But he who loves him disciplines him promptly. Pr. 13:24
Chasten your son while there is hope, And do not set your heart on his destruction. Pr. 19:18
Train up a child in the way he should go, And when he is old he will not depart from it. Pr. 22:6
Foolishness is bound up in the heart of a child; The rod of correction will drive it far from him. Pr. 22:15*

*Do not withhold correction from a child, For if you beat him with a rod, he will not die. Pr. 23:13
Listen to your father who begot you, And do not despise your mother when she is old. 23 Buy the truth, and do not sell it, Also wisdom and instruction and understanding. 24 The father of the righteous will greatly rejoice, And he who begets a wise child will delight in him. 25 Let your father and your mother be glad, And let her who bore you rejoice. Pr. 23:22-25
Whoever keeps the law is a discerning son, But a companion of gluttons shames his father. Pr. 28:7*

The rod and rebuke give wisdom, But a child left to himself brings shame to his mother. Pr. 29:15

Each of these passages gives a little clearer insight into what God wanted children to receive and how parents could help them gain it. All children need the proper blending of corrective discipline with the use of the rod, and instructive discipline through diligently teaching them God's law. Corrective discipline gained a child's physical submission, and instruction in the Law led to a spiritual submission that kept a child obedient to God even after he left the home. Since it is the duty of all fathers to nurture his children in the chastening and admonition of the Lord, it will be a part of their judgment on the great day. If God can assess a man's ability to raise his children by the results, so can the brethren at the church where he attends. If his children grow up with a deep love for the Lord, then the man has proven he knows how to rule his own house, and therefore is prepared to rule in God's house. If he could not train up his own children in the way they should go, then how can he complete the training of others who are seeking to serve the Lord?

Even without the help of a father, Timothy's grandmother and mother were able to do this for him.

when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also. 2Tim. 1:5

It was an unfeigned faith that Timothy's family was able to give to him. This appears to be the real goal of the demand that father's nurture their children in the chastening and admonition of the Lord. All the training that the child receives is thus placed in the context of the Lord. What could any parent teach their children outside of this that would really matter to the child? Jesus is King of kings and Lord of lords. How could parents not speak of these things at all times and in all places. How could a child not know the commitment and conviction of his parents? How could godly parents not want their child to serve God, and how could any child not know that? When a child passes the age of accountability and refuses to submit to Christ we have two choices. Either the father failed to make his children aware that all his efforts were directed toward this, or the children are aware of his expectations and refused to do it.

The submission and obedience children have toward their parents will be "with" all gravity.

"meta... a preposition,... and hence prop. in the midst of, amid, denoting association, union, accompaniment;...I. With the Gen. among, with..." (Thayer, p 401-404)

By using this preposition Paul stresses that all the acts of submission will be accompanied by, be in the midst of and united to "all" gravity."

"pas,... a. any, every one(sc. of the class denoted by the noun annexed to pas);... all or any of the class indicated... b. any and every, of every kind,...2. with a substantive; 1. masc. and fem. every one, any one...in every condition, or in every matter, ... in everything, in every way, on every side, in every particular or relation,..." (Thayer, p 491-493)

Under any and every situation, with all types and qualities of submission the quality of “gravity” must be evident. Yet once again, we have a Greek term that the translators struggled to convey into English. “Gravity” in the ASV/KJV is *reverence*(NKJV), *dignity*(NAS, ESV), and *respect*(NIV). Each of these captures one aspect of the word the Holy Spirit selected.

“*semnotes*... that characteristic of a person or a thing which entitles to reverence or respect, *dignity, gravity, majesty, sanctity*...in an ethical sense, *gravity ...honor, probity, purity*...” (Thayer p. 573; 4587)

semnótes ... Decency, dignity, seriousness. Aristotle defined *semnótes* as the average of a virtue that lies between two extremes, *authádeia*(arrogance)... and *aréskeia* pleasure, ... an ignoble attempt to please everybody, the endeavoring at all costs of dignity and truth to stand well with all the world). Therefore, *semnótes* stands between caring to please nobody and endeavoring at all costs to please everybody. It is the ability not only to perform well one’s duties as a citizen, but also to adhere to the highest principles and ideals of earth and heaven, and thus drawing respect and approval. See 1 Tim. 2:2; 3:4; Titus 2:7. (The Complete Word Study Dictionary: NT:4587)

There is no exact English word for this. It is a reverence and a respect for authority that leads the child to have a serious dignified attitude. Children properly trained in the nurture and admonition of the Lord will have a great respect and honor for all forms of authority. They will submit to them with a serious and dignified deportment. Submission to their mother and father is offered with reverence and respect. They will respect and hold God’s Word in reverence. They will respect the authority of their teachers, principles, police and others.

We should not pass over Aristotle’s definition as it captures so well what every Christian wants for their children. The Greek word “*semnótes*” holds the perfect place between two terrible extremes.

The first extreme is the *arrogance(authádeia)* that cares for no one and no one’s opinions. This *hubris* is based on a selfishness that seeks only its own pleasure with no care and concern for the authority of others. There is no submission in the heart of such a person. The foolishness that was bound up in their heart is still there.

The other extreme comes from those who take so much *pleasure(aréskeia)* in pleasing others that they have no backbone or conviction to stand up. Like a chameleon, they change their morals and convictions based on who they are with. While with their parents and brethren, they do all to please them. But when they are with their friends, they change and do everything to please them.

Between these two extremes is the child of dignity, gravitas, and reverence. The child who bends his will to God. All other authorities(parents, teachers, civil authorities, employer, etc.) are under God and are dealt with respectfully, decently and seriously, yet with a consciousness of absolutes that can never be changed no matter who is present. There is no arrogance and no desire to please those who are present. Only a desire to be submissive to the things that are right. In all things they should reflect the same growth as Jesus:

And Jesus increased in wisdom and in stature and in favor with God and men. Luke 2:52

Paul’s final words on this qualification explain again why it is so important.

for if a man know not how to rule his own house how shall he take care of the church of God?

Many occupations can only be fully learned in the doing. This qualification is job experience. The man who closely follows the Scriptures in ruling his home and diligently carries them out is gaining the necessary attitudes and qualities and experiences to do the same thing with the church. As an elder, it will be his duty to see that the word of God is being followed. He will be closely watching over the souls of the members. He must be directing, guiding, exhorting and admonishing and occasionally rebuking the members just as he did with his own children. Instilling within them the same submission and obedience he himself holds toward God and his word. If he could not learn to do this well with his own children, he will not be able to do it with the church.

5 (for if a man does not know how to rule his own house, how will he take care of the church of God?);

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gaining the necessary attitudes and qualities and experiences to do the same thing with the church. As an elder, it will be his duty to see that the word of God is being followed. He will be closely watching over the souls of the members. He must be directing, guiding, exhorting and admonishing and occasionally rebuking the members just as he did with his own children. Instilling within them the same submission and obedience he himself holds toward God and his word. If he could not learn to do this well with his own children, he will not be able to do it with the church.

The term “*take care of*” helps define and explain another portion of the work of a bishop: *epimeleomai* ... b: to give proper consideration to some issue or matter - ‘to think about, to be concerned about, to give attention so as to respond.’ ... ‘if a man does not know how to manage his own family, how can he give proper consideration to (the needs of) God’s church?’ 1 Tim 3:5. (Greek-English Lexicon NT:1960 NT:1959)

epimeléomai; contracted *epimeloúmai* ... mid. deponent from *epí...* (1909), upon, and *mélœ* ... to concern oneself. To have concern for, to take care of or care for, followed by the gen. (Luke 10:34,35, of the incapacitated; 1 Tim 3:5, of the church; Sept.: Gen 44:21). (Complete Word Study Dictionary: NT:5142)

epimeleomai ... to care for with diligent concern - ‘to care for, to take care of, to provide whatever is needed.’ ‘he took him to an inn where he cared for him’ Luke 10:34. ... ‘he allowed him to visit his friends so as to be provided with what he needed’ Acts 27:3. (Lou & Nida Greek-English Lexicon NT: 1959)

Overseers/Bishops must have a concern as great for the church as he did for his own family. By successfully ruling over and taking care of his own family as noted above, he is not prepared to do the same things for the brethren. The work is different, but the care and concern is the same. **6 not a novice, lest being puffed up with pride he fall into the same condemnation as the devil.**

Some things can only be gained by experience. College students who have spent most of their life in school have heads full of facts, but in their mid twenties, with no “on the job training,” they are still a novice. They can understand the basics of many things, but cannot always practically apply them to circumstances in life. Wisdom takes more than a head full of knowledge, it also requires experience. As they years pass, mistakes are made and learned from, entire days are spent, but not wasted, trying to figure out a problem with no obvious solution. Day by day, inexperience is replaced with wisdom. The only way to become experienced and see how knowledge is applied to different circumstances, is to live and learn.

God was concerned enough about this principle in the spiritual realm to give this qualification. Shepherds and overseers in the church must have passed through the stages of inexperience where foolish mistakes are made. It is not enough to know the Bible, they must have the wisdom to know how to use it to solve problems and help people grow. Those who grow quickly and appear to have the qualifications must still pass the test of time. The Greek term passed into English in the term “*neophyte-*” “*neo - new*” and “*phuo - “planting,”*” hence, “*not newly planted.*”

“*neophutos*, an adjective, lit., newly-planted (from *neos*, new, and *phuo*, to bring forth, produce), denotes a new convert, neophyte, novice, 1Tim. 3:6, of one who by inexperience is unfitted to act as a bishop or overseer in a church” (Vine, Volume 2 p. 119)

If we imagine a seedling just coming forth from the ground, we get the idea of a novice. A new plant is not deeply rooted and is much more prone to drought. It is small and in danger of being stepped on and crushed. It is a tender stem, that cannot withstand the wind. In short the most vulnerable time in the life of a plant is that time when it is newly planted and a seedling. There is an identical issue with newly planted Christians. Their faith which comes by hearing, needs to be strengthened and their conviction and commitment hardened through adversity and trials. To place one into the position of a shepherd before these things have occurred is dangerous to the church and the man.

There are important things that must happen before anyone can lead another. Remember, Jesus warned of “*the blind leading the blind...*” The very purpose of the gifts Jesus gave His church is to move us as quickly as possible from newly planted to established and strengthened.

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12 for the equipping of the saints for the work of ministry, for the edifying of the

body of Christ, 13 till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; 14 that we should **no longer be children, tossed to and fro and carried about with every wind of doctrine**, by the trickery of men, in the cunning craftiness of deceitful plotting, Eph 4:11-14

By passing through the “new birth,” we are, for a time, like children again. Children must grow up and become adults. One stops being a child when he is no longer tossed to and fro and carried about by every wind of doctrine. This is what knowledge and experience produce.

*For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. 13 For **everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe.** 14 But **solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.** Heb 5:12-14*

This passage stresses the necessity of growth. Time alone does not lead a novice to become full grown. A newly planted tree is weak and unstable until its roots go down deep enough to support its weight and its trunk grows strong enough that it will not bend or break in the wind. Until that day comes it is still a new plant, unable to stand on its own. Time is a factor, but not the only one. If a tree is not properly watered and fed it may never leave the newly planted stage, though it be in the ground a long time. So it is with men and the gospel. Some will leave the newly planted stage more quickly than others. No one is full grown until he is no longer tossed in the wind. Until, like a tree, he can stand strong on his own without wavering. Until he has, by reason of use, had his senses exercised to discern good and evil, has a full understanding of first principles, and eats the meat of the word of God he is a new plant. But there is more even than this:

And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. 2 I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able; 3 for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men? 1 Cor 3:1-3

Spiritual growth is also seen as the carnal(flesh) gives way to the spiritual. One ceases to be a novice when he can control the base and sinful emotions of the flesh. In the book of Galatians, Paul spoke of how he had done this and that all who belong to Christ have also done it.

I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. Gal 2:20

And those who are Christ's have crucified the flesh with its passions and desires. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not become conceited, provoking one another, envying one another. Gal 5:24-26

Until these lusts have been crucified, a man is still a novice. Only those who have purged themselves are meet for the Master's use and prepared for every good work.

But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor. 21 Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work. 22 Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart. 2 Tim 2:20-23

Those who know God's word and by reason of time and experience have become both doctrinally and morally pure and wise fit this qualification. This does not mean sinless perfection, but it does mean substantial growth in the direction of self-control. To place a man into the office before this time places him in grave peril. Such a man is in danger of becoming “puffed up” and falling into the condemnation of the devil.

tuphoomai be puffed up, conceited; become foolish ... (passive of tuphoo “becloud”) occurs in the NT only in the Pastoral Epistles. A new convert who was appointed bishop could become puffed up with conceit (1Tim. 3:6). A teacher who does not offer the sound words of tradition but instead teaches strange things “is puffed up with conceit and understands nothing” (6:4). (Exegetical Dictionary of the NT)

“tuphoo, ... (tuphos, smoke; pride); prop. to raise a smoke, to wrap in a mist; used only metaph. 1. to make proud, puff up with pride, render insolent; pass. to be puffed up with haughtiness or pride, 1Tim. 3:6...” (Thayer, p 633)

Being appointed as an elder while still growing out of childhood is too much for any man. It can lead to a pride and insolence that will result in a fall. Appointing such a man presents a grave danger not only to the congregation, but to his soul. Everyone needs enough time to grow up in Christ before adding the burden of leadership.

The final clause is interesting but difficult. A point of grammar must be understood whenever two nouns are separated by "of."

the noun in the genitive indicates the thing to which the action is referred, either as subject or object... The Subjective Genitive ... when the noun in the genitive *produces* the action being therefore related as *subject* to the verbal idea of the noun modified... The Objective Genitive ...

When the noun in the genitive *receives* the action being thus related as *object* to the verbal idea contained in the noun modified. (Dana & Mantey, Grammar of the Greek NT, P. 78-79).

In this case "the devil" is the genitive, and condemnation is either the subject or the object. So if it is a subjective genitive, then the devil is the subject doing the condemning. If it is an objective genitive the devil is the object of the condemnation. If the devil is the subject then the man will fall into his condemnation. If the devil is the object then that man would be receiving the same condemnation that the devil received when he fell. If that is its meaning it stands alone in the Scripture. No where else does it reveal why he is to be condemned

The more natural understanding is that the devil is the one doing the condemning. So when a novice is placed into the office of the bishop will face strong condemnation from the devil.

Obviously, this is a strong warning against placing a man into the office before he is spiritually mature.

7 Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.

This is the broadest of the qualifications on a man's reputation. Generally, the church knows only the reputation of a man as he conducts himself at the assemblies and within the social contacts we with him have through evangelism, edification and benevolence. Even hospitality generally only includes other brethren.

This qualification broadens it to his reputation among co-workers, neighbors, and acquaintances. Those people he sees while away from the members of the church. What kind of reputation has he built based on his conduct among them? This is a difficult qualification to assess. Few people other than himself has contact with them. But as much as possible these things should be investigated. What he does when he is angry, how does he conduct business, what are his habits and weaknesses. These are the types of things that those who are without can attest to. A foul mouth, dishonesty, how he pays his bills, his patience and compassion are all seen by the world. All the qualifications on character are seen by those outside.

No greater harm can befall a church than to have members within its fellowship who live one way around members and another way among co-workers and friends in the world(hypocrisy).

No one can hide what they are for long. Co-workers and neighbors often see more, especially while under stresses and strains of being in the world, than the brethren. Often they have a clearer perspective of their moral standards. Even if the details cannot be gleaned their overall attitude should be sought and assessed. Almost anyone can live and act correctly while at services. Almost anyone can keep a mask on for 4-5 hours a week when they know others are watching. One of the best possible barometers of true character is to take into consideration what those who see them more often think of them.

Again honesty on the part of the man seeking the office is important. Most men know what others think of them. We know if those in the community have lost respect for us. If these can't be cleared up with an apology and repentance, then this qualification has not been fulfilled.

Younger men who aspire to the office must be careful. One temper tirade may place a badge on your chest which you will wear for years. A badge that you are a Christian who cannot control his temper and who may be a hypocrite. One temptation, given in to publicly, may ruin your reputation among those who are without, and for many years, if not forever, bar you from the eldership. This manifests the strong need for confession. All men sin, but those who confess it are forgiven and it is forgotten. Most people will continue to respect someone if they show remorse and repentance, and then forget it ever happened.

Yet there is also a need for caution. Some in the community will never respect a member of the church of Christ. Persecution for righteousness sake is part of being a Christian. A congregation must have the wisdom to seek the difference between lack of respect for righteousness sake (persecution) and a lack of respect due to his lack of purity and righteousness. The Holy Spirit addressed this:

But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; 16 having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. 17 For it is better, if it is the will of God, to suffer for doing good than for doing evil. 1 Peter 3:15-18

Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; 13 but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy. 14 If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified. 15 But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters. 16 Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter. 1 Peter 4:11-16

Yes, and all who desire to live godly in Christ Jesus will suffer persecution. 2 Tim 3:12-13

It would be unfair and unrealistic for a congregation to expect its elders to have a perfect standing. There will be those who will reproach Christians for the name of Christ and fabricate and attribute evil to them. It is not these that God is concerned with in this qualification. It is those who have lost their standing for dishonorable reasons.

The danger here is that he fall into "reproach."

"oneidismos...(oneidizo),...a reproach:" (Thayer, p 446-447)

"oneidizo...to reproach, upbraid, revile;...of deserved reproach,...of unjust reproach, to revile ..to upbraid, cast (favours received) in one's teeth..."(Thayer, p 446)

When the leaders of a congregation have a deserved unsavory reputation in the world it will bring both them and the entire church into reproach. No church can grow when people look upon its rulers as hypocrites. The entire congregation will be affected. The "snare of the devil" is another danger.

"pagis,... that which holds fast... a snare, trap, noose; a. prop. of snares in which birds are entangled and caught,... as a snare, i.e. unexpectedly, suddenly, because birds and beasts are caught unawares,...b. trop. a snare, i. e. whatever brings peril, loss, destruction: of a sudden and unexpected deadly peril... of the allurements and seductions of sin...the allurements to sin by which the devil holds one bound..." (Thayer, p 472)

Satan can take an entire congregation and entrap it by means of an eldership with a bad reputation among unbelievers. This illustrates the principle that the greater good a thing can bring if done properly, the greater the damage done if it is done improperly. Having a strong qualified eldership will do much to strengthen and bring to maturity a congregation. Having an unqualified eldership with a bad reputation can do more damage than any other thing. Let each congregation beware the great issues involved in the selection and appointment of elders. A wrong selection may be just the tool Satan can use to ensnare the entire local congregation and smother its influence in the community.

I Tim. 3:8-13

8 Likewise deacons

After Paul completed the qualifications for the bishops he moved right into the qualifications for the deacons with the term "likewise."

"hosautos... in like manner, likewise... as often in Grk. writ. the verb must be supplied from the preceding context..." (Thayer, p. 682; 5615).

Paul expected Timothy and all future readers to "supply the verb from the preceding context." Our translators have done this by placing "must be" (placed in italics to show they supplied it). But it may be more than just the "must be" verb. We should at least consider that Paul actually used four verbs in the previous context.

This "is" a faithful saying: If a man "desires" the position of a bishop, he "desires" a good work. 2 A bishop then "must be" 1Tim. 3:1-2

Likewise deacons "must be" ... 1Tim. 3:8

Actually, the likewise could take in even more. Since the translators are bringing the must be forward, they could also bring: "*Likewise, "it is a faithful saying, if a man desires the position of deacon, he desires good work, a deacon must be..."*" All of these are true and could be on Paul's mind as inspired by the Spirit. Although this is all true, still, the most obvious verb as supplied by our translators is "*must be.*"

What is more important is the manner in which Paul introduced deacons. It is an interesting truth that outside of this section on qualifications, there is no other mention of deacons except in the greeting to the Philippians.

Paul and Timothy, bondservants of Jesus Christ, To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons: Phil. 1:1

Several things must be taken into consideration. First, although Luke doesn't record it, and no other letter discusses or described it, it was clearly an established office in the church. Paul did not qualify his greeting in any way, because he knew they had deacons and they were doing the work in Philippi.

It is clear that the Holy Spirit wanted this office to continue and revealed here enough for us to have a clear idea of what kind of men (*husbands of one wife*) could "*serve as deacons.*" This is made even more powerful when at the end of the chapter, he revealed that the qualifications for elders, deacons, and their wives were written for a very important purpose.

These things I write to you, though I hope to come to you shortly; 15 but if I am delayed, I write so that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and ground of the truth. 1Tim. 3:14-16

These qualifications form an important role in how the evangelist (*you*), ought to conduct yourself, and through you, the elders, deacons, and their wives ought to conduct themselves in the church. From that day until the end of time, it is an established fact that although we don't know exactly what the deacons did in the early church, we know that not only did they have deacons, along with elders, but these deacons form a clear pattern of the every day life of the church.

Yet the dilemma remains. No where else in the Scriptures are these men addressed. We know their qualifications and we know their name, but there is nothing more. Paul never addressed them as he did the elders (Acts 20:17-35). Peter never addressed them as he did the elders (1Pet. 5:1-4) in his letter. Yet it is also clearly evident that the Holy Spirit did not feel it necessary to give any more than we have. Since we know we have all things pertaining to life and godliness (2Pet 1:3), we can find everything we need in the Scriptures.

First a Work, Then an Office

While the office is not mentioned, the word used to describe that office has a long history tracing all the way back to Jesus' teachings in the gospels. It was a work He passed on to His apostles and through them to all Christians. Everyone is to do the work of deacons in their life as a Christian. This work then became associated with the office that now bears the Greek name. We all understand what it means when a mother works as a nurse to minister to her sick child. Then goes to the hospital to do the work as a nurse as a qualified practitioner. There is no difference in the work, but one is an official term for an office and the former is a work. In the same way, a father can teach his children before going to school to do the work as an accredited and qualified teacher in grade school, high school or college. So Christians can do the work of ministry and then when they have all the qualifications they can work as deacons. Hence in this case we must work backwards. Instead of looking at the office first, and then moving to the work for a better understanding, we must first look at the work and then from the work, build an understanding of the office.

The necessity here lies in the fact that the desired end cannot be accomplished without these qualifications. God knows what He will expect of the men who are appointed to be deacons. He knows what will be required of them and what they will need to have in order to successfully do the work. This protects both the church and the man. It protects the church from unqualified

men who will do a poor job, and it protects the man from being placed in a position of responsibility which he is incapable of handling and which will result in the loss of his soul on the day of judgement for not being faithful in what he was appointed to do. For both these reasons it is necessary that the man be qualified with the following things prior to his being appointed to the office.

The term "deacon" is defined:

"diakonos,... one who executes the commands of another, esp. of a master; a servant, attendant, minister; 1. univ.: of the servant of a king... of those who advance others' interests even at the sacrifice of their own;... of one who does what promotes the welfare and prosperity of the church, 2. a deacon, 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; 1249)

The office of deacon is not well defined in the New Testament. Outside of the definition of the word, the qualifications in this passage, and the possible parallel in Acts 6, we have little information. From the title, it is obvious that the deacon is a servant who executes the commands of another. In this case, since the elders are the only ones with authority within the congregation, it would appear that their duty was to fulfill the commands of the elders. If Acts 6:1-6 be taken as a guide, then the following scenario can be pictured.

1 Now in those days, when the number of the disciples was multiplying, there arose a murmuring against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. 2 Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. 3 "Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; 4 "but we will give ourselves continually to prayer and to the ministry of the word." 5 And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, 6 whom they set before the apostles; and when they had prayed, they laid hands on them. (Acts. 6:1-6).

The apostles found themselves in a position where they could not possibly fulfill all the needs of the local church. They assessed priorities and found that some of the work they were doing could just as easily be done by men with lesser abilities and training than themselves. The Holy Spirit gave them the qualifications that would be necessary for this job to be properly discharged, and the men were immediately selected. They set them over the matter that was taking too much of their time and they served in this capacity. Most likely, another event in the Old Testament also fits well here.

Deut 1:9-17 9 "And I spoke to you at that time, saying: "I alone am not able to bear you. 10 "The LORD your God has multiplied you, and here you are today, as the stars of heaven in multitude. 11 "May the LORD God of your fathers make you a thousand times more numerous than you are, and bless you as He has promised you! 12 "How can I alone bear your problems and your burdens and your complaints? 13 "Choose wise, understanding, and knowledgeable men from among your tribes, and I will make them heads over you.' 14 "And you answered me and said, "The thing which you have told us to do is good.' 15 "So I took the heads of your tribes, wise and knowledgeable men, and made them heads over you, leaders of thousands, leaders of hundreds, leaders of fifties, leaders of tens, and officers for your tribes. 16 "Then I commanded your judges at that time, saying, "Hear the cases between your brethren, and judge righteously between a man and his brother or the stranger who is with him. 17 "You shall not show partiality in judgment; you shall hear the small as well as the great; you shall not be afraid in any man's presence, for the judgment is God's. The case that is too hard for you, bring to me, and I will hear it.'

Moses too was a man with great qualities which made him indispensable to the people of Israel. Yet, he too could not possibly do everything necessary to help millions of people. He allowed them to do the work they were capable and qualified to do, and brought the hard cases to him. I believe the fairly well sums up the role of a deacon. He is to be used by the elders in whatever capacity they feel he is qualified to serve. This may include overseeing the benevolent needs of the saints, taking care of the physical needs of the building, calling on the sick and weak, exhorting or rebuking those who are weak or rebellious. In short, they can do most everything

needed in the local church short of ruling over it. Anything the elders feel they are qualified to accomplish they can serve in.

The Greek root *deacon (diakon-)*

There are three words used in the Greek language that share the root “*diakon-*.” One is a verb and two are nouns. But they all share the same root meaning.

The original frame of reference for the use of the entire word group of the *diakon-* stem in secular Greek was that of **table service**. The basic meaning of the verb, correspondingly, was **wait on tables**. (Exegetical Dictionary NT)

In secular Gk. *diakoneo*, which is first found in Herodotus and is never too common, means a. “**to wait at table**”: ... In Greek eyes serving is not very dignified. Ruling and not serving is proper to a man... The formula of the sophist: “How can a man be happy when he has to serve someone?” expresses the basic Greek attitude (Kittel TDWNT NT:1247)

Hence, to Greek speaking people at the time Jesus came and into the subsequent writing of the New Testament Scriptures, the root meaning of “*deacon*” was an occupation considered undignified, and those who were unfortunate enough to be one could never be happy. Hence, like “*agape*,” which was seen as a weakness before Jesus revealed it as a strength, “*diakon-*” was changed from an “*undignified servant*” into someone who is “*the greatest in the kingdom of heaven*.”

The first uses of the word group “*diakon-*” in the gospels clearly revealed this root idea.

His mother said to the servants (diakonoi), “Whatever He says to you, do it.” ...9 When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants (diakonoi) who had drawn the water knew), the master of the feast called the bridegroom.
Jn. 2:5,9

But Martha was distracted with much serving (diakonia), and she approached Him and said, “Lord, do You not care that my sister has left me to serve (diakoneo) alone? Therefore tell her to help me.”
Lk. 10:40

There they made Him a supper; and Martha served (diakoneo), but Lazarus was one of those who sat

at the table with Him. Jn. 12:2

These terms, *diakoneo* (36), *diakonia* (33) and *diakonoi* (29) were used almost 100 times in the NT.

diakoneo appears **36 times** in the NT: 21 in the Synoptics ... The activities designated by the verb are expressed abstractly with the noun *diakonia* service, office, which appears **33 times** in the NT... Finally, *diakonoi* servant, is the one who executes the activities designated by *diakoneo* ... It appears **29 times** in the NT: 8 in the Gospels and 21 in the Pauline letters.” (Exegetical Dictionary NT)

It is evident that though the official use of the word “*deacon*” as an office in the church is only used four times, the words themselves are used many more times and will help us better understand the work.

How Jesus Elevated the Word group “*deacon (diakon-)*”

As noted above, prior to Jesus, the word had a negative response to Greek speaking people. One of the things Jesus did to prepare His disciples and more specifically His apostles for the work they would do after He returned to heaven was to elevate the basic concept behind these words. While the service did not change, the attitude changed drastically. Far from a real man being a ruler, Jesus has taught that the greatest in the kingdom of heaven will be those who serve. Perhaps the clearest passage that revealed this was at the Passover meal in the midst of instituting the Lord’s Supper.

And He said to them, “The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called ‘benefactors.’ 26 But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves (diakoneo). 27 For who is greater, he who sits at the table, or he who serves (diakoneo)? Is it not he who sits at the table? Yet I am among you as the One who serves (diakoneo). Lk. 22:25-27

First, Jesus admitted that the normal concept among the Gentiles is that those who are great, powerful and admired are those who “exercise authority” and who are looked up to as benefactors. This perfectly described what Kittel said above: “In Greek eyes serving is not very dignified. Ruling and not serving is proper to a man... The formula of the sophist: “How can a man be happy when he has to serve someone?” expresses the basic Greek attitude.” Jesus clearly admits that this is the truth for those who live in this world . But He would not tolerate it among His brethren and His servants. In His kingdom, the serving as a “*deacon (diakon-)*,” (again not the official title, but the work that inhered in the official title made that individual as great as in Jesus kingdom as ruling did among the Gentiles!

This is the paradox Jesus revealed about this quality of serving. Note His questions “*who is greater, he who sits at the table, or he who serves (diakoneo)? Is it not he who sits at the table?*” Jesus knew this principle and clearly stated it. Then showed how incompatible it is for those in His kingdom when He said: “*Yet I am among you as the One who serves (diakoneo).*” Since the Son of God left heaven and came to earth to demand service as a ruler, but to serve others as a servant, how can His servants see this as demeaning and undignified?

Yet the truth is that this was not the first time Jesus had this conversation with His apostles. It had begun much earlier in His work. The first time centered on an argument between them over who would become the greatest and have the most authority and power to be served. They seemed to already have an understanding about how Jesus felt about this, since they kept silent. He told them that anyone who wants to be seen as great in His kingdom will be **diakonos** of all.

*Then He came to Capernaum. And when He was in the house He asked them, “What was it you disputed among yourselves on the road?” 34 But they kept silent, for on the road they had disputed among themselves who would be the greatest. 35 And He sat down, called the twelve, and said to them, “If anyone desires to be first, he shall be last of all and **servant (diakonos)** of all.” Mk. 9:33-35*

But this was not the end of the problem. Later after James and John sought to sit on His right and left hand in His kingdom, and Jesus was again given the opportunity to raise their consciousness.

*But Jesus called them to Himself and said, “You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. 26 Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. 27 And whoever desires to be first among you, let him be your **slave (diakonos)** — 28 just as the Son of Man did not come to be **served (diakoneo)**, but to **serve (diakoneo)**, and to give His life a ransom for many.” Mt. 20:25-28*

Twice more Jesus said similar words to confirm that service in His kingdom was the greatest thing that anyone could do.

*But you, do not be called ‘Rabbi’; for One is your Teacher, the Christ, and you are all brethren. 9 Do not call anyone on earth your father; for One is your Father, He who is in heaven. 10 And do not be called teachers; for One is your Teacher, the Christ. 11 But he who is greatest among you shall be your **servant (diakonos)**. 12 And whoever exalts himself will be humbled, and he who humbles himself will be exalted. Mt. 23:8-12*

*He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. 26 If anyone **serves (diakoneo)** Me, let him follow Me; and where I am, there My **servant (diakonos)** will be also. If anyone **serves (diakoneo)** Me, him My Father will honor. Jn. 12:25-26*

Conclusion:

It is evident that the concept behind the *deacon (diakon-)* is serving. We should now understand that everyone who is serving is doing the work of a deacon in an unofficial capacity, just like the teacher who teaches his children at home does exactly the same thing as the parent who is not an official teacher or the doctor who ministers to his children at home, just like any other parent can do. So the main idea behind the term that became an office it to serve in the same capacity as those who wait on tables. A service that was demeaning among Greek speaking people and especially those among the Gentiles. Yet Jesus revealed that since He left heaven to come and

serve in this manner, He expected all His disciples to feel the same way. i
reverent,

This is the same root word Paul used to describe the conduct of an elder's children (1Tim 3:4), and is also used to describe the conduct of the wives of elders and deacons (1Tim 3:11). It is a highly complex term which makes it nearly impossible to bring into English with one word.

A thing is *semnos* if the signs of a higher order may be detected in it. In man the orderliness perceived in his attitude and behavior is felt to be *semnotes*, with an ineffaceable trend toward seriousness and solemnity. ... In 1Tim. 2:2 *semnotes* is used alongside *eusebeia*. the one is the piety expressed in respect for the orders, the other is the corresponding "serious and worthy conduct." (Kittel, Vol 7, P. 191-196).

semnos adj. from *sebomai* (4576), to worship, venerate. Venerable, reverend, reputable, dignified. (Complete Word Study Dictionary: NT)

semnos ... pertaining to appropriate, befitting behavior and implying dignity and respect - 'honorable, worthy of respect, of good character.' (Greek-English Lexicon NT:4586)

Even if we put all this together we still struggle with exactly what this word contains. Trench captures this when he calls it, something "not lent from earth," owing to "a higher citizenship." How do we capture this in terms like "what commands respect," because of the "propriety and befitting behavior" exhibited.

semnos **has a grace and dignity not lent him from earth; but which he owes to that higher citizenship** which is also his; being **one who inspires not respect only, but reverence and worship**. In profane Greek *semnos* is a constant epithet of the gods ... It is **used also constantly to qualify such things as pertain to, or otherwise stand in any very near relation with, the heavenly world**. ... From all this it is plain that there lies **something of majestic and awe-inspiring in *semnos*** ... ***semnos* is one who, without in as many words demanding, does yet challenge and inspire reverence** and, in our earlier use of the word, worship, the word remaining true to the *sebo* with which it is related. ... How to render it in English is not very easy to determine. *semnos* Here too it must be owned that **'grave' and 'gravity' are renderings which fail to cover the full meaning of their original**. ... **the word we want is one in which the sense of gravity and dignity, and of these as inviting reverence, is combined; a word which I fear we may look for long without finding.** (Trench's NT Synonyms)

How do we get all this into one word? The translators struggled: *reverent* (NKJV); *grave*, (ASV); *dignity*, (NASU); *dignified*, (ESV); *worthy of respect* (NIV). Since we are all "*strangers and sojourners*" on the earth (Heb. 13:13-16; 1Pet. 2:11), and our "*citizenship is in heaven*" (Phil. 3:20), signs of the higher order should be obvious. Anyone who *walks by faith and not by sight*, seeing the *unseen instead of the seen* (2Cor. 5:7; 4:16-18) will create both gravity and dignity in the heart. These things all lead to a serious and solemn demeanor. He does not make foolish jests which are not befitting (Eph 5:4). He is serious and solemn in his relationship with Jesus. He sees his obligations to the gospel, the needs of the lost, the needs of the members of the congregation and the seriousness of the duty to be a good steward as being of the highest importance. This leads to a reverence and respect that can be easily seen by the rest of the congregation. Life is serious and such men see that truth very clearly.

This is the same term that Paul just used to describe the conduct of the elder's children. Please review the comments made concerning these children. When applied to the deacon, it changes little. The heart of the term is found in the short definition below:

"A thing is SEMNOS if the signs of a higher order may be detected in it. In man the orderliness perceived in his attitude and behavior is felt to be SEMNOTES, with an ineffaceable trend toward seriousness and solemnity." (Kittel, TDWNT, Vol 7, P. 191-196).

The man must show signs of the higher order being detected in his life. He is serious and solemn in regard to his relationship to Christ and the church. The requirements of the gospel, the needs of the lost, the needs of the members of the congregation and the seriousness of the duty to be a good steward has had an impact on his character. He is serious and concerned about these things.

not double-tongued,

Reliability and trustworthiness is based the quality of our word. Hence those who always speak the truth to everyone have a single tongue for all. Those who change their words depending upon who they are with or when questioned about a mistake are called double-tongued.

"*dilogos*... (*dis* – twice; and *logos* – speech); 1. *saying the same thing twice, repeating* ... 2. *double-*

tongued, double in speech, saying one thing with one person, another with another (with intent to deceive)..." (Thayer, p. 152; 1351)

dilogos ... pertaining to contradictory behavior based upon pretense or hypocrisy - 'double-tongued, two-faced, hypocritical.' 'church helpers must be good and not be two-faced' 1 Tim 3:8. In some languages the equivalent of ... dilogos is 'to speak in two directions' or 'to cover one's thoughts by means of one's words.' (Lou & Nida Greek-English Lexicon NT:1351)

If a man wants to be trusted to have a "single tongue," he must always speak the truth even if it will hurt others feelings, or make himself look bad. Anyone who tells one thing to one person and something entirely different to another is a false witness, and an unreliable source of information. There must be no exaggeration or modification that clears the guilty, No slander of the innocent. His speech must be of sterling character. That which can be believed, relied upon and acted on without fear or doubt.

This one is clear and evident. Either the man can be trusted or he cannot. He is not one to tell one story to one person and then another story to another. He is not a false witness, he is not one to exaggerate or modify a story either to clear the guilty, or to sully the reputation of the innocent. He speaks truth.

not given to much wine,

The use of wine, even in a culture that had far fewer beverages and was consequently more dependant upon it as a beverage than our own, was of great concern to the Spirit of God. This qualification is given for both the elders and the deacons, but is worded differently. In Titus 1:7 and I Tim 3:3, it is "*me paroinon – not beside wine.*" Here it is "*prosechontas (given) me (not) oino (wine) polloo (much).*" After a careful consideration of these terms, the outcome is not much different. The term "given" is defined:

"prosecho... to turn to... 1. to bring to, bring near... 2. to attend to, be attentive... to a person or thing... in the sense of caring for, providing for... b. ... to attend to one's self, i. e. to give heed to one's self... to guard one's self i. e. to beware, 3. to apply one's self to, attach one's self to, hold or cleave to a person or a thing... (Thayer p. 546; 4337)

Both the attitude and use of wine are here. A man who wants to be qualified to serve others as a deacon in the church must not be attentive to wine! He must not "*turn the mind to*" it or "*attach*" himself to it.

The term "much" is used in multitudes of different contexts, each of which must be carefully considered to determine its extent.

"polus,... much used a. Of multitude, number, many numerous, great... abundant, plenteous... b. with nouns denoting an action an emotion, a state, which can be said to have as it were measure, weight, force, intensity, size, continuance, or repetition, much l. q. great, strong, intense, large... c. of time much, long... d. Neut. sing. polu, much, substantively, l. q. many things... much, adverbially, of the mode and degree of an action..." (Thayer, p. 529; 4183)

Obviously "much/scarcely" "many/few" "strong/weak" "abundant/lacking" are all relative. So what about wine? When is it abundant and when is it lacking? The deacon is not to be given to an abundant and plenteous use of wine, but compared to what? Who or what determines it? There are Scriptures that make it abundantly clear that drunk with wine is "given to much wine," and that making any provision to fulfill this lust of the flesh would also be "*given to much wine.*"

Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived.

*Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, 10 nor thieves, nor covetous, nor **drunkards**, nor revilers, nor extortioners will inherit the kingdom of God. 1 Cor 6:9-10*

*And **do not be drunk with wine**, in which is dissipation; but be filled with the Spirit, Eph 5:18*

*Let us walk properly, as in the day, **not in revelry and drunkenness**, not in lewdness and lust, not in strife and envy. 14 But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts. Rom 13:13-14*

This still doesn't help us since it only sets the fullest point of excess and not the point where little becomes much. With advances in science and behavior, the legal limit between sober and drunk is .08. Since this is the point where sober becomes drunk, we now have a beginning point to reason from. Science says it takes one 12 ounce beer or a 5 ounce glass of wine for impairment to begin and two of each to become legally drunk. If we made the case that much wine is what makes one drunk then 10 ounces of wine is the absolute limit and even 5 ounces

impairs enough for God to consider us drunk.

But is this our only point of concern? Peter raises the bar even higher when he reveals that not only the immoderate use of wine leading to drunkenness is wrong. Even amounts that stop short of drunkenness and are still evil and should be avoided.

*For we have spent enough of our past lifetime in doing the will of the Gentiles-- when we walked in lewdness, lusts, **drunkenness, revelries, drinking parties**, and abominable idolatries. 4 In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you. 1Pet. 4:3-4*

Peter gives three degrees of the use of alcohol and calls all of them too much.

“*methe*, occurring in the NT at Lk 21:34; Rom 13:13; Gal 5:21 and *potos*, found only at I Pet 4:3 are distinguishable as an abstract and a concrete. *methe* ... is drunkenness...; *potos* ... the drinking bout, the banquet, the symposium, not of necessity excessive... but giving opportunity for excess... The next word in the group, *oinophlugia* (“excess of wine,” A.V.) occurs in the N.T. only at I Pet 4:3; and never in the Septuagint... It marks a step in advance of *methe*. ... It is used for a debauch; no single word rendering it better than this; being as it is an extravagant indulgence in potations long drawn out... *komos*, in the NT found in the plural only, and rendered in our Version once “rioting” (Rom 13:13), and twice “revellings” (Gal. 5:21; I Pet 4:3), may be said to unite in itself both those notions, namely, or riot and of revelry. ...*komos* is often used of the company of revelers themselves; always a festal company, but not of necessity riotous and drunken... Still the word generally implies as much, being applied in a special sense to the troop of drunken revelers...” (Trench, Synonyms NT p. 225-227)

From this passage and the definition of these terms, it is clear that the threshold of “much wine” is far below that of drunkenness. It is “much wine” if we get together with those in the world and drink with them (social drinking). There is another concern for those who do not wish to be blamed for “much wine” and no longer be blameless.

It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak. Rom 14:21

Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. 32 Give no offense, either to the Jews or to the Greeks or to the church of God, 33 just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved. 1 Cor 10:31-33

Hence any use of wine leading to stumbling, offense, or a weakening of Greeks, Jews, or the church is also clearly “*given to much wine*.” Christians must recognize the sinister character of this beverage. They must guard against all excess under all circumstances and not be deceived. God’s inspired definition of “much wine” is easy enough to understand.

*Who has **woe**? Who has **sorrow**? Who has **contentions**? Who has **complaints**? Who has **wounds without cause**? Who has **redness of eyes**? 30 Those who **linger long at the wine**, Those who go in search of mixed wine. 31 **Do not look on the wine when it is red**, When it sparkles in the cup, When it swirls around smoothly; 32 **At the last it bites like a serpent, And stings like a viper.** 33 **Your eyes will see strange things, And your heart will utter perverse things.** 34 **Yes, you will be like one who lies down in the midst of the sea, Or like one who lies at the top of the mast, saying: 35 “They have struck me, but I was not hurt; They have beaten me, but I did not feel it. When shall I awake, I will seek it yet again” Pr. 23:29-35***

Wine is a mocker, Strong drink is a brawler, And whoever is led astray by it is not wise. Pr. 20:1

God is clear! Drunkenness is too much wine (more than 5 ounces) of wine. Drinking parties (social drinking) is too much wine (less than 5 ounces). With these parameters, the prospective deacon has a clear idea of what will be assessed in this realm. All use of wine that is too much centers on drunkenness and influence. If either is violated, he is not fit to be deacon because he can be blamed and is no longer blameless.

Paul is concerned that no one who has an inordinate need for large quantities of wine be placed in the position of a deacon.

Please refer back to page 88 for a second article on the use of wine.

not greedy for money,

Since this is one of the qualifications for the elder, we will use some of that material here.

“aishrokerdes, (aishros and kerdos) eager for base gain, [greedy of filthy lucre]: ... Titus 1:7...” (Thayer, p 17)

1. *aischros*, base, shameful...is used of base gain, filthy(lucre) ...

2. *aischrokerdes*, greedy of base gain (No 1, and *kerdos*, gain), is used in 1Tim. 3:8 and Titus 1:7, "greedy of filthy lucre;" (Vine, Volume 3, p 25)

aischrokerdes aischrokerdos pertaining to being shamefully greedy for material gain or profit - 'shamefully greedy, greedily.'(Greek-English Lexicon)

The root idea is using dishonorable or base means to gain money. This is a stronger term than simply being a "*lover of money*." This is a desire for money that has taken such deep root that it has gone to the next level, where his desire has become base or dishonorable. Hence he will stoop to things that are base in order to make it. The most sordid levels of this emotion would lead someone to cheat or steal, or even worse to make money while causing misery to others. Those who make money selling drugs or alcohol, those who underpay others that they might become wealthy, those who stoop to wickedness in any realm and justify it because they are making money are unfit for the office. Regardless of whether this is still in its infancy, a mere seedling that can only be barely noticed, or full grown and having take the man captive, it is a dangerous emotion."

But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. 10 For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows. 1Tim. 6:9-10

It begins with a desire to be rich. This strong desire sooner or later leads to temptations and snares. A stretching of the truth, a violation of the law, the pushing of social acceptability, the loss of respect and good will from the community. As the man grows more and more selfish, and his inhibitions become less powerful, he begins to show his desire for gain in base and dishonorable things. When the profit is high enough, *agape* - love is sacrificed.

The deacon must be trustworthy. He will be placed into many situations where a love for base gain would lead him to be tempted. As a treasurer of the congregation, or one in charge of benevolence, if he has shown a propensity to compromise what is right for money, then he must not be in this position.

This is the same qualification listed in the eldership under the term "not covetous" in I Tim. 3:3. Please review the definitions there. The root idea of the term is that of desiring to earn money so badly that one will stoop to doing so in ways that are viewed by others as vile and corrupt. It describes vile, base and shameful things being done in an attempt to earn money. One who does this has two things stated about their character. First, they are greedy and cannot be trusted to use money wisely or well. Second, they show little concern for the value of their influence and reputation which they peddle away for money. In this quest they ruin themselves from doing much good in the cause of the Lord.

9 holding the mystery of the faith

This is the only qualification addressing the man's growth in the word of God. He must understand live up to the obligations of the gospel with a pure conscience. The man, his family, and the congregation should carefully assess his knowledge in the "mystery of the faith," and how his own conscience judges him to live up to it. While an elder must "*hold to the faithful word*," **and** "*be apt to teach*" "*able to exhort*" and "*convict*." Though is not as stringent as what is expected of elders, it will still require work and toil to attain. Not everyone can "*hold*" the mystery of the faith. This term means about the same thing in Greek. When we hold to something, it is in our possession. You can't hold on to what you have never acquired or possessed.

"*echo*... I. Transitively. 1. *to have* i.q. *to hold*; ... d. *to hold fast, keep*... g. one is said *to have* intellectual or spiritual faculties, endowments, virtues, sensations, desires, emotions, ... II.

Intransitively. a. ... *to hold one's self* or *find one's self* so and so, *to be* in such or such a condition..." (Thayer p. 265-268; 2192).

"*echo*... "to have or hold," is used of mental conception, "to consider, account," e. g., Matt 21:26; of "steadfast adherence to faith, or the faith," e. g., 1 Tim 1:19; 3:9; 2 Tim 1:13. (from Vine's NT:2192),

Paul used this term several times in the letters to Timothy. The faith and good conscience that Timothy had worked hard to possess he must now hold fast to and not let it be taken from him.

*This charge I commit to you, son Timothy, ... 19 **holding** faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, 1Tim. 1:18-20*

Timothy must also hold to the pattern of sound words he has toiled and labored to gain, and elders must hold to the faithful word which they too labored to gain and master.

Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. 2Tim. 1:13

holding to the faithful word which is according to the teaching, that he may be able to exhort in the sound doctrine, and to convict the gainsayers. Titus 1:9

All who want to be qualified to be a deacon must first gain possession of the “mystery of the faith” and then hold it firmly. In above. The mystery of the faith is the gospel. Paul many times in the Scriptures has spoken of the gospel as the mystery.

The mystery of the faith is the gospel. Paul many times in the Scriptures has spoken of the gospel as the mystery.

Now to Him who is able to establish you according to my **gospel** and **the preaching of Jesus Christ**, according to **the revelation of the mystery** kept secret since the world began 26 but now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the commandment of the everlasting God, **for obedience to the faith**— Rom 16:25-26

how that by revelation He made known to me **the mystery** (as I have briefly written already, 4 by which, when you read, you may understand my knowledge in **the mystery of Christ**), 5 which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: 6 that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ **through the gospel**, Eph 3:3-6

and for me, that utterance may be given to me, that I may open my mouth boldly to make known the **mystery of the gospel**, 20 for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak. Eph 6:19-20

meanwhile praying also for us, that God would open to us a door for the word, to speak the **mystery of Christ**, for which I am also in chains, 4 that I may make it manifest, as I ought to speak. Col 4:3-4

Each of these passages add a little more to our understanding that the gospel is the revelation of the mysteries God had kept hidden since the creation. A mystery novel only remains hidden and a mystery to us until we reach the end of the book then all the mystery is solved. It is still called a mystery, because that is its genre, not because it cannot be understood.

The man qualified to be a deacon has possession and mastery of what God revealed through His holy apostles and prophets. Hence, he is no longer a child tossed to and fro (Eph. 4:11-16), He is no longer fashioned according to this world, but has been transformed by the renewing of his mind (Rom. 12:1-8). He has been diligent and rightly divides the word of truth (2Tim. 2:15). He knows the obligations and duties of the faith, repents of his failures and sins and has therefore has a good conscience concerning them.

The “good conscience” does not come from perfection. It comes from understanding the gospel. This is how Paul started this book to Timothy. The purpose of preaching the gospel without human wisdom will bring this good conscience.

Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith, 1Tim. 1:5

Anyone who would like to be a deacon must gain an understanding of the gospel and its doctrines to a degree where he can hold fast to them. Then he must be able to teach and live them with a good conscience. This is the very purpose of preaching the gospel in its purity. Though all have sinned and fall short of God’s glory and no amount of study and growth will completely eliminate this fault, God has accepted us on those terms. What He demands is that all sins be repented of, confessed and turned from immediately.

When a Christian has reached a degree of attainment where others can clearly see that they hold to the gospel, and their own conscience then tells them that they are walking to the degree they have attained, then they have been Christians long enough and have reached a level of maturity where they are qualified to serve as a deacon.

with a pure conscience.

The preposition with is more often translated in

“en...a preposition taking the dative after it;... Eng. *in, on, at, with, by among*. I LOCALLY; 1. of

Place proper; a. in the interior of some whole; within the limits of some space... 5. used of that with which a person is surrounded, equipped, furnished, assisted, or acts... c. of that which one either leads or brings with him, or with which he is furnished or equipped; esp after verbs of coming, (EN of accompaniment), where we often say *with* ... d. of the instrument or means by or with which anything is accomplished, owing to the influence of the Hebr. prep... much more common in the sacred writ. than in the prof... where we say with, *by means of, by(through)*..." (Thayer, p. 209-212; 1722)

The holding of the mystery of the faith is to be done within the interior of a pure conscience. The prospective deacon must be surrounded, equipped and furnished with a pure conscience. It must be the instrument and means by which he holds the mystery of the faith. The conscience must be pure.

"katharos... clean, pure, (free from the admixture or adhesion of anything that soils, adulterates corrupts); a. physically... b. in a levitical sense; clean; i.e. the use of which is not forbidden, imparts no uncleanness... c. ethically; free from corrupt desire, from sin and guilt... free from every admixture of what is false, sincere... genuine blameless, innocent..." (Thayer, p. 312; 2513)
katharos ... 1. clear of dirt, clean, spotless, unsoiled, ... 2. clear, open, free, ... in a clear, open space, ... to leave the way clear, of a river whose course is clear and open, the hindrance was cleared away, *Id.:-c. gen., ... clear of the marks, 3. in moral sense, clear from shame or pollution, pure, ... clear of guilt or defilement, clean, pure, ... so, of persons purified after pollution, ... of things, ... clear of or from a charge, ... 4. opp. to clear of admixture, clear, pure, of water, 5. of birth, ... pure, genuine, i.e. who were citizens of pure blood, a real, genuine saying, Id. ... 6. without blemish, the sound portion of the army, 7. clear, exact, if the accounts are clear, exactly balanced, II. Adverb *katharos* ... to be of pure blood, 2. with clean hands, honestly, Theogn., 3. clearly, plainly, ..."*

(Liddell and Scott Abridged Greek Lexicon. NT:2513)

This man's conscience must be free from corrupt desire, it must be free from the admixture of what is false, it must be sincere, genuine, blameless and innocent. Again, the man himself will have to attest to this. The final term "conscience" is defined:

"suneidesis... [lit. `joint-knowledge']... a. the consciousness of anything... b. the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other; conscience..." (Thayer, p. 602-603; 4893)
suneidesis, NT:4893), lit., "a knowing with" (*sun*, "with," *oida*, "to know"), i. e., "a co-knowledge (with oneself), the witness borne to one's conduct by conscience, that faculty by which we apprehend the will of God, as that which is designed to govern our lives"; hence (a) the sense of guiltiness before God; Heb 10:2; (b) that process of thought which distinguishes what it considers morally good or bad, commending the good, condemning the bad, and so prompting to do the former, and avoid the latter; Rom 2:15 (bearing witness with God's law); 9:1; 1:12; acting in a certain way because "conscience" requires it, Rom 13:5; so as not to cause scruples of "conscience" in another, 1 Cor 10:28-29; not calling a thing in question unnecessarily, as if conscience demanded it, 1 Cor 10:25,27; "commending oneself to every man's conscience," 2 Cor 4:2; cf. 5:11. There may be a "conscience" not strong enough to distinguish clearly between the lawful and the unlawful, 1 Cor 8:7,10,12 (some regard consciousness as the meaning here). (Vine's Expository Dictionary NT:4893)

The conscience is the God given instrument, placed within the human heart to go over the thoughts and imaginations, words and deeds of that person. It determines whether what was done measured up to the standards of uprightness and honor which have been previously placed within the mind. The prospect deacon must have a conscience which having so assessed the conduct feels free from guilt and remorse. This as always for mankind is a relative term. It is free from guilt and remorse only because it has sought and received forgiveness from God. If pressed too hard, no man's conscience will clear him of his guilt. All have sinned and fall short of God's glory and no amount of study and growth will completely eliminate this fault. Yet God is clear that he knows this to be the case and accepts us on those terms. What he does ask for is that the sins be repented of, confessed and turned from immediately. All who do this should have a clean conscience.

10 But let these also first be tested;

But let these also first be tested; then let them serve as deacons, being found blameless. 1 Tim 3:10

Though not strictly a qualification, since it is involved in his being approved, we will look at it as one. They are to “first” be proved.

“protos... first; 1. either in time or place, in any succession of things or of persons... 2. first in rank, influence, honor; chief; principal...” (Thayer p. 554-555; 4412-4413)
proton, the neuter of the adjective *protos* (the superlative degree of *pro*, “before”), signifies “first, or at the first,” (a) *in order of time*, ... the neuter of the adjective *protos*, is used as an adverb, signifying “first, firstly,” e. g., of time, Matt 8:21; of order, Rom 3:2 (KJV, “chiefly”); in John 7:51, (Vine's Expository Dictionary NT:4412)

In both English and Greek, the term can refer to something that is first in rank and importance or first in time or succession. When one gets somewhere first, or is the first one to finish eating, nothing else but time is involved. When one takes first place on a test or in a race then time takes a secondary position behind that of rank. Though the word could allow either, the context makes the time element more prominent. Hence prior to being appointed as a deacon he is first to be proved.

“dokimazo... to try 1. to test, examine, prove, scrutinize (to see whether a thing be genuine or not), as metals... 2. to recognize as genuine after examination, to approve, deem worthy.” (Thayer p. 154; 1381).

dokimazo ... to assay or test metals, to see if they be pure, ... II. of persons, to put to the test, make trial of, scrutinise, III. at Athens, to approve as fit for an office, and in Pass. to be approved as fit, Plat., etc.; 2. to examine and admit boys to the class of ... to the rights of manhood; and in Pass. to be so admitted, (Liddell and Scott Abridged Greek Lexicon. NT:1381)

dokimazo ... to try to learn the genuineness of something by examination and testing, often through actual use - 'to test, to examine, to try to determine the genuineness of, testing.' 'I bought five pairs of oxen and am on my way to test them out' Luke 14:19; 'everyone should examine himself, and then eat the bread and drink from the cup' 1 Cor 11:28. 'being tested severely by the troubles' 2 Cor 8:2. 'the testing of your faith produces endurance' James 1:3. 'when your fathers tested and tried (me)' Heb 3:9. (Lou & Nida Greek-English Lexicon NT:1381)

They are to be tested and examined in order to be recognized as genuine. They are also to be approved as fit for the office. Like the oxen that need to be tested in the work or the Christian who puts himself to the test each week to see if he is genuine in his observance of the Lord's Supper. But is this assessment done before or after their appointment? Is it how each qualification is assessed or is it a “probation” period where they are given a ministry to see how well they will work with the elders? In this context, either would be expedient.

then let them serve as deacons,

The term “then” is defined:

“eita... adv. of time, then; next; after that... in arguments it serves to add a new reason, furthermore...” (Thayer, p. 188-189; 1534)

This is an adverb stressing time. It is only after they have been tested that they are to be allowed to serve as deacons. The term “serve as deacons” is defined:

“diakoneo... to be a servant, attendant, domestic; to serve, wait upon; ... 1. univ. ... to minister to one; render ministering offices to... Pass. to be served, ministered unto... 2. to wait at table and offer food and drink to the guests... 3. to minister i. e. to supply food and the necessaries of life:... 4. with the acc. to minister i. e. attend to, anything, that may serve another's interests... to serve as deacons... to minister a thing unto one, to serve one with or by supplying any thing...” (Thayer, p. 137; 1247)

Again, it is not the work of ministering that is under consideration here. Every Christian can do this with no official title at all. It is the office of a deacon within the Lord's church that is under consideration here. If a man desires to work closely with the elders as a deacon, then he must have all the qualifications listed above.

The Work of the Deacon

The work of the deacon is gleaned from the term selected by the Holy Spirit to describe the office. He states that once these men have been appointed to the office that they will then “serve as deacons”

10 But let these also first be tested; then let them serve as deacons, being found blameless. . . . 13 For those who have served well as deacons obtain for themselves a good standing and great

boldness in the faith which is in Christ Jesus. 1 Tim 3:10, 13

The term “serve as deacons” in both passages above comes from the Greek term “*diakoneo*.” This term gives the elders the authority to use them in any capacity of service necessary to help them shepherd and oversee the flock. Since the term “*diakoneo*” describes all the physical acts of benevolence that Christians are to perform toward their brethren, and at the same time also refers to all that is involved in edification and evangelism, inherent in the term deacon is the work of ministering in any of these realms. The elders can ask the deacons to help them in any the benevolent need that might arise in the congregation. They can be used to do all the things Jesus listed in Mt 25:41-46. When the members of that congregation are hungry, thirsty, naked, sick, in prison, the elders can enlist the aid of the deacons for help. Like the apostles in Acts 6, whenever their own resources are less than the amount of work to be done, they can ask the deacons for help. Elders can ask deacons for help in edifying the saints. They can ask them to help the new converts grow, or teach classes in the congregation. They can ask them to help with the worship services, and help coordinate any evangelistic efforts.

In short, nearly anything but leading, guiding and overseeing the flock is the work that the elders can ask the deacons to help them do. A deacon could be the treasurer of the congregation. A deacon could coordinate the worship services and appoint the men necessary to do all that is involved in the worship. A deacon could keep attendance records, and contact those who are missing to build them up and encourage them. A deacon can care for the grounds, or do building maintenance. Anything that needs to be done in a local work can be delegated to the deacons by the eldership.

This will free them up to concentrate on the things that only they can do. Deacons cannot help the elders oversee the church. Though they can help with the hands on side of the shepherding, they cannot make any of the decisions. All the ruling, guiding and directing is left to the elders.

Those Who Serve Well as Deacons:

Paul states two final things about deacons who serve well in their office.

1. They obtain a good standing in the faith.
2. They obtain great boldness in the faith.

These two things are the benefits God offers those who are willing to put forth the time and effort necessary to gain the qualifications and the greater responsibility on those who are appointed to serve. The term “obtain” is defined:

perpoieo... to make to remain over; to reserve, to leave or keep safe, lay by; mid. to make to remain for one's self, i.e. 1. to preserve for one's self... 2. to get for one's self, purchase... (Thayer, Joseph Henry; op. cit., p. 504; 4046)

The root meaning of the word “PERI” (English PERImeter PERIscope, etc.) is the drawing of a boundary around something. A peri-meter is the fence which fences in that which belongs to someone. A peri-scope is an object that allows a submarine to see a small defined area. The area seen is defined by the boundary of what the periscope will allow in. The boundary line drawn here is what one is keeping, has or is seeking for. All within the perimeter is a possession. The term then could be taken in one of two ways. Either the actual drawing of the boundary(getting) or the protecting and keeping(preserving) after the boundary is drawn. In this case it is the drawing of the circle around something and then gaining it that is stressed. God is once again explaining to His people that the quickest and surest path to spiritual maturity and value in His eyes is through sacrificial works of faith for Him. In serving well as a deacon, one literally draws a circle around a good standing and great boldness in the faith.

This ought to be motivation enough for the men and their wives to put forth the extra effort to serve the Lord in this capacity.

The term “standing” is defined:

“bathmos... threshold, step; of a grade of dignity and wholesome influence in the church, [R. V. standing]...” (Thayer, op. cit., p. 92; 899)

Literal a step or a threshold, it came to signify the person who has reached that step or threshold and has a certain reputation due to it. This seems to refer back to a thought Paul put

forth in the book of Philippians:

14 I press toward the goal for the prize of the upward call of God in Christ Jesus. 15 Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you. 16 Nevertheless, to the degree that we have already attained, let us walk by the same rule, let us be of the same mind. Phil 3:14-16

Deacons by serving well place themselves on a certain step of the upward call of God. They are walking by a rule that places them at a certain “grade of dignity and wholesome influence in the church.” This is an exciting prospect for the true Christian. The Spirit also promise they will gain “great boldness.” There are two terms here, “Great” is defined:

“*polus*,... much used a. Of multitude, number, many numerous, great... abundant, plenteous... i.q. great, strong, intense, large...” (Thayer, op. cit., p. 529)

“Boldness” is defined:

“*parresia*... 1. freedom in speaking, unreservedness in speech, ... openly, frankly, i. e. without concealment... 2. free and fearless confidence, cheerful courage, boldness, assurance, ... of the undoubting confidence of Christians relative to their fellowship with God...” (Thayer, op. cit., p. 491;)

Boldness is “free and fearless confidence.” It is also “cheerful courage.” These are great and valuable possessions for the devout child of God. They are the very heart of true faith, and God offer and intense and great amount of it to those who will make the sacrifices necessary to serve him. it has a very wonderful affect on the character. It was something Paul asked the Ephesians to pray that he might have more of.

18 praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints-- 19 and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, 20 for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak. (Eph 6:18-20).

The office of a deacon will give this intense boldness to those who hold it.

What God seeks to get across is that those who serve well as deacons will become greater and more valuable servants in His kingdom.

being found blameless.

This is also the same qualification as that given to the elders in Titus, but is different from the one found here in Timothy. The concepts are nearly identical and Trench sums up this difference.

anekketos which, like *anepileptos* is in the N. T. exclusively a word of St. Paul's, occurring five times in his Epistles, and nowhere else, is rendered 'unreprovable' (Col 1:22), 'blameless' (1 Cor 1:8), 1 Tim 3:10; Titus 1:6,7). It is justly explained by Chrysostom as implying **not acquittal merely, but absence so much as of a charge or accusation brought against him of whom it is affirmed.** It moves, like *amomos* **not in the subjective world of the thoughts and estimates of men, but in the objective world of facts.** ... *anepileptos* of somewhat rare use in classical Greek, occurring once in Thucydides (v. 17) and once in Plato (*Phileb.* 43 c), never in the Septuagint or the Apocrypha, ... **affording nothing which an adversary could take hold of, on which he might ground a charge:...**” (Trench's Synonyms of the NT)

Thus we have a man who after looking at all the qualifications and all that we know about him has no accusations against him. He is so close to what he ought to be that no one can reproach or accuse him of falling short.

“*an-enkletos*,...that cannot be called to account, unapproachable, unaccused, blameless...” (Thayer, p. 44)

“*anenkletos*, signifies that which cannot be called to account (from *a*, negative, *n*, euphonic, and *enkaleo*, to call in), i.e., with nothing laid to one's charge (as a result of public investigation) ... It implies not merely acquittal, but the absence of even a charge or accusation against a person. This is to be the case with elders.” (Vine, Vol 1, p 131)

Both offices must have men who cannot be called to account. They are not hypocrites, and they are not subject to justified charges of sin, rebellion, or error. Their sins have been repented of, and their lusts are under their control. The congregation sees them as men who are living up to the requirements of the gospel.

Both the terms stress the inability of others to lay a legitimate charge against the morals, character or doctrinal stance of the man under consideration. It is of the highest importance that those who are in the public eye be above reproach. Nothing can bring greater damage to the church than for a man to be appointed as an elder or a deacon and have a tainted character that either some of the members know about or some in the community know about. Christian men need to keep their reputations pure and their lives clean.

11 Likewise, their wives must be reverent, not slanderers, temperate, faithful in all things.

There is an ambiguity in this passage, because the Greek term is identical for either a *wife* or a *woman* and only the context determines whether the translators select woman or wife.

“*gunaikos*...1. univ. a woman of any age, whether a virgin, or married, or a widow... 2. a wife...”
(Thayer, p 123 NT:1135)

In general Gk. from the time of Homer, as also in the LXX and the NT, *gune* denotes a. the “female” as distinct from the male: b. the “wife”: (Kittel, TDWNT; NT:1135)

gune gunaikós ... fem. noun. Woman, wife (Matt 14:21; 15:38; Acts 22:4; 1 Cor 11:12; Sept.: Gen 2:22,23) (I) Spoken of a young woman, maiden, damsel (Luke 22:57; Gal 4:4; Sept.: Est 2:4); of an adult woman (Matt 5:28; 9:20,22; 11:11; Rev 12:1,4). (II) In Rom 7:2, *húpan-dros* (5220), under a man, implies relation to a particular man. One betrothed or engaged but not necessarily yet married and engaging in sexual relations (Matt 1:20,24 [cf. Matt 1:18]; Luke 2:5; (III) Used of the Church as the Bride of Christ (Rev 19:7; 21:9). (IV) Of a married woman, wife (Matt 5:31,32; 14:3; 18:25; Mark 6:18; Luke 1:18,24; 8:3; Rom 7:2; 1 Cor 7:2; Sept.: Gen 24:3 f.); as stepmother (1 Cor 5:1; Sept.: Lev 18:8); a widow (Matt 22:24; Mark 12:19; Luke 20:29),(Complete Word Study Dictionary: NT: 1135)

Not only do the definitions of the term bear this out, but so also do our translations of this text:

*Likewise, their **wives** must be reverent, not slanderers, temperate, faithful in all things.* (NKJV)

***Women** in like manner (must be) grave, not slanderers, temperate, faithful in all things.* (ASV)

*Their **wives** likewise must be dignified, not slanderers, but sober-minded, faithful in all things.* (ESV)

*In the same way, their **wives** are to be **women** worthy of respect, not malicious talkers but temperate and trustworthy in everything.* (NIV)

***Women** must likewise be dignified, not malicious gossips, but temperate, faithful in all things.*
(NASU)

Second, because the Holy Spirit did not place this immediately after the qualifications for the elders or for the deacons, but in the midst of the qualifications for the deacons, we must decide if these are wives that only include the deacons or the wives of both elders and deacons.

Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money, 9 holding the mystery of the faith with a pure conscience. 10 But let these also first be tested; then let them serve as deacons, being found blameless. 11 Likewise, their wives must be reverent, not slanderers, temperate, faithful in all things. 12 Let deacons be the husbands of one wife, ruling their children and their own houses well. 1 Tim 3:8-13

All of this has led to a controversy and disagreement over whether there were deaconesses in the church and whether these are their qualifications. Since the same limitation in the qualifications for deacons as there were for the elders (husband (man) of one wife (woman)). There is not a shred of evidence that women served as deacons. Many point to Phoebe in Romans 16:1, but none of the common translations except the Amplified version translate it in this way.

I commend to you Phoebe our sister, who is a servant of the church in Cenchrea, (NKJV)

I commend unto you Phoebe our sister, who is a servant of the church that is at Cenchreae: (ASV)

I commend to you our sister Phoebe, who is a servant of the church which is at Cenchrea; (NASU)

I commend to you our sister Phoebe, a servant of the church at Cenchreae, (ESV)

I commend to you our sister Phoebe, a servant of the church in Cenchrea. (NIV)

I introduce and commend to you our sister Phoebe, a deaconess of the church at Cenchreae, (AMPLIFIED).

The amplified version, along with some of the other paraphrases and dynamic translations have created the controversy by translating the term in this way. Yet the terms translated deacons is the general term used many times in the Scriptures for servant. It is evident from the other places in Romans, that Paul is not using this term for deacons.

*But now I am going to Jerusalem to **minister** (diakoneo) to the saints. 26 For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem. Rom. 15:25-26*

*For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's **minister**, (diakonos) an avenger to execute wrath on him who practices evil. Rom. 13:4*

*Now I say that Jesus Christ has become a **servant** (diakonos) to the circumcision for the truth of*

God, to confirm the promises made to the fathers, Rom. 15:8

I commend to you Phoebe our sister, who is a **servant** (*diakonos*) of the church in Cenchrea, Rom. 16:1

Since Paul was not a deacon and neither is civil government or Jesus, there is no reason to conclude that this singular passage on the New Testament would prove that there were deaconesses. There is no credible evidence either in the Scriptures or in secular history that there were deaconesses in the churches in the first century.

These are not the qualifications for a different office in the church, but the qualifications of their wives. Since the qualifications are in the midst of the qualifications of deacons, it is evident that at the least they are for the wives of the deacons and these women must go through the same assessment as the deacons. What about the elders? Since elders and deacons must be the husbands of one wife, it is difficult to see how the wives of elders should not have these same qualities. For these reasons, most accept the need for the wives of elders to be assessed to have these qualifications in the same way as we would for the deacons, but it can't be proved conclusively.

Clearly the choice of the woman who would become his wife is also an important consideration to a young man who seeks and desires the office of elder or deacon. When a man and his wife become one flesh, it is either a great blessing or it can become a curse.

An excellent wife (worthy woman) is the crown of her husband, But she who causes shame is like rottenness in his bones. Pr. 12:4

Since there are two types of women, the Holy Spirit has asked the congregation to assess the wives of the men who would be elders and deacons. With these qualifications, we have a virtuous wife similar to the one revealed in the proverbs.

Who can find a virtuous wife (worthy woman)? For her worth is far above rubies. 11 The heart of her husband safely trusts her; So he will have no lack of gain. 12 She does him good and not evil All the days of her life. ... 23 Her husband is known in the gates, When he sits among the elders of the land. ... 28 Her children rise up and call her blessed; Her husband also, and he praises her: 29 "Many daughters have done well, But you excel them all." 30 Charm is deceitful and beauty is passing, But a woman who fears the Lord, she shall be praised. Pr. 31:10-12,23,28-30

With such a wife, the deacons and elders will have a willing ally in helping them in all their endeavors. From raising children and opening up the home to hospitality and Bible classes to encouragement and kindness, a worthy woman helps a man become an elder in the gates. These are not the same stringent qualifications as those for the elder himself, but they are broad enough to be certain she is a worthy woman.

Paul expected that the wives, "in like manner" with the elders and deacons must have their specific qualifications.

"hosautos... in like manner, likewise... as often in Grk. writ. the verb must be supplied from the preceding context..." (Thayer, p. 682; 5615).

The verb is "must be." Just as the elders and deacons "must be..." so also the wives "must be." The necessity here as above lies in the fact that the desired end cannot be accomplished without these qualifications. God knows what He will expect of these wives. He knows what will be required of them and what they will need to have in order to successfully help their husbands. This protects both the church and the women. It protects the church from unqualified people who would do a poor job. It protects the woman from being placed in a position she is incapable of handling and which will result in the loss of her soul.

Reverent

This is the same term used above to describe the qualification of the deacons (1Tim. 3:8), and the aged men in Titus 2:2. As noted above, the Greek term we translate "reverent" or "grave" has a long history among Greek speaking people. They used it of things that reveal "the signs of a higher order," "trend toward seriousness," "dignity and respect." What single word can capture this? Clearly we don't have one in English.

reverent (NKJV); *grave*, (ASV); *dignity*, (NASU); *dignified*, (ESV); *worthy of respect* (NIV).

A thing is *semnos* if the signs of a higher order may be detected in it. In man the orderliness perceived in his attitude and behavior is felt to be *semnotes*, with an ineffaceable trend toward seriousness and solemnity. ... In 1Tim. 2:2 *semnotes* is used alongside *eusebeia*. the one is the

piety expressed in respect for the orders, the other is the corresponding “serious and worthy conduct.” (Kittel, Vol 7, P. 191-196).

semnos adj. from *séptomai* (4576), to worship, venerate. Venerable, reverend, reputable, dignified. (Complete Word Study Dictionary: NT)

semnos ... pertaining to appropriate, befitting behavior and implying dignity and respect - ‘honorable, worthy of respect, of good character.’ (Greek-English Lexicon NT:4586)

Even if we put all this together we still struggle with exactly what this word contains. Trench captures this when he calls it, something “*not lent from earth,*” owing to “*a higher citizenship.*” How do we capture this in terms like “*what commands respect,*” because of the “*propriety and befitting behavior*” exhibited.

semnos **has a grace and dignity not lent him from earth;** but which he **owes to that higher citizenship** which is also his; being **one who inspires not respect only, but reverence and worship.** In profane Greek *semnos* is a constant epithet of the gods ... It is **used also constantly to qualify such things as pertain to, or otherwise stand in any very near relation with, the heavenly world.** ... From all this it is plain that there lies **something of majestic and awe-inspiring in *semnos*** ... ***semnos* is one who, without in as many words demanding, does yet challenge and inspire reverence** and, in our earlier use of the word, worship, the word remaining true to the *sebo* with which it is related. ... How to render it in English is not very easy to determine. *semnos* Here too it must be owned that ‘grave’ and ‘gravity’ are renderings which fail to cover the full meaning of their original. ... **the word we want is one in which the sense of gravity and dignity, and of these as inviting reverence, is combined; a word which I fear we may look for long without finding.** (Trench’s NT Synonyms)

No one can quite put their finger on a word that captures all this. What we can do is take a composite of those things God has said about women that would make them “*grave and dignified to a degree that invites reverence,* and “*reveal signs of a higher order.*” Peter spoke of several things that would be considered grave or dignified by God’s people.

Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, 2 when they observe your chaste conduct accompanied by fear. 3 Do not let your adornment be merely outward — arranging the hair, wearing gold, or putting on fine apparel — 4 rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. 5 For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, 6 as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror. 1 Peter 3:1-6

As we carefully assess this passage we find everything necessary for a woman to act in such a way as to command respect and even reverence among God’s people. First, she is “*submissive to her own husband*” in a way so tangible that it is without question or doubt. Her chaste “*conduct accompanied by fear*” toward her husband is the second clear characteristic that should create this same respect for such dignity and propriety.

Peter himself captures the idea of grave and dignified when he calls this an “*inward adornment.*” One that her husband, God’s people, and God can see. The Holy Spirit called this an “*incorruptible beauty*” of the “*hidden person of the heart.*” With these words, when we see these qualities it ought to inspire the reverence, respect and dignity of *semnos*.

Yet most importantly is that “*meek and quiet spirit which is very precious in the sight of God.*”

That which is precious in the sight of God should create this sense of respect, esteem and honor among those in the church. Jesus placed being “*meek*” in one of the beatitudes (Mt. 5:5), and used it to describe His own Jesus demeanor of being meek and lowly in heart (Mt. 11:28-30). It is an attitude of gentleness and pleasantness. It is a mild, soothing disposition that leads one to try and calm and allay the fears or concerns of others. It leads one to calm those who are irritated, and to keep a quiet and friendly composure never becoming embittered or angry at what is unpleasant.

Vine defines this word as “*tranquility arising from within, causing no disturbance to others.*” Thus this inward adornment and beauty comes from the quality of being *tranquil* and *causing no disturbance*. Her deep faith in God, and her submission to her husband remove the frustrations and anxieties of life and replace them with this quiet tranquil spirit. women to be calm, collected

and serene, whose main business is the care of her husband, children and home. Another passage that helps us identify the things from the heavenly world is found in the instructions of the older woman to the younger:

that they admonish the young women to love their husbands, to love their children, 5 to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed. Titus 2:4-5

The wives of men who desire to be elders must reflect this “higher order,” especially in a culture that has come to despise and set them aside. Yet those who are reverent care nothing about this worldly attitude refusing to “be put in fear by any terror.” Because they want to be beautiful and fully adorned in God’s sight, they seek that “meek and quiet spirit” so precious in God’s sight. Even more so as it is despised here does it appear precious to God and to all who have an other wordly attitude and perspective. This truly is the tangible and obvious characteristic that reveals a piety toward God that is expressed in the respect with which his commands are held. It appears that Mary held such an attitude in her demeanor toward Jesus.

Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, who also sat at the Lord’s feet, and heard his word. 40 But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. 41 But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: 42 but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her. Luke 10:38-42

Mary showed her respect to Jesus by sitting quietly and receiving his word with due reverence and honor. He told Martha that she had chosen the good part. This is the kind of thing to watch for in the heart of a woman. Her reverent, serious and dignified behavior will be clearly seen in her choice of priorities. The truly reverent woman is more concerned about the appearance of her heart than of her physical appearance.

Not Slanderers,

This is not a nice word as it is the name God chose to give to the devil as the father of lies. It refers to his propensity to slander and falsely accuse.

“diabolos... prone to slander, slanderous, accusing falsely... a calumniator, false accuser, slanderer... In the Bible and in eccl. writ ho diabolos is applied... to the one called in Hebr. ... ho satanas... Satan, the prince of demons, the author of evil, persecuting good men... estranging mankind from God and enticing them to sin... the malignant enemy of God and the Messiah...” (Thayer, p. 135; 1221)

It is translated 32 times as devil, and three times in first and second Timothy as slanderer. Clearly it is used of those who are imitating and following him. Those who lie and slander are of the devil and those who are of God find it impossible to lie:

You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it. Jn. 8:44

that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, Heb. 6:18

The wives of deacons and elders are not to slander others. She must know all the facts before passing judgment on others, and especially in passing it on to others. She must not whisper slander and false accusations to her husband. She cannot be the person who makes assumptions regarding the behavior of others and with no evidence passes those guesses and surmisings to others as fact. Since love “believes all things” she is to see the best possible motives and give the benefit of the doubt, calming and soothing tense and difficult situations instead of creating even more strife.

Since the law of kindness is on her tongue she never uses her tongue to create evil conclusions in the hearts of others. The danger here creates problems in two directions. First, in the personal conversations between husbands and wives in which she would have the opportunity to influence him with slanderous words of assumption. The other possible risk would be in the limited information she could pick up from her husband just by the brief snatches of conversation she might here and the things she might overhear. Her use of her tongue must be

of such nature that she knows how to conceal matters, and never jumps to conclusions about others.

A perverse man spreads strife, and a slanderer separates intimate friends. Pr. 16:28;

He who covers a transgression seeks love, But he who repeats a matter separates friends. Prov 17:9

A lying tongue hates those it crushes, and a flattering mouth works ruin. Pr. 26:28

Whoever hides hatred has lying lips, and whoever spreads slander is a fool. 19 In the multitude of words sin is not lacking, but he who restrains his lips is wise. 20 The tongue of the righteous is choice silver; the heart of the wicked is worth little. 21 The lips of the righteous feed many, but fools die for lack of wisdom. Pr. 10:18-21

There are six things which the LORD hates, yes, seven which are an abomination to Him: Haughty eyes, a lying tongue, and hands that shed innocent blood, A heart that devises wicked plans, feet that run rapidly to evil, A false witness who utters lies, and one who spreads strife among brothers. Pr. 6:16-19

She opens her mouth with wisdom, And on her tongue is the law of kindness. Pr. 31:26

It would severely hinder the work of their husbands if the congregation did not trust an elder's wife to be discreet. If they felt uncomfortable giving the elders information necessary to help them with a problem for fear of what their wife might do with it.

Temperate

The term "temperate" is the same quality that was discussed of the elder in 3:2.

"nephaleos ...sober, temperate; abstaining from wine, either entirely, or at least from its immoderate use:...(in prof. auth., esp. Aeschyl. and Plut. of things free from all infusion or addition of wine, as vessels, offerings, etc.)" (Thayer, p 425 NT:3524)

"nephaleos ... to be sober. Sober, temperate, self-controlled, especially in respect to wine. Used metaphorically, meaning sober-minded, watchful, circumspect (1 Tim. 3:2)" (Complete Word Study Dictionary: NT NT:3524)

It began its existence as a word to describe those who were completely free from wine. Since wine that clouds mind and judgment, those abstaining are temperate and thus always sober, vigilant and circumspect. Over time the word lost its focus on wine and described anything that clouds judgment. As a mind free from alcohol is sober, so also those who are free from lusts of the flesh and eyes and all the illusions the pride of life can create.

The wives of elders and deacons need to be sober minded and temperate. It is an indispensable quality for a woman who becomes a helper of an elder or deacon. A bad temper, selfishness, personality quirks, jealousy or any other sinful lust and weakness would keep her thinking clearly and ruin the reputation of herself and her husband. She must know her character and have found her flaws and faults that hinder her clearly. These must have been removed to a degree where they no longer hinder her.

Faithful in All Things.

This is the same term for "faithful" as was discussed above for their children. Here it is clearly in the passive sense of being believed and trusted.

"pistos... trusty, faithful; of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties... worthy of trust, that can be relied on..." (Thayer, p. 514; 4103)

This is a woman all the members trust and feel confident around. She doesn't let others down. Remember the worthy woman above, "*her husband trusts in her.*" "*She does him good and not evil all her life.*" She will never under any circumstance let anyone down. The woman is faithful to the Lord, her husband, her friends, and the congregation. She is reliable in every way and under all circumstances.

Without such a qualified woman behind him, no elder could do all that the Lord expects. She can rise to the level of a worthy woman and be a wonderful blessing to the church. All women should be seeking these wonderful attributes and helping their husband reach for this.

12 Let deacons be the husbands of one wife,

This qualification is exactly the same as that given for elders. Just as an elder is to be a one woman man, so also is a deacon to be. There is not one bit of a lessening of this command. All

the men who desire to be a deacon must be married to one woman. They cannot be single. The reader is directed to the discussion of this qualification in the section on the elders for a fuller discussion of this qualification. Deacons must be married and they must have children.

Ruling Their Children and Their Own Houses Well.

There are subtle differences in the wording of this qualification and that given for the elders. The difference is clearly in degree. While the Greek term “rule” is identical, it is evident that it is at a much earlier stage than that of the elders.

“proistemi... 1. in the trans tenses to set or place before; to set over. 2. ... a. to be over to superintend, preside over...” (Thayer, p. 539)

“proistemi... lit., ‘to stand before,’ hence to lead, attend to (indicating care and diligence), is translated to rule..., with reference to a local church, in Rom 12:8; ...I Tim 5:17; with reference to a family, I Tim 3:4 and 12...” (Vine, Volume 3 p. 307)

“proistemi... ... means “to put oneself at the head,” “to go first,”... “to preside.” ...But other metaphorical meanings are more important: a. The most important of all is “to preside” in the sense “to lead, conduct, direct, govern”... There is also the thought of standing or going before someone or something in protection...” (Kittel, Vol VI p. 700-703)

Just like the elder, the deacon must stand before his family, and put himself at their head. He is the leader, conducting, directing, and governing his household. It is his responsibility to see that God’s expectations and demands are met by those in his family. God expected the deacon to manifest his ability to rule as husband and father.

As the requirements on a husband to be a ruler are assessed, the deacon must be doing well at it. He must rule over his wife in a loving, gentle, and compassionate manner. Once again, God has given such clear directions that it is easy to see whether they are doing it well or not.

For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. ...25Husbands, love your wives, just as Christ also loved the church and gave Himself for her...28 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. Eph. 5:23 25,28

Ye husbands, in like manner, dwell with (your wives) according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered. 1Pet. 3:7

Husbands, love your wives and do not be bitter toward them. Col. 3:19

Not only is he a husband, but also a father and in this area too God revealed how to lead them well.

And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord. Eph. 6:4

Fathers, do not provoke your children, lest they become discouraged. Col. 3:21

Each deacon must be doing these things “well” in order to be qualified for the office.

The very essence of being a *diakon*... is to serve others in every possible way. The apostles had to learn that leadership is serving and the more one serves the greater they become in the eyes of God. Just as the apostles led the church as servants, husbands and fathers must lead their families in exactly the same way. There is a wonderful beauty and peace within a family functioning as God designed. The wife with a meek and quiet spirit in submission to a husband who rules with unselfish care and concern for her. The children honoring their parents out of respect and reverence for them as God has revealed and the parents leading and directing them as servants seeking to help them in every possible way. Such a family is respected, and when the congregation carefully examines it, they find that the husband is ruling well.

Hence the only difference is in degree and time. The elder had already raised his children to serve the Lord, while the deacons may still have young children. But if nothing extraordinary happened, these deacons over time would become qualified to be elders.

This has created another difficult decision. First, did God intend by lowering the bar of the qualifications for the deacons that we see them as younger and less experienced men who are still growing. Second, did God intend for us to appoint men who had for whatever reason missed the qualifications for the eldership in their youth and could never become elders?

The answer to this question seems to rest squarely upon the family. Can the qualification “*ruling their children and their own houses well*” still apply if the children have become old enough to be

Christians, but have refused to submit to God?

There are many men who become Christians after their children are raised. They raised them exactly as the qualification above, but did not know to bring them to the Lord. Can they become deacons? Each congregation will have to study this issue and decide whether the easing of the qualifications for the deacons was done to allow men who have young children or to give men who failed through no fault of their own to bring up their children up in the nurture and admonition of the Lord.

The term ruling here is also the same term as that found in the qualification for the elders.

Hence in this respect they are also to hold the same ability as the elders.

and their own houses well.

Own houses would refer to his wife and children and all others under his roof just as the elders did. The main difference between the qualifications of elders and deacons here is in the deletion of the final phrase. For the elders Paul concluded with:

“having his children in submission with all reverence”

Paul demanded that elders have their children further along than the deacons. This most likely has to do with age. The children of a deacon do not have to be as old, as faithful and reverent and submissive as the elders do. This by no means implies that if the children are unruly they may be appointed as deacons but not elders, they would still be disqualified for not ruling their house well. The point here is not negative but positive. His children do not have to be as old or as refined as the elders do. That is the only distinction that can be fairly drawn from this qualification.

13 For those who have served well as deacons

Since “*for is used to give the reason or cause of the previous statements,*” as we review what he said previously, what best fits the idea of the benefits of serving well as a deacon? If we go back to the very first verse of the chapter, Paul said, “*This is a faithful saying: If a man desires the position of a bishop, he desires a good work.*” Then in verse 8, we have the term “*likewise deacons.*” The “*likewise*” described the same desire for a good work as the elders and this passage then supplements that by now giving the reason why “*serving well as a deacon*” is a good work. Paul repeated the word “*deacon*” from verse 8.

Those who put their hand to the plow and don't look back will be a deacon who does “*well.*”

kalos... Sept for ... beautiful, but much oftener for ... good; beautiful, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be pleasing; hence (acc. to the context) i.q. beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable;...b. good, excellent in its nature and characteristics, and therefore well-adapted to its ends: ... c. beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble... d. honorable, conferring honor....” (Thayer, p. 322).

I have included here a portion of my book on the deacons so we can see what they would have to do in order to serve well as a deacon.

The word selected by the Holy Spirit for a deacon has a long history tracing back to the teachings of Jesus in the gospels. It was a work he passed on to His apostles and through them to all Christians. Everyone is to do the work of deacons in their life as a Christian. This work then became associated with the office that now bears the Greek name.

We all understand what it means when a mother works as a nurse to minister to her sick child. Then goes to the hospital to work as a nurse. There is no difference in the work, but one is an official term for an office and the former is a work. Then a father can teach his children before going to school to be a teacher. So Christians can minister as deacons before becoming qualified to be a deacon in the church. Hence in this case we will work backwards. Instead of looking at the office first, and then moving to the work for a better understanding, we will look first at the work and then from the work, build an understanding of the office.

The Greek root deacon (diakon-)

There are three words used in the Greek language that share the root “*diakon-*.” One is a verb and two are nouns. But they all share the same root meaning.

The original frame of reference for the use of the entire word group of the *diakon-* stem in secular Greek was that of **table service**. The basic meaning of the verb, correspondingly, was **wait on tables**. (Exegetical Dictionary NT)

In secular Gk. *diakoneo*, which is first found in Herodotus and is never too common, means a. “**to wait at**

table: ... In Greek eyes serving is not very dignified. Ruling and not serving is proper to a man... The formula of the sophist: "How can a man be happy when he has to serve someone?" expresses the basic Greek attitude (Kittel TDWNT NT:1247)

Hence, to Greek speaking people at the time Jesus came and into the subsequent writing of the New Testament Scriptures, the root meaning of "deacon" was an occupation considered undignified, and those who were unfortunate enough to be one could never be happy. Hence, like "agape," which was seen as a weakness before Jesus revealed it as a strength, "diakon—" was changed from an "undignified servant" into someone who is "the greatest in the kingdom of heaven."

The first uses of the word group "diakon—" in the gospels clearly revealed this root idea.

His mother said to the **servants** (diakonos), "Whatever He says to you, do it." ...9 When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the **servants** (diakonos) who had drawn the water knew), the master of the feast called the bridegroom. Jn. 2:5,9
But Martha was distracted with much **servicing** (diakonia), and she approached Him and said, "Lord, do You not care that my sister has left me to **serve** (diakoneo) alone? Therefore tell her to help me." Lk. 10:40
There they made Him a supper; and Martha **served** (diakoneo), but Lazarus was one of those who sat at the table with Him. Jn. 12:2

These terms, *diakoneo* (used 36 times), *diakonia* (33 times) and *diakonos* (29 times). Hence they were used almost 98 times in the NT.

diakoneo appears **36 times** in the NT: 21 in the Synoptics ... The activities designated by the verb are expressed abstractly with the noun **diakonia** service, office, which appears **33 times** in the NT... Finally, **diakonos** servant, is the one who executes the activities designated by *diakoneo* ... It appears **29 times** in the NT: 8 in the Gospels and 21 in the Pauline letters." (Exegetical Dictionary NT)

It is evident that though the official use of the word "deacon" as an office in the church is only used four times, the words themselves are used many more times and will help us better understand the work.

How Jesus Elevated the Word group "deacon (diakon—)"

As noted above, prior to Jesus, the word had a negative response to Greek speaking people. One of the things Jesus did to prepare His disciples and more specifically His apostles for the work they would do after He returned to heaven was to elevate these words. Perhaps the clearest passage that revealed this was at the Passover meal in the midst of instituting the Lord's Supper.

And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.' 26 But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves (diakoneo). 27 For who is greater, he who sits at the table, or he who serves (diakoneo)? Is it not he who sits at the table? Yet I am among you as the One who serves (diakoneo). Lk. 22:25-27

First, Jesus admitted that the normal concept among the Gentiles is that those who are great, powerful and admired are those who "exercise Lordship" and who are looked up to as benefactors. This perfectly described what Kittel said above: "In Greek eyes serving is not very dignified. Ruling and not serving is proper to a man... The formula of the sophist: "How can a man be happy when he has to serve someone?" expresses the basic Greek attitude." Jesus clearly admits that this is the truth. But He would not tolerate it among His brethren and His servants. In His kingdom, the serving of the "deacon (diakon—)" made him as great as ruling did among the Gentiles! This is the paradox Jesus revealed about this quality of serving. Note His questions "who is greater, he who sits at the table, or he who serves (diakoneo)? Is it not he who sits at the table?" Jesus knew this principle and clearly states it. Then showed how incompatible it is for those in His kingdom when He said: "Yet I am among you as the One who serves (diakoneo)." Since the Son of God left heaven and came to earth to demand service as a ruler, but to serve others as a servant, how can His servants see this as demeaning and undignified? Yet the truth is that this was not the first time Jesus had this conversation with His apostles. It had begun much earlier in His work. The first time centered on an argument between them over who would become the greatest and have the most authority and power to be served. They seemed to already have an understanding about how Jesus felt about this, since they kept silent. He told them that anyone who wants to be seen as great in His kingdom will be **diakonos** of all.

Then He came to Capernaum. And when He was in the house He asked them, "What was it you disputed among yourselves on the road?" 34 But they kept silent, for on the road they had disputed among themselves who would be the greatest. 35 And He sat down, called the twelve, and said to them, "If anyone desires to be first, he shall be last of all and **servant (diakonos)** of all." Mk. 9:33-35

But this was not the end of the problem. Later after James and John sought to sit on His right and left hand in His kingdom, and Jesus was again given the opportunity to raise their consciousness.

But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. 26 Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. 27 And whoever desires to be first among you, let him be your **slave (diakonos)** — 28 just as the Son of Man did not come to be **served (diakoneo)**, but to **serve (diakoneo)**, and to give His life a ransom for many." Mt. 20:25-28

Twice more Jesus said similar words to confirm that service in His kingdom was the greatest thing that anyone could do.

But you, do not be called 'Rabbi'; for One is your Teacher, the Christ, and you are all brethren. 9 Do not call anyone on earth your father; for One is your Father, He who is in heaven. 10 And do not be called teachers; for One is your Teacher, the Christ. 11 But he who is greatest among you shall be your **servant (diakonos)**. 12 And whoever exalts himself will be humbled, and he who humbles himself will be exalted. Mt. 23:8-12
He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. 26 If anyone **serves (diakoneo)** Me, let him follow Me; and where I am, there My **servant (diakonos)** will be also. If anyone

serves (diakoneo) Me, him My Father will honor. Jn. 12:25-26

Conclusion:

It is evident that the concept behind the *deacon (diakon-)* is serving. We should now understand that the root idea behind the term is to serve in the same capacity as those who wait on tables. A service that was demeaning among Greek speaking people and especially those among the Gentiles. Yet Jesus has revealed that since He left heaven to come and serve in this manner, He expects all His disciples to feel the same way.

This verb is used thirty-eight (38) times in the NT and is defined:

"*diakoneo*... to be a servant, attendant, domestic; to serve, wait upon; ... 1. univ. ... to minister to one; render ministering offices to... Pass. to be served, ministered unto... 2. to wait at table and offer food and drink to the guests... 3. to minister i. e. to supply food and the necessaries of life:... 4. with the acc. to minister i.e. attend to, anything, that may serve another's interests... to serve as deacons... to minister a thing unto one, to serve one with or by supplying any thing..." (Thayer, Joseph Henry; op. cit., p. 137; 1247)

The term describes the actions of a servant while he is in the process of serving and one who serves and ministers to the needs of others. Its earliest uses in Greek culture centered on those who waited on others who sat at the dinner table, and offered them food and drink:

"Fundamental to an understanding of *diakoneo* in all its uses is the fact that it has an original concrete sense which is still echoed in its figurative meanings. In secular Greek *diakoneo* which is first found in Herodotus and is never too common, means a. "To wait at table";... b. Rather more generally it means "to provide or care for"... in this sense it is often used of the work of women... On the basis of these original senses, it has c. The comprehensive meaning "to serve," (Kittel, TDWNT, Vol 2 p. 82)

Even in our own day, this type of service is appreciated. One of the most fundamental tenets of the food service industry is the understanding that to please the customer takes a good waiter/waitress as well as a good cook. The person who takes their order and brings them their food and drink is every bit as important to a pleasant experience as the taste of the meal. Their ability to truly serve and make the person happy often determines the amount of the tip they will receive. It was the same basic idea as that which we mean by a good waiter/waitress that describes the deacon. The verb clearly described waiting upon, ministering, and attending to the needs of other people. The only difference will be in the type of service and the need of the person being served.

Key uses of *diakoneo*:

Then the devil left Him, and behold, angels came and **ministered** to Him. Mt. 4:11

So He touched her hand, and the fever left her. And she arose and **served** them. Mt. 8:15

And whoever desires to be first among you, let him be your slave — 28 just as the Son of Man did not come to be **served**, but to **serve**, and to give His life a ransom for many." Mt. 20:27-28

"Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not **minister** to You?' Mt. 25:44 44

And many women who followed Jesus from Galilee, **ministering** to Him, were there looking on from afar, 56 among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons. Mt. 27:55-56

But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to **serve** alone? Therefore tell her to help me." Luke 10:40

*Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and **serve** them. Lk. 12:37
But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who **serves**. 27 For who is greater, he who sits at the table, or he who **serves**? Is it not he who sits at the table? Yet I am among you as the One who **serves**. Luke 22:26-27
There they made Him a supper; and Martha **served**, but Lazarus was one of those who sat at the table with Him. John 12:2-3
If anyone **serves** Me, let him follow Me; and where I am, there My servant will be also. If anyone **serves** Me, him My Father will honor. John 12:26*

*Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and **serve** tables. Acts 6:2
So he sent into Macedonia two of those who **ministered** to him, Timothy and Erastus, but he himself stayed in Asia for a time. Acts 19:22
But now I am going to Jerusalem to **minister** to the saints. 26 For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem. Rom. 15:25-26
clearly you are an epistle of Christ, **ministered** by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart. 2Cor. 3:2
But let these also first be tested; then let them serve as **deacons**, being found blameless. 1Tim. 3:10
For those who have served well as **deacons** obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus. 1Tim. 3:13
The Lord grant to him that he may find mercy from the Lord in that Day — and you know very well how many ways he **ministered** to me at Ephesus. 2Tim. 1:18
whom I wished to keep with me, that on your behalf he might **minister** to me in my chains for the gospel. Philem. 13-14
To them it was revealed that, not to themselves, but to us they were **ministering** the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven — things which angels desire to look into. 1Peter 1:12
As each one has received a gift, **minister** it to one another, as good stewards of the manifold grace of God. 11 If anyone speaks, let him speak as the oracles of God. If anyone **ministers**, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen. 1Peter 4:10-11*

In each of these scriptures the root meaning of "service" is clearly brought out. Martha was distracted because she was very concerned about the meal she intended to serve Jesus and those with Him. She asked Him to demand that Mary help her serve them by preparing the meal and the table. He refused Martha's request because Mary had chosen a better form of service than that chosen by Martha. In the second chapter of John, Jesus' mother spoke to those who had been hired to serve at the wedding feast. It was their job to serve the guests and be certain that everyone got what they needed to have an enjoyable day. After Jesus healed Peter's mother-in-law of her fever in Matthew 8:13, she rose up and served them in some way (probably by making them a meal). Luke informed everyone that one of the ways that Jesus was allowed the free time to preach and teach was that there were some women who were serving Him by giving the funds necessary so He could carry on His work without the burden of being concerned about food and clothing. In this way they provided for Him. In the final example, at some time after Lazarus' resurrection, they were all eating together and Martha was doing everything she could to make the meal a pleasant experience.

In these first examples, it is clear that the general meaning of the term outside of the Bible was also the general meaning of its use in the Scriptures. There is no great change in meaning. The same idea of serving tables and giving up ones time or money to serve others that inhered in the term in Greek culture is clearly being used by the Holy Spirit in the Scriptures.

B. Jesus took the Concept and Remade it after His Model

There can be no doubt that Jesus took the basic concept of being a servant and without changing the meaning at all completely changed what it meant to be a servant. He took the general meaning of the term "servant" and told His disciples that they must all become servants. He demanded that every Christian advance the interests of others at whatever cost to themselves. But what He did to change it was in elevating servitude to an act of honor and to a position of greatness. No disciple who fully grasps this truth will ever view being a servant in the same way again.

Those who wish to "serve as deacons" must have all the above assimilated. The root meaning of the term is that of serving tables. Like a great waiter or waitress (the direct English equivalent of a deacon) who sees a customer, and knows it is his/her job to make certain that they have a pleasant evening, all

“great” Christians know that it is their responsibility to make life as pleasant as possible by caring for the needs of their brethren. We all understand that a great waiter/waitress offers pleasant conversation, prompt taking of their order, making certain that the water/coffee/soda is filled at all times, and that the bread is in good supply throughout the meal. They show concern that the food is brought out in a timely fashion, and that every want is cheerfully and promptly filled. This is the real essence of a good servant of Jesus Christ. Every want and need that a “great” Christian becomes aware of they seek to fulfill in the most pleasant and enjoyable manner possible for the person in need. They too seek to make their brethren feel like kings and queens. They feed the hungry, visit the sick, clothe the needy and visit the widows and orphans in their affliction. This is the nature of the kingdom of God. The greater must always care for the needs of the lesser. No matter what the personal cost to the servant might be, it is paid in the same manner as Jesus paid it for us. There is no obstacle too high that must keep the true servant of God from serving the brethren. This is the unofficial office of deacon. This is what all Christians are.

A. Peter finally Understood

The seeds sown by Jesus while with His disciples in regard to the great value of *diakoneo*/service seems to have taken root quickly in the hearts of the apostles. After Jesus ascension, Peter rapidly becomes the stable rock for which Jesus named him. Even before the coming of the Holy Spirit, he took a leadership role, and in the process of selecting a replacement for Judas revealed how deeply he had been affected by Jesus teaching that final night. He used the term *diakonia* twice to describe the role Judas had forsaken but which they were now to fill with another.

*And in those days Peter stood up in the midst of the disciples (altogether the number of names was about a hundred and twenty), and said, 16 “Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; 17 “for he was numbered with us and obtained a part in this **ministry (diakonia)**. . . . 24 And they prayed and said, “You, O Lord, who know the hearts of all, show which of these two You have chosen 25 “to take part in this **ministry (diakonia)**, and apostleship from which Judas by transgression fell, that he might go to his own place.” Acts 1:15-17,24- 25*

Finally Peter understood the work they had been given by Jesus was a ministry (*diakonia*). Never again would they argue about who will be the greatest. The work of the apostle would be a ministry of service, first to God, then to the Lord Jesus Christ, and finally to their fellow servants and the lost.

B. Rapid growth in the church led to a new office.

The early history of the church recorded in the first five chapters of Acts revealed the work of the ministry and apostleship the twelve were doing. But the church was growing. At the end of the first sermon, 3,000 were baptized (Acts 2:41). After the second sermon the number of the men came to 5,000 (Acts 4:4). Now they are multiplying and the church is becoming so large that there was more to do in the ministry than that apostles had the ability to fulfill. Sadly, instead of seeking guidance, the brethren began to murmur.

*Now in those days, when the number of the disciples was multiplying, there arose a murmuring against the Hebrews by the Hellenists, because their widows were neglected in the daily **distribution (diakonia)**. 2 Then the twelve summoned the multitude of the disciples and said, “It is not desirable that we should leave the word of God and **serve (diakoneo)** tables. 3 “Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; 4 “but we will give ourselves continually to prayer and to the **ministry (diakonia)** of the word.” Acts 6:1-4*

This passage revealed the full scope of the ministry (*diakonia*) as it is set forth in the New Testament.

- (1) A serving/ministry (*diakonia*) to care for physical needs (benevolence) of needy saints.
- (2) A ministry/*diakonia* of the word.

It is clear that until this time, the apostles were directly involved in both ministries. At the end of the fourth chapter, the disciples were bringing money to the “apostles feet” and the apostles distributed to each as they had need.

Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold, 35 and laid them at the apostles’ feet; and they distributed to each as anyone had need. Acts 4:34-35

But now with the disciples multiplying, it finally reached the point where the work exceeded the manpower and a perceived “neglect” occurred, and the murmuring began.

The problem the apostles faced was that of time allocation not neglect. They were very busy with evangelism and edification (ministry of the word) for which they had been qualified by the Lord during His ministry and by the Holy Spirit at Pentecost. As the number of disciples grew and multiplied the time came where they could no longer successfully fulfill all their duties.

This is actually a welcome problem of growth, but it must be dealt with scripturally. In this case the

inspired solution was to find men who were capable of doing this one task so the apostles could be relieved of that duty and continue to do the things they were more qualified to do. Only the apostles were qualified to give eyewitness testimony of Jesus resurrection. Only they performed miracles, and also lead and acted as overseers of the church in Jerusalem. They were highly qualified to work in the areas of evangelism and edification. They freely admitted that if every benevolent need was to be properly cared for, they would have to neglect these other duties. They were simply overwhelmed.

The Spirit's solution is to find some men with the qualities needed to do this one part of the apostles work. The ministry of benevolence was a very important work of the church. It could not be neglected, and since the apostles can no longer do this work and still continue with their other duties, the solution was to find men who could do it and appoint them. This solution offered by the Holy Spirit accomplished two very important goals. It freed up the apostles so they could more effectively do what they were qualified to do and it gave the needy in the church the men who could devote the time necessary to care for their needs.

This was not the first time this had been offered as a solution. When Moses was being worn out by having to judge the people, good men were appointed to help him (Ex. 18:13-26). Later, after Moses pleaded with God to take his life because he could no longer bear the burden of the people, God appointed seventy men to help him (Num. 11:10-17).

It is always important that God's people always be willing to lend a hand in every possible way to help those who are doing important work. Since it was undesirable for those who were qualified to minister in the word to neglect that ministry, it is important that others be prepared to help. Peter later put this principle as a part of the continued workings of the church.

As each one has received a gift, minister (diakoneo) it to one another, as good stewards of the manifold grace of God. 11 If anyone speaks, let him speak as the oracles of God. If anyone ministers (diakoneo), let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen. 1 Pet. 4:10-11

It is the duty of each member of a local congregation of God's people to assess his gifts. He must then take those gifts and seek to "advance others' interests even at the sacrifice of their own." If they can preach and teach then as the apostles before them, they should minister that gift among themselves. If they can't preach, but they can serve as Dorcas, or as the seven in Acts 6 by serving tables, then they ought to minister in that capacity.

If there is any pattern to would describe what the elders do in the church and how the deacons help them, then this is that pattern. When one studies the difference between the qualifications of elders and deacons they are immediately impressed with the fact that though the qualifications of deacons are impressive and will take a great deal of effort and maturity to develop, they are not nearly as comprehensive as those of the elders. The elders are more highly qualified because they have the more difficult job. Therefore the role of the deacons is to help the elders serve the congregation. In this respect they have the same relationship as the deacons here did to the apostles. After studying the rest of the Scriptures dealing with the nature and role of **diakonia** it will be easy to see what the work of deacons will be. They will do all that they can to help the elders minister to the physical (benevolent) and spiritual (edification) needs of the flock as they are set forth in the New Testament. The elders will exercise the oversight and the deacons will free up their time by doing the necessary busywork.

obtain for themselves a good standing

Since the greatest in the kingdom of heaven are the greatest servants and this is an office of service, if they do it well, they will "obtain" something for themselves."

peripoieomai ... to acquire possession of something, with the probable component of considerable effort - 'to acquire, to achieve, to win.' 'be shepherds of the church of God, which he acquired by means of his own Son's death' Acts 20:28; 'those who do a good work win for themselves a good standing' 1 Tim 3:13. (Lou & Nida, Greek-English Lexicon NT:4046)

peripoieō, contracted peripoieō; ffrom perí (4012), denoting acquisition, and poiéō (4160), to make. To acquire, gain for oneself, trans. (Acts 20:28; 1 Tim 3:13). (Complete Word Study Dictionary: NT 4046)

Since this is the same term that was used of Jesus acquiring the church with his own blood, we see the tremendous sacrifice Jesus had to make in order to purchase men from every tribe and kingdom.

And they sang a new song, saying: "You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood Out of every tribe and tongue and people and nation, 10 And have made us kings and priests to our God; And we shall reign on the

earth. Rev. 5:9-10

What Jesus purchased with His blood, deacons can purchase with their service. What they purchase however is a good “standing.”

“*bathmos... threshold, step; of a grade of dignity and wholesome influence in the church, [R. V. standing]...*” (Thayer, p. 92; 898)

bathmos m: a standing in society implying rank or status - ‘standing, rank, status.’ ... ‘those who do a good work win for themselves a good standing’ 1 Tim 3:13. (Lou & Nida Greek-English Lexicon NT:898)

The idea here seems to be similar to what Paul sought to get across in Philippians 2 and 3. In the second chapter Paul spoke of the mind of Christ and that by learning how to serve as He did will bring exaltation. Then in the next chapter he used himself as an example and exhorted us to follow it.

Have this attitude in yourselves which was also in Christ Jesus, 6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. 9 For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, Phil. 2:5-9

Not that I have already obtained it or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus. 13 Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, 14 I press on toward the goal for the prize of the upward call of God in Christ Jesus. 15 Let us therefore, as many as are perfect, have this attitude; and if in anything you have a different attitude, God will reveal that also to you; 16 however, let us keep living by that same standard to which we have attained. Phil. 3:12-16

Hence in the same manner of emptying himself and taking the form of a bond- servant, became obedient to the point of death to purchase us. In the same way deacons take the form of a servant and step by step make themselves more a vessel of honor, meet for the master use and prepared for every good work.

and great boldness in the faith which is in Christ Jesus.

“**Boldness**” was a very important part of all preaching of the gospel.

“*parresia... 1. freedom in speaking, unreservedness in speech, ... openly, frankly, i. e. without concealment... 2. free and fearless confidence, cheerful courage, boldness, assurance, ... of the undoubting confidence of Christians relative to their fellowship with God... 3. the deportment by which one becomes conspicuous or secures publicity...*” (Thayer, p. 491; 3954)

parresia from *pas*, “all,” *rhesis*, “speech” denotes (a), primarily, “freedom of speech, unreservedness of utterance,” Acts 4:29,31; 2 Cor 3:12; 7:4; Philem 8; ... (b) “the absence of fear in speaking boldly; hence, confidence, cheerful courage, boldness, without any connection necessarily with speech”; the RV has “boldness” in the following; Acts 4:13; Eph 3:12; 1 Tim 3:13; Heb 3:6; 4:16; 10:19,35; 1 John 2:28; 3:21; 4:17; 5:14;...” (Vine’s Expository Dictionary, NT:3954).

This term was often used in the preaching of the gospel and publically displaying their faith in Christ.

*and they spoke the word of God with **boldness**. Acts 4:31*

*preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all **confidence**, no one forbidding him. Acts 28:31*

*and for me, that utterance may be given to me, that I may open my mouth **boldly** to make known the mystery of the gospel, 20 for which I am an ambassador in chains; that in it I may speak **boldly**, as I ought to speak. Eph. 6:19-20*

*according to my earnest expectation and hope that in nothing I shall be ashamed, but with all **boldness**, as always, so now also Christ will be magnified in my body, whether by life or by death. Phil. 1:20-21*

This will be a “great” boldness. “*great* - is often used with nouns denoting an action an emotion, a state, which can be said to have as it were measure, weight, force, intensity, size, continuance, or repetition, *much* i. q. *great, strong, intense, large...*” Because of the public nature of their work, doing the bidding of the elders and helping in every possible way, would sometimes lead to stressful and difficult tasks. These would exercise them, over time increasing

their steps in standing in then boldness necessary to become a great servant of the Lord.

This is the second time Paul has spoken directly to Timothy about his reasons and plans. He started the letter reminding Timothy of the charge that had been given to him. Although it may have only been a reminder, Timothy could also use it if anyone sought to stop him in his work. This second passage also strengthens Timothy in his work. First, it revealed Paul planned to soon return to Ephesus where he would add his authority to what Timothy had been preaching. Second, these words were designed to reveal how Timothy and others should conduct themselves in the house of God which is the church of the living God.

14 These things I write to you, though I hope to come to you shortly;

There is nothing in the meaning of the word translated “these things” that points to what was before and what comes after. It seems best to simply see the entire letter in this light. The contents of this letter are the subject. Although he is even then writing this letter, it is not an indication of a change in plans. He still hopes (*desire and expectation*) to come soon.

“*tachion... more swiftly, more quickly in comparison...*” (Thayer, p. 616; 5032)

Although Paul has the desire and an expectation, to come swiftly, things could still arise to hinder these plans. He is writing this letter because he cares about Timothy and wants to be certain that if any delay does arise, Timothy will have the necessary tools to carry on. But the reception of the letter is not an indication of any change in plan on his part. He still hopes to come shortly or swiftly.

15 but if I am delayed,

Though Paul’s desire and plan are clear, circumstances beyond his control may keep these plans from coming into being. Paul therefore wants Timothy to be fully prepared for either outcome. If he is delayed, he has the letter, and if Paul comes he has both. The Greeks had words for “if.” The first is like our “since” and the second emphasizes an inability to know what is about to happen.

“*ean... I. a conditional particle (derived from *ei an*), which makes reference to time and to experience, introducing something future, but not determining, before the event, whether it is certainly to take place; *if, in case, ...*” (Thayer, p. 162-163; 1437)*

Even inspiration does not allow Paul to know the future. He hopes he will be there soon, but he is unsure of whether it will occur or not. Hence, if the possibility should arise that he is “delayed,” Timothy has this letter.

“*braduno... to delay, be slow 1. rarely trans to render slow, retard... intrans. to be long, to tarry loiter,... unusually, with gen. of the thing which one delays to effect, II Pet. 3:9 ... [A. V. is not slack concerning his promise] I. e. to fulfill his promise...*” (Thayer, p. 105; 1019)

I write so that you may know

The verse has two possible ways to translate. The NKJ has Timothy as the one who knows how he is to conduct himself. The other translations have Timothy using this letter to show others how they are to conduct themselves.

you may know how you ought to conduct yourself NKJV

thou mayest know how men ought to behave themselves ASV

you will know how one ought to conduct himself NASU

you may know how one ought to behave ESV

you will know how people ought to conduct themselves NIV

The Expositor’s Greek Testament states: “It is a matter of indifference whether we render *how men ought to behave themselves* (R. V.) or *how thou oughtest to behave thyself* (A. V.; R. V. m). ...” (Vol 4; p. 117). No matter which way you see it, it all comes out to the same thing.

The term “know” is a word for knowledge stressing what was seen and perceived (our video).

“*eido... lat. video... The tenses coming from EIDO and retained by usage form two families, of which one signifies to see, the other to know... I. ... to see 1. to perceive (with the eyes)... 2. like the Lat. video, to perceive by any of the senses... 3. univ to perceive, notice, discern, discover... 4. to see, i.e. to turn the eyes, the mind, the attention to anything; a. to pay attention, observe... b. ... to see about something i.e. to ascertain what must be done about it... c. to inspect, examine... d. to look at, behold... 5. to experience, any state of condition... 6. to see i.e. have an interview with, to visit...*” (Thayer, p. 172-174; 1492)

This letter has been written for Timothy and all evangelists to have a clear picture of God’s expectations for “how” members of the church are to conduct themselves.

how you ought to conduct yourself in the house of God

The Greek word order helps see this more clearly: **“how it is necessary in the house of God to behave.”** The term “necessary” is defined:

“dei... It is necessary, there is need of, it behooves, is right and proper; ... a. necessity lying in the nature of the case:... necessity brought on by circumstances or by the conduct of others toward us... c. necessity in reference to what is required to attain some end... d. a necessity of law and command, of duty, equity... l. e. necessity established by the counsel and decree of God...” (Thayer, p. 126; 1163).

This letter will explain the necessary, right and proper manner in which men ought to behave themselves. The root meaning of this term stresses necessity and duty, either in order to attain some special end, to fulfill law and command, or to remain in harmony with the counsel and decree of God. This is a powerful point to be made. This letter sets forth what is necessary by the decree and counsel of God. Here then in this letter is Timothy’s authority. There is no other way to act than the way set forth in this letter.

The term “conduct” is defined as turning hither and thither, to turn upside down and turn about. This fits well with the Greek idea of walking. While we say we live, they said we walked. Wherever they walk was their life. So this term also came to be associated with conduct and living. As Christians turn hither and thither in the house of God, this letter gives the how.

“anastrepho... 1. to turn upside down, overturn... 2. to turn back... 3. to turn hither and thither pass. reflexively, to turn one’s self about, sojourn, dwell... b. like the Hebr. ... to walk, of the manner of life and moral character, to conduct one’s self, behave one’s self, live... simply to conduct or behave one’s self, “walk” ...” (Thayer, p. 42; 394)

This letter contains inspired instructions by which Christians are to function in the house of God. No other doctrines are to be tolerated (chapter one) men and women have specific roles (chapter two), churches are to be organized with scripturally qualified elders and deacons. It is necessary for people to conduct themselves in exactly this manner. If this is not the “manner of life and behavior” of those in the church, then it is not the house of God at all.

in the house of God,

The term “house” is the common Greek word for a home or place where one dwells.

“oikos... a. strictly, an inhabited house [differing thus fr. DOMOS the building]... b. any building whatever... c. any dwelling place... univ. the place where one has fixed his residence, one’s settled abode, domicile... 2. by meton. the inmates of a house, all the persons forming one’s family, a household... 3. stock, race, descendants of one... [syn. oikos, oikia in Attic (and esp. legal) usage, oikos denotes one’s household establishment, one’s entire property, oikia the dwelling itself... In the sense of family oikos and oikia are alike employed; ...” (Thayer, p 441; 3642)

There is room within this definition for two different ways to understand “house” of God. The first is that this is the house (building) where God dwells. If this is the meaning then the church of the living God is God’s temple. The second meaning is that the church is the household (family) of God. Scripture revealed both are true.

The church is God’s temple:

Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, 5 you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 1 Pet. 2:4-5

Do you not know that you are the temple of God and that the Spirit of God dwells in you? 17 If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are. 1 Cor. 3:16-17

having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, 21 in whom the whole building, being joined together, grows into a holy temple in the Lord, 22 in whom you also are being built together for a dwelling place of God in the Spirit. Eph. 4:20-22

The church is also God’s family:

For as many as are led by the Spirit of God, these are sons of God. 15 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.” 16 The Spirit Himself bears witness with our spirit that we are children of God, 17 and if children, then heirs-- heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together. (Rom. 8:14-17).

But when the fullness of the time had come, God sent forth His Son, born of a woman, born under

the law, 5 to redeem those who were under the law, that we might receive the adoption as sons. 6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" 7 Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ. (Gal. 4:4-6).

Since the definition and the Scriptures reveal that both are true, which is the best way to understand it here? here? Is Paul revealing how men ought to behave as God's temple or as God family? Is it the church as God's family that is the pillar and ground of the truth or is it the church as God's temple that is the pillar and ground of the truth. Although there is no way to prove either, the conclusion that this church is the pillar and ground of the truth seems to lend itself more to a foundation for the stones than it does for a family.

which is the church of the living God,

The term "*which is*" is an interesting word that has a very specific meaning. While it has the same general sense as "which," it has the added component of "*regard*" is held to the "class to which" it "*belongs*," "*and thus it indicates quality*."

"hostis... prop. any one who; l. e. 1. whoever, every one who... whosoever(all those who)... 2. it refers to a single person or thing, but so that regard is had to a general notion or class to which this individual person or thing belongs, and thus it indicates quality: one who, such as one as, of such a nature that... 3. Akin to the last usage is that whereby it serves to give a reason, such as equiv. to seeing that he, inasmuch as he... 4. Acc to a later Greek usage it is put for the interrogative tis in direct questions..." (Thayer, p. 457; 3748)

The house of God is the "*single thing*" which has the *quality* of being the church. The class to which the house of God belongs is that of the church. The church is the temple of the living God, it is His dwelling place. It is also the family of the Living God. Men need to know how to conduct themselves in this great institution. The term "church" was first used by Jesus when he told Peter he would build His church. Jesus chose this term because it basically described people who are called out.

"ekklesia... (fr ekkletos called out or forth ...) prop. a gathering of citizens called out from their homes into some public place; an assembly; ... 1. among the Greeks... an assembly of people convened at the public place of council for the purpose of deliberating... 2. in the Sept. ... the assembly of the Israelites... 3. any gathering or throng of men assembled by chance or tumultuously... 4. in the Christian sense... a. an assembly of Christians gathered for worship.... b. a company of Christians ..." (Thayer, p. 195-196; 1577)

God crafted the gospel to call people from this world of darkness. Those who heed that call are the called out(ekklesia - church.

to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ. II Th. 2:14

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; 10 who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy. I Pet. 2:9-10

These called out people are now His chosen generation, royal priesthood, holy nation and His own special people. This is what the term church conveyed to those in that day. They had been called out of the world and now had a great responsibility to behave themselves in exact accord with these writings.

The church is called "My church" by Jesus, "the church" in Acts, church of God, churches of Christ, church of the living God, and church of the firstborn. All descriptions of who owns it and who is a member of it.

the pillar and ground of the truth.

Not only is the church the house(temple or family) of God, but it is also the pillar and the ground of the truth. These terms both stress support and stability. The term "pillar" being defined:

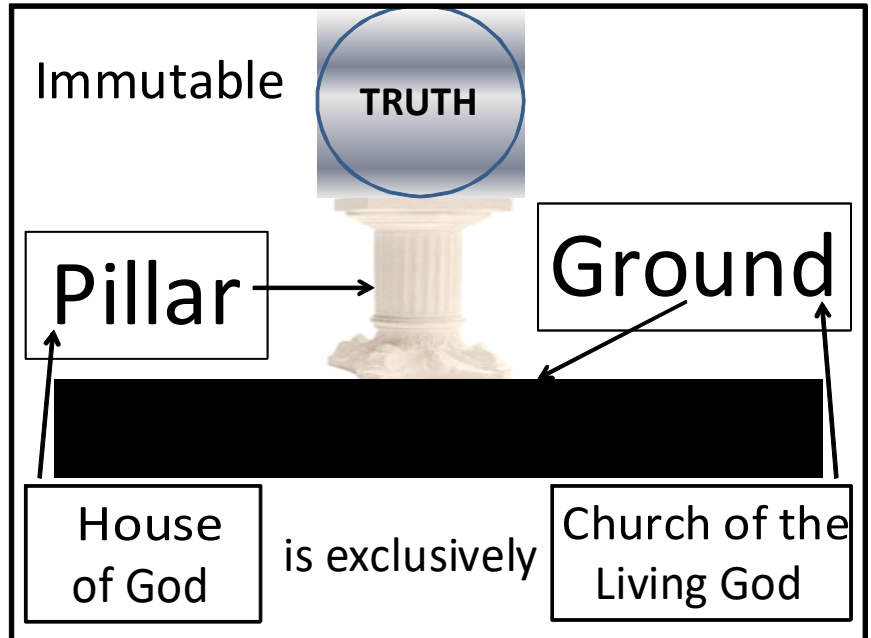
"stulos... a pillar, column..." (Thayer, p. 591; 4769)

"stulos a column supporting the weight of a building, ..." (Vine Vol 3 p 184).

In any great building that spans large distances, there must be some type of pillar or column to support the weight. These are placed wherever they are needed to uphold and strengthen. The term "ground" is defined:

“hedraïoma... (*hedraïoo* to make stable, settle firmly), a stay, prop, support...” (Thayer, p. 168; 1477)
 “hedraios, hedraïoma, hedraios first means in secular Grk. “sitting,” “seated,” “settled,” of men or trades ... “steadfast” or “immovable.” ... “firm and steadfast by nature.” ... That which is steadfast is what endures in every change and contradiction. ...” (Kittel, TDWNT Vol 2 P. 362-364)
hedraïoma 1477, “a support, bulwark, stay” (from *hedraios*, “steadfast, firm”; from *hedra*, “a seat”), is translated “ground” in 1 Tim. 3:15 Vine’s Vol 2 p. 181)

The “ground” is actually whatever makes something stable or firmly settled. It can be a support or a bulwark, but the end result is that it makes something steadfast, firm, and immovable. This is what God created and planned for the church to do for the truth. God’s Word is truth (Jn 17:17). The true church of Jesus Christ is the pillar and ground of truth. It’s members are steadfast and immovable when it comes to the truth. Men have to know how to behave in the house of God if the church is to be what God designed and planned for it. God wants a people who will not add to or take from (Rev. 22:18-19), who will not change (Gal. 1:6-9), who will not go onward (2Jn. 9) and who will do His will (Mt. 7:21-23) by



refusing to listen to the commands of men (Mt. 15:8-9). When the local church is doing all these things then it is the pillar and the ground of the truth and it is in fact the house of God. The church is the central pillar, and the immovable foundation of the truth. Some people have difficulty in comprehending the idea behind this statement, but actually it is very clear. The Word of God, the sacred Scriptures which were God breathed are the only safe container in which to hold truth.

Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed. 32 And you shall know the truth, and the truth shall make you free.” Jn. 8:31-32

Sanctify them by Your truth. Your word is truth. Jn. 17:17-18

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work. 2Tim. 3:16-17

The Word of God is the medium that possesses all truth. But it is the church that upholds these truths to a lost and dying world. The church does not make truth, it is not the author of truth, it is not the material from which truth is made. The church only upholds the truth, the church takes the truth as God has revealed it and makes it stable and firm. Only death will keep dedicated members of the church from upholding and establishing the truth.

16 And without controversy

The term “without controversy” is defined:

“*homologoumenos*... by consent of all, confessedly, without controversy...” (Thayer, p. 446; 3672)

“*homologoumenos*... confessedly, by common consent, akin to *homologeō*, to confess (*homos*, same, *legō*, to speak), is rendered in 1Tim. 3:16 “without controversy;” some translate it “confessedly:” (Vine Vol 1, p. 238)

There is no one who has looked into the way of godliness who has not been willing to confess that it is a great mystery. Some confess this to the glory of God, and others prior to rejecting it as something too difficult to understand. Yet it is much more likely that Paul now refers only to those who are a part of the great pillar and ground of the truth. It is their duty to uphold the great

truths of God's revelation, and without any argument or disagreement all would agree that godliness is a great mystery.

great is the mystery of godliness:

The term "great" is defined:

"*megas... great; ... 1. predicated a. of external form or sensible appearance of things(or persons); in particular, of space and its dimensions-- as respects... bb compass and extent; large, spacious... gg. measure and height... long... b. of number and quantity, numerous, large...abundant... used of intensity and degree... of natural events powerfully affecting the senses, i.q. violent, mighty, strong... 2. predicated of rank, as belonging to a. persons, eminent for ability, virtue, authority, power; ... univ. eminent, distinguished... something higher, more exalted, more majestic... b. things to be esteemed highly for their importance, of great moment, of great weight, important... 3. splendid, prepared on a grand scale...*" (Thayer, p. 394-395; 3173).

This is an eminent, distinguished, exalted and majestic mystery. It is something of great moment, weight and importance. it has been prepared on a grand scale and is splendid. Paul often uses the term mystery instead of gospel when he wants to emphasize the sublime nature of what God had planned and kept hidden through times eternal until the fulness of the times when he revealed it to His holy apostles and prophets in the spirit. By calling it a mystery, he stresses the intricate and sublime wisdom of what God had planned.

"*musterion,...* In class. Grk. *a hidden thing, secret, mystery:...* in the Scriptures 1. *a hidden or secret thing, not obvious to the understanding...* 2. *a hidden purpose of counsel; secret will: of men... of God... the secret counsel which govern God in dealing with the righteous, which are hidden from ungodly and wicked men but plain to the godly, ... In the N.T. God's plan of providing salvation for men through Christ, which was once hidden but now is revealed:..."* (Thayer, p. 420; 3466)

The mysteries spoken of in the Bible generally fall under the second part of the definition. They were hidden purposes of counsels and secret will that God has now revealed to man.

Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began 26 but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith — 27 to God, alone wise, be glory through Jesus Christ forever. Amen. Rom. 16:25-27

how that by revelation He made known to me the mystery (as I have briefly written already, 4 by which, when you read, you may understand my knowledge in the mystery of Christ), 5 which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: Eph. 3:3-5
and to make all see what is **the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; 10 to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, 11 according to the eternal purpose which He accomplished in Christ Jesus our Lord, Eph. 3:9-11**

of which I became a minister according to the stewardship from God which was given to me for you, to fulfill the word of God, 26 the mystery which has been hidden from ages and from generations, but now has been revealed to His saints. 27 To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: Col 1:25-27

Yet even after it was revealed, it is still a great mystery. God has revealed what we can understand, but it is evident from the gospel that it is far deeper and more amazing that we can possibly comprehend. Yet Paul is not speaking of every facet of the mystery or every aspect of godliness. He narrows it down to the six points revealed in this verse.

- | | |
|---|---------------------------------|
| (1) God(He) was manifested in the flesh | (4) Preached among the Gentiles |
| (2) Justified in the Spirit | (5) Believed on in the world |
| (3) Seen by angels | (6) Received up in glory |

This is the mystery of godliness in the context of this passage. What is this godliness that has been revealed as such a great mystery?

"*eusebeia... from eu, well, and seboimai, to be devout, denotes the piety which, characterized by a Godward attitude, does that which is well-pleasing to Him...*" (Vine, W. E. Vol 2 p. 162).

"*eusebeia... reverence, respect; in the Bible everywhere piety towards God, godliness...*" (Thayer, p. 262; 2150)

Godliness is a “*Godward attitude*” which “*does that which is well pleasing to Him,*” and Jesus made it possible. From those who had never given God much thought on the one side to those who wanted to please God but could not be as good as they wanted on the other, everyone has been given a new opportunity through Jesus to be godly.

It was Jesus who, meek and lowly, gives rest for our soul (Mt 11:28-30). Through the mystery of godliness, each of us draws nearer and nearer to God. The Holy Spirit lists the wonderful things God did in order for sinful man to become godly. It is a great marvelous and splendid revelation to man that reveals godliness to him. The revelation of the means whereby God brought about the redemption of mankind in order that they might be godly is “*eminent and distinguished, it is something higher, more exalted, and more majestic than anything we can imagine.* In six short phrases Paul will give the highlights of this great and majestic godliness.

God(KJV NKJV) He who (ASV NASB, NIV) was manifested in the flesh,

There is a textual problem in this first phrase. Some manuscripts have “*God*” and others have “*He.*” Aland rates this with a {b} for some doubt. Since God is in some but not in others and the newer translations not using the Textus Receptus have accepted “*He,*” we will follow that conclusion. But since there is no question that is speaking of Jesus and there is no question that Jesus was God before becoming flesh, it becomes only a problem of textual significance but it has no doctrinal significance since both are taught elsewhere.

In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him nothing was made that was made. . . . 14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John 1:1-3,14

Have this attitude in yourselves which was also in Christ Jesus, 6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

Phil. 2:3-8 NASU

The term “*manifested*” is defined:

“phaneroo... to make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way... to make known by teaching... b. with an acc of the person, to expose to view, make manifest, show one ... Pass. to become known, to be plainly recognized, thoroughly understood...” (Thayer, p. 648; 5319)

Throughout the Scriptures it is made clear that Jesus was still God while He sojourned in the flesh. He was manifested and made known in the flesh, but He was still divine. This is one of the greatest facts of the mystery of godliness, one of the most difficult to understand, yet exceeding important to our salvation.

By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, 3 and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world. 1 Jn 4:2-3

It is evident from some of these phrases that this is a direct attack on gnosticism. The gnostic did not believe that He was manifested in the flesh.

justified in the Spirit,

The term “*justified*” is defined:

“dikaioo... 1. prop to make dikaios; to render righteous or such as he ought to be... 2. to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered... 3. tina, to declare, pronounce, one to be just, righteous, or such as he ought to be,... a. with the negative idea predominant, to declare guiltless one accused or who may be accused, acquit of a charge or reproach, ...b. with the positive idea predominant, to judge, declare, pronounce, righteous and therefore acceptable,...” (Thayer, p. 150; 1344)

The root idea behind this justification is that though man had condemned Jesus as a sinner. God proclaimed that He was such as He ought to be. They rejected Him, but God made Him the chief cornerstone.

Therefore, to you who believe, He is precious; but to those who are disobedient, “The stone which the builders rejected has become the chief cornerstone,” 1 Pet 2:7

After the Jewish high court had condemned Him as a sinner and a blasphemer and put Him to

death, God overturned their verdict and pronounced Him righteous.

and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. Rom.1:4

whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it. Acts 2:24

He was justified in the Spirit at the resurrection. God proclaimed that he was not guilty of what the Jews had condemned him for. He was the innocent lamb who died to take away the sins of the world as John the Baptist had said.

The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world! John 1:29

seen by angels,

This phrase can either refer to all the angelic beings who took part in the life of Jesus Christ from the announcement of His birth to right after His ascension, or it could refer to all the angels who have ever had any part with Him throughout eternity. The former seems the most probable. An angel was sent to Mary, one warned Joseph and Mary to flee to Egypt. Some were with him after his fast and temptation by the devil. One was with him in the garden and at the tomb after the resurrection. Yet Peter spoke of the intense interest the angels had.

*Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, 11 searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. 12 To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven — **things which angels desire to look into.** 1Pet. 1:10-12*

One can only dimly imagine the angels after His death that led him to Abraham's bosom, and the glorious reception back into heaven and His coronation when He sat down at the right hand of God.

Paul also spoke of these beings and their interest in God's eternal purpose.

to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, 11 according to the eternal purpose which He accomplished in Christ Jesus our Lord, Eph. 3:10-11

preached among the Gentiles,

This was Paul's powerful point in the Third chapter of Ephesians. The mystery that the Gentiles were fellow heirs, etc.

how that by revelation He made known to me the mystery (as I have briefly written already, by which, when you read, you may understand my knowledge in the mystery of Christ), 5 which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: 6 that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel, Eph 3:3-6

Jesus had been preached among the Gentiles. This too was a part of the mystery of godliness. Paul also spoke of the amazing way God sought to use the Gentiles to save His people (Rom 11).

The wonder that this gospel would proceed forth from the Jewish nation and be able to be preached in the whole world as it was being done is a marvelous and wonderful thing. Jesus has been preached to all the nations.

believed on in the world,

As Paul pointed out in the first letter to the Corinthians, God had chosen some things that led the Gentiles to say foolishness and the Jew to stumble.

For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. 22 For Jews request a sign, and Greeks seek after wisdom; 23 but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, 24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. 1 Cor 1:21-25

After Jesus death who could have predicted that Jesus would be believed on in the world. Yet today it is even more amazing as this gospel has gone into all nations and had such a great

impact on Western Civilization. Who could have believed as they condemned Jesus to death that He would be believed on all over the world? Who could have believed then that so many today would still call Him Savior and Lord? Yet the wonderful mystery is that they do!

received up in glory.

Again, consider the wonder of what that must have been like. Jesus spoke of God returning his glory to Him.

“And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. Jn. 16:5”

Paul states that it became a reality.

Therefore God also has highly exalted Him and given Him the name which is above every name, 10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil 2:9-11

For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, 21 who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself. Phil 3:20-21 who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; Heb 1:3

I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Dan. 7:13-14

saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might and honor, and glory, and blessing. 13 And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, (be) the blessing, and the honor, and the glory, and the dominion, for ever and ever. Rev 5:12-13

Before leaving this section we need to consider why is this here? Why did the Holy Spirit select these six and overlook the many others that made the mystery of godliness great? There is no mention of His suffering that brought remission and reconciliation. No mention of the points Paul made when he spoke of the gospel he preached.

Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, 2 by which also you are saved, if you hold fast that word which I preached to you — unless you believed in vain. 3 For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He rose again the third day according to the Scriptures, 5 and that He was seen... 1Cor. 15:1-5

The only answer is that these are the things Timothy needed in his battle at Ephesus. The false doctrines threatening the church could be countered with them.

Chapter Four

When Paul called the elders at Ephesus to him at Miletus, he felt compelled to warn them of the danger error posed to the congregation. Even the elders would not be immune from its influence. He warned them that even from among themselves some would arise and speak perverse things that would draw away the disciples (Acts 20:29-31) from the Lord unto themselves.

For I know this, that after my departure savage wolves will come in among you, not sparing the flock. 30 Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. 31 Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears. Acts 20:29-31

While he said no more there, the Spirit now revealed some of the specific things that would lead to this falling away. Error was already working in the congregation as he had reminded Timothy of the charge he had given to him. The command that they to teach no other doctrine (1 Tim 1:3).

This is a New Testament prophecy warning of an event that would occur in the future. Some will fall away. They will be influenced by the teaching of men who have no true spirituality or any love for the truth. Although for some being forewarned is to be forearmed, some would ignore these clear warnings.

1 Now the Spirit expressly says

There are many types of prophesy in Scripture. Some are vague and difficult to understand like the one God gave to Eve about the destruction of the serpent, Daniel's visions of the beasts, or the book of Revelation. Others are clear and plain with no difficulty understanding them. The prophecies to Abraham about a great nation and a seed that would bless all men, or Moses' prophecy that the Lord would raise up a prophet like him needs no explanation. Paul used "expressly" to define what type of prophesy this would be. It is not a dark or vague prophecy open to interpretation. It is clear, given in stated terms and means exactly what it says.

"rhetos... expressly, in express words..." (Thayer, p. 563; 4490)

"rhetos... meaning 'in stated terms' (from, rhetos, stated, specified; from rheo, or ero, to say; ... expressly." (Vine Vol 2 p. 63)

The Holy Spirit had clearly, openly, and distinctly expressed to Paul that some would be falling away from the faith. There was no ambiguity or difficulty in understanding these words. This is not an analogy, it is not apocryphal language. When the doctrines Paul described in this passage are practiced those who have done so have fallen away from the faith.

that in latter times

The term "*that*" sets forth the substance and content (*hoti*) of what the Holy Spirit had expressly revealed. At some point in the future, a falling away will occur. Since this is the only expression of the time in the prophecy, it is important to understand exactly what "*latter*" means:

"husteros... latter, later, coming after... adverbially, afterward, after this, later, lastly, used alike of a shorter and of a longer period..." (Thayer, p. 646; 5305)

So there is nothing in the term itself that pushes this into the far distant future or compresses it into something that would happen soon. It is only something that will come "*afterward*" or "*after this*," and "*used alike of a shorter or longer period.*" Will these times come soon enough to be during Timothy's lifetime, or is it a prophecy that has not yet occurred to this day? Actually the only way we can determine this to look at what these people will teach and then match it to a time in history when such things were taught.

"kairos... 1. due measure; nowhere so in the bibl. writ. 2. a measure of time; a larger or smaller portion of time; hence a. univ. a fixed and definite time:... b. opportune or seasonable time... c. the right time... d. a (limited) period of time... e. as often in Grk. writ., ... is equiv. to what time brings, the state of the times, the things and events of time..." (Thayer, p. 318-319; 2540)

Some have taught and believe that all these things will occur in what they call "the last days" or the "end times." Referring to a time just before the end of this creation and prior to the second coming of Christ. Though this is not a common term for "last days" it can be grouped with it. So what exactly are the "last days?"

The term "last days" or "latter days" is first used in the OT prophets to describe the time when

the Messiah would come. Peter, filled with the Holy Spirit, revealed that what was happening on the day of Pentecost was the fulfillment of Joel's prophecy.

*"But this is what was spoken by the prophet Joel: 17 "And it shall come to pass **in the last days**, says God, that I will pour out of My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. Acts 2:16-17*

Since what Joel said was going to happen would not begin until the last days, and the Holy Spirit revealed that it was happening then, it follows logically that the last days began at that moment. First, Joel had said God would pour forth His Spirit on all flesh in the last days. Second, Peter said that the Spirit had been poured out on them on that day of Pentecost. So we have a syllogism:

- (A) The Spirit would be poured out in the last days.
- (B) The Spirit was poured out on the day of Pentecost. THEREFORE:
- (C) The day of Pentecost was the beginning of the last days.

This is clearly confirmed in the letter to the Hebrews.

*God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2 has **in these last days** spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; Heb 1:1-2*

God spoke in various manners prior to Jesus death upon the cross. But after that death, God only speaks through His Son. Since the days in which He would speak through His Son are the "last days," God began speaking to us by His Son on the day of Pentecost. The last days are the entire period from Pentecost until the second coming of Christ. Therefore any prophecy that refers to things that will occur in the last days are speaking of any time from Pentecost until the second coming. First it was the days of the Patriarchs, which was followed by days of the Law of Moses. Now it is the days of God speaking through His Son. Since there is nothing after these days but eternity and the end, these are the last days.

*knowing this first: that scoffers will come **in the last days**, walking according to their own lusts, 2 Pet. 3:3*

*But know this, that **in the last days** perilous times will come: 2Tim. 3:1*

So this falling away could occur any time prior to the second coming of Christ.

some will depart from the faith,

When the moment arrives, *some* ("tis... indefinite pronoun... used of persons and things concerning which the writer either cannot or will not speak more particularly - Thayer, p. 625-627; 5100) will depart. So there are no specifics regarding the size or extent of this falling. It may only include some at Ephesus, or it may take in all the churches. But one thing is expressly stated: These people will "fall away" (ASV; NASB) or "depart" (KJV; NKJV) from the faith.

"aphistemi... 1. transitively, to make stand off, cause to withdraw, to remove; trop. to excite to revolt... 2. intransitively, to stand off, stand aloof, in various senses... to go away, depart, from any one, ... to desert, withdraw from, one, ... to fall away, become faithless... to shun, flee from, ... Mid. to withdraw one's self from absol. to fall away... to keep one's self away from, absent one's self from..." (Thayer, p. 89; 868)

So these people will withdraw or remove themselves on the one side or fall away and become faithless on the other. By obeying the gospel one becomes committed to the faith once for all delivered to the saints.

Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. Jude 1:3

When one departs or falls away, they have left that faith and no longer contend or follow it. So the Holy Spirit is expressly saying that a certain number of people are going to "withdraw themselves from," "desert," "fall away from," and "become faithless to" the convictions they held when they obeyed the gospel. They will begin their lives as Christians, but will not end their lives as such.

This is a passage all Christians need to take to heart. Some(an indefinite number) Christians will fall away from their faith. It will be by their own choice that they depart or remove themselves. After explaining what will happen he explains how it will happen.

giving heed to deceiving spirits and doctrines of demons,

The term “giving heed” is defined:

“prosecho... to turn to... 1. to bring to, bring near... 2. to turn the mind to, attend to, be attentive... to a person or thing... in the sense of caring for, providing for... b. ... to attend to one’s self, i. e. to give heed to one’s self... to guard one’s self l. e. to beware, 3. to apply one’s self to, attach one’s self to, hold or cleave to a person or a thing... (Thayer, p. 546; 4337)

This term emphasizes the idea of bringing something near or becoming attentive to something to the point where they begin to care for it. This is something very good if we do it to the right things. The Holy Spirit asks that we give this heed to the things we have heard, lest we drift from them.

*Therefore we must give the **more earnest heed** to the things we have heard, lest we drift away. 2 For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, 3 how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, 4 God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will. Heb. 2:1-4*

When Christians ignore this command, and begin to give heed to the teachings of men. Jesus has already expressed the contempt God feels toward those who set aside His teachings to accept the traditions of men.

Then the Pharisees and scribes asked Him, “Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?” 6 He answered and said to them, “Well did Isaiah prophesy of you hypocrites, as it is written: ‘This people honors Me with their lips, But their heart is far from Me. 7 And in vain they worship Me, Teaching as doctrines the commandments of men.’ 8 For laying aside the commandment of God, you hold the tradition of men — the washing of pitchers and cups, and many other such things you do.” 9 He said to them, “All too well you reject the commandment of God, that you may keep your tradition. Mark 7:5-10

If anyone prefers the teaching and traditions of men over the word of God they are “deceived.”

“planos... wandering, roving; trans and trop. misleading, leading into error... ho planos substantively... as we say, a vagabond, ‘tramp’ impostor, ... hence univ. a corrupter, deceiver...” (Thayer, p. 515; 4108)

The term describes both the impostor and the misleading and leading into error this impostor will seek to accomplish. Only the Holy Spirit teaches truth and uprightness, but there are other spirits who teach error and deception through whatever means they can find.

Put on the whole armor of God, that you may be able to stand against the wiles of the devil. 12 For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Eph. 6:11-12

These principalities and powers, these rulers of the darkness of this age, this spiritual host of wickedness is summed up by Paul in this prophecy as those who are deceiving spirits. They are impostors, they lead into deception and error, and they corrupt those who hearken to them.

The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, 10 and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. II Thess. 2:9-10

Paul called the things put forth by these deceiving spirits, the doctrines of demons. The term “doctrines” is defined:

“didaskalia... 1. teaching, instruction... 2. teaching i.e. that which is taught, doctrine...” (Thayer, p. 144; 1321)

Hence these spirits have a means of getting their deceptive doctrines taught on earth. Paul will deal in just a moment with how this is accomplished. Instead of again calling them spirits, he now gives them another name. the term “demons” is defined:

“daimonion... a spirit, a being inferior to God, superior to men... But elsewhere in the Scriptures used, without an adjunct, of evil spirits or the messengers and ministers of the devil...” (Thayer, p. 123-124; 1140)

These demons are the evil spirits who are the messengers and ministers of the devil. It would be a fascinating topic to discuss, but the information we have about the dealings of demons in the world are limited to a very few passages which do not give us enough information to really draw any informed conclusions. Always in such situations an Old Testament passage is very

helpful.

“The secret things belong to the LORD our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law. Deut. 29:29

Since all false teaching and deceptive doctrines are ultimately traced back to Satan and his messengers, we don't need to know more.

2 speaking lies in hypocrisy,

These doctrines always find their way into this world through those who “speak lies.”

“pseudologos (pseudes and lego) speaking (teaching), falsely, speaking lies: I Tim. 4:2...” (Thayer, p. 675; 5573)

This is how the first doctrine entered the world when the serpent told Eve she would not die if she ate the fruit God had forbidden. Nothing has changed. The same hypocrisy revealed in the serpent is still the same hypocrisy used today.

“hupokrisis... 1. an answering; an answer... 2. the acting of a stage-player... 3. dissimulation, hypocrisy...” (Thayer, p. 643; 5572)

Though these doctrines originate within the spiritual host of wickedness in the heavenly places, they find their way into the hearts of the faithful through the hypocrisy of men, who pretend to be something they are not.

And no wonder! For Satan himself transforms himself into an angel of light. 15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works. 2 Cor 11:14-15

“Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. Mt 7:15

They are stage players, acting out a part. They pretend to be true prophets of God, or they pretend to be ministers of righteousness, but they are not. They use feigned words. Such selfishness is difficult for truly faithful people to imagine. Yet as Balaam, some are willing to destroy even the souls of others for money.

having their own conscience

The conscience is what God gave each man to hold them back from such things.

“suneidesis... [lit. ‘joint-knowledge’]... a. the consciousness of anything... b. the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other; conscience...” (Thayer, p. 602-603; 4893)

The conscience of men and women is a gift given at birth to serve them all their lives. It helps them by making them feel good when they do what they believe to be right and makes them feel bad when they do what they believe is evil. But its value can be destroyed.

seared with a hot iron,

The term “seared” is defined:

“kauteriazō... (kauterion... a branding-iron); to mark by branding, to brand... [branded in their own conscience l. e.] whose souls are branded with the marks of sin, i.e. whose souls are branded with the marks of sin, l. e. who carry about with them the perpetual consciousness of sin, ... some... would give it here the sense of seared ... (in Hippocr. in a medical sense, to cauterize, remove by cautery...” (Thayer, p. 342; 2743)

Although the primary meaning of the term is branding, the secondary medical idea of cauterizing or searing has a much greater acceptance. The KJV, NKJV, and NIV all use seared over branded. The action of seared flesh is that of the nerves being destroyed and the ability to feel completely and forever removed. When this happens to a conscience, the tender feelings cease to work. If it becomes seared, these tender feelings are seared and destroyed.

Consequently, these people can pretend to be godly and pure when in fact they are evil, and they can pretend to be teaching truth when in fact they are putting forth the doctrines of demons. Such a thing defies the imagination of the pure and godly, but it is capable of being done and we need to be aware that some can lie with no guilt or conscience.

3 forbidding to marry,

These are the things the Holy Spirit has expressly said will reveal a falling away. When marriage is “forbidden” to Christians as an evil thing, it is a clear sign of a falling away, a seared conscience and doctrines of demon.

“koluo... (fr. kolos, lopped, clipped; prop. to cut off, cut short, hence) to hinder, prevent, forbid... to withhold a thing from anyone, i.e. to deny or refuse one a thing...” (Thayer, p. 366-367; 2967)

Hence one of the marks by which this apostasy can be seen is this doctrine. The term “marry” refers to the act of two people joining themselves together as is clear in the following definition: *“gameo... 1. used of the man, ... to lead in marriage, take a wife ... without a case, absol. to get married, to marry... to give one’s self in marriage... 2. is used of women, to give one’s self in marriage...”* (Thayer, p. 108-109; 1063)

and commanding to abstain from foods

The term “commanding to abstain” is defined:

“apechomai... 1. trans. a. to hold back, keep off, prevent... 2. intrans. to be away, absent, distant... 3. Mid. to hold one’s self off, abstain...” (Thayer, p. 57; 567)

If one desires to be a follower in this group they must hold themselves back from foods. They must keep themselves away from them, and abstain. The term “foods” is a very general term.

“broma... that which is eaten, food...” (Thayer, p. 106; 1033)

Paul makes no specific comment regarding the nature of this food or the nature of the prohibition of marriage. We do not know which foods will be forbidden or who will be forbidden to marry. It matters little in either case. Paul will go on to prove that all foods are edible to the Christian. There is nothing to be rejected purely on religious grounds. Anyone who says there is have fallen into the apostasy.

which God created to be received with thanksgiving

“which” is defined:

“hos... I. a demonstrative pronoun, this, that, ... II a relative pronoun who, which, what; 9. Joined to a preposition it forms a periphrasis for a conjunction... II Th. 2:10; for which reason, wherefore...” (Thayer, p. 454-456; 3739)

God had “created” both marriage and all foods to be received with thanksgiving.

“ktizo... prop. to make habitable, to people, a place, region, island,... hence to found, a city, colony, state, etc. ... In the Bible, to create; of God creating the world, man, etc., absol. HO KTISAS, the creator, Rom 1:25; ... i.q. to form, shape, i.e. (for substance) completely to change, to transform (of the moral or new creation of the soul, as it is called,... in intimate fellowship with Christ constituted to do good works...” (Thayer, p. 363; 2936)

God brought both of these things into being for man’s enjoyment and pleasure. They are to be received by those who believe and know the truth. The term “received” is the exact opposite of the terms used above for prohibition, and thus the difference between the doctrines of demons and the truth of the Holy Spirit is brought out. While the hypocrites are telling their followers who have fallen away that they cannot have these things, those who know the truth are being told to receive them. The term is defined:

“metalepsis... a taking, partaking ... of the use of food...” (Thayer, p. 404; 3336)

They are made to be partaken of and enjoyed. This removes the food distinctions of the old Law, and offers to man complete freedom (with Romans 14 and I Cor 8-10 guiding the use of these freedoms). Any religion that demands that some food cannot be eaten outside of these general guidelines is a false religion. God wants us to enjoy our food. He wants us to take all our foods “with” thanksgiving. This term is an important preposition. Please ponder its full meaning:

“meta... a preposition, akin to mesos... and hence prop. in the midst of, amid, denoting association, union, accompaniment;... I. With the GENITIVE, 1. among, with... 2. of association and companionship, with...” (Thayer, p. 402-404; 3326)

In the midst of our eating, while we are enjoying eating the foods God created for us to eat, there must also be thanksgiving. This is why God created these foods for us to eat. He wanted us to enjoy them and he wanted it to be associated in our hearts with “thanksgiving.”

“eucharistia... (eucharestos mindful of favors, grateful, thankful) 1. thankfulness... 2. the giving of thanks...” (Thayer p 264)

All who partake of the creative acts of God mindful of the favors granted to them and therefore feel grateful and thankful are doing exactly what God wanted regardless of the food they are eating.

by those who believe and know the truth.

While those who are deceived and have fallen away from the faith will not be aware of this,

those who believe and know the truth will receive all the above with gratitude. “By those who believe” can also be translated “by the faithful.” Those who have taken God’s words and commands and faithfully followed them. God’s people have strong feelings of gratitude toward Him for all He has bestowed. With the perfect participle, he summarizes the fact that they have come to know the truth in the past and the affects of that knowledge have led them to eat all foods. Those who are faithful and having come to know the truth have no problem with these doctrines of demons. This is a strong word for “knowledge:”

“epiginosko...to become thoroughly acquainted with, to know thoroughly; to know accurately, know well... 2. to know... a. to recognize... to recognize a thing to be what it really is...” (Thayer, p 237; 1921)

They are thoroughly acquainted with the truth. They know it accurately and well. They therefore recognize the foods and marriage for what they really are. The term “truth” is exclusively used in the Scripture for that which is contained in the Word of God.

“Sanctify them by Your truth. Your word is truth. Jn. 17:17”

4 For every creature of God is good,

Paul again uses the term “*hoti*” to explain why the above is true. The reason why those who believe and know the truth would never be taken in by the error of the wicked in this matter is that every creature of God is good. The term “every” doesn’t allow for any exceptions.

Everything God has created is to good. Man may find ways to misuse or abuse some of the good things that God has made, but this does not change Paul’s premise because it is still good when not abused. This is especially true of alcohol and drugs. In their proper use, they both have valuable functions, only when misused they are bad. Other than these seeming exceptions to the rule which are easily dealt with, there are no exceptions. God created every creature and they are good. The term “creature” is defined:

“*ktisma... thing founded; created thing* (Vulg. *creatura*) [A.V. *creature*] ...” (Thayer, p. 363; 2938)

“*ktisma... has the concrete sense, the created thing, the creature, the product of the creative act...*” (Vine, Vol 1; p. 255)

What does Paul have in mind here? Animals? Vegetables? Herbs? With the adjective “all” and the verb creature referring to all created things, there seems to be no reason to conclude that any of them are unclean. God never did put any prohibitions on vegetables. All vegetables that man desired to eat he could eat. God gave man the right to eat meat right after the flood.

“*Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs. 4 “But you shall not eat flesh with its life, that is, its blood. Gen. 9:3-4*”

He removed some of those eating privileges in the Law when He made the distinctions between clean and unclean, but told Peter that all that had been removed with the death of Jesus on the cross.

The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour. 10 Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance 11 and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth. 12 In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air. 13 And a voice came to him, “Rise, Peter; kill and eat.” 14 But Peter said, “Not so, Lord! For I have never eaten anything common or unclean.” 15 And a voice spoke to him again the second time, “What God has cleansed you must not call common.” 16 This was done three times. And the object was taken up into heaven again. Acts 10:9-15

The fact is that now all animals are clean and nothing need be rejected on religious principles. This makes them all “good.”

kalos... Sept for ... beautiful, but much oftener for ... good; beautiful, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be pleasing; hence (acc. to the context) i.q. beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable;... a. beautiful to look at, shapely, magnificent:... b. good, excellent in its nature and characteristics, and therefore well-adapted to its ends: ... c. beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble... d. honorable, conferring honor....” (Thayer, p. 322).

Because God created them, and because they are in this world, they have a beauty and

usefulness about them. Not everyone will desire to eat certain things, but to condemn such eating as sinful and wrong is a doctrine of demons.

and nothing is to be refused

The term “nothing” is actually two words that are defined:

“*oudeis... and not one, no one, none, no; it differs from meideis as ou does from me... 1. with nouns... 2. absolutely, ... nothing whatever, not at all, in no wise...*” (Thayer, p. 462; 3762)

“*me... a particle of negation which differs from OU (which is always an adverb) in that ou denies the thing itself(or to speak technical, denies simply, absolutely, categorically, directly, objectively), but me denies the thought of the thing, or the thing according to the judgment, opinion, will, purpose, preference, of someone(hence, as we say technically, indirectly, hypothetically, subjectively). ...*” (Thayer, p 408)

Categorically, absolutely, and directly not a single thing needs to be refused. Not one, none, and in no wise is any single animal or vegetable to be “refused” on the basis of religious scruples.

“*apobletos... thrown away, to be thrown away, rejected, despised, abominated: as unclean...*” (Thayer, p. 60; 579)

It doesn't have to be thrown away, rejected or despised. God has no admonitions or commands about the matter. God doesn't care what you do with your food. But he nowhere demands that you throw anything away or reject it out of fear of displeasing Him.

But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse. I Cor. 8:8

God does not care whether we eat it or not:

if it is received with thanksgiving;

But God does place one restriction on all eating. It must be “received” with thanksgiving:

“*lambano,... to take, i.e. 1. To take with the hand, lay hold of... any pers. or thing in order to use it: absol., 3. to take what is one's own, to take to one's self, to make one's own... II to receive(what is given) to gain, get, obtain...*” (Thayer, p. 370-371; 2983).

This is a most important key. All food can be eaten as long as it is taken hold of and obtained with thanksgiving. The gratitude and appreciation which resides in the heart of the one receiving the food is of much greater importance in they sight of God than the quality and kind of food that is being eaten. It matters not one bit to God what we eat, but it matters a great deal to God how we eat it. God wants all food to be received with thanksgiving. The term “with” is the same term used in verse three, describing association, union and accompaniment. Receiving food must be united with thanksgiving. Gratitude is always involved with receiving food of any kind. Without this accompaniment God is not pleased. A hungry man who has received food to be enjoyed is insulting God if he is not grateful and thankful to God for giving it to him.

5 for it is sanctified by the word of God and prayer.

This term “for” offers the explanation for the above.

“*gar... is properly a particle of affirmation and conclusion, denoting truly therefore, verily as the case stands, ... the reason and cause of a foregoing statement is added, whence arises the causal or argumentative force of the particle, for... II It adduces the Cause or gives the reason of a preceding statement or opinion... III It serves to explain, make clear, illustrate, a preceding thought or word: for, I. q. that is, namely...*” (Thayer, p. 109-110; 1063)

What Paul is now going to say will both reaffirm the truth of the above statement concerning food and will conclude it. It gives the cause and the reason why all food is alright and why men should be grateful for their food when they receive it. The reason is that it is “sanctified” by the word of God and by prayer.

“*hagiazō... to make hagian, render or declare sacred or holy, consecrate. Hence it denotes 1. to render or acknowledge to be venerable, to hallow... 2. to separate from things profane and dedicate to God, to consecrate and so render inviolable... 3. to purify... a. to cleanse externally... to purify leuitically... b. to purify by expiation, free from the guilt of sin... c. to purify internally be reformation of soul...*” (Thayer, p. 6; 37)

It is rendered holy and sanctified by the word of God and prayer. It is separated from things that are profane and common, it is cleansed and proper for the Christian by these two things. The term “by” is defined:

“*dia.. .A. with the GENITIVE: through... III. of the Means or Instrument by which anything is effected;*

because what is done by means of a person or thing seems to pass as it were through the same...

2. of the instrument used to accomplish a thing; or the instrumental cause in the stricter sense:... *by the service, the intervention of, by means of, with the help of...* 3. with the gen of a thing DIA is used to denote the manner in which a thing is done, or the formal cause...". (Thayer p 132-135)

The word of God and prayer are the means whereby food has been sanctified and made holy to the Christian. The word of God sanctifies all creatures of God by clearly revealing that all foods are to be accepted. After reading God's express approval of animal flesh being food for man, and the complete cleansing of it in Peter's vision, along with Paul's words that God does not care whether we eat food or not, what else could the Christian conclude? The distinctions in the Old Covenant are removed, and the abuse of it in idols temples does nothing to it, food is a holy thing which does no harm whatever to our relationship with God. Paul's use of the term "and" joins prayer to the word of God in a very important and critical way. Much the same way that Jesus joins belief and baptism together in Mk. 16:16. They have been joined together and man cannot set them asunder. Prayer has an important part in the sanctifying and making holy of food. The term "prayer" is defined is the same one Paul used in I Tim 2:1, it is there translated "intercessions." It is defined:

"*enteuxis... a falling in with, meeting with... an interview, a coming together, to visit, converse, or for any other cause; that for which an interview is held, a conference or conversation... a petition, supplication... used of prayer to God...*" (Thayer, p. 218; 1783)

It is a petition or supplication made to God. In this case, from the above context, it is a moment of time in which gratitude and thanksgiving are offered to God for what is about to be received. This forms the basis for the tradition which has been observed by many of offering a prayer before the eating of every meal. It is not just an idle custom which can be taken on or left off at the whim of the Christian. The food that we eat is sanctified by these prayers.

6 If you instruct the brethren in these things,

The truths revealed in this prophecy will only protect and help God's people if they know about them. God doesn't want His people destroyed because of a lack of knowledge.

My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; Because you have forgotten the law of your God, I also will forget your children. Hos 4:6

Although some might classify such topics as negative and judgmental, Paul felt just the opposite. He lived "*free from the blood of all men*" because he preached "*the whole counsel of God.*"

Therefore I testify to you this day that I am innocent of the blood of all men. 27 For I have not shunned to declare to you the whole counsel of God. Acts 20:26-28

The term "*instruct*" is not a usual term for teaching or imparting knowledge. This is the only time it is used in the NT for teaching. It's literal meaning is to place under something.

hupotithemi lit., "to place under" (*hupo*, "under," *tithemi*, "to place"), "to lay down" (of risking the life, Rom. 16:4), also denotes "to suggest, put into one's mind," 1 Tim. 4:6, RV, "put... in mind" (KJV, "put... in remembrance"). (Vine's Expository Dictionary of Biblical Words)

Hence Timothy is to place these things under the attention of the brethren.

*In pointing out these things to the brethren(NASU) point these things out to the brothers(NIV)
put the brethren in remembrance of these things(KJV) put these things before the brothers(ESV)
put the brethren in mind of these things(ASV) instruct the brethren in these things(NKJV)*

These things are too important to be forgotten. With the grave danger of a falling away, deceiving spirits, doctrines of devils, and hypocritical men the brethren need to be reminded. It needs to be placed before their attention, pointed out and put in mind. Brethren must be continually aware of this danger and of the need to protect themselves from it. If Timothy gives careful attention to this responsibility Paul tells him:

you will be a good minister of Jesus Christ,

The term "will be" is their verb of being, used both to express life and reality on the one hand and equality of two nouns on the other.

"*eimi... to be... I. eimi has the force of a predicate... 1. to exist... 2. to be present; be at hand; to be in store... II [as a copula] connects the subject with the predicate, where the sentence shows who or what a person or thing is as respects character, nature, disposition, race, power, dignity, greatness,*

age etc...” (Thayer p 175-180; 1510)

A “copula” is a connecting word that shows equality. Whenever it is placed between two nouns, it stresses the equality of those nouns. Timothy is on one side and “good minister” is on the other. Hence in regard to character, greatness and disposition, Timothy will be a good minister if he does the above. The adjective “good” is defined:

“*kalos*... Sept for ... beautiful, but much oftener for ... good; *beautiful*, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be *pleasing*; hence (acc. to the context) i.q. *beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable*;... a. *beautiful to look at, shapely, magnificent*:... b. *good, excellent in its nature and characteristics, and therefore well-adapted to its ends*: ... c. *beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble*... d. *honorable, conferring honor*...” (Thayer, p. 322; 2570).

Timothy will be a choice, precious, useful, commendable and admirable minister. These are terms of high praise, and should be earnestly sought by all ministers of the gospel. This is the praise that comes from God for a job well done. Men may devise their own criteria for what a good minister is, but only God will do so on the day of judgment when it really matters. Paul repeats the word deacon from the previous chapter, but our translators rightly translate it as it’s function instead of its office.

“*diakonos*,... *one who executes the commands of another, esp. of a master; a servant, attendant, minister*; 1. univ.: of the servant of a king... of those who advance others’ interests even at the sacrifice of their own;... of one who does what promotes the welfare and prosperity of the church, 2. *a deacon, 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; 1249)

By instructing and putting into the mind of the brethren the risks and dangers God warned against in His word, Timothy will be faithfully executing the commands of Jesus Christ. He will be seen by God as a good servant who is doing what God wants him to do. It will be seen more clearly in these epistles that one of the central roles of an evangelist is to take a stand against the false teachers and errors of the day as an attempt is made to bring them into the church.

I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: 2 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. 3 For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and be turned aside to fables. 5 But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry. 2Tim. 4:1-5

Anyone who desires to be a good minister who is doing the work of an evangelist as God wanted it done will be preaching the word, putting the brethren in mind of the dangers they face, by preaching the word, reproving, rebuking, and exhorting with all longsuffering and teaching. If he does all this, he will be:

nourished in the words of faith and of the good doctrine

The term “nourished” is defined:

trephe ... “to rear, feed, nourish,” is translated by the verb “to nourish” in James 5:5 (of luxurious living); Rev 12:14 (of God’s care for Israel against its enemies); so v. 6, RV (KJV, feed); in Acts 12:20, RV, “was fed” (KJV, “was nourished”). (Vine’s NT:5142), *entrepho* “to train up, nurture,” is used metaphorically, in the passive voice, in 1 Tim 4:6, of being “nourished” in the faith. (Vine’s NT:1789)

“*entrepho*... metaph. *to educate, form the mind*...” (Thayer, p. 219; 1789)

The root *trephe* is used of raising a child from infancy to becoming an adult (Lk. 4:16). Here Paul spoke of the nourishment Timothy had received from God’s word. Several Scriptures speak of the Scriptures as food.

as newborn babes, desire the pure milk of the word, that you may grow thereby, 3 if indeed you have tasted that the Lord is gracious. 1 Peter 2:2-3

For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. 13 For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. 14

But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil. Heb 5:12-14

And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. 2 I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able; 3 for you are still carnal. 1 Cor 3:1-3

Timothy had begun with milk, but had moved to meat and was now nourished and fully grown. By preaching the truth about the falling away and other aspects of error and false teaching, he is fully nourished in God's word. A good minister is seen in one who has a nearly continual emphasis on the danger of falling away and listening to false teachers. It needs to be spoken of often and in all types of contexts.

A ministers who does this is seen by Jehovah as well fed, strong, and mature. The "words of faith" and the "good doctrine" are synonyms. They refer to the gospel, the teachings of Jesus Christ which we now have contained in the books which we call the New Testament. To be nourished in these words one must recognize the extreme need to instruct the brethren. There is nothing more imperative to the Spirit of God than reminding others that God's word is their lifeline. If it become tainted then the lifeline will break and they will fall into apostasy. Those who minimize or deny this by teaching the inability to fall away are not good ministers, they are false teachers. Those who wish to only emphasize the positive and ignore the negative are not good ministers either. Only those who do what the Spirit of God here reveals deserve the title of minister.

which you have carefully followed.

Paul used the relative pronoun "*hos*" to connect the good doctrine and faith of the previous phrase to the meticulous nature with which Timothy has always followed it. The term "carefully followed" is defined:

"parakoloutheo... 1. to follow after; so to follow one as to be always at his side... to follow close, accompany... 2. metaph. a. to be always present, to attend one wherever he goes... b. to follow up a thing in mind so as to attain to the knowledge of it, i.e. to understand, [cf. our follow a matter up, trace it course, etc.] to examine thoroughly, investigate... c. to follow faithfully sc. a standard or rule, to conform one's self to..." (Thayer, p. 484; 3877)

"parakoloutheo... a. The strict meaning is "to go along with (para)-" or "to accompany." Thus in Mark 16:17 the miracles which accompany believers ... b. A first figurative meaning is that of "pursuing or investigating a matter," as in Luke 1:3... c. A second figurative meaning is that of "not letting a matter slip," of "concentrating" (either absolute or on something), of "following a teaching which has been grasped," as in 1 Tim 4:6; 2 Tim 3:10 In both figurative meanings a strong emphasis is laid on the exactness or constancy of agreement indicated by the prefix. (Kittel TDWNT 3877)

This is one of those picturesque Greek words that makes all the trips to the dictionary worth while. To see the depth of meaning this conveyed to Timothy as he read it for the first time is truly impressive. This is a very high compliment that Paul paid him. It is the judgment of the inspired apostle who had worked closely with Timothy since he was a youth that he had always followed after with the intent of being at the side of the "words of faith" and the "good doctrine." He had "examined" it "thoroughly," "followed" it "faithfully," and "conformed" himself to it. Paul also placed this into the perfect tense which would be a subtle compliment he would cherish. The perfect tense is used to express this action as something already fulfilled but continued unbroken right up to the present moment. Timothy had been doing this ever since Paul met him and was continuing in it.

7 But reject profane and old wives' fables,

Yet not only must a good minister faithfully follow the words of faith and good doctrine, they must also "*reject*" it's opposite. It carries the idea of refusing, shunning, and avoiding.

"paraiteomai... 2. to avert... by entreaty or seek to avert, to deprecate ... b. to refuse, decline... c. to shun, avoid... to refuse, reject..." (Thayer, p. 482; 3868)

A good minister must refuse, shun, avoid, and reject profane and old wives' fables. They are the foothold any false teacher needs to get a following. When ministers are not adamantly opposed to those cute little sayings and idioms of the day that are not in Scripture, it leaves the wrong impression.

While the Greek language allowed fable and myth to be either true or false, Scripture only used

it for fiction and falsehood.

“muthos... 1. a speech, word, saying. 2. a narrative, story; a. a true narrative. b. a fiction, a fable; univ. an invention, falsehood... the fictions of the Jewish theosophists and Gnostics, esp. concerning the emanations and order of the eons, are called muthoi[A. V. fables] ...” (Thayer, p. 419; 3554)

This false and fictional stories had two attributes. First, they were “profane.”

“bebelos... 1. accessible, lawful to be trodden; prop. used of places; hence 2. profane, equiv. to ...[i.e. unhallowed, common], ... of men profane i.e. ungodly...” (Thayer, p. 100)

Things connected with God are holy and things connected with man are common or profane. What God revealed is holy, sacred and set apart. What man creates is common and unhallowed. They are as different as light and darkness or gold and dirt.

All that is hallowed and sanctified proceeds from God. Everything else is unhallowed, common and therefore profane. Since these words men devise do not originate from the Holy Spirit, they are doctrines of men. As such they have no value to God’s minister and should be dismissed as being worthless. It may be fine out of the church and out of the pulpit, but has no place in the religious life of God’s people.

“Cleanliness is next to godliness” and “knock on wood” are such profane old wives fables. They are meaningless. Others like the “boy who cried wolf” or the “three little pigs” teach valuable lessons, but have no place in the pulpit. Often such follies enter the church as “once saved always saved” “it doesn’t matter what you believe as long as you are sincere” “just accept Christ as your personal savior.” A true minister rejects all these things and holds firmly to the word of God as Timothy did above.

All such sayings lead to the elevation of human wisdom and the lowering of respect for Scripture. Everything that takes on a spiritual connotation that has no Scriptural backing is a profane fable or an old wives fable. Paul dealt with such fables with the Judaizing teachers in Galatia or the idolatrous magicians of Ephesus. The strongest condemnation of this is seen in Colossians:

Let no one cheat you of your reward, taking delight in false humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind, 19 and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from God. 20 Therefore, if you died with Christ from the basic principles of the world, why, as though living in the world, do you subject yourselves to regulations— 21 “Do not touch, do not taste, do not handle,” 22 which all concern things which perish with the using-- according to the commandments and doctrines of men? 23 These things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, but are of no value against the indulgence of the flesh. Col 2:18-23

The second term must have been an idiom for that day. It has made its way into our language with the idiom “old wives tales.” Yet in itself what is evil or wrong about an older woman or wife telling a story? The idiom is different though. It is a means of denigrating this seemingly wise sayings that people quote that have no truth from the Scripture.

an old wives’ tale - a piece of advice or an idea which a lot of people believed in the past but which we now know is wrong Dictionary of Idioms

This is how this phrase has come down into our language. It is clear that they had the same saying which we have now copied. Anything not in the Scriptures that sounds like wisdom but has no Scripture to back it is an old wives fable.

They are things man has made up (often at the instigation of the deceiving spirits above). They sound plausible, but since they are not in Scripture, they are made up and have no power or validity.

This is what all the false teachings in the world amount to. They are no more valid in the spiritual realm than little red riding hood, the big bad wolf, or the boy who cried wolf. Those who add their own ideas to that which God has revealed and then teach them on an equality are teaching fables. They should be rejected shunned and avoided, but some will embrace them as their own. Timothy is to avoid them like the plague, as will all other good ministering evangelists.

and exercise yourself toward godliness.

Throughout this section the Spirit has moved from negative to positive and back again. From the

apostasy to being a good minister by reminding the brethren of it. From rejecting profane and old wives fables to “exercising” to godliness.

“*gumnasia*... a. prop. *the exercise of the body*... b. any exercise whatever... (Thayer, p. 122; 1129)
The English words “gymnasium” and “gymnastics” both come from this Greek term. It’s main idea is that of exercising and training the body so it will function at optimum performance in whatever sport or skill is being pursued. People train at a gym to become better at something, or more physically fit. No matter what one wants to become better at, exercise is the key. Paul wanted Timothy to reject and shun the profane and common teachings of the world, and instead continually exercise and train himself “toward” godliness.

“*pros*. a preposition, ... I. with the ACCUSATIVE ... *to, towards*, ... denoting direction towards a thing, or position and state looking towards a thing... 1. of the goal or limit towards which a movement is directed... e. of an intended end or purpose... Eph 4:12...” (Thayer, p 541-543)

“Godliness” is the direction towards something, the goal or intended purpose.

“*eusebeia*... from *eu*, well, and *seboimai*, to be devout, denotes the piety which, characterized by a Godward attitude, does that which is well-pleasing to Him... ” (Vine, W. E. Expository Dict. Vol 2 p. 162)

“*eusebeia*... *reverence, respect*; in the Bible everywhere *piety towards God, godliness*...” (Thayer, p. 262; 2150)

This is a devotion based on a “*Godward attitude*.” It refers to one who is continually aware of God’s presence, of God’s watchful concern and of the affect his conduct can have on Him. The Scriptures universally teach that God watches over all His creation and that those who reject and rebel grieve Him as well as grieving the Holy Spirit and the Lord Jesus.

Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. 6 And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. Gen. 6:5-6

And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Eph. 4:30

“I know your works, that you are neither cold nor hot. I could wish you were cold or hot. 16 “So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth. Rev 3:15-16

Those who are godly and are exercising themselves toward it are keenly aware of these truths and seek to please God.

But do not forget to do good and to share, for with such sacrifices God is well pleased. Heb. 13:16

Then the LORD said to Satan, “Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?” Job 1:8

There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment, 2 a devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always. 3 About the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him, “Cornelius!” 4 And when he observed him, he was afraid, and said, “What is it, lord?” So he said to him, “Your prayers and your alms have come up for a memorial before God. Acts 10:1-4

This is what exercising oneself in the direction of godliness accomplishes. This exercise is leading us to a greater awareness and understanding of how his conduct and attitude affects God. If the exercise is working properly two things occur. First one becomes more outwardly pious, devout and reverent. Their prayers, fervency in worship, and sacrifices toward God’s kingdom and righteousness become more personal and powerful.

Yet this inner attitude no one sees but God reveals the depth of godliness we possess. His desires and feelings are consulted before any decision is made. Repentance is more visceral and powerful for a godly man. He feels his faults more severely as he realizes how deeply hurt and disappointed he has made God by letting Him down. They feel a tenderness and devotion to God and feel great joy and contentment when they know they have pleased Him.

This is the goal that Timothy was to exercise himself toward. Everything that brings us closer to God(draw near to God and He will draw near to you — Jas. 4:8) and helps us focus upon Him more and more is an exercise leading to godliness. This would include prayer, reading the Bible, meditation, being ready to give answers, fasting, worship, etc. Everything that brings us closer to God is an exercising toward godliness.

8 For bodily exercise profits a little,

The term “bodily” refers to the things we do for our body separate from our spirit.

“*somatikos... bodily; a. having a bodily form or nature... b. pertaining to the body...*” (Thayer, p. 611; 4984)

Those who strive to exercise in order to make their physical body more in tune do find some profit in it. Those who work to get their bodies toned, in good physical condition, and good at some form of physical activity will find that it does bring “profit.”

“*ophelimos... (opheleo), profitable...*” (Thayer, p. 683; 5624)

“*opheleo... to assist, to be useful or advantageous, to profit...*” (Thayer, p. 683; 5423)

It is useful, advantageous and assists one. Yet the adjective Paul placed before it is “little.”

“*oligos... little, small, few, of number, multitude, quantity, or size: joined to nouns... of time, short: ... of degree or intensity, light, slight... in brief, briefly...*” (Thayer, p. 443; 3641)

It is interesting to consider the number of interpretations placed on this verse. Some would make it another old wives fable and teach that all bodily exercise should be rejected as a waste of valuable time. Others would actually have it teach that bodily exercise makes one a better Christian and is profitable for a little and should be made important. Others see in this a prohibition against all forms of asceticism regarding this worlds things.

Though it is possible that Paul was concerned that Timothy would give bodily exercise too high a priority, even that does not seem to be the major emphasis. In the kingdom of God and in religious matters bodily exercise has a very small profit, but it is so slight that it is not a worthy of pursuit. But the most probable point is just a simple comparison. Bodily exercise is a wonderful thing to behold. When the Olympics come, an opportunity is made to witness feats of skill that take our breath away. They almost always make it look effortless as the years of training and effort put forth reach their full fruition. Yet this bodily exercise is only done for a moment of glory.

Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. 25 And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. 26 Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. 27 But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified. I Cor. 9:24-27

All the effort and sacrifice they put into training their bodies is all for a perishable crown. They train and exercise for years for a few moment of glory. This is the very best that all the training skill and effort that goes into bodily exercise can produce. Regardless of the amount of training and effort, Paul’s words still ring true:

Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. 17 For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, 18 while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal. II Cor. 4:16-18

The outward man decays. Regardless of the effort put forth by the young man or woman to achieve mastery of their body, the fruits they obtain will only last for a while and then they will decay and perish. The thousands of hours put forth to achieve mastery of a skill is slowly lost as the years pass and the body decays. This passage seems to set forth the same truth as these. They are all points of comparison. Bodily exercise is profitable, but in comparison to godliness, it’s value is only slight and small. If one would put forth the same efforts to achieve godliness that they put forth in some bodily pursuit, then the profits would be much greater.

But godliness is profitable for all things,

No matter how highly one prizes physical exercise and what it does to the body, godliness surpasses it! Physical exercise will not stop death or decay. It will not help one with the difficulties of life. Godliness is profitable for “all things.”

“*pas... I. adjectivally, a. any, every one(sc. of the class denoted by the noun annexed to PAS)... all or any of the class indicated... b. any and every, of every kind ... II. without a substantive 1. masc. and fem. every one, any one... 2. everything, (anything) whatsoever... always, perpetually,... in every condition, or in every matter, ... in everything, in every way, on every side, in every particular or relation,...*” (Thayer, p. 491-493; 3956).

The comparison made here is very clear. Godliness excels bodily exercise in every possible way. When compared with the wonderful things bodily exercise can accomplish in the physical realm, godliness outshines it in value, and usefulness. The higher consideration one gives to the great things bodily exercise can produce in a skilled athlete, the greater the value of godliness becomes. There is no realm that one who is exercised in godliness will not find enhanced and better the more proficient they are in it. Paul goes on to explain why this is so.

having promise of the life that now is

The reason godliness has such great value is that it possesses and holds promise for this life. All who exercise themselves toward godliness and gain it will also gain possession of the life that now is. God who cannot lie whenever He makes a promise offers another one here.

in hope of eternal life which God, who cannot lie, promised before time began, Titus 1:2

God revealed that godliness brings us the promise of this life. The "life that now is" is the same idea as "life under the sun" in Ecclesiastes. It is the life that consists of the time between when we brought nothing in and when we brought nothing out (1 Tim 6:7), or the "naked I came from my mothers' womb and naked I will return." (Job 1:21). The life that now is describes the physical life God blessed us with. Godliness will greatly enhance our enjoyment and success even before we leave this life and begin the wonderful life to come. There are many reasons for this, but one stands out above the others. Those who are godly will make God's commandments the highest priority in their life. God promised long ago that those who keep His commandments will be greatly blessed.

And the LORD commanded us to observe all these statutes, to fear the LORD our God, for our good always, that He might preserve us alive, as it is this day. Deut. 6:24

Every command of God was devised and put into being to make life easier. Those who have a Godward attitude and are exercising themselves to more and more strongly desire to please and honor God will find life so much more enjoyable and fulfilling. Godliness will enhance every aspect of this life for we will be listening carefully to God's explanations of how to live our lives and the more closely we follow them the greater promise this life holds for us.

All the pitfalls and dangers of this life that the wicked fall into are avoided. They raise their children in the best possible way and have the happiest marriage. They are the best employees, and God can bless instead of chasten them.

For "He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit. 11 Let him turn away from evil and do good; let him seek peace and pursue it. 12

For the eyes of the Lord are on the righteous, and His ears are open to their prayers; but the face of the Lord is against those who do evil." 1 Pet. 3:10-12

This is the God we serve! He finds ways to bless those who love Him. No one will love God just for this, but it is one of the wonderful blessings that those who love God receive.

and of that which is to come.

There is an even greater promise for the life that is to come. All that could be gleaned from godliness in this life pales into insignificance when it is compared with the wonderful blessings to be gained in the life that is to come. Those who are godly are those that God sees as His beloved children and His precious elect. All the promises of God and all the future blessings that God has revealed will be given to the righteous will be bestowed upon the godly. They love Him and find joy and peace in serving and honoring Him. This is an exercise that all should follow Timothy in gaining mastery of.

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

This is the third use of this phrase in this letter. Paul prefaced statements of greater import with it. This is a statement that is true under all circumstances. It is trustworthy and reliable at all times. Every Christians ought to accept it without question. This exposition of the value of exercising oneself toward godliness ought to be so obvious that everyone would accept it. It is an absolutely true statement at all times and under all circumstances. There will never come a time or a person who will not find that this will work for them. Therefore it should be accepted universally as true by those in the church. No congregation anywhere should argue with this conclusion. It is truth. It should be accepted as truth and acted on.

10 For to this end we both labor

By using “*gar*” (a particle of affirmation and conclusion) Paul revealed the reason, making clear and illustrating his previous statement about godliness. Godliness is such a precious commodity, and the exercise given in that direction is such an important endeavor, that it is “to this end” that they were laboring.

“*eis*,... a Prep. governing the Accusative, and denoting entrance into, or direction and limit: *into, to, towards, for, among*. It is used II. *EIS* after words indicating motion or direction or end; 3. it denotes the end; and a. the end to which a thing reaches or extends, i.e. measure or degree... b. the end which a thing is adapted to attain... c. the end which one has in view, i.e. object, purpose;... d. the end by which a thing is completed, i.e. the result or effect...” (Thayer, p. 183-186; 1519).

This is the end which they had in view, the objective and purpose for their lives. They were struggling with their might to gain this goal. They were laboring to gain it:

“*kopiaō*... 1. ... *to grow weary, tired, exhausted*, (with toil or burdens or grief)... 3. in bibl. Grk. *alone, to labor with wearisome effort, to toil*... of bodily labor... of the toilsome efforts of teachers in proclaiming and promoting the kingdom of God and Christ...” (Thayer, p. 355; 2872)

Again, the allusion to bodily exercise can easily be seen. Just as an athlete pushes his body to the point of exhaustion to gain greater heights of skill and endurance, so does the Christian to gain godliness. Christians like Paul and Timothy worked so hard in this exercise that they were growing weary and exhausted by it. It was a great goal which they pursued with vigor and effort. Paul and Timothy never quit in their quest to make God happy. They exerted great effort and toil to become more proficient at it. Since one of the most important things to make God happy is to preach the truth, expose error and stand opposed to all false doctrine and false teachers, such exercise and effort often led to suffering.

and suffer reproach,

There is some question regarding the word Paul used. Some manuscripts have the first term below while others have the second. Both are included here for consideration. Both of them fit very well with the context. Paul used the second one later in the book “fight the good fight of the faith” 1 Tim 6:12, while the former is used by Jesus to bless those who are persecuted for righteousness in Mt 5:12.

“*oneidizō*,... *to reproach, upbraid, revile*;... of deserved reproach,.. of unjust reproach, *to revile*:... *to upbraid, cast* (favors received) *in one’s teeth*...” (Thayer, op. cit. p 446; 3679)

“*agonizomai*... 1. *to enter a contest; contend in the gymnastic games*... 2. *univ. to contend with adversaries, fight*... 3. *fig. to contend, struggle, with difficulties and dangers* antagonistic to the gospel... 4. *to endeavor with strenuous zeal, strive, to obtain something*...” (Thayer, p. 10; 75)

It matters little whether we understand that the exercise one puts forth toward godliness will lead to reproaches and reviling, or whether it be the difficulties and dangers that come because we have entered into the race. The quest for godliness will lead to hardships and trials.

But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, 11 persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra-- what persecutions I endured. And out of them all the Lord delivered me. 12 Yes, and all who desire to live godly in Christ Jesus will suffer persecution. 2Tim. 3:10-12

Both Paul and Timothy had suffered persecutions and afflictions, and Paul clearly stated that all who would live godly in Christ will also suffer persecution. People just do not understand the lengths which a godly man will go to please his God. Often the choice must be made as to whom will be pleased and who will be honored.

Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; 43 for they loved the praise of men more than the praise of God. (John 12:42-43).

So many have been forced to make the choice between gaining the praise of men or of gaining the praise of God. Others have been force to choose between their love for God and His Son Jesus and the love of their families. Here too suffering will be the result of being godly.

“*For I have come to ‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law’; 36 “and ‘a man’s enemies will be those of his own household.’ 37 “He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. 38 “And he who does not take his cross and follow after Me is not worthy of Me. 39 “He who finds his life will lose it, and he who loses his life for My sake*

will find it. Mt. 10:35-39

When such choices are thrust upon a Christian, those exercising themselves to godliness will always choose to please to God. When one chooses God over man, those who have been slighted will persecute and revile. This may seem to destroy the “life that now is” but in fact it does not.

So Jesus answered and said, “Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel’s, 30 “who shall not receive a hundredfold now in this time-- houses and brothers and sisters and mothers and children and lands, with persecutions-- and in the age to come, eternal life. Mk 10:29-30”

because we trust in the living God,

The reason why they were doing all this is now set forth. It is also the main reason and motivation for godliness. Peter said nearly the same thing

Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator. 1Pet. 4:19

We “trust” and place our hope in the living God.

“elpizo... Sept for ... to trust; ... to flee for refuge... to wait, to hope; to hope... hopefully to trust in... to direct hope unto one ...” (Thayer, p. 205; 1679)

Paul and Timothy had put their full trust and confidence in God. They trusted That God would fulfill all He had promised, and Paul knew his labor and sacrifices would not be vain.

in hope of eternal life which God, who cannot lie, promised before time began, Titus 1:2

Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord. 1 Cor. 15:58

For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Rom. 8:18-19

who is the Savior of all men,

Jesus is the savior because He died for man, and God is the “savior” because He drew up the plan and had the will and desire for it to happen.

“soter... savior, deliverer; preserver... The name was given by the ancients to deities, esp. tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in the more degenerate days by way of flattery to personages of influence... (Thayer, p. 612; 4990)

God will save, deliver and preserve all men. Paul addressed this already back in chapter two.

For this is good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth. 5 For there is one God and one Mediator between God and men, the Man Christ Jesus, 6 who gave Himself a ransom for all, to be testified in due time, 1 Tim. 2:3-6

God desired that all men be saved, and gave them the truth toward that end. But though God is the savior of all, it is only those who believe who will actually gain the power of God unto salvation.

For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. Rom 1:16

Paul said exactly the same thing here in different words:

especially of those who believe.

God is the savior of all men because there is no other savior. If anyone is to be saved, then God is the only one who can do it. But God cannot save any man without belief. Hence Paul’s “especially.”

“malista (superlative of the adv. mala)... adv. especially, chiefly, most of all, above all...” (Thayer p. 387; 3122)

He is “most of all” and “above all” the savior of all believers because the believer removes the obstacle keeps God from saving them. God has thrown the gospel as a lifeline to all. By faith we grasp that lifeline. He is the savior of all men, but only those who submit to the gospel will receive the benefits.

11 These things command and teach.

In the previous section Timothy was exhorted that he would be a good minister by reminding the

brethren of “these things” listed in 4:1-5, now with two imperatives(Han, Parsing Guide p. 383), Timothy is commanded to command and teach these things to others. Though members may not always want to hear such things(2Tim. 4:1-6), a good minister listens to the Holy Spirit regarding what he preaches and teaches.

These things command and teach

- ◆ If you instruct the brethren in these things, (the marks of the coming apostasy) (6)
- ◆ you will be a good minister of Jesus Christ,(6) ◆ nourished in the words of faith and good doctrine (6)
- ◆ which you have carefully followed. (6) ◆ But reject profane and old wives’ fables, (7)
- ◆ exercise yourself toward godliness. (7) ◆ bodily exercise profits a little, (8)
- ◆ godliness is profitable for all things, (8) ◆ having promise of the life that now is (8)
- ◆ and of life which is to come (8) ◆ This is a faithful saying and worthy of all acceptance.
- ◆ to this end we labor and suffer reproach,(10) ◆ because we trust in the living God, (10)
- ◆ who is the Savior of all men, especially of those who believe. (10)

Timothy is to find the way to incorporate all this into his sermons, classes and house to house teaching.

The term “*command*” can mean anything from announcing and declaring something to command, ordering or charge. Any of these fit well with the command in the next letter to convince, rebuke and exhort.

“*paragello*... 1. properly to transmit a message along from one to another... to declare, announce. 2. to command, order, charge...” (Thayer, p. 479; 3853)

Just as Timothy was to charge others not to teach a different doctrine(1:3). He was also to charge the brethren about the things Paul has been speaking of. It is the message which is to be taken from Paul(who received it from Christ through the Spirit) and passed on to all those who will listen. It is a command, an order and a charge to be kept. These thoughts on exercising oneself to godliness, should be passed on to all disciples as a command from Paul. They are of the greatest and highest importance. This manifests the authority of the office of an evangelist in the mind of the Holy Spirit. He wants evangelists to demand that God’s people live up to God’s standards. Paul makes this even more forceful in Titus.

Speak these things, exhort, and rebuke with all authority. Let no one despise you. Titus 2:15

He is also to “teach” them.

“*didasko*... 1. absol. a. to hold discourse with others in order to instruct them,... b. to be a teacher ... c. conduct one’s self as a teacher... 2... to impart instruction, instil doctrine... to explain, expound, a thing...” (Thayer, p. 144; 1321)

It is left up to the discretion of the evangelist whether these things need to be taught or commanded. Doctrines need to be taught, moral conduct needs to be explained and expounded upon, responsibilities and obligations of service to Jesus need to be imparted. Some things are commanded from the very beginning, others(false teaching and immorality) are commanded after they are seen as a danger to a particular individual or to the church. Though how these things are applied are left to each evangelist, that they both must be done is not. Any evangelist who cannot rebuke, cannot charge or command and cannot hold the line with the purity of these doctrines is not a good minister.

12 Let no one despise your youth,

The term “despise” is defined:

“*kataphroneo*... to contemn, despise, disdain, think little or nothing of...” (Thayer, p. 338; 2706)

“*kataphroneo*... lit., to think down upon or against anyone (*kata*, down *phren*, the mind), hence signifies to think slightly of, to despise.” Vine Vol 1 p 301

This is a command to Timothy, for it is in the active imperative mode. As a command to him, it is evident it is something over which Timothy is to control. There are things that Timothy can do that would cause others to despise his youth and there are things he can do that would lead others to never despise it. The old tend to watch the young, to see if they are genuine, watching carefully for signs of immaturity or rashness. If a young man does something rash or foolish

some older members are going to stop listening to him. They will also begin to despise (think little of and look down upon) him, blaming his youth. Timothy must always be aware of this and be careful.

Dead flies putrefy the perfumer's ointment, And cause it to give off a foul odor; So does a little folly to one respected for wisdom and honor. Eccl. 10:1

The other side of this command would forbid Timothy to feel intimidated because he is a youth. No matter who he found the need to command he must not let youth stand in his way. Timothy is to be an example to all believers.

Then said I: "Ah, Lord God! Behold, I cannot speak, for I am a youth." 7 But the Lord said to me: "Do not say, 'I am a youth,' For you shall go to all to whom I send you, And whatever I command you, you shall speak. 8 Do not be afraid of their faces, For I am with you to deliver you," says the Lord. Jer 1:6-8

How old was Timothy? Paul selected him and took him with him on his second missionary journey in Acts 16. This journey took place sometime around 50-52ad. Since this epistle was written about 64-66ad, Timothy has been working and laboring with Paul for somewhere between twelve and sixteen years. He was already a Christian when Paul took him with him so at the least he would have been about twelve years of age, but considering the work he was expected to do, it makes more sense that he was at least sixteen and probably closer to eighteen. Adding the twelve to sixteen years to these figures Timothy was somewhere between 28 and 34 years old. As a man in his youth, he was to be careful that his demeanor in every realm of life was such that people would not reject the gospel he was preaching because of some foolish thing he did because of his youth.

but be an example to the believers

Though English has two conjunctions, "and" and "but" and uses one to join and the other to contrast, the Greeks had three. They used "kai" to join, "de" to join or contrast slightly and "alla" to strongly contrast. This is the third term and offers a strong contrast.

"alla... an adversative particle... hence properly, other things sc. than those just mentioned. I But. So related to the preceding words that it serves to introduce 1. an opposition to concessions; nevertheless, notwithstanding:... 2. an objection... 3. an exception... 4. a restriction... 5. an ascensive transition or gradation, nay rather, yea moreover..." (Thayer, p. 27-28; 235)

The Spirit placed Timothy's duty to be an example right next to his obligation to avoid anything that would ruin it. By placing this "adversative particle" between them, he is giving Timothy the way to fulfill the former. By being an example to believers, he will completely avoid anyone ever despising his youth. They may despise his example, but only because they do not want to be right with God, not because of some youthful indiscretion.

Young evangelist's must therefore be very concerned about their "example."

"tupos, ...1. the mark of a stroke or blow; print... 2. a figure formed by a blow or impression; hence univ. a figure, image:... 3. form... 4. an example; a. in the technical sense, viz. the pattern in conformity to which a thing must be made... b. in an ethical sense, a dissuasive example, pattern or warning... an example to be imitated: of men worthy of imitation, Phil 3:17" (Thayer, p. 632; 5179).

Those who put themselves forth as preachers, ministers, or evangelists must understand that not only do they command and teach the brethren in word, but also through example. The word of God is "the pattern in conformity to which" the lives of all evangelists must be made. Like Paul, who used the same word as the one above, all evangelists who "command and teach" must also be able to say,

Brethren, join in following my example, and note those who so walk, as you have us for a pattern. Phil 3:17

God does not want preachers who can only preach and teach the gospel. He wants them to be able to live it. He wants them to conform their lives to it, and make it the pattern by which they live their own lives. They things they preach against they must also abstain from. The errors they condemn must not be things they secretly practice. Timothy's life is to be a pattern that other Christians can safely follow. Like the type striking the page, Timothy's life should be something others can look at, follow and get it right.

Not only must the God's word be preached as clearly and as closely to the original intent as possible, but after it is preached it must be lived.

And also if anyone competes in athletics, he is not crowned unless he competes according to the rules. 6 The hardworking farmer must be first to partake of the crops. 7 Consider what I say, and may the Lord give you understanding in all things. 2 Tim 2:5-7

The lives of those who want to preach and teach must be a pattern of what they are preaching. Jesus used the term hypocrisy to describe those who preach and teach it, but do not live it. He holds such people in contempt (also see Mt 23:13-29 where He uses the term eight times).

In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first of all, "Beware of the leaven of the Pharisees, which is hypocrisy. 2 "For there is nothing covered that will not be revealed, nor hidden that will not be known. Luke 12:1-2

Then Jesus spoke to the multitudes and to His disciples, 2 saying: "The scribes and the Pharisees sit in Moses' seat. 3 Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do. 4 For they bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 5 But all their works they do to be seen by men. Mt. 23:1-5

Paul lived what he commanded Timothy here, and to the best of our ability so should all evangelists.

Matt 23:1-5

Then Jesus spoke to the multitudes and to His disciples, 2 saying: "The scribes and the Pharisees sit in Moses' seat. 3 Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do. 4 For they bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 5 But all their works they do to be seen by men.

The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you. Phil 4:9

in word,

Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. ... 36 But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. 37 For by your words you will be justified, and by your words you will be condemned. Mt. 12:34; 36-37

Words are important because they come from the heart and thus reflect the heart.

*logos prop. a ... collection, (See lego),- as of as of ... having been thought(i.e. gathered together in the mind), are expressed in words. ... as respects SPEECH: 1. a word, yet not in the grammatical sense(l. q. *vocabulum*, the mere name of an object), but language, *vox*, i.e. a word which ... embodies a conception or idea... 2. *what some one has said a saying...* b. *of the sayings of God*; a. l. q. *decree, mandate, order...* 3. *discourse...* a. *the act of speaking, speech...*? (Thayer, p. 380-382; 3056)*

Hence what we say is the embodiment of what we think and how we feel. He is not to lie, speak evil of others, gossip, blaspheme God, or in any way utilize corrupt speech.

Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. Eph. 5:29

Timothy's speech should always be an example of "grace seasoned with salt."

Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one. Col. 4:6

He must learn to bridle it.

If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion is useless. James 1:26

He must mirror the words James warned all teachers to do (Jas. 3:1-12), all that the Proverbs and Psalms have to say about the proper use of the tongue, and strive with all his heart to be an example to the brethren about how man is to use his tongue.

in conduct,

Each language has its own word for the conduct of people. We say live while the Greeks and Hebrews said walk. Where we live and where we walk is the basis of our "conduct."

*"anastrophe... (fr. the pass. *anastreophomai*, see the preceding word), prop. `walk' l. e. *manner of life, behavior, conduct...* Hence *life* in so far as it is comprised in conduct, ... " (Thayer, p. 42; 391)*

"anastrepho... 3. to turn hither and thither pass. reflexively, to turn one's self about, sojourn, dwell...

b. like the Hebr. ... to walk, of the manner of life and moral character, *to conduct one's self, behave one's self, live...* simply *to conduct or behave one's self, "walk"* ... " (Thayer, p. 42; 390)

The manner of life of a Christian would consist of his entertainment, hobbies, and work. How he uses free time, and how he discharges his duties to Christ, to his family, to his friends, to his brethren, and to his employer. Most of Paul's epistles first deal with doctrine and then conclude with general exhortations of how to conduct ourselves. How to live our lives on earth is of great importance to the Christian. The evangelist should be an example to all the other members in how he lives his life. This is especially true of those who do not wish their youth to be despised. Again, it is not enough just to preach it, evangelists must be learning how to live it as they learn how to preach it.

in love,

Timothy is to understand the great need for him to be an example(pattern) of love to the brethren where he preaches. He must command and teach it and he must grow in it himself.

"agape,... a purely bibl. and eccl. word... in signification it follows the verb agapao; consequently it denotes 1. affection, good-will, love, benevolence:... Of the love of men to men; esp of that love of Christians towards Christians which is enjoined and prompted by their religion, whether the love be viewed as in the soul or as expressed:... of the love of men towards God... of the love of God towards men... of the love of God towards Christ;... of the love of Christ towards men:..." (Thayer, p. 4-5; 26)

Timothy is to lead the way as a pattern of this love. He is to show others how to practice it by doing so himself. In this way he leads the way in showing all men that they are disciples of Jesus.

"A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. 35 "By this all will know that you are My disciples, if you have love for one another." Jn. 13:34-35

Though one can easily preach these words, it is much more difficult to lead by example in them.

Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; 5 does not behave rudely, does not seek its own, is not provoked, thinks no evil; 6 does not rejoice in iniquity, but rejoices in the truth; 7 bears all things, believes all things, hopes all things, endures all things. 1 Cor. 13:4-7

All evangelists should suffer long and be kind. They should never envy, or parade themselves about. Evangelists should not be puffed up, rude, selfish or provoked. They should not think evil, never rejoice in iniquity, but always rejoice in truth. They should bear all things, believe the best in all things, hope for the best in all things and endure all things. They should be unselfish in their concerns for others.

in spirit,

The term "spirit" is not placed in the ASV, NASB, ESV or NIV, because many of the ancient documents do not have it. There is some doubt as whether it belongs in this list. Since it is used many times elsewhere, we will at least expound upon it.

"pneuma... 1. a movement of air, (gentle) blast; a. of the wind..., hence the wind itself... b. breath of the nostrils or mouth often in Greek writings... the breath of life... 2. the spirit, i.e. the vital principle by which the body is animated... the rational spirit, the power by which a human being feels, thinks, wills, decides; the soul... to pneuma is the rational part of man, the power of perceiving and grasping divine and eternal things, and upon which the Spirit of God exerts its influence;... 3. a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting;... b. a human soul that has left the body... c. a spirit higher than man but lower than God, i.e. an angel... 4. The Scriptures also ascribe a pneuma to GOD, i.e. God's power and agency-- distinguishable in thought... from God's essence in itself considered... The Holy Spirit... 5. univ. the disposition or influence which fills and governs the soul of any one; the efficient source of any power, affection, emotion, desire, etc..." (Thayer, p. 520-523; 4151)

As one moves from one meaning to another, definition # 2 is the evident one in this context. Timothy's rational spirit that thinks, wills and decides on the course of conduct and lifestyle that he will live should be the highest example for others to follow.

He should be poor in spirit:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven. Matt. 5:3

Use his spirit properly to worship God:

“But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. 24 “God is Spirit, and those who worship Him must worship in spirit and truth.” John 4:23-24

He should be fervent in spirit:

This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. Acts 18:25

Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; 11 not lagging in diligence, fervent in spirit, serving the Lord; Romans 12:10-11

in faith,

The term “faith” is defined:

“pistis... faith; l. e. 1. conviction of the truth of anything, belief... in the N.T. of a conviction or belief respecting man’s relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and conjoined with it... a. when it relates to God, PISTIS is the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ... b. in reference to Christ, it denotes a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God... c. univ. the religious belief of Christians; d. with the predominant idea of trust(or confidence) whether in God or in Christ, springing from faith in the same... 2. fidelity, faithfulness, .i.e the character of one who can be relied on...” (Thayer, p. 512-414; 4102)

Timothy’ unfeigned faith should be an example to all Christians. There is nothing worse for a young man than that he show doubt concerning any facet of Christianity.

when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also. II Tim. 1:5

An evangelist should have no doubts about God, Christ or the Scriptures. There should be no doubts concerning the validity of all the recorded events of the Old Testament. No stretch of credibility should exist between what is discussed there. Adam and Eve, Noah, Moses and the ten plagues, Naaman’s leprosy and Daniel in the lions den should be accepted fact in the mind of such a man and this example should be set forth for all others to follow. How can they inspire the confidence of others in God’s word if they do not fully believe it themselves?

in purity.

Much of the preaching of an evangelist centers on moral and ethical purity. The gospel records the high standards of our Righteous God. His demands that we bring our lives into compliance with His will form the centerpiece of Christianity. This term captures both purity and sinlessness.

“hagneia... purity, sinlessness of life...” (Thayer, p. 7; 47)

God’s expectations of His people must be preached and lived by the evangelist. His life must exemplify the highest degree of compliance to the will of God as is possible, and his sincere repentance and confession of the rest leave no one in doubt that when he fails even in the slightest way, he seeks to purify himself in exact accord with God’s plan. In this way the people he preaches to and works with will have no doubt of his moral character of purity and his desire to be sinless.

13 Till I come, give attention

Paul had told Timothy that he was hoping to come shortly(3:14), No matter how long a time that turned out to be, Paul wanted Timothy to give constant attention to reading, exhortation and doctrine while at the same time not neglecting the gift he possessed. The term “give attention” is defined:

“prosecho... to turn to... 1. to bring to, bring near... 2. to turn the mind to, attend to, be attentive... to a person or thing... in the sense of caring for, providing for... b. ... to attend to one’s self, l. e. to give heed to one’s self... to guard one’s self l. e. to beware, 3. to apply one’s self to, attach one’s self to, hold or cleave to a person or a thing...” (Thayer, p. 546; 4337)

From the root meaning of “to turn to,” it came to mean turning the mind to and becoming attentive toward something. In spite of all the things that were going on in the congregation, Timothy was to give great concern and attention to reading, exhortation and doctrine. They were to become very important to him, and he was to remember them daily.

to reading,

The most obvious interpretation of this word based on its meaning and use in the NT is public reading. Yet the following definitions seem to indicate that it could also include personal reading.

“anagnosis (anaginosko, q.v.); a. a knowing again, owning. b. reading,... (Thayer, p. 36; 320)

“ana-ginosko... 1. to distinguish between, to recognize, to know accurately, to acknowledge; hence 2. to read... to read to others, read aloud... (Thayer, p. 36; 314)

“ana-ginosko in Gk. means “to know exactly” or “to recognize,” and for the most part it is used with the sense of reading or public reading... In the NT anaginoskein is used of the reading of a letter... and esp. of public reading in the congregation...” (Kittel, Gerhard, op. cit., Vol 1 P. 343-344)

“ana-ginosko... primarily, to know certainly, to know again, recognize (ana, again, ginosko, to know), is used of reading written characters... of the private reading of Scripture, of the public reading of Scripture, ... Vine Vol 3; p. 249-250

“anagnosis... in non-Biblical Greek denoted recognition or a survey(the latter found in the papyri); then reading; in the N. T. the public reading of Scripture, Acts 13:15; II Cor. 3:14; I Tim. 4:13, where the context makes clear that the reference is to the care required in reading the Scriptures to a company, a duty ever requiring the exhortation “take heed.” (Vine Vol 3 p. 250)

Paul was either telling Timothy to pay great attention to public reading or he might have been emphasizing the need for him to read privately. The context appears to lend itself more to public reading, since it is tied to exhortation and doctrine. But that is not absolutely certain. Both would be a good way for an evangelist to spend his time. It is also possible that Paul had both in mind.

to exhortation,

“Exhortation” is defined:

“paraklesis... (parakaleo, q.v.)... 1. prop. a calling near, summons,... 2. imploration, supplication, entreaty... 3. exhortation, admonition, encouragement... 4. consolation, comfort solace... 5. univ. persuasive discourse, stirring address, --instructive, admonitory, consolatory; powerful hortatory discourse...” (Thayer, p. 483; 3874)

“parakaleo... I. to call to ones side, call for, summon:... II. to address, speak to;... which may be done in the way of exhortation, entreaty, comfort, instruction, etc. hence result a variety of senses... 1. to admonish, exhort;... 2. to beg, entreat, beseech; ...3. to console, to encourage and strengthen by consolation, to comfort;...4. to encourage, strengthen;...5. it combines the ideas of exhorting and comforting and encouraging;... 6. to instruct, teach...” (Thayer, p. 482-483; 3870)

This term refers to the wonderful ability to build up and exhort others in order to motivate them to serve the Lord better. From its literal meaning of calling one to their side in order to talk to them about something, it came to refer to the emotional feelings generated when one is called up to the side of someone who cares about them and then kindly and gently urged and encouraged to do or not to do something. Through spoken or written words of persuasive logic or emotional appeal, the apostles, prophets and evangelists of the first century moved men and women to serve God to the greatest extent of their ability. From the very first sermon in Acts 2 this has been so.

And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.” Acts. 2:40

Barnabas was so good at this that the apostles gave him a name that symbolized it.

And Joses, who was also named Barnabas by the apostles (which is translated Son of Encouragement), a Levite of the country of Cyprus, Acts 4:36

Timothy was to pay great attention to this ability. The ability to move men to serve God better is something of great value and great attention should be given to it.

to doctrine.

Timothy is to pay very close attention to doctrine. This term sums up all the teachings and revelations of God regarding what Christians are supposed to believe and practice.

“didaskalia... 1. teaching, instruction... 2. teaching i.e. that which is taught, doctrine...” (Thayer, p. 144; 1321)

Using this same word, Paul described various types of doctrine in his letters to Timothy and Titus.

sound doctrine 1 Tim 1:10

doctrines of demons, 1 Tim 4:1-2

*nourished in the words of faith and of the **good doctrine** which you have carefully followed. 1 Tim 4:6-7*

*Take heed to yourself and to the **doctrine.** 1 Tim 4:16*

so that the name of God and His **doctrine** may not be blasphemed. 1 Tim 6:1-2
 If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the **doctrine which accords with godliness**, 1 Tim 6:3-4
 But you have carefully followed **my doctrine**, manner of life, 2 Tim 3:10
 All Scripture is given by inspiration of God, and is profitable for **doctrine**, 2 Tim 3:16
 For the time will come when they will not endure **sound doctrine**, 2 Tim 4:3
 holding fast the faithful word as he has been taught, that he may be able, by **sound doctrine**, both to exhort and convict those who contradict. Titus 1:9
 But as for you, speak the things which are proper for **sound doctrine**: Titus 2:1-2
 in all things showing yourself to be a pattern of good works; in **doctrine** showing integrity, reverence, incorruptibility, 8 sound speech that cannot be condemned, Titus 2:7-8
 showing all good fidelity, that they may adorn the **doctrine of God our Savior** in all things. Titus 2:10

There are “doctrines of demons” and sound doctrine which accords with godliness. Paul wanted Timothy to pay close attention to doctrine. All the time spent learning it for himself and making certain that all in the flock were also trusting and practicing things based on God’s revelation would be an important part of his ministry.

Since Jesus gave the office of evangelist to the church for the purpose of working with the other offices to equip the saints, it is critical that evangelists like Timothy recognize the grave need the know what it is they are to equip the saints and to be able to discern the difference between the word of God and the doctrines of men.

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, 13 till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; 14 that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, 15 but, speaking the truth in love, may grow up in all things into Him who is the head-- Christ-- Eph 4:11-15

He must give heed to doctrine if he is to help the saints not be tossed to and fro by every wind of doctrine. It will take careful and constant attention to keep the church pure and his own heart clean. It was this lack that led to Jesus condemning the Pharisees.

*He answered and said to them, “Well did Isaiah prophesy of you hypocrites, as it is written: ‘This people honors Me with their lips, But their heart is far from Me. 7 And in vain they worship Me, Teaching as **doctrines** the commandments of men.’ 8 For laying aside the commandment of God, you hold the tradition of men — 9 He said to them, “All too well you reject the commandment of God, that you may keep your tradition. Mk. 7:6-9*

14 Do not neglect the gift that is in you,

Not only does Paul desire that Timothy press on in the areas of obligation that all evangelists share, but he doesn’t want him to “neglect” the special gift that had been given to him.

“ameleo... (fr. ameles, and this fr. a- priv. and melo to care for); very com. in prof. auth.; to be careless of, to neglect... [A. V. they made light of it]...” (Thayer, p. 31; 272).

Timothy must not be careless with this “gift.”

“charisma... a gift of grace; a favor which one receives without any merit of his own; in the N. T. ... the gift of divine grace ... in the technical Pauline sense charismata... denotes extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating in their souls by the Holy Spirit...” (Thayer, p. 667; 5486)

The definition sums up the question we must ask here. Although all gifts are received without any merit, some are natural gifts given at birth, while in the first century there were spiritual gifts given through the laying on of the apostles hands. Paul’s exhortation to the Romans also reveals why this verse has created perplexity instead of certainty.

Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; 7 or ministry, let us use it in our ministering; he who teaches, in teaching; 8 he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. Rom 12:6-8

Paul also gave a complete list of the spiritual gifts that were available at that time.

But the manifestation of the Spirit is given to each one for the profit of all: 8 for to one is given the

word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, 9 to another faith by the same Spirit, to another gifts of healings by the same Spirit, 10 to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. 11 But one and the same Spirit works all these things, distributing to each one individually as He wills. 1 Cor. 12:7-11

That Timothy had a gift, and Paul did not want him to neglect it, is obvious. But what type of gift did Timothy have. Perhaps it is vague because it doesn't matter what the gift was. No matter what gift God gave we should use it to the best of our ability

But when pressed to draw the most logical inference was this spiritual gifts, or was it a natural gift? Since this gift was given through prophecy, it is evidently not a gift at birth, but one given after his conversion when a prophet expressed God's will for the specific gift given to Timothy. When we add to this that it was Paul who by the laying on of hands gave it.

Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands. 2 Tim. 1:6

This perfectly fits with Luke's record of how these gifts were given.

Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, 15 who, when they had come down, prayed for them that they might receive the Holy Spirit. 16 For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. 17 Then they laid hands on them, and they received the Holy Spirit. 18 And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, Acts 8:14-18

Timothy had received a spiritual gift through the laying on of the hands of the apostle Paul. Then we have to consider which gift would God have wanted Timothy to have. A careful consideration of the gifts listed above, some would be more useful than others. At the top of the list would be (6) so Timothy could preach God's word while Paul was not present, but (1) (2) (5) (7) (8) would all be useful.

- | | | |
|---------------------------|--------------------------------|-------------------------------|
| (1) word of wisdom | (2) word of knowledge | (3) faith |
| (4) gifts of healings | (5) working of miracles, | (6) prophecy, |
| (7) discerning of spirits | (8) different kinds of tongues | (9) interpretation of tongues |

Unfortunately, there is no indication anywhere as to which gift the Holy Spirit gave him to use in God's kingdom. But whatever that gift was, Timothy had the control over its frequency and intensity of use. Since these were precious gifts that had great value in the early church, Paul did not want Timothy to neglect that gift in any way.

Let two or three prophets speak, and let the others judge. 30 But if anything is revealed to another who sits by, let the first keep silent. 31 For you can all prophesy one by one, that all may learn and all may be encouraged. 32 And the spirits of the prophets are subject to the prophets. 33 For God is not the author of confusion but of peace, as in all the churches of the saints. 1 Cor 14:29-33

which was given to you by prophecy

The events surrounding Timothy's conversion are no longer available to us. Timothy and Paul knew exactly what had occurred, but we can only put together the bits of information that are still available to us. Paul went to Derbe and Lystra on his first missionary journey, but there is no mention of Timothy's conversion. It is on the second missionary journey, as Paul returned for a second visit that Timothy was first mentioned:

Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek. 2 He was well spoken of by the brethren who were at Lystra and Iconium. 3 Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek. Acts 16:1-3

Though there is no mention of the prophecy in Acts, Paul's words here fit well. Either before his conversion, or some time after it, a prophecy was made about Timothy, and the giving of this gift. It might have been uttered by Paul, or by one of those Paul had converted, laid his hands on and been given the gift of prophecy. It must have been a very impressive set of circumstances that set this young man apart to work with Paul. Perhaps it was this prophecy that caused the brethren to speak so highly of him to Paul. At any rate, at some point, Paul laid his hands on Timothy in fulfillment of this prophecy, and the elders of the church also laid hands

on him. It had to be a very impressive event, and Paul now draws on it to motivate Timothy to make good use of the wonderful gifts, blessings and opportunities God had given to him.

with the laying on of the hands of the eldership.

The term “with” makes it clear that it was not this event that gave the gift, but was an event that coincided with it.

“*meta*... a preposition, akin to *mesos*... and hence prop. *in the midst of, amid*, denoting association, union, accompaniment;... I. With the GENITIVE, 1. *among, with*... 2. of association and companionship, *with*... a. after verbs of going, coming, departing, remaining, etc. with the genitive of the associate or companion... b. b... prop. of those who associate with one and accompany him wherever he goes: in which sense the disciples of Jesus are said *to be*(or to have been) *with* him... e. of divers other associations of persons or things; -- where the action or condition expressed by the verb refers to person or things besides those specified by the dat. or acc. ... f. with the genitive of mental feelings desires and emotions, of bodily movements, and of other acts which are so to speak the attendants of what is done or occurs; so that in this way the characteristic of the action or occurrence is described... (Thayer, p. 402-404; 3326)

This preposition generally is used to express association, or accompaniment. While the preposition used in 2 Tim 1:6(*dia*) is used to describe the means or instrument through which something is accomplished. Hence the gift was given through the instrument of Paul’s hands with the accompaniment of the hands of the elders. What the elders did give solemnity to the occasion, but was not actually the means through which the gift was given.

The term “laying on” is another doctrine that all Christians must become familiar with. It is found in the list of elementary principles that God’s people are supposed to lay as the foundation upon which to build their maturity upon.

Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, 2 of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.

Heb 6:1-2

The term itself is defined:

“*epithesis*... a *laying on, imposition*... The imposition of hands.... was a sacred rite transmitted by the Jews to the Christians, and employed in praying for another, or in conferring upon him divine blessings, especially bodily health, or the Holy Spirit...” (Thayer, p. 238; 1936)

In it’s most simply sense it means to lay the hands on someone. Whether this was putting the hands on the head, the shoulders, a handshake or a hug is not expressed one time. It is simply called a laying on of hands. If it was done by the apostles it imparted a spiritual gift. Other times it was done simply to appoint to a solemn work or office. In Acts 6:1-6, it accompanied the appointment of the six to help minister with the apostles and in Acts 13:2-3 it accompanied the appointment to the first missionary journey. Here it was used in some type of solemn action in which Timothy was given a spiritual gift by Paul and then the elders also laid hands on him.

15 Meditate on these things;

The term “meditate” is defined:

“*meletao*... (fr *melete* care, practice)...*to care for, attend to carefully, practice*... [R. V. *be diligent in*]... *to meditate* I. q. *to devise, contrive*... used by the Greeks of the meditative pondering and the practice of orators and rhetoricians...” (Thayer, p. 396; 3191)

meletao; ... to be of interest, to concern oneself. To consider, weigh or ponder over something so as to be able to perform well; equal to meditate, (Complete Word Study Dictionary: NT; 3191)

meletao ... to think seriously about a particular course of action - ‘to plan to act, to plot.’ ‘why do the people plot in vain?’ Acts 4:25. (Greek-English Lexicon NT 3191)

Since the root meaning of describes one who cares deeply enough about something that he gives careful attention to it and thinks about it constantly. By giving careful thought to it each day, it is not forgotten or neglected. Such meditation leads to diligence and great efforts. Paul wanted Timothy’s duties as a minister to be continually on his mind. His duty to put the brethren in mind of error and man’s hypocrisy, his need to exercise himself to godliness, and command and teach it to others must be continually on his mind. He must also not forget his duty to be an example to the brethren in word, conduct, etc, and his obligation to give careful attention to reading, exhortation, doctrine while not neglecting the gift that is in him ought to be continually

on his mind, seeking for ways to do it better.

give yourself entirely to them,

This phrase is actually a paraphrase. Though the literal definition sounds a little rustic to our ears, it certainly makes a more powerful statement of what Paul desires. **“In these you be!”** or **“in these things you must be!”** By placing this in the imperative mode, the Spirit made absolutely clear how important this is. It is not a suggestion, but a command. It is the most forceful a way that Greek can express something. The term “be” describes Timothy’s existence, or what he is to be in his character, nature, or disposition.

“*eimi... to be... I. eimi has the force of a predicate... 1. to exist... 2. to be present; be at hand; to be in store... II [as a copula] connects the subject with the predicate, where the sentence shows who or what a person or thing is as respects character, nature, disposition, race, power, dignity, greatness, age etc...*” (Thayer p 175-180; 1510)

The Holy Spirit commanded Timothy to place himself in the midst of these things. To live in their midst. To be among them. Hence he is not only to carefully meditate and realize the importance of these things in order that he might keep them always in mind, but it is to be the essence of his life. They are to have the highest priorities of his existence. By placing his greatest efforts here, his progress will become so obvious that others will see it.

that your progress may be evident to all.

This is the reason why he is to give it great attention and make it the very foundation of his life. Preaching is not a job, it is not an occupation, it is a life, and there is an important goal that this life leads to. Paul uses the preposition *hina*, which is always used to stress the intent, purpose and end involved in a command, to stress to Timothy what this goal is.

“*hina... I. An adverb of place,... a. where; in what place. b. in what place; whither... II a final conjunction(for from local direction, indicated by the adverb, the transition was easy to mental direction or intention) denoting purpose and end: to the intent that; to the end that, in order that;... it is used 1. prop of the purpose or end;... “ (Thayer, p. 302-304; 2443)*

God wanted the progress of an evangelist to become evident to all. As noted above, the power of the gospel in the life of the one preaching it is of the highest value and benefit to God. It is to be an important goal of all ministers. The term progress is defined:

“*prokope... (prokopto q. v.) ... progress, advancement... (Thayer, p. 540; 4297).*

“*pro-kopto,... to beat forward; 1. to lengthen out by hammering (as a smith forges metals); metaph. to promote, forward, further... 2. to go forward, advance, proceed...metaph. to increase, make progress.” (Thayer, p. 540; 4298).*

The term described progress or advancement concerning all the things Timothy was asked to do above. His ability to put the brethren in mind of false teachers and error and his ability to exercise himself to godliness must be advancing and progressing in a way that all can see. His example in word, manner of life, love faith and purity must also be obvious to those who know him. They must see him growing and progressing in these areas. He must also be growing in his reading, exhortation and doctrine. The Holy Spirit demands that all the members of a congregation be able to see the growth and advancement of their minister. If the power of the word of God is not seen in the ministers life, something is very wrong. It should be “evident” to all.

“*phaneros... apparent, manifest, evident, known... to be plainly recognized or known...*” (Thayer p 648; 5318)

It must be apparent, manifest, evident. It must be something that everyone knows and can see clearly. In order for this to occur, Timothy must put forth all the effort being asked for here.

16 Take heed to yourself

The Spirit continues by commanding(imperative) Timothy to “take heed” to himself. This term describes the attention and observation one holds upon something.

“*epecho, to have or hold upon, apply ... to observe, attend to, dat. of pers., to give attention to one, 2. to hold towards, hold forth, present: ...” (Thayer, p. 231).*

Once again the Spirit urges continual scrutiny. Timothy is to keep a constant eye upon himself to be certain he is measuring up to these things. All the teaching in the world is not going to do any good if the one teaching it is not applying it to himself and seeking to become all that he is teaching. Paul recognized that Timothy’s first priority is to live it himself. Yet not only is he to

keep a constant eye upon himself, but also to the doctrine.

and to the doctrine.

This is exactly the same term as used in verse thirteen. Repetition in the Bible always means importance. Paul told him earlier to give attendance to reading exhortation and doctrine. He repeated it again to keep a constant eye upon doctrine. As he keeps an eye on himself and on the doctrine the two are to become one. The doctrine he preaches and the life that he leads become exactly the same thing. This is very similar to what God told Joshua he must do to be successful.

“Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go. 8 “This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. Josh 1:7-8

Continue in them,

This is the final term to sum up his duties. He is now commanded(imperative) to “continue” in all the things mentioned above.

“epimeno... to stay at or with; to tarry still; still to abide, to continue, remain; a. prop. of tarrying in a place... b. trop. to persevere, continue...” (Thayer, p. 240; 1961)

epimeno 1961, “to abide in, continue in, tarry,” is a strengthened form of *meno* (*epi*, “intensive”), sometimes indicating perseverance in continuing, whether in evil, Rom. 6:1; 11:23, or good, Rom. 11:22; 1 Tim. 4:16. (Vine’s Expository Dictionary Vol 1 p. 10)

Timothy was to abide in, continue in and remain in these things his entire life. He must never drift away from them. How else could the Spirit of God emphasize that this is God’s ideal for the evangelist. This is what he has appointed him to do and this is how he is to live his life.

Regardless of what others advice or our own minds might dream up about being an effective evangelist, we cannot improve on these things. It is crucial that no evangelist make the mistake that King Saul made in changing the mission God gave him to do(1Sam. 15), God expected and demanded that all evangelists continue in these commands for their entire life. They must never leave them for anything else. He then gave the greatest promise and the means to the goal all evangelists should be striving for. If an evangelist carefully follows all the things the Spirit here outlined, he would save himself and those he preaches for.

for in doing this you will save both yourself

Paul sums up all that has been said above with the preposition “for” which is defined:

“gar... is properly a particle of affirmation and conclusion, denoting truly therefore, verily as the case stands, ... the reason and cause of a foregoing statement is added, whence arises the causal or argumentative force of the particle, for... II It adduces the Cause or gives the reason of a preceding statement or opinion... III It serves to explain, make clear, illustrate, a preceding thought or word: for, I. q. that is, namely...” (Thayer, p. 109-110; 1063)

Note that its definition includes “the reason and cause of a foregoing statement” “gives the reason for a preceding statement” and “serves to explain, make clear, illustrate a preceding thought.” The reason Timothy must do all the above is because by doing them he will save himself and his hearers. What a powerful conclusion to the section! Timothy must “do” all that is in this chapter and he will save himself, and his hearers. The term “doing” is defined:

“poieo... I. to make ... 1. ... a. with the names of the things made, to produce, construct, form, fashion, etc. ... to create produce: of God, as the author of all things... absol. of men, to labor, to do work... to be operative, exercise activity ... b. joined to nouns denoting a state or condition, it signifies to be the author or, to cause ... 2. With additions to the accusative which define or limit the idea of making... 3. As the active poiein..., so also the middle poieisthai, ... to be the author of a thing (to cause, bring about...)... II to do... i.e. to follow some method in expressing by deeds the feelings and thoughts of the mind... a. univ., with adverbs describing the mode of action... with nouns which denote a command, or some rule of action poio signifies to carry out, to execute... in bibl. Grk. to do the law, meet its demands... with nouns describing a plan or course of action, to perform, accomplish...” (Thayer, p. 524-527; 4160)

God has gave this as the pattern or recipe and Timothy was to take this pattern and recipe and make himself conform to it. He must “produce, construct, and form” them. He must “labor and

do” this work, he must “carry out, execute, perform and accomplish” them. If he does, he will save himself. The term “save” is the general word for salvation used throughout the NT.

“sozo... *to save, to keep safe and sound, to rescue from danger or destruction*(opp. to *apollumi*)... a. univ., *tina* ... one (from injury or peril); to save a suffering one (from perishing) e. g. one suffering from disease *to make well, heal, restore to health*: to preserve one who is in danger of destruction, *to save*(i.e. *to rescue*)... b. *to save in the technical biblical sense; negatively, to deliver from the penalties of the Messianic judgment,... to save from the evils which obstruct the reception of the Messianic deliverance...*” (Thayer, p. 610-611; 4982)

Just as Paul told the Philippians that there were things they had to do,

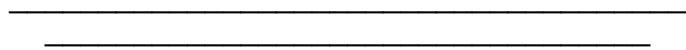
Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; 13 for it is God who works in you both to will and to do for His good pleasure. Phil 2:12-13

These are the things that Timothy must do. These are the things he must do to work out his salvation with fear and trembling. Yet in this case, there is one more wonderful point:

and those who hear you.

All the brethren in a local church are counting on their evangelist to help them by doing all the above. If he does all these things exactly as the lord here commands, then he will bring salvation to them also. All who truly listen, hearken and are influenced by Timothy will be influenced in the way God designed and intended leading to their salvation. What a wonderful promise. While the chapter began with the great evil that men who speak lies in hypocrisy can bring to a congregation, it ends with the great good that a good minister can do.

All ministers must give careful heed to this chapter and make it the foundation of their work.



Chapter Five

Paul continues in the Fifth chapter to elaborate on Timothy's duties as "a good minister" as well as a further description of "how men ought to behave themselves in the house of God." The chapter can be outlined in the following manner:

- 1 How Timothy is to treat older and younger men and women of the congregation. **(5:1-2)**
- 2 The treatment of widows depending upon their differing circumstances. **(5:3-16)**
 - A The widow indeed. **(5:3, 5, 16)**
 - B Widows who have family members in the church. **(5:4,8)**
 - C The widow who gives herself to pleasure. **(5:6)**
 - D The enrolled widow **(5:9-11)**
 - E The younger widow **(5:11-15)**
- 3 Further descriptions for those who are elders in the church **(5:17-20)**
- 4 An exhortation to Timothy to be fair and impartial in all his dealings with brethren **(5:21-22)**
- 5 A personal exhortation regarding Timothy's health **(5:23)**
- 6 A description of the nature of sin and good as it can affect a man's reputation **(24-25).**

1 Do not rebuke an older man, but exhort him as a father,

Although "older man" is also translated as elder many times in the New Testament for the office, it is clear from the context that it is not the office, but the general category of older men.

"presbuteros...[from Homer down], elder; used 1. of age; a. where two persons are spoken of, the elder...b. univ. advanced in life, an elder, a senior... 2. a term of rank or office; ... b. among Christians, those who presided over the assemblies(or churches)..." (Thayer, p. 535-536; 4245)

Since there is nothing in this passage that demands it be the elders of the church, it is better to understand it of all older men(including the elders). God has always wanted the younger generation to show respect toward their elders.

"You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD. Lev. 19:32

In this case, every older man in the church is to be given the same respect and honor as our own father.

"pater... fr. r. pa; lit nourisher, protector, upholder... a father 1. prop., l. q. generator or male ancestor, and either a. the nearest ancestor... b. a more remote ancestor, the founder of a race or tribe, progenitor of a people, forefather: so Abraham is called, ... plur. fathers i.e. ancestors, forefathers... c. l. q. on advanced in years, a senior: ... 2. metaph. a. the originator and transmitter of anything... the author of a family or society of persons animated by the same spirit as himself... b. one who stands in a father's place and looks after another in a paternal way... c. a title of honor... 3. God is called the Father, ... " (Thayer, P. 493-494; 3962)

When a situation arises where an older man has sinned, or is out of line in his teaching or conduct, he is not to be "rebuked."

epiplesso... to strike upon, beat upon... trop. to chastise with words, to chide, upbraid, rebuke..." (Thayer p. 241; 1969)

If such a situation arises where the temptation to beat them up with words and chide them for their mistakes develops, Paul states that evangelists have no right to severely chide an older man. Regardless of what he is doing or is not doing, it is not the place or role of an evangelist to rebuke. There must always be a spirit of gentleness and a patient long suffering in such matters.

Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Gal. 6:1

All evangelists must learn how to move through "exhortation."

"parakaleo... I. to call to ones side, call for, summon:... II. to address, speak to;... which may be

done in the way of exhortation, entreaty, comfort, instruction, etc. hence result a variety of senses... 1. *to admonish, exhort*;... 2. *to beg, entreat, beseech*; ...3. *to console, to encourage and strengthen by consolation, to comfort*;...4. *to encourage, strengthen*;...5. it combines the ideas of *exhorting and comforting and encouraging*;... 6. *to instruct, teach*..." (Thayer, p. 482-483; 3870)

In place of open rebuke, censure or strong criticism, there must be love, understanding and concern that clearly shows through the words that are used. The fault must be corrected, and error sin, or ungodliness must not be ignored, but there is a proper and improper way to handle them. When dealing with stubbornness, it is wiser to place oneself near the side of the person who is having trouble and seek the most gentle means to approach it. The word of God will do the rebuking. It should be read and pondered, but the attitude of the person who is showing the fault must be with gentleness. Even in the worst case scenario where one is completely overtaken and overcome in a trespass, it is not open rebuke but gentleness that will bring success.

The final consideration of the passage is in determining how much of it is to be applied to the other three groups. Are none of the groups to be rebuked, but all exhorted as father, mother, brother or sister? Is it only improper to rebuke the older men, but the other three groups can be rebuked? Is there any place in the Lord's church for a chiding rebuke to an individual in private?

These are difficult questions. It is evident that in public settings rebuke was a common tool. Paul told Timothy to use it with all longsuffering and teaching.

I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: 2 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. 2Tim. 4:1-2

The difference between the two passages lies clearly in that of a general public rebuke and a specific individual one. While in the midst of a sermon, a preacher offends no one in particular when he rebukes a particular conduct or doctrine severely when he chides it and proves it to be worthless. But it is a completely different thing to enter someone's home and rebuke them in the same manner. It is much too difficult to separate the sin from the person who committed it. God therefore demands that when entering the home of another to speak with them about a fault, they are to be exhorted and not rebuked. That being the case, it seems clear that this is to be applied equally to all the brethren, whether they be male or female and whether they are young or old. The only difference is in the manner of the exhortation.

younger men as brothers,

The definition of "younger men" makes clear that it is not "younger" in reference to Timothy, but younger in reference to age. These are those who were recently born.

"neos... new... 1. recently born, young, youthful... 2. new..." (Thayer, P. 424; 3501)

When problems arise that need correcting among those who are still in their teens and possibly moving into the early thirties, there is no place for the kind of censure described above. They are to be exhorted as brothers. Remember the definition of exhort allows for admonition, but it does not allow for harsh stinging rebukes. God does not want this type of thing in the church. They should be treated like one would a brother. Again the family relationship comes to the forefront. This is the common term for the relationship that all those adopted into the family of God share with each other.

"adelphos... (fr. A copulative and delphus, from the same womb)... 1. a brother(whether born of the same two parents, or only of the same father or the same mother... 2. according to a Heb use... having the same nationally ancestor, belonging to the same people, countryman;... 3. ...any fellow-man as having one and the same father with others, viz. God... 4. a fellow-believer, united to another by the bond of affection; so most frequently of Christians constituting as it were but a single family... 5. an associate in employment or office... 6. brethren of Christ..." (Thayer, p. 10-11; 80)

The family tie is often very helpful in situations where problems have occurred. When members of the church see themselves as family, they are more patient. God wants evangelists to see the younger men in the church as his brothers and treat them accordingly.

2 older women as mothers,

The term “older” is the same term as used of the men above, but it is in the feminine gender. These are the aged women, the women who are “old enough to be Timothy’s mother.” When an older woman needs correction it is not to be ignored. She is to be dealt with in gentle patience as a mother. Once again there is no place for severe chastising or rebuke. Older women are to be exhorted as a mother.

younger as sisters,

The terms are exactly the same as for younger men but are again in the feminine gender. The younger women are to be dealt with as one would deal with their own sister. Yet there is another problem with the younger women. Not only are they to be treated as sisters in regard to the correction, but the entire circumstance is to be approached with another very important principle.

with all purity.

Since the preposition “with” joins these two thoughts together it is important to see exactly what it means.

“en...a preposition taking the dative after it;... Eng. in, on, at, with, by among. I LOCALLY; 1. of Place proper; a. in the interior of some whole; within the limits of some space... 5. used of that with which a person is surrounded, equipped, furnished, assisted, or acts... c. of that which one either leads or brings with him, or with which he is furnished or equipped; esp after verbs of coming, (EN of accompaniment), where we often say with ... d. of the instrument or means by or with which anything is accomplished, owing to the influence of the Hebr. prep... much more common in the sacred writ. than in the prof... where we say with, by means of, by(through)...” (Thayer, p. 209-212; 1722)

Of the meanings above, 5 seems to best fit the context. When dealing with the younger women, an evangelist must “equip, furnish and assist” as well as us purity as “the instrument or means by which anything is accomplished.” “Purity” is just as important a part of the way an evangelist works with the younger women as exhorting them as sisters.

“hagneia... purity, sinlessness of life...” (Thayer, p. 7; 47)

“hagneia... “purity”, occurs in 1Tim. 4:12; 5:2, where it denotes the chastity which excludes all impurity of spirit, manner, or act. Vine Vol 3 p 232

Paul has already used this term once when speaking of the need for Timothy to be an example to the brethren in 3:12. He emphasizes this especially when speaking of the younger women. The evangelist must be very cautious to always keep things completely pure and sinless. His relationship with the younger women must always exclude all impurity of spirit, manner or act. There is just too much at stake for the evangelist to risk problems here. He must keep himself completely above all reproach or accusation. Like Paul, he must take thought for things honorable in the sight of all men.

for we take thought for things honorable, not only in the sight of the Lord, but also in the sight of men. (ASV) 2Cor. 8:21

3 Honor widows

The term “honor” is defined:

“timaō... 1. to estimate, to fix the value; mid. to fix the value of something belonging to one’s self... 2. to honor, have in honor, to revere, venerate...” (Thayer, p. 624; 5091)

The root idea is that of fixing the value and then giving honor and veneration to those who are worthy. This is the term Jesus uses when quoting the Old Testament:

He answered and said to them, "Why do you also transgress the commandment of God because of your tradition? 4 "For God commanded, saying, 'Honor your father and your other'; and, 'He who curses father or mother, let him be put to death.' 5 "But you say, 'Whoever says to his father or mother, "Whatever profit you might have received from me is a gift to God"-- 6 then he need not honor his father or mother.' Thus you have made the commandment of God of no effect by your tradition." Mt. 15:3-6

It is evident that not only was Jesus concerned with the respect and reverence that is given, but also with financial assistance. Providing for the physical necessities is just as much a part of the giving honor to one's parents as the obedience, submission, and reverence given to them when one is young. The question that must be pondered is whether the term honor here only refers to the respect and emotional care that one ought to give to older widows, but also to the caring for their necessities. That it is the real issue is made clear in the passages that follow. The widows discussed in this chapter fall into the following categories:

1. Widows indeed. 5:3,5

Those with no children to care for them. Left alone.
Trust in God. Continue in supplication & prayers night & day.

2. Widows who have children or grandchildren to care for them. 5:4

the children or grandchildren are to show piety at home and repay their parents.

3. Widows who live in pleasure. 5:6

Dead while she lives.

4. Widows who are to be taken into the number. 5:9-10

60 years old or older. Been the wife of one man.
Well reported for good works. Lodged strangers
Washed the saints feet. Relieved the afflicted.
Diligently followed every good work.

5. Younger widows. 5:11-14

Refuse because they will desire to marry.
Would then cast off their first faith. Would learn to be idle.
Wandering about from house to house. Gossips and busybodies.
Saying things they ought not.
Such widows need to marry, bear children and manage the house and give no occasion for the adversary.

This section therefore is set forth to give the church the details regarding how widows are to be classified and the type of honor that is to be shown to each group. The difficult decisions regarding them are all removed. God has clearly spoken on how each group is to be cared for and who is responsible for them.

The term "widow" is defined:

"chera... (fem. of the adj. CHEROS, 'bereft'; akin to CHERSOS, sterile, barren...) a widow..."
(Thayer, p. 668; 5503)

This is the term for those who were married and whose husband has died. There is no allusion or consideration here for the idea of divorce, or of women who have never married. These are in a different set of circumstances and would have to be considered differently from the things Paul discusses here.

who are really widows.

The term "really" is defined:

"ontos... adv., truly, in reality, in point of fact, as app. to what is pretended, fictitious, false,

conjectural... foll. by a noun, *that which is truly* etc., *that which is indeed*, ... (Thayer, p. 448-449; 3689)

Again, from the above reasoning, it is important to understand the nature of this “reality.” She is a true and real widow in the Christian sense that Paul speaks of here only if she is completely desolate and a godly person. These are the only widows the Holy Spirit is referring to when He uses the term “real widows.”

4 But if any widow has children or grandchildren,

The first thing the church must determine regarding all the widows who attend there are their family circumstances. The term “if” is generally used when something is conditional. It often offers options based upon the circumstances. In this case, it gives two conditions, one of which the widow will be under and upon which a decision can be made.

“*ei...* is first a conditional particle, *if...*; secondly, an interrogative particle, *whether...* | EI CONDITIONAL... is connected, according to the variety of conditions, with various tenses and moods; viz. 1. with the Indicative of all tenses, when anything is simply and generally assumed to be, or to be done, or to have been done, or to be about to be...” (Thayer, p. 169-172; 1487).

If she has children or grandchildren, then she cannot be a real widow in the sense Paul spoke of in this context. The term “children” is defined:

“*teknon... offspring*; plur. *children*; ... univ. and without regard to sex, *child...* (Thayer, P. 617-618; 5043)

This term includes all children that come from her womb. If she has sons or daughters then she cannot be this “real widow.” The second term “grandchildren” actually covers a larger group of offspring than our English term.

“*ekgonos... sprung from one, born, begotten...* commonly as a subst. ... *a son, daughter, offspring, children, descendants;*... In the N. T. once: I Tim. 5:4 *tekna he ekgona, grandchildren...*” (Thayer, P. 193; 1549)

This term includes any descendants she might have. It includes children and grandchildren, but would also include even great grandchildren and beyond. Paul is simply clarifying that all descendants from this widow must be taken into account. If a widow has a son or daughter, a grandson or granddaughter, a great grandson or great granddaughter, then she cannot be strictly speaking a “real widow.”

let them first learn to show piety

Now the fulness of the term honor and the various applications of the term are brought out. If the woman has children or descendants, then the church is not to honor her in the sense of 5:1, but the children and the descendants are. They are to “learn” to show piety.

“*manthano...* *to learn, be apprized*; a. univ: absol. *to increase one’s knowledge...* to be increased in knowledge,... b. *to hear, be informed...* c. *to learn by use and practice;*... to be in the habit of, accustomed to...” (Thayer, p. 389; 3129).

The children and grand children are to be informed of this information, and are then to learn it by use and practice. God here guards against the possibility that people will come to see the church as a strictly benevolent institution that replaces the family. It does not replace or supplant the duties that God placed on children and grandchildren. No one’s parents are to be cared for out of the church treasury. They are to learn the piety of caring for them themselves. This is to be the “first” thing they learn. This term is defined:

“*protos... first*; 1. either in time or place, in any succession of things or of persons... 2. *first in rank, influence, honor; chief; principal...*” (Thayer, p. 554-555; 4412-4413)

God considers this a very high priority. They are to become accustomed to using their own

funds at whatever sacrifice to themselves in order to care for their widowed mother or grandmother. This is to be first in rank, it is to be a chief and principal priority. Children and grandchildren must be made to see that caring for their parents and grandparents is of great importance in the sight of God. It is a part of honoring of their parents as Jesus argued so strenuously with the Jewish leaders. It would be a terrible attitude for the descendants of a widow to feel that the church should take care of their parent/grandparent widow instead of themselves. It would remove from them their “piety.” This term is defined:

“*eusebeo... to be eusebes (pious), to act piously or reverently (towards God, one’s country, magistrates, relations, and all to who dutiful regard or reverence is due); ...*” (Thayer, p. 262; 2151)

“*eusebes... pious dutiful (towards God A. V. devout, godly)...*” (Thayer, p. 262; 2152)

It is a very close synonym to the term “godliness” which Paul discussed in the previous chapter. Exercising oneself to godliness is one of the greatest things one can do in this life. One of the acts of godliness is that of taking care of the physical needs of parents. One who does this is acting piously and reverently. They are showing the proper regard and reverence both to their parent, and to God who has asked them to honor them. Anyone who rejects this duty has no claim whatever to godliness.

at home (*literally one’s own — accusative case*)

Literally this would be translated: “in their own.” It is clear from this passage that when children leave the home and begin their own household, the material needs of parents and grandparents does not cease. It is a moral and ethical obligation for the Christian to take care of his needy widowed mother or grandmother. She is a part of his/her own household even if she does not live under his/her roof, and it is the obligation of her sons and daughters; grandsons and daughters to take care of her.

and to repay their parents;

This is an important concept for all children to understand. God holds them to a very grave duty here. The term “repay” is actually two Greek terms that would be literally rendered “and to return requitals” to their parents. The term “return” is defined:

“*apodidomi... a common verb in Grk. writ. fr. Hom. down, and the N.T. does not deviate at all from their use of it; prop. to put away by giving, to give up, give over,...* who regards APO as denoting to give from some reserved store, or to give over something which might have been retained... 1. *to deliver, relinquish what is one’s own...* in mid. *to give away for one’s own profit what is one’s own, . e. to sell* 2. *to pay off, discharge, what is due, (because a debt, like a burden, is thrown off, OPO, by being paid): ...* 3. *to give back, restore...* 4. *to requite, recompense, in a good or a bad sense:...*” (Thayer, p. 60-61; 591)

God wants children to give up and relinquish what was their own and give it to their parents when the need arises. He wants them to pay off or discharge what is due. The final sense is that of giving back, restoring, requiting and recompensing. God wants Christians to recognize that if their parents ever come into need, it is an opportunity for them to pay their parents back for all the sacrifices made for them when they were young. The sacrifices children must make for their parents is only a return of what they received as children. The second term is “*requite*”

“*amoibe... a very com. word with the Greeks, requital, recompense, in a good and bad sense (... to requite, return like for like): in a good sense, I Tim. 5:4*” (Thayer, p. 32; 287)

Hence parents (especially widowed mothers and grandmothers) are to be returned like for like. When children are young their parents give up things and make sacrifices to care for their needs while raising them. When they grow older, it must be returned like for like. Paul uses a different term than widow to describe those for whom they are to do this for. The term is defined:

“*progonos... born before, older... plur. ancestors... used of a mother, grandparents, and (if such survive) great-grandparents, I Tim. 5:4 [A. V. parents] (of surviving ancestors...)*” (Thayer, p. 538;

4270)

The Spirit stresses in every way, that in order to be a godly, reverent Christian, one must have concern and respect for the needs of all their ancestors. Parents, grandparents, great-grandparents are all the responsibility of their descendants. No one who rejects this duty has any claim to godliness.

for this is good and acceptable before God.

Paul uses “*gar*” here to stress the conclusive power of this next remark:

“*gar*... is properly a particle of affirmation and conclusion, denoting *truly therefore, verily as the case stands*, ... the reason and cause of a foregoing statement is added, whence arises the causal or argumentative force of the particle, *for*... II It adduces the Cause or gives the reason of a preceding statement or opinion... III It serves to explain, make clear, illustrate, a preceding thought or word: *for*, I. q. *that is, namely*...” (Thayer, p. 109-110; 1063)

This is the reason and cause for all that is above. It is good and acceptable in the sight of God for children to feel this way. This is why it shows piety. It is good (*kalos - pleasing; ...beautiful to look at, excellent in its nature and characteristics, ... praiseworthy; morally good, ...conferring honor...*). This is how God sees the attitude of care and concern that one holds for their parents. It is also “acceptable” to Him.

“*apodektos... accepted, acceptable, agreeable*...” (Thayer, p. 60; 587)

It is agreeable to God, it is acceptable to God. It is something He desires to see. The term “in the sight of” is defined:

“*enopion*... (I. q. *ho en opi on*, one who is in sight...) ... *before, in the sight of any one*... 1. of occupied place: *in that place which is before, or over against, opposite, any one and towards which another turns his eyes*... 2. *before one’s eyes; in one’s presence and sight or hearing*...” (Thayer, p. 219-220; 1799)

All men walk before God’s sight, they are before his eyes at all times. This attitude is a way to be before the eyes of God and to have God like what He sees.

5 Now she who is really a widow, and left alone,

Paul now returns to the second side of the “if.” If she has children, then the above applies, if she does not have children then she has fulfilled the first qualification for being a “real widow.” If she has none of the things mentioned above: No children, grandchildren or great-grandchildren to care for her. If she is “left alone,” then the church has an obligation to give her the honor that she has no children to give her.

“*monoo... to make single or solitary; to leave alone, forsake memonomene*, I. e. without children, I Tim. 5:4...” (Thayer, p. 418; 3443)

She must have no one left to care for her. There can be no living family (or her living family has forsaken her and will not help her [most likely because they are not Christians]). If this be the case then she can be considered to be a “real widow.” but once this first quality is met, others follow.

It is here that it becomes of great importance that we carefully heed the word of God. There are many needy people in the world. But the church is only to care for those God identifies as being worthy.

trusts in God

The term “trust” is defined:

“*elpizo*... Sept for ... to trust; ... to flee for refuge... to wait, to hope; *to hope* (in a religious sense, *to wait for salvation with joy and full of confidence*)... *hopefully to trust in... to direct hope unto one* ...”

(Thayer, p. 205; 1679)

She has put her hope in God. She has fled to Him for refuge, and waits upon him for salvation. There is a lot in this term. It implies that the person is faithful, it implies that they are living to fulfill the will of God, that they are seeking first the kingdom and in every other way manifesting their great concern to be ready. Like the five wise virgins of the Lord's parable, she keeps her lamp trimmed and bright and she has the extra oil prepared for a long wait. (Mt. 25:1-6).

and continues in supplications and prayers night and day.

The term "continues" is defined:

"prosmeno... a. to remain with... to continue with one... b. to remain still..., stay, tarry..." (Thayer, p. 548; 4357)

It is a part of her life now. It is something she has turned to since she is desolate and has little else to look forward to in this life. It is of the highest importance that women (and men) consider strongly the implication here. Though this is the necessary criteria for the church to care for such a person, it is also God's way of telling us how important these things are to Him. We should endeavor to fulfill these things in our own life whether it be for physical help or simply to be pleasing to God. The term "supplication" was used back in 2:1 and describes the seeking asking and entreating one does for the needs of themselves and others. It reveals just how much she trusts in God. She is leaning upon God, trusting God, and asking God to care for her.

The term "prayer" was also used in 2:1 and is the general term for all communion with God in prayer. It includes not only the needs expressed in "supplications," but also thanksgiving, praise, intercessions and the many other things one might communicate to God in prayer. The point is simple. She spends a great deal of her time in communication with God. She gives herself to this night and day. Not just once or twice a day, but continually. Prayer has become a big part of her life.

This describes the "real widow" that God wants the church to honor. The next verse describes a different type of widow.

6 But she who lives in pleasure

The widow who after her husband dies begins to live her life in pleasure is not a "real widow" and does not deserve to be honored by the church. The widow has lost her husband and is still alive herself, but if she decides to spend the rest of her life living in "pleasure," then some very sad things follow.

"spatalao...to live luxuriously, lead a voluptuous life, [give oneself to pleasure]..." (Thayer, p. 583; 4684)

If she decides to live the rest of her life in luxurious and sinful pleasure, no longer heeding the word of God, but giving herself up to sexual pleasure or no longer giving the Lord his due because her husband is no longer with her, then she:

is dead while she lives.

"thnesko... to die; cf. to be dead... of the loss of spiritual life... I Tim. 5:6..." (Thayer, p. 291; 2348)

She is spiritual dead even while physically alive. She is no longer alive as far as God is concerned and therefore cannot be a "real widow." Such a woman would need to be admonished and exhorted to repent. Even if she were in financial need, the congregation would have to refuse her under such circumstances. Regardless of her arguments she is no longer worthy of the congregation's consideration.

7 And these things command,

Timothy is not only to use these things as his personal criteria for knowing how to deal with

widows, but they are to be given to the congregation as commands to be obeyed. This is the same term that was translated “charge” earlier in the letter(1:3).

“paragello... 1. prop. to transmit a message along from one to another... to declare, announce. 2. to command, order, charge...” (Thayer, p. 3853)

Timothy is to transmit this information from God to these people. This is a charge that must be kept. No widow can give herself to pleasure and remain a faithful member of the congregation, no family member can neglect his widowed ancestors and remain faithful, no widow who does not hope in God and give herself to prayer and supplication day and night is worthy of being a “real widow.” These things have to be commanded as well as acted upon, they must be the expectations of all Christians as well as the criteria for judging them.

that they may be blameless.

The term “that” is “HINA - a final conjunction... denoting purpose and end: *to the intent that; to the end that,*) the purpose and goal of this command will lead to the brethren being blameless. This was one of the qualifications for the elders(3:2).

“anepileptos,...prop. not apprehended, that cannot be laid hold of; hence that cannot be reprehended, not open to censure, irreproachable,...” (Thayer, , op. cit. p 44; 423)

All Christians who do not want to be open to censure by God and who desire that God view them as irreproachable must submit to the commands set forth in 5:1-6. What happens if they do not heed these commands is set forth in verse eight.

8 But if anyone does not provide for his own,

Those who do not heed the above commands will find some terrible consequences following. God expects His people to “provide” for their own.

“pronoeo... 1. to perceive before, foresee. 2. to provide, think of beforehand... to provide for one, I Tim. 5:8... Mid. with an acc. of the things, I. q. to take thought for, care for a thing...” (Thayer, p. 540; 4306)

It is interesting that the term *provide* describes *forethought*. One does not wait for the need to exist and then fill it. The devout Christian thinks of the needs before they occur. Children are to be taught from a young age that the needs of their parent are to be of the greatest importance to them. What they need is carefully pondered and mechanisms are put into place so that when the needs arise, they will be cared for. In a sense this is only a reinforcement of what was said in verse four. God expects children to repay their parents. Devout children have already thought of this and are ready and waiting for the needs to come so they can take care of them.

Yet this passage goes a little further for it can also apply to the parents initial responsibilities to their children. Ones “*own*” begins when man leaves father and mother and cleaves to his wife. She is generally his first “own,” then come the children and then the parents.

“idios... 1. pertaining to one’s self, one’s own; used a. univ. of what is one’s own as opposed to belonging to another... to do one’s own business (and not intermeddle with the affairs of others),... b. of what pertains to one’s property, family, dwelling, country, etc. ... c. harmonizing with, or suitable or assigned to, one’s nature, character, aims, acts; appropriate... 2. private...” (Thayer, p. 296-297; 2398)

One’s own would obviously include the family and any others that are considered an integral part of one’s life. How far this extends would be defined by culture and need.

and especially for those of his household,

The term “especially” is defined:

“malista (superlative of the adv. mala)... adv. especially, chiefly, most of all, above all...” (Thayer p

387)

As a superlative, it becomes the highest of priorities. Above all other things that a man might need to take thought for and provide for, the highest of all would be those of his household. This term is defined:

“oikeios... belonging to a house or family, domestic, intimate: belonging to one’s household, related by blood, kindred... belonging to God’s household,” ...” (Thayer, p. 439; 3609)

The term could mean either “those related to him by blood, kindred, or it could refer to all who live in his home. It seems from the context that it is the latter that best fits the context. God demanded that a man take care of all those in need who are related to him by blood. This would include brothers and sisters, it would include children, parents, grandparents, widowed parents, etc. There is no valid excuse a man could make to remove himself from this duty. It belongs to him, and if he shirks it:

he has denied the faith

The term “deny” is defined:

“arneomai... 1. to deny, i. e. [... to say...not, contradict]... 2. to deny, with an acc. of the pers., in various senses...a. ... of the followers of Jesus who, for fear of death or persecution, deny that Jesus is their master, and desert his cause [to disown]... b.. of those who by cherishing and disseminating pernicious opinions and immorality are adjudged to have apostatized from God and Christ... c. ...to deny himself... 3. to deny i.e. abnegate, abjure;... to renounce a thing, forsake it... 4. not to accept to reject, refuse something offered...” (Thayer, p. 74; 720)

This is a very powerful word which must have been very startling to some who read it. It was used of Peter’s denying Christ(Mt 26-70-72) and of our denying Jesus.

*If we suffer, we shall also reign with him: if we **deny** him, he also will **deny** us: 2 Tim 2:12*

The basic principle set forth here is that if someone does not live up to one of the commands set forth in the Scripture, then they have denied the entire system.

For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all. Jas. 2:10-11

If they do not provide for their own it is the same as rejecting and refusing the faith. When someone cannot be convinced to take care of his own flesh and blood, then they have placed themselves in the position to reject all that the gospel stands for.

and is worse than an unbeliever.

The term “worse” is defined:

“cheiron... (compar. of kakos;...) [to grow worse], of one whose illness increases,... lest some worse thing befall thee, ... [A. V. how much sorer punishment], ... [A.V. wax worse and worse];... of the moral character... I Tim. 5:8.” (Thayer, p. 668; 5501)

This term is used as a comparative. When something is worse than, more evil, more wicked, and more bad(good translation, though poor English grammar) than something else. In a comparison between an unbeliever, and a believer who will not take care of the needs of his own flesh and blood, Paul pronounced that the unbeliever is better. With “*love thy neighbor as yourself*” one of the two things the law hangs upon, how could we not be seen as worse if we will not provide for such needs?

Those who do not believe in God and cannot be persuaded to believe the gospel and who consequently live wicked and sinful lives are among men a very wicked class of people. Yet God considers those who profess belief but do not care for their families to be worse.

9 Do not let a widow under sixty years old be taken into the number,

Having dealt with those widows who have family members in the congregation, and those who are unworthy because of their own wickedness, he returns again to the “*real widow*.” Yet there are still more things to be discussed about these widows and the responsibility of the congregation toward them. Of those widows who do not have family, Paul now speaks of three more categories. The older widows who have the qualities now listed in 5:9-10, those older widows who do not have these qualities, and younger widows. The term “*taken into the number*” is not used elsewhere in the Scriptures and is defined:

“*katalego*... 1. prop. to lay down; mid. to lie down... 2. to narrate at length, recount, set forth... 3. to set down in a list or register, to enroll, (esp. of soldiers...) ...of those widows who held a prominent place in the church and exercised a certain superintendence over the rest of the women, and had charge of the widows and orphans supported at public expense, I Tim. 5:9...” (Thayer, P. 333; 2639)

“*katalego*... to select; to reckon in a number, enter in a list or catalogue, enrol.” (Analytical Lexicon p. 217).

The term is generally used of registering someone, of entering their name into a list, of reckoning them in a certain number, or enrolling them, but since this is its only use in the New Testament, what that list is and what responsibilities and obligations belong to them are not stated. The text itself reveals:

1. They must have specific qualities which stress age, child rearing, hospitality, benevolence and good works 5:9-10.
2. There is a faith(pledge) involved in this registration that the younger woman might break in marrying, but the older ones would not.
3. Since it is in the overall context of the church honoring widows, it seems very possible that this is some type of arrangement where the church supports her. Whether something was expected in return is not revealed.

From these considerations, it is clear that some form of permanent registration was involved, some sort of pledge was given, some kind of highly skilled role that required the qualifications Paul listed, and the churches continued care for her physical needs. Anything more than this is just speculation. After considering the qualities Paul states she needs to have we will be in a better position to comment on what her role might have been.

The first qualification that the Spirit of God sets forth is that she must not be “under” 60 years of age.

“*elasson*... less: either in age younger... or in rank... or in excellence, worse... Neuter *elaston* adverbially, less... A. V. under... 1 Tim 5:9.” (Thayer p. 202; 1640)

She must not be under or less than sixty. There is an impropriety in allowing a widow any younger than this to be “*enrolled*” in a congregation as one of their widows. The reason given later is that any women younger than that could change her mind in the passing years and would then be placed in a very unfortunate situation. The congregation could help a widow under the age of sixty, but they could not enroll them in the manner set forth here.

and not unless she has been the wife of one man,

The wording is nearly identical to that found in 3:2 in the qualifications of the eldership. The only difference being the gender. An elder must be a “*one wife husband*”(one woman man) and the widow must be a “*one husband wife*”(one man woman). For reasons of purity, sanctity and holiness, God desired a woman under consideration for being enrolled must have been married to only one man. This is a little more difficult than that of the qualification since she is already a widow. As with the elders and their wives, whether previous husbands who had died, or a scriptural divorce would disqualify her from this role is a decision each local church would have to make.

10 well reported for good works:

Literally “*by good works being witnessed.*” The term “good” comes from a broad term with the following definition. (*kalos - pleasing; ...beautiful to look at, excellent in its nature and characteristics, ... praiseworthy; morally good, ...conferring honor...*). All her works must look like this in light of the Scriptures. The things she had done with her life, her activities and accomplishments must be pleasing, excellent, and thus confer honor upon her. Much like Dorcas’s good works did for her.

At Joppa there was a certain disciple named Tabitha, which is translated Dorcas. This woman was full of good works and charitable deeds which she did. 37 But it happened in those days that she became sick and died. When they had washed her, they laid her in an upper room. 38 And since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, imploring him not to delay in coming to them. 39 Then Peter arose and went with them. When he had come, they brought him to the upper room. And all the widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them. Acts 9:36-39

Just as the widows there at Lydda showed the tunics and garments she had made, so to this woman’s good works must be witnessed:

“martureo... to be a witness, to bear witness, testify, i.e. to affirm that one has seen or heard or experienced something, or that (so in the N. T.) he knows it because taught by direct revelation or inspiration... a. in general; absol. to give(not to keep back testimony... i.q. to prove or confirm by testimony... to bear witness concerning one... to testify a thing, bear witness to (of) anything... b. emphatically; to utter honorable testimony, give a good report... to be borne (good) witness to, to be well reported of, to have (good) testimony borne to one, accredited, attested, of good report, approved... “ (Thayer, P. 390-391; 3140)

Those in the church could testify to it. Well reported of stresses the honorable testimony that others would be willing to make concerning her life and demeanor prior to the death of her husband. She must have lived in such a way that others would speak highly of her.

if she has brought up children,

“brought up children” is defined:

“teknotropheo... to bring up children...” (Thayer, P.618; 5044)

“teknotropheo... young teknon, and trepho to rear, signifies to bring up children. (Vine vol. 1 p. 188)

From these definitions it is clear that for a woman to be enrolled, she must have brought up children, she has had experience in raising children. Their spiritual outcome is not discussed as it was with the elders, only that she has physically borne and reared them. One might wonder where these reared children are now that she is in need. One of two conclusions must be considered. Either the enrolled widows could have children who were taking care of her and thus the church was not burdened even though she was enrolled, or these children have died or are gone.

if she has lodged strangers,

The term “lodged strangers” has two possible translations. The term itself is defined differently by Thayer and Vine:

“zenodocheo... to receive and entertain hospitably, to be hospitable...” (Thayer, P. 432; 3580)

“zenodocheo... to receive strangers... R. V. “(If) she hath used hospitality to strangers,” A. V., (if) she have lodged strangers.” Vine.

The translations bear this out:

*if she hath used hospitality to strangers, ASV
if she has shown hospitality to strangers, NASU*

*has shown hospitality ESV
showing hospitality NIV*

As in the term “given to hospitality” in the qualifications of the elders(see this term discussed in 3:2), so now here there are two distinct ideas behind the term. Both are wonderful attributes. The first is simply the basic idea of hospitality. She must have opened her home and allowed others into it. For some reason this duty is often looked upon as one that shows a very important part of one’s character. God does not want a widow enrolled into the number who has been accustomed to staying at home and having little interaction with the saints. God desired that she be very accustomed to having others into her home. Whether this carries even to the point of lodging strangers in her home who pass through the city and are members of the church from elsewhere is a question for scholars to discuss. The point is that she show hospitality, both to members of the congregation and to those who pass through and need a place to spend the night.

if she has washed the saints’ feet,

This is the only place outside of Jesus example on the night he was betrayed where the washing of feet is mentioned.

So when He had washed their feet, taken His garments, and sat down again, He said to them, “Do you know what I have done to you? 13 “You call me Teacher and Lord, and you say well, for so I am. 14 “If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. 15 “For I have given you an example, that you should do as I have done to you. 16 “Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. 17 “If you know these things, blessed are you if you do them. Jn. 13:12-17

Jesus had washed the feet of His disciples to teach them about humility and service. This leads to the question of whether this is literal or figurative. If it is literal, then this woman has had brethren into their home and when she saw that their feet were dirty, she was willing to wash them. Though one cannot deny that this is a possibility, the more likely interpretation is that this concept had found its way into the common speech of the day as an idiom for those who had learned from the example of the Lord and was truly a humble servant of others.

if she has relieved the afflicted,

The term “relieved” is defined:

“eparkeo... properly, to avail or be strong enough for...(See arkeo); hence a. to ward off or drive away... to defend... b. to aid, give assistance, relieve,... Mid to give aid from one’s own resources...” (Thayer, P. 229; 1884)

“arkeo... to be possessed of unflinching strength, to be strong, to suffice, to be enough (as against any danger; hence to defend, ward off)... Passive (as in Greek writing) to be satisfied, contented ...” (Thayer, P. 73)

She must have been willing to give assistance and aid to those who needed relief. The term itself conveys the idea of being strong enough to do it. When it comes to helping those who are persecuted it would take strength to do it since it might fall on the one helping the “afflicted” also.

“thlibo... to press (as grapes), press hard upon... a compressed way, i.e. narrow, straitened, contracted,... metaph. to trouble, afflict, distress...” (Thayer, P. 291; 2346)

This term is a word picture in itself. It describes one who is pressed on every side, who is pressed hard upon and has entered some type of situation in life where they are uncertain which way to turn. They are therefore troubled, afflicted and in great distress. Anything can cause such a thing to happen. Bereavement, financial loss, illness, trouble with children can all bring one into a compressed, narrow, contracted way. When such times come the quality of woman under consideration here will do all possible to relieve it for them. Paul spoke of how this might be done in Romans and Jesus in the gospels

Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; 11 not lagging in diligence, fervent in spirit, serving the Lord; 12 rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; 13 distributing to the needs of the saints, given to hospitality. 14 Bless those who persecute you; bless and do not curse. 15 Rejoice with those who rejoice, and weep with those who weep. Rom. 12:10-15

Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; 36 I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’ 40

Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.' Mt. 25:34-36, 40

Again, decorum would demand that this would have been done while still married or to the female members of the congregation.

if she has diligently followed every good work.

The term "diligent" is defined:

"*epakoloutheo... to follow (close) upon, follow after; in the N. T. only metaph. ... to tread in ones footsteps, i. e. to imitate his example, ... to be devoted to good works, I Tim. 5:10; (Thayer, P. 228; 1872)*

The verbal picture here is of someone following "good works" closely, walking in their footsteps, following upon them. She had assessed all the good works found in Scripture and then she had sought to follow them closely in her own life. The difference between this quality and the one found in the first clause centers on the term "good" which is different here.

"*agathos... excelling in any respect, distinguished, good. It can be predicated of persons, things, conditions, qualities and affections of the soul, deeds, times and seasons.... 1. of good constitution or nature... 2. useful, salutary... 3. of the feeling awakened by what is good, pleasant, agreeable, joyful, happy... 4. excellent, distinguished... 5. upright, honorable... upright, free from guile, particularly from a desire to corrupt the people... pre-eminently of God, as consummately and essentially good... The neuter used substantively denotes 1. a good thing, convenience, advantage, ... 2. what is upright, honorable, and acceptable to God..." (Thayer, P. 2-3; 18)*

She is to follow closely all things that fit the category of excelling in any respect, distinguished, good, pleasant, excellent, and honorable.

11 But refuse the younger widows;

Those younger widows who request to be enrolled are to be "refused."

"*paraiteomai... 1. to ask alongside..., beg to have near one; to obtain by entreaty; to beg from, to ask for, supplicate... 2. to avert... by entreaty or seek to avert, to deprecate ... b. to refuse, decline... c. to shun, avoid... to refuse, reject..." (Thayer, P. 482; 482)*

Whatever it is that is under consideration by the term taken into the number, the younger widows are to be refused the right to enter it. They are not to be allowed in any way or under any circumstances. The term "younger" is the same term used back in 5:2, it refers to those who are ("*neos... new... 1. recently born, young, youthful*). These widows are still in their 20's and 30's and often even into their 40's. These widows are not to be allowed to be enrolled. In actuality any widow under the age of sixty would have to be denied. Perhaps anyone under sixty is considered to be new and youthful.

for when they have begun to grow wanton against Christ,

The term "for" is ("GAR... the reason and cause of a foregoing statement is added... It adduces the cause or gives the reason of a preceding statement... It serves to explain, make clear, illustrate, a preceding thought). This is the reason why these widows must be refused. The time will come "when" they will change their minds.

"*hotan... a particle of time, comp. of hote and an, at the time that, whenever, ... used of things which one assumes will really occur, but the time of whose occurrence he does not definitely fix (in profane auth. often also of things which one assumes can occur, but whether they really will or not he does not know; hence like out in case that,...) ... a. with the subjunctive present... as often as, of customary action... at the time when l. q. as long as... c. acc to the usage of later authors, a usage, however, not altogether unknown to the more elegant writers... a. future: when..." (Thayer, P. 458; 3752)*

Paul does not fix the exact time, but it will likely happen at some point in the future. In Paul's mind it is not a question of whether, but of when. They will begin to grow wanton. This term is defined:

"*katastreniao... to feel the impulses of sexual desire, [A. V. to grow wanton]..." (Thayer, P. 337; 2691)*

When the mourning is over, and the natural feelings of life again begin to enter into her heart, she will begin to feel the impulses of sexual desire once again. At that moment, she will turn from Christ and desire to marry again. The term "against" is not in the original but is derived

What part of this term could aptly describe a young widow's "first faith/pledge?" It could be her conviction or belief respecting her relationship to God and divine things. It could refer to her conviction or belief that Jesus is the Messiah, or it could be (as our translations lead us by their term) her faithfulness and fidelity to something else. What is this first and primary faith? Is it her belief in God, her belief in Christ, or some pledge she has made in being enrolled as a widow? There is simply nothing in the word definition, or the context to help us. If we speculate that these widows promised never to marry again when they were enrolled, then it is obvious what Paul is talking about here. If we refuse to so speculate, then the possibility exists that she should not be enrolled as a widow, but should be encouraged to remarry because when the sexual desires again begin to stir she may renounce Christ completely and reenter the world.

13 And besides they learn to be idle,

Yet this is not the only reason why younger widows should not be enrolled. Even if she never desires to marry again, there are some strong reasons not to do it. The term "besides" captures this:

"hama... Eng. same... 1. adv. at the same time, at once, together... all to a man, every one ... 2. ... together with..." (Thayer, P. 30: 260)

At the same time that the above possibility exists, there are also other dangers to watch for. They might "learn" to be idle. Paul used this term back in 5:4 where he said that children need to learn to show piety at home. In this context it is *learning by use and practice*. It is not hard to learn how to be idle if one practices it long enough. Some even learn to like it.

This too may be a clue. There is something about this enrollment that would allow a young widow to learn how to be idle. There was some type of responsibility and obligation which younger widows could shirk and learn instead by practice how to be "idle."

"argos... fr. A priv. and ergon without work, without labor, doing nothing), inactive, idle: a. free from labor, at leisure... b. lazy, shunning the labor which one ought to perform... c. of things from which no profit is derived, although they can and ought to be productive: as of fields, trees, gold and silver... unprofitable..." (Thayer, P. 72: 692)

They learn how to be lazy, how to shun the labor they ought to perform. Worse than this, with nothing to do and time on their hands, they may begin:

wandering about from house to house,

Women with nothing better to do than to make a circuit from house to house to house all day long every day of the week. What kind of situation would this be. Only trouble can follow such a situation. It will lead from one problem to another.

and not only idle but also gossips

Not only would such people be idle and not really producing anything of their own, but they might actually learn other sinful activities like gossip.

"phluaros... (phluo, 'to boil up,' 'throw up bubbles', of water: and since bubbles are hollow and useless things 'to engage in empty and foolish talk'): of persons, uttering or doing silly things, garrulous, babbling, [A. V. tattlers]... of things, foolish, trifling, vain..." (Thayer, P. 655: 5397)

They sit around and blow bubbles all day with their tongue. They talk about silly things that are trifling and vain. Generally when such talk proceeds for very long, they begin to talk about things they ought not. When a tongue is allowed to go freely, it takes a very short time before things that are no one else's concern or business are discussed.

and busybodies,

This is a difficult term to grasp with just the English, how can one be a busybody when they are idle?

"periergos... busy about trifles and neglectful of important matters, esp. busy about other folks' affairs, a busybody..." (Thayer, P. 502: 4021)

This is someone who busies themselves with things that do not matter and are neglectful of the things that do matter. Generally they are busy sticking their noses into other people affairs which do not concern them and which they have no right to meddle with.

saying things which they ought not.

This leads them to saying things that simply ought not to be said. They use their tongues to form words which ought not to be formed, they utter with their mouths ideas and thoughts that ought

to be kept silent. They learn how to use their tongues in ways God never intended them to be used. Sending the minds of those they talk to into realms they never would have imagined.

14 Therefore I desire that the younger widows marry,

Paul now sums up this part of his argument with a conclusion that he forms as a command.

“Therefore” is defined:

“*oun...* a conj. indicating that something follows from another necessarily; [al. regarding the primary force of the particle as confirmatory or continuative, rather than illative...] Hence it is used in drawing a conclusion and in connecting sentences together logically, *then, therefore, accordingly, consequently, these things being so...* a. in exhortations (to show what ought now to be done by reason of what has been said), l. q. *wherefore...* b. in questions, *then, therefore...* c. in epanalepsis, i.e. it serves to resume a thought or narrative interrupted by intervening matter... It serves to gather up summarily what has already been said, or even what cannot be narrated at length... e. it serves to adapt examples and comparisons to the case in hand... “ (Thayer, P. 463-464; 3767)

This verse follows from the above necessarily. It draws Paul’s conclusion in this matter. Paul desires that younger widows get married. The term “desire” is defined:

“*boulomai...to will, wish; and 1. commonly to will deliberately, have a purpose, be minded... 2. of willing as a affection, to desire...*” (Thayer, P. 105; 1014)

Paul has a will, purpose and desire in this matter. The inspired apostle who is teaching the disciples to observe all that Jesus commands wants to see the younger widows remarried. This is the best possible option for them. It removes the bad possibilities listed above and opens to her the wonderful opportunities to continue serving the Lord in the manner listed below.

bear children,

This is the same term Paul used above in describing the older widow. She needs to rear children. This is an honorable and safe thing for young widows to do. It is something Paul, as an inspired apostle wants them to do.

manage the house,

This term is defined:

“*oikodespoteo... to be master(or head) of a house: to rule a household, manage family affairs...*” (Thayer, P. 439: 3616)

“*oikodespoteo... from oikos, “a house,” and despotes, “a master,” signifies “to rule the household”...*” (Vines: 3616)

It is the role of the woman to take responsibility over the household affairs. It is her role to manage these affairs. This is a good example of the delegation which the wise husband utilizes in properly running his home. The worthy woman of Prov 31 reveals just how much a husband can delegate to his wife’s control. Much of what needs to be done in the home can be given to the wife to do. She can manage and rule over much of the household affairs without usurping any of the husbands authority. The individual details of such an arrangement would be up to each husband and wife. Paul simply desired that widows marry so they can give their time and energy to such productive things and not to waste and idleness.

give no opportunity to the adversary to speak reproachfully.

“Give” is defined:

“*didomi... to give... A. absolutely and generally... B. In construction... I to give something to some one, - in various senses; 1. of one’s own accord to give one something, to his advantage; to bestow; give as a gift... 2. to grant, give to one asking, let have... 3. to supply, furnish, necessary things... 4. to give over, deliver, ... 5. to give what is due or obligatory, to pay: wages or reward... 6. DIDOMI is joined with nouns denoting an act or an effect... “ (Thayer, P. 145-147; 1325)*

The last thing Christians want to do is do something that would afford an adversary an opportunity to do them and their Lord’s cause harm. They should never of their own accord give an opportunity to the adversary to do such a thing. The term “opportunity” is defined:

“*aphorme... 1. prop. a place from which a movement or attack is made, a base of operations... 2. metaph. that by which endeavor is excited and from which it goes forth; that which gives occasion and supplies matter for an undertaking, the incentive; the resources we avail ourselves of in attempting or performing anything...*” (Thayer, P. 90: 874)

There are things that Christians do that give a base of operation to those who hate them to

speak evil of them. They already want to speak evil of them and are always looking for ways to do so. The very last thing one ought to do is give them a real thing to sink their teeth into and carry everywhere. The term “adversary” is defined:

“*antikeimai...* 1. *to be set over against, lie opposite to*, in a local sense, ... 2. *to oppose, be adverse to, withstand... an adversary...*” (Thayer, P. 50; 480)

They are opposed to Christianity, they are adverse to it, they withstand it and despise it. They look for means to destroy it. They want to “speak reproachfully.” of it. This term is defined:

“*loidoria...* (*loidoreo*) *railing, reviling...*” (Thayer, P. 382: 3059)

“*loidoreo...* *to reproach, rail at, revile, heap abuse upon...*” (Thayer, P. 382: 3058)

“*loidoreo; loidoria; loidoros antiloidoreo ...* A common Greek word group... with the unanimous sense “to reproach,” “insult,” “revile,” even “blaspheme,” though it is not a religious term. In public life in Greece insult and calumny played a considerable part... (Kittel TDWNT #3058)

They want to heap abuse upon the Lord’s church. They revile and reproach it whenever possible. An immoral widow, or one who rejects Christianity to become the someone’s wife is just the thing for such a one to use. We can only imagine the things such a widow would say to justify her actions, and the use made of such things by those who are adversaries.

15 For some have already turned aside after Satan.

This is one of the reasons Paul speaks so strongly. It had already happened. Some had already done exactly what Paul was warning against. Not simply because they were enrolled, but also because the opportunity arose and they fell into the temptation. Whether it had been done in this local congregation or not is immaterial. It had happened, and thus the possibility of it occurring could no longer be doubted. To “turn aside” is defined:

“*ektrepo...* 1. *to turn or twist out; pass. in a medical sense in a fig. of the limbs... lest it be wrenched out of (its proper) place, dislocated, (R. V. Marg. put out of joint), ... to turn aside, go astray... 2. to turn off or aside; pass. in a mid. sense... to turn one’s self aside, to be turned aside... to turn aside... to turn away from, to shun a thing, to avoid meeting or associating...*” (Thayer, P. 200)

When a Christian falls away from their Lord, it is like a limb being dislocated or decapitated. They have turned aside and gone astray. They have turned themselves aside and away from Christ and gone after Satan. “after” is defined:

“*opiso...* *back, behind, after:* 1. *adverbially of place... the things that are behind... to go backward, ... to return home*, of those who grow recreant to Christ’s teaching and cease to follow him,... *to return back to places left... who return to the manner of thinking and living already abandoned...*” (Thayer, P. 449: 3694)

They have gone backward, gone back to what they were before gone back to Satan’s realm.

16 If any believing man or woman has widows,

The simple “has” always infers possession. In this case, there are widows that some believing men and women “have” in their possession. This was set forth earlier in the chapter: “*if any widow has children or grandchildren.*” If a widow has offspring, then those offspring have this widow. “If” is the general term that identified a sentence as being conditional:

“*ei...* is first a conditional particle, *if...*; secondly, an interrogative particle, *whether...* I *ei* **CONDITIONAL...** is connected, according to the variety of conditions, with various tenses and moods; viz. 1. with the Indicative of all tenses, when anything is simply and generally assumed to be, or to be done, or to have been done, or to be about to be. ...” (Thayer, , p. 169-172; 1487).

In any local church, this situation may or may not exist, but if there are widows, and those widow have children or offspring, then the following must be done.

let them relieve them, and do not let the church be burdened,

The term “relieve” is the same one Paul used earlier, “*if she has relieved the afflicted*” (5:10).” She is now the afflicted one and those who have such widows are “*to aid, give assistance,*” and “*relieve.*” Although they are to provide for this widow, not only with financial assistance, but also emotional, both by companionship, and helping her with any other needs in her life, it appears that here it is only the financial that is under consideration. Since the church is not to be “burdened.”

“*bareo...* *to burden, weigh down, depress:* in the N. T. found only in Pass., ... used simply: *to be weighed down, oppressed*, with external evils and calamities... of the mental oppression which the

thought of inevitable death occasions... weighed down with sleep... with their expense, I Tim. 5:15..." (Thayer, P. 95: 916)

The church should not bear the full weight of the financial obligations. Obviously the social and other needs can be borne by all who are in the church, but the financial burden is to be born by those who "have" her as a widow.

that it may relieve those who are really widows.

There is an important *reason* why family should first take care of widows.

"hina... a final conjunction ... denoting purpose and end: to the intent that; to the end that, in order that... it is used 1. properly of the purpose or end;..." (Thayer, P. 302-304; 2443)

It is the widow who is really a widow (destitute and with no means of support) that the church is to be primarily charged with caring for.

As we conclude this section, it may be wise to spend just a moment in contemplation of the widows taken into the number. The only other place that such a thing is discussed in Acts 6.

Now in those days, when the number of the disciples was multiplying, there arose a murmuring against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. 2 Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. 3 "Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; Acts 6:1-3

What is missing in this passage is any statement of permanence and any statement of an office. All of this is read into I Tim 5. There is no reason to conclude it or practice it except human assumption and presumption. When in doubt great caution must be exercised. If this is an office, then we have no idea what they were to do. It is therefore safer to let this go.

I Tim. 5:17-25;

Paul continued to discuss how one ought to conduct oneself in the house of God(3:15). He continues his discussion describing how the church must treat those shepherding the flock.

17 Let the elders who rule well

Paul repeats the same vocabulary from the qualification "*rule well his own house*"(3:4). So all that had gone into assessing how he had ruled over his house, training his children and loving his wife, should be used to assess how he ruled well in the house of God. How did he make the transition from presiding, guiding and directing his family "in the nurture and admonition of the Lord" (Eph. 6:4) to doing exactly the same thing for all the members of the church? How well does he take heed to himself and all the flock(Acts 20:28)" How does he lead by example(I Pet. 5:1-4); and exhort and convict the gainsayer(Titus 1:9)? If they are doing all this "well", then that are to: After dealing with how the needs of widows are to be dealt with by the church, how various circumstances will have a bearing on that treatment, and how the funds contributed on the first day of the week are to be used to help them, he now moves to the work of elders and how the church is to respond to their needs.

be counted worthy of double honor,

"Be counted worthy" is defined:

"axioo... a. to think meet, fit, right: ... b. to judge worthy, deem deserving..."(Thayer, p. 53)

This is the tangible reaction to the assessment that they have a good elder. If they see his work and toil in such a light that he is ruling in a good way, then they are to "judge him worthy" "deem him deserving" and "think it right" that he receive "double honor."

"time.... 2. honor which belongs or is shown to one: the honor of one who outranks others, pre-eminence... veneration, ... deference, reverence..." (Thayer, p. 624; 5092).

"diplous... twofold, double..."(Thayer, p. 152; 1362)

The exact meaning of this expression has been debated for centuries. Is this to be viewed as two honors? If so, what is the first honor that they are to be accorded and what is the second? Or, is this a demand that they be given a double heaping of honor? It is obvious from the qualifications and the nature of the position as revealed by God that they are worthy of honor. Members of the congregation ought to view them with enough respect to obey and submit to them.

Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you. Heb. 13:17

Obviously a part of the honor given to elders by the congregation is this obedience and submission. But this would be given to all the elders regardless of how well they rule. What more is to be given to those who rule exceptionally well? The idea that the congregation should obey and be more submissive to those elders that rule well can be rejected immediately. Any teaching that would give greater respect and obedience to one elder over another simply because of their ability or effort would be very divisive. What then is the double honor that ought to be given to such a man? Only the context can decide because the concept is not discussed outside of this passage.

The reference points we have to define and explain the scope of this honor are “*those who labor in the word and doctrine*,” “*You shall not muzzle an ox while it treads out the grain*,” and “*The laborer is worthy of his wages*.” The ruling well centers especially on those who labor in the word and doctrine. Those elders who not only shepherd the flock and care for their needs but go beyond that to spend additional time laboring in the word and doctrine (studying for and teaching classes (public and private) to members and nonmembers). Since Paul identifies “ruling well” and double honor with “*the laborer is worthy of his wages*,” the most simple logical and scriptural explanation is that it refers to financial pay for their work. What other additional honor would a congregation give an elder who was doing exceptional work as an elder?

Does it make more sense to us that those elders who rule well should be accorded a higher honor and deference by the congregation than those who are less capable? This would obviously cause problems among the eldership. If on the other hand one of the elders spends more of his time and effort in the work, or is laboring in the word and the doctrine (possibly even doing the work of an evangelist), then there would be no difficulty if one were paid for what he was doing.

especially those who labor in the word and doctrine.

“Especially” is defined:

“malista (superlative of the adv. MALA)... adv. especially, chiefly, most of all, above all...” (Thayer, p. 387; 3122)

Paul has mostly in mind these people. There might be an elder ruling well who is not doing these two things, but it would be an unusual case. Elders who wish to rule well need to expend their “labor” here to accomplish this goal.

kopiao 1...to grow weary, tired, exhausted, (with toil or burdens or grief)...3. in bibl. Grk. alone, to labor with wearisome effort, to toil... of bodily labor...of the toilsome efforts of teachers in proclaiming and promoting the kingdom of God...” (Thayer, p. 355; 2872)

The basic idea of this term is to work so hard that one becomes exhausted. It is effort that leads to weariness. Elders that rule well are identified by the amount of labor they engage in regarding the word and doctrine.

What does it mean to labor “*in the word*?” In the earliest days of the church when the apostles were preaching and teaching in Jerusalem, and the problem of their neglect of the widows arose, they made it clear that though others could do that work, they must not “*leave the word of God to serve tables*” but instead “*give*” themselves “*continually to prayer and the ministry of the word*.”

Now in those days, when the number of the disciples was multiplying, there arose a murmuring against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. 2 Then the twelve summoned the multitude of the disciples and said, “It is not desirable that we should leave the word of God and serve tables. 3 “Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; 4 “but we will give ourselves continually to prayer and to the ministry of the word.” Acts 6:1-4

That which the apostles had been doing prior to this event and after it is called the “ministry of the word.” What were they doing? They were preaching to the lost, and edifying the members. They are teaching daily in the temple and from house to house. This is the ministry of the word. Another part of laboring in the word is the time necessary to rightly divide it.

Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. II Tim 2:15

“*Doctrine - teaching, instruction, that which is taught*” adds just a little more dimension to this.

The elder worthy of double honor is the elder who wears himself in the labor of studying, teaching, and preaching the word of God.

18 For the Scripture says, “You shall not muzzle an ox while it treads out the grain,”

By using the preposition “for” Paul “*gives the reason and cause of a foregoing statement that serves to explain, make clear, illustrate, a preceding thought or word.*” The reason why elders ought to be considered worthy of double honor, and the type of honor that God had in mind had already been perfectly described elsewhere in “*Scripture - a writing, thing written*” This term elevates those things God has revealed. All Scripture is inspired of God (II Tim 3:16) and possesses authority.

“You shall not muzzle an ox while it treads out the grain.” Deut. 25:4

This passage is found in a list of admonitions and laws that God demanded his people follow. When speaking of paying preachers, Paul gave a fuller explanation than here.

Or do only Barnabas and I not have a right to refrain from working? 7 Who at any time serves as a soldier at his own expense? Who plants a vineyard, and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock? 8 I am not speaking these things according to human judgment, am I? Or does not the Law also say these things? For it is in the law of Moses, “You shall not muzzle an ox while it treads out the grain.” Is it oxen God is concerned about? 10 Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. 11 If we have sown spiritual things for you, is it a great thing if we reap your material things? L Cor. 9:9-11

Paul quoted this Scripture to prove that every preacher has the right to be paid for the labor he does for the church. Since it was not the ox God really cared about but the principle that whenever someone labors and toils, they ought to be given some fruit from that labor. If the ox is muzzled, then it must work treading out the grain with no hope of eating the fruits of his labor. God never wanted this to happen. God wants those who labor to have hope that they will receive something for their labor. This is one of the things that the men of this world are wiser in than those in the church (Lk. 16:8). They know that if they pay people well, they will labor in hope and will work all the harder and all the better for it.

God wants the elders who labor to the point of exhaustion in studying the word and preaching, teaching and applying it to the members to receive the same honor an ox does when treading out the grain. Just as the ox, while working is worthy to eat, so also for preachers and elders.

and, “The laborer is worthy of his wages.”

This second Scripture is not found in the Old Testament, but only in Luke and Matthew. One of these books had been written at this time and Paul accords it the same authority as the Old Testament Scriptures.

“And remain in the same house, eating and drinking such things as they give, for the laborer is worthy of his wages. Do not go from house to house. Lk. 10:7

When Jesus sent out the seventy (Lk 10:1), he told them to stay in the house where they first arrived, and enjoy the food and drink they offer as it is the “hire” for their labor. Those who labor are worthy of the wages they receive for doing that work. Spiritual labor is not exempt from this principle. If the elders are laboring to the point of exhaustion in the word and teaching and they are doing so well, then they are worthy of their wages for doing so.

19 Do not receive an accusation against an elder except from two or three witnesses.

This is an additional honor accorded to elders. No accusation is to be accepted against an elder without two or three witnesses to verify it. If a single individual brings an accusation against an elder to the preacher, it is not to be received. This is different from the other members:

“Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. 16 “But if he will not hear, take with you one or two more, that “by the mouth of two or three witnesses every word may be established.” 17 “And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector. Mt. 18:15-17

With any other member, if an accusation is brought to the preacher, the preacher and the member(s) would go to the brother and find out if they were true. But the command here is that elders are to be treated differently. Even if a brother makes an accusation, it is not to be “received” unless there are two or three witnesses to back it up.

“paradechomai... 1... prop. to receive, take up, take upon one’s self... 2. to admit i.e. not to reject, to accept,

receive... to acknowledge..." (Thayer, p. 480; 3858)

Do not accept or acknowledge the legitimacy of an accusation made against an elder unless there are more than one witness. That which would get any other Christian into a situation where they must defend themselves cannot even be received by the congregation in behalf of an elder. The term "accusation" is defined:

"*kategoria* ... an accusation, ... lit., 'not under accusation.' this and the verb *kategoreo*, to accuse, and the noun *kategoros*, an accuser ..., all have chiefly to do with judicial procedure, as distinct from *diaballo*, to slander. It is derived from *agora*, a place of public speaking, prefixed by *kata*, against; hence it signifies a speaking against a person before a public tribunal..." Vine Vol 1 p. 26

As one ponders God's rationale for this exception two things stand out. First, the elder has gone through a very rigorous examination before being appointed to the office. His relationship to the congregation has been established for many years and therefore an accusation is not to be believed unless on the strongest evidence. The second thing centers on the fact that an elder is going to be the target of angry members who do not like some decision that has been made, and the acceptance of an accusation can tarnish a reputation. God wants the elders to be protected from such things. No one is to accept an accusation or in any way pursue it unless there are two or three "witnesses."

"*martus*... [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); a. in a legal sense...." (Thayer, p. 392; 3144)

A witness is someone who can acknowledge and testify that he is personally aware of the circumstances surrounding the accusation. There must be two or three who can do this or the accusation is to be ignored. God is concerned about the integrity of those who lead his people. Again, they have already proven themselves over years of service in the congregation and have been thought to have all the necessary qualifications. This gives them honor which is not to be removed by the accusations of one witness. One witness may truly have seen what he claims, but in light of the proven character of the elder, it is not enough proof to act on.

20 Those who are sinning rebuke in the presence of all,

Yet the other side is just as true. Just as they receive a greater honor, if they "sin - *to miss the mark, to err, be mistaken, violate God's law*" they are to receive a greater condemnation. Such Elders must be "rebuked."

"*elegcho*... 1. *to convict, refute, confute*, generally with a suggestion of the shame of the person convicted... of crime, guilt, or error; of sin... contextually, *by conviction to bring to light, to expose...* 2. *to find fault with, correct*; a. by word; *to reprehend severely, chide, admonish, reprove...* contextually, *to call to account, show one his fault, demand an explanation...* b. by deed; *to chasten, punish...*" (Thayer, p. 202-203; 1651)

They are to be reprehended severely by admonition and reproving. Their deed is to be brought to light, and they are to be condemned for doing it. This is to be done in the presence of all. This too is very different than the passage in Matthew above. There if the brother repents, he is forgiven and it need not go to the church, but in his case, it is to be told to the church in a public rebuke.

that the rest also may fear.

The term "rest - *the remaining, the rest of any number or class under consideration*" may refer to the rest of the elders, but more likely to the rest of the congregation. There is always a grave danger and deadly temptation that occurs whenever a leader sins. Aaron sinned by making the golden calf for the people, but the sin allowed the people to break loose and become broken loose (ASV), unrestrained (NKJ), and out of control (NAS) (*Exod 32:25*).

And when Moses saw that the people were broken loose, (for Aaron had let them loose for a derision among their enemies,)

Now when Moses saw that the people were unrestrained (for Aaron had not restrained them, to their shame among their enemies),

Now when Moses saw that the people were out of control-- for Aaron had let them get out of control to be a derision among their enemies--

Sadly, when a leader sins it always causes some of the people to break loose. The only thing left to Moses was to kill them and get the rest of the people restrained again. The same danger exists any time an elder sins. Both the world and the members must be protected from the terrible message sent out when an elder sins and only a strong rebuke will stop it. This is exactly what and will lead others to "fear - *that which strikes terror, reverence, respect.*" This will break

the normal outcome. Instead of an elder's sins causing a congregation to grow worse, by rebuking them publicly, it will cause a greater fear and terror of doing wrong.

21 I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice

The Spirit selects a term with a broad sense that appeals to man's honor and integrity.

"diamarturomai... often in Grk. writ. to call gods and men to witness... 1. to testify, i.e. earnestly, religiously to charge... 2. to attest, testify to, solemnly affirm... to give solemn testimony to one..." (Thayer, p. 139-140; 1263)

This is a term designed to put the hearer under a strong obligation. It is an earnest charge offering solemn testimony in the "sight" of God, Jesus, and the elect angels!

"enopion...before, in the sight of any one.... of occupied place: in that place which is before, or over against, opposite, any one and towards which another turns his eyes... 2. before one's eyes; in one's presence and sight or hearing..." (Thayer, p. 219-220; 1799)

Timothy (and all evangelists) are to conduct themselves in this matter with a view to the fact that they are doing this in the sight of God, Christ and the elect angels. This is something for all to ponder. Paul has already spoken of the angels witnessing the apostles.

For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. 1 Cor. 4:9

Jesus mentions angels witnessing saints.

Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven. Mt. 18:10

Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents." Luke. 15:10.

So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. Luke 16:22

It appears from these passages that Paul's words to Timothy force all evangelists and all others who are placed into such positions that it be recognized that the inner workings of the congregation are very important to God and are constantly under the attention of God, Jesus Christ, and at least some if not all the angels. The Holy Spirit wants it clearly understood that this is a part of the motivation behind keeping the following command These things are to be "observed - *to guard or watch, have an eye upon.*" Timothy is to consider his responsibilities as an evangelist much in the same way as a guard does someone he is striving to protect. He is to be vitally concerned about this and fulfill it to the letter. Paul tells him that in keeping and guarding these obligations, he is also to be very concerned that all this be done "*without - separately, apart. having no association with, apart from, aloof from*" prejudice.

"prokrima... (pro and krima), an opinion formed before the facts are known, a pre-judgement, a prejudice,..." (Thayer, p 540; 4299)

Prejudice is "*an opinion formed before the facts are known.*" An evangelist must have no prejudices. He must evaluate each person and each circumstance independently and solely upon the basis of the facts. To have a prejudice for or against someone or something will quickly poison an environment. Timothy must fulfill all his obligations according to truth and righteous. **doing nothing with partiality.**

To emphasize the importance of not forming pre-judgments, he adds the things he does must have nothing to do with "partiality."

"prosklisis... an inclination or proclivity of mind, a joining the party of one,...partiality..." (Thayer, p. 547; 4346)

"prosklisis... a leaning upon or towards a thing; met. a leaning towards any one, inclination of mind towards, partiality,..." (Analytical Greek Lexicon. p 350)

From the root idea of leaning upon or towards something, this term came to mean an emotional or intellectual leaning toward something, separate and apart from facts or what is right. When someone leans toward another person without any good reason except for natural feelings then they are showing partiality. This can occur with the wealthy, the beautiful, the powerful or the charismatic. It can also occur toward the poor and downtrodden. There often tends to be a leaning toward certain types or classes of people. Paul has solemnly testified that in the sight of God, Jesus and the elect angels Timothy must keep such leanings out of his heart. He must be a righteous judge of men's character and be certain that any respect or rebuking is done only on the basis of truth. All sermons, classes, church discipline, and any other interaction with

members or elders must be free from “partiality.”

Ye shall not respect persons in judgment; ye shall hear the small and the great alike; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you ye shall bring unto me, and I will hear it. Deut 1:17

Thou shalt not take up a false report: put not thy hand with the wicked to be an unrighteous witness. 2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to turn aside after a multitude to wrest (justice): 3 neither shalt thou favor a poor man in his cause. Exod 23:1-3

It is not good to show partiality to the wicked, or to overthrow the righteous in judgment. Pr. 18:5

To show partiality is not good, because for a piece of bread a man will transgress. Pr. 28:21

For the lips of a priest should keep knowledge, and people should seek the law from his mouth; for he is the messenger of the LORD of hosts. 8 But you have departed from the way; you have caused many to stumble at the law. You have corrupted the covenant of Levi,” says the LORD of hosts. 9 “Therefore I also have made you contemptible and base before all the people, because you have not kept My ways but have shown partiality in the law.” Mal. 2:7-9

22 Do not lay hands on anyone hastily,

The “laying on of hands” is called one of the first principles of Christian teaching.

Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, 2 of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. Heb 6:1-2

There are several important things that the laying of hands involved. After pondering them, we will seek to conclude which one is under consideration here. The term itself has two basic meanings, one positive and one negative.

“epitithemi...1. Active: a. to put or lay upon... b. to add to... 2. Middle a. to have put on, bid to be laid on... b. to lay or throw one's self upon; with dat. of pers. to attack one, to make an assault on one...” (Thayer, p. 244-245; 2007).

The idea of putting or laying hands on someone is set forth many times. Simon saw that through the laying on of the apostles hands the Holy Spirit as given.

And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, Acts 8:18

Since Timothy was not an apostle, it is not this type of laying on of hands that Paul speaks of here, but there are other positive ways that those in the first century laid hands on another.

From the very beginning, hands were laid on others when they embarked on a great spiritual work. They laid hands on the seven men appointed to help the apostles by serving tables, they were laid on Paul and Barnabas to send them on the first missionary journey. Timothy himself had hands laid upon him when he was appointed to help Paul.

whom they set before the apostles; and when they had prayed, they laid hands on them. Acts 6:5-6

As they ministered to the Lord and fasted, the Holy Spirit said, “Now separate to Me Barnabas and Saul for the work to which I have called them.” 3 Then, having fasted and prayed, and laid hands on them, they sent them away. 4 So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus. Acts 14:2-4

Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. 1 Tim. 4:14

Since Paul had been speaking about elders, the majority believe that this laying on of hands refers to the appointment to an office, but it could just as easily refer to the rebuking of elders or pursuing church discipline.

And they laid hands on them, and put them in custody until the next day, for it was already evening. Acts 4:3

And when the seven days were almost ended, the Jews from Asia, seeing him in the temple, stirred up the whole crowd and laid hands on him, Acts 21:27

It is a fearful thing to fall into the hands of the living God. Heb 10:31

Paul had both in mind, for it would certainly be a disaster if either were done “hastily.”

“tacheos... quickly, shortly ...” (Thayer, p. 616; 5030)

Patience and great care must be give to either of these. It is foolish to move too quickly.

nor share in other people's sins;

The term “share” is the common word for fellowship or participation.

“koinoneo,... a. to come into communion or fellowship, to become a sharer, be made a partner... b. to enter into fellowship, join one's self as an associate, make one's self a sharer or partner...” (Thayer, p. 351-352; 2841).

Paul does not want any of the sins that other men might commit to involve Timothy in any what that would lead to a communion or fellowship. This could occur without him ever sinning himself

simply by ignoring or not properly dealing them. When sin occurs, it must be dealt with, if the evangelist does not deal with it, then he becomes a silent and inactive participant in that sin. This must never happen. He is not to move too quickly, but he is not to wait so long that he actually becomes a participant in it.

keep yourself pure.

This too is part of the solemn testimony above. Evangelists must do everything within their power to “keep - *to attend to carefully, to guard, to hold firmly*” their purity. This must be a very high priority. It must be attended to carefully, guarded, and held firm. Evangelists must take care of this part of their life with the greatest interest and scrutiny. The reason of course is obvious. Like the eldership, there is nothing worse for the cause of Jesus Christ than an evangelist who sullies his reputation with impurity. No matter what his abilities and experience, how long he has lived in an area, how much potential for good he might have, and no matter how many other important interests he may have, nothing can compare to the importance of this one thing. He must keep himself pure or all else is destroyed. He will be of no value to God or his fellow man if he is caught up in impurity. How many times Satan has destroyed years of work toil and preparation on the part of a preacher by lulling him in this realm and causing him to become completely useless to the Lord because he did not guard his heart and keep himself “pure.”

“hagnos, ... 1. exciting reverence, venerable, sacred ... 2. pure ... a. pure from carnality, chaste, modest,... b. pure from every fault, immaculate ...” (Thayer, p. 8; 53).

Timothy is to give careful attention and concern to being pure, chaste and modest in all his dealings with his fellow man. In realms such as sexuality, finances, honesty, and impartiality, he must be pure and clean in the sight of all men. It must be a constant concern to him that all areas of his life be carefully defended here.

23 No longer drink only water,

One might wonder why this personal note just to Timothy has been placed here. The obvious reference to purity leads Paul to caution Timothy not to carry this too far. Romans 14 and I Corinthians 8-10 make it very clear that there are things in this life that God does not care about, and if they do not cause a brother to stumble have no impact on ones personal purity. Up to this point in Timothy’s life he had been a “water drinker.”

“hudropoteo... to drink water, [be a drinker of water]...” (Thayer, p. 634; 5202)

This is a compound word made up of “water” and “drink.” Timothy was a man who only drank water. Paul uses an imperative(command) to force Timothy into a different set of circumstances. The term “no longer” is defined:

“meketi...(fr. me and eti), adv., no longer; no more; not hereafter...” (Thayer, p. 412; 3371)

Paul does not want Timothy doing this any longer. From here on, Paul wants Timothy to change his conduct and begin to do something other than drinking only water.

but use a little wine for your stomach’s sake and your frequent infirmities.

Once Timothy has stopped being a water drinker, what is he to become? Paul wants him to “use” a little wine.

“chraomai... 2. to take for one’s use; to use... to make use of a thing...” (Thayer, p. 670; 5530)

This is also an imperative(command). Paul commands Timothy to use a little wine. He wants Timothy to take a little wine and make use of it. There have been many interpretations of this passage of Scripture. It is interesting what it does and does not say. First, in a day an age where wine was freely used as a beverage Paul had to command Timothy to use it. If wine was the simple drink many today claim, why wasn’t Timothy using it? When the command itself is examined it is important to see exactly what Paul states. First, he demands that it be a “little” wine.

“oligos... little, small, few, of number, multitude, quantity, or size: joined to nouns... of time, short: ... of degree or intensity, light, slight... in brief, briefly...” (Thayer, p. 443; 3641)

The quantity of wine that Paul commands Timothy to use is a very small amount. Second, it is “for - (*of the means or instrument by which anything is effected; the reason for which a things is done*)” your stomach’s sake. The reason Timothy is to become a drinker of a little wine is for his stomach’s sake. Timothy is to drink small amounts of wine for purely medicinal reasons. He had two problems one had to do with his stomach and the other his “frequent - *often recurring*” -

infirmities *weakness; feebleness of health; sickness*”

It is evident that Timothy had frequent bouts of a bodily illness, and the use of a little wine would help him. It is also clear that Timothy had determined that he would not use wine even though it would help him. The truth is clearly revealed that a little wine for medicinal purposes is not evil and would not hurt his purity.

Note though that the passage does not allow social drinking or the use of alcohol for other purposes than medicinal ones. Anyone using this passage to justify more than a little wine for medicinal purposes is twisting the Scriptures to their own destruction.

24 Some men's sins are clearly evident,

For the third time in the last few verses(see 5:20,22) Paul again brings up the sins of others. This time to discuss the manner in which they come to light and how they ought to be dealt with. Some sins are “clearly evident.”

“prodelos... openly evident, known to all, manifest...” (Thayer, p. 538).

There are some sins that are so obvious, so openly evident that they are known to all. Even before the judgment day, it is often clear that sin has occurred. These are the easiest to deal with because they are known to all and consequently cannot be denied. They must be repented of or the congregation must discipline. Such a situation is easily dealt with.

preceding them to judgment,

Obvious sins “precede - *go before...*” these people into judgment. When someone commits a blatant and obvious sin there is no need for witnesses. The sin goes before them. When dealing with church discipline or the judgement day, there is no need to reveal the secret things of the heart. It is obvious and clear that such people have sinned. There is little chance for prejudice, for laying hands too hastily, or for any other difficulty in such circumstances.

but those of some men follow later.

The other type of sinner is much more difficult to deal with. Their sins “follow later - *follow after*” them. Such sins are not discovered until later or after. Sometimes in spite of vigilance and the greatest efforts, no one finds out until great damage has already been wrought. There are times when one suspects, and other times where they have no idea. Some men are adept at covering their sins. These are the wolves in sheep's clothing. These are the hypocrites who pretend.

Obviously they are much more difficult to deal with. It is not possible to rebuke a sinner when they have hidden their sins. This is no prejudice or partiality, it is ignorance or possibly merciful love. Some will not even come out to the judgment day. There is nothing to be done about this except to acknowledge its reality. The church will have people in it who are unworthy, but there is no way to know some tares until the harvest.

There are several important considerations to ponder. First, no one is guilty when fellowship with a member who has so hidden his sins that they are unknown finally comes out. The church is not required to become a detective. There is no need for a members of a local congregation to acts as private investigators to dig up all they can on the members. All members are to be trusted and treated at face value until there is a reason to consider it otherwise. Third, just because a person stays within a local church from the time of their conversion until the time of their death is no guarantee that they are righteous or even saved. If there are sins that follow after them into judgment, then God has not forgiven or cleansed them. They are in a dreadful condition.

25 Likewise, the good works of some are clearly evident,

It works exactly the same way(*likewise - in like manner*) with good works. There are good works that are clearly evident. They are openly manifest before the eyes of all. A (good work - *business, employment, that with which anyone is occupied; an act, deed, thing done*)is any deed or activity that could be classified as being good in God's word. Some good works like these are clearly known prior to the day of judgment.

You are the light of the world. A city that is set on a hill cannot be hidden. 15 Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. 16 Let your light so shine before men, that they may see your good works and glorify your Father in heaven. Mt. 5:14-16

Christians must let their light shine. They must act in such a way that others see and glorify God. These types of good works such as preaching to the lost, public teaching and preaching,

and being a good example cannot be hidden.

and those that are otherwise cannot be hidden.

Just like some evil works are hidden, so also some of the good works are “otherwise” than being evident.

“allos... adv. (allos) ... otherwise: I Tim. 5:25(ta allos exonta, which are of a different sort...” (Thayer, p. 29; 247)

Some good works are not clearly seen, we try to do them in secret.

Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven. 2 Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. 3 But when you do a charitable deed, do not let your left hand know what your right hand is doing, 4 “that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly. Mt. 6:1-3

But so often they still come out, without any effort on our part.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. . . . 39 And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. Acts 9:36, 39

Good works cannot be hidden. They come out in the character of the man. Men may do good deeds in secret, but generally it is obvious they are being done because of the fruit.

For a good tree does not bear bad fruit, nor does a bad tree bear good fruit. 44 “For every tree is known by its own fruit. For men do not gather figs from thorns, nor do they gather grapes from a bramble bush. 45 “A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks. Luke 6:43-46

You just can't find a man who has so ordered his life that there are no good works to find. He cannot hide them all.

“dunamai... to be able, have power, whether by virtue of one's own ability and resources, or of a state of mind, or through favorable circumstances, or by permission of law or custom... to be able to do something... to be able, capable, strong, powerful...” (Thayer, p. 158-159; 1410)

It is simply not able to be done. You cannot hide all good works. The term “hidden” is defined:

“krupto... to hide, conceal... a. prop... to be hid, escape notice, ... b. metaph. to conceal (that it may not become known...” (Thayer, p. 362-363; 2928)

They cannot be concealed or hidden.

This would obviously give comfort to Timothy as well as all evangelists and elders. great No one need fear laying hands hastily on any one for the purpose of condemning them because if it is not clearly evident and manifest then the man is to be left alone and these sins can follow him to his judgment by God. If he desires to lay hands on a man to appoint him to the office of an elder then again he need not fear, the good works of a man are so evident that they cannot be hidden and if they are not manifest it is because they are not there.

Chapter Six

The final chapter of the letter continues the theme of how one ought to behave themselves in the house of God.

1. 6:1-2 How Christians conduct themselves in the slave-master relationship.
2. 6:3-5 Dealing with those who will not submit to sound words(including this epistle).
3. 6:6-8 The value of godliness and contentment.
4. 6:9-10 A warning against the desire to be rich or a love of money.
5. 6:11-16 Personal exhortations to Timothy as a man of God.
6. 6:17-19 Special instructions to wealthy Christians.
7. 6:20-21 Final Exhortations to Timothy.

1. How Christians are to conduct the slave master relationship. 1-2

Because of the history of slavery in our own country, many have strong feelings about it. Yet as with all other subjects, we must bring the Scriptures to our own ideas and not the other way around. God has addressed this in both covenants, but not as a moral evil in itself. Its abuse is always a sin, but the activity itself is not. Under the Old Covenant, God sanctioned it in war and in commerce.

And as for your male and female slaves whom you may have — from the nations that are around you, from them you may buy male and female slaves. 45 Moreover you may buy the children of the strangers who dwell among you, and their families who are with you, which they beget in your land; and they shall become your property. 46 And you may take them as an inheritance for your children after you, to inherit them as a possession; they shall be your permanent slaves. But regarding your brethren, the children of Israel, you shall not rule over one another with rigor. Lev. 25:44-46

Yet God also regulated it. If a slave fled from a master in another country, they were to allow him to live free in their midst.

“You shall not give back to his master the slave who has escaped from his master to you. 16 He may dwell with you in your midst, in the place which he chooses within one of your gates, where it seems best to him; you shall not oppress him. Deut. 23:15-16

When Jesus entered this world slavery was a fixed part of the Roman world. When the apostles went forth preaching, they came into contact with slaves and masters. As they obeyed the gospel, they looked to the Lord for guidance. Was it to be abolished? Was it a stigma? Should masters who became Christians free their slaves? Paul wrote extensively on this subject and never condemned it as evil. He even exhorted Christian masters to treat them as a brother in Christ in kindness and fairness, but never commanded them to free their slaves. Nowhere are they exhorted to release them and nowhere is it condemned as a morally evil thing.

Were you called while a slave? Do not be concerned about it; but if you can be made free, rather use it. 22 For he who is called in the Lord while a slave is the Lord’s freedman. Likewise he who is called while free is Christ’s slave. 23 you were bought at a price; do not become slaves of men. 1Cor. 7:21-23

For by one Spirit we were all baptized into one body-- whether Jews or Greeks, whether slaves or free-- and have all been made to drink into one Spirit. 1 Cor. 12:13

For as many of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. Gal. 3:27-28

Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ; 6 not with eyeservice, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart, 7 with good will doing service, as to the Lord, and not to men, 8 knowing that whatever good anyone does, he will receive the same from the Lord, whether he is a slave or free. 9 And you, masters, do the same things to them, giving up threatening, knowing that your own Master also is in heaven, and there is no partiality with Him.

Eph. 6:5-9

and have put on the new man who is renewed in knowledge according to the image of Him who created him, 11 Where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all. Col. 3:10-11

Bondservants, obey in all things your masters according to the flesh, not with eyeservice, as men-pleasers, but in sincerity of heart, fearing God. Col. 3:22

Masters, give your bondservants what is just and fair, knowing that you also have a Master in heaven. Col. 4:1

no longer as a slave but more than a slave-- a beloved brother, especially to me but how much more to you, both in the flesh and in the Lord. Philemon 1:16

Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not answering back, 10 not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things. Titus 2:9-10

Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh. 19 For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully. 20 For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God. 1Pet. 2:18-20

A careful reading of these Scriptures forces the conclusion that when a Christian lives in a culture that allowing slavery, it is to be accepted and the instructions given in the Scriptures must be the standard we use.

Nowhere in Scripture is slavery condemned as a practice. It's abuses are condemned, but its existence is not. In some ways there is little difference between slavery and the work that most men do for their employers with the exception that some can quit whenever they like. Other than that one exception, men have put up with bosses on the job that were every bit as bad as those a slave would have to put up with and the reason they do not quit is because they have a good job and they need to money to survive. What is the real difference then between the two?

The problem with slavery then was not that one man owned another man, but that the man who owned another abused him. This too is true whether he is owned for 8 12 or 24 hours a day. Although our own nation has turned it into a great moral evil, nowhere in the Scripture is this view found. When we hold a strong conviction that Scriptures do not validate, it is God and His word that are right and not our own convictions, not matter how strongly held. If the two conflict, then let God be true and every man a liar.

4 Certainly not! Indeed, let God be true but every man a liar. As it is written: "That You may be justified in Your words, and may overcome when You are judged." (Rom. 3:4).

God is much more concerned that the abuses of slavery be abolished than the actual act itself. Paul expressed himself to the Christian who finds himself a slave either to a Christian or non-Christian master and speaks of the attitude he ought to hold.

1 Let as many bondservants as are under the yoke

Paul begins with a term that takes in every single person. The term "as many" is defined:

"osos,... a relative adjective. ... used a. of space [as great as]... of time [as long as]... for so long time as, so long as... b. of abundance and multitude; how many, as many as; how much, as much as:... as many (men) as, all who,... I Tim. 6:1 ... c. of importance: OSA, how great things, I. e. how extraordinary,... d. of measure and degree, in comparative sentences,... the more... so much the more, a great deal..." (Thayer, p. 456).

When it applies to people it has the idea of "as many men as, all who..." As many men as are bondservants, thus every Christian who is a slave needs to take this section to heart. There are

no exceptions! No slave has any justifiable reason for exempting himself from this command. All “bondservants” must comply with it no matter how bitter their experiences or unfair the capture that led to their being slaves.

“*doulos*... 1. a slave, bondman, man of servile condition... a. properly... b. metaph. aa. one who gives himself up wholly to another’s will... gg. *doulos tinos* devoted to another to the disregard of one’s own interests...” (Thayer, p. 157-158; 1401)

“*doulos*... All the words in this group serve either to describe the status of a slave or an attitude corresponding to that of a slave. ... The meaning is so unequivocal and self-contained that it is superfluous to give examples of the individual terms or to trace the history of the group. ... Hence we have a service that is not a matter of choice for the one who renders it, which he has to perform whether he likes or not, because he is subject as a slave to an alien will, to the will of his owner...” (Kittel, Vol 2, p. 261-280;)

In this context a bondservant is the slave of another. For whatever reason, and there were many reasons both good and bad, the man had been purchased, captured, or indentured and is owned by another with no rights and no legal status. The reasons might be that he was sold for debt, captured in war, stolen from his homeland by an unscrupulous man, etc. The reasons are not important because once the man is a slave and has no legal recourse about the matter, he must decide his course of conduct. In this case the course of conduct is clearly a difficult one, and all the more so to the slave who feels he is wrongfully enslaved. The term “*under the yoke*” simply further expresses this slavery. The term “under” is used to describe a circumstance where one is under something higher than them. It could be a tree or a mountain, or it can be used metaphorically as here to describe a position that is higher than they.

“*hupo*... prep. *under*... I with the GENITIVE ... 1. prop. in a local sense, of situation or position *under* something higher... hence 2. metaph. of the efficient cause, as that under the power of which an event is conceived of as being... the Eng. *by* ... II with the ACCUSATIVE ... 1. of motion, in answer to the question ‘whither?’ ... 2. of situation, position, tarrying... 3. of time, ... *about*... III in COMPOSITION... *hupo* denotes 1. locality *under* ... trop in expressions of subjection, compliance, etc., ... 2. small in degree, *slightly*...” (Thayer, p. 642; 5259)

“*zugos*... 1. a yoke; a. prop. such as is put on draught-cattle. b. metaph. used of any burden or bondage: as that of slavery, I Tim. 6:1... of troublesome laws imposed on one, esp. of the Mosaic law, ... 2. a balance, pair of scales...” (Thayer, p. 272-273; 2218)

They are under the burden of slavery. They are now in bondage. It is a cruel term to describe a cruel circumstance. Life is not fair. Things happen in life that break the heart in their unfairness. But even in the worst case scenario, this must be the course for the Christian.

count their own masters worthy of all honor,

Regardless of the circumstances, they are to “count” their masters worthy of honor.

“*hegeomai*... 2. i.q. *to consider, deem, account, think... esteem*...” (Thayer, p. 276; 2233)

God demanded that all slaves view their masters in this very specific way. As they must deal with this master throughout the day, they are to esteem him in an honorable way. He may not deserve it, just like an enemy may not deserve our love (Mt. 5:43-48), but if we are to be true children of God, it is how it must be. All “masters” are worthy of honor.

“*despotes*... a master, lord... God is thus addressed by one who calls himself his *doulos*... Christ is so called, as one who has bought his servants,... rules over his church... and whose prerogative it is to take vengeance on those who persecute his followers... *despotes* ... was strictly the correlative of slave, *doulos*, and hence denoted absolute ownership and uncontrolled power...” (Thayer, p. 130; 1203)

The master of a slave in the Roman empire had absolute ownership and uncontrolled power. Stories are recounted of masters who executed their slaves or severely mistreated and beat

them. Jesus captures some of the rigors of slavery as He saw it in that day.

“And which of you, having a servant plowing or tending sheep, will say to him when he has come in from the field, ‘Come at once and sit down to eat’? 8 “But will he not rather say to him, ‘Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink’? 9 “Does he thank that servant because he did the things that were commanded him? I think not. Lk. 17:7-9

The Spirit of God does not deny this ownership. Every servant has a master some are good and gentle, others are harsh(1Pet. 2:18-20). Regardless of the type of master, they are to account them to be “worthy” of all honor.

“axios, ... a. weighing, having weight; having the weight of(weighing as much as) another thing, of like value, worth as much:... b. befitting, congruous, corresponding... c. of one who has merited anything, worthy-- both in a good reference and a bad...” (Thayer, p. 52-53; 514)

*“axios properly, “bringing up the other beam of the scales,” “bringing into equilibrium,” and therefore “equivalent”... The use of *axios*... shows that two distinct magnitudes are equal or equivalent... “ (Kittel, TDTNT, Vol 1; p. 379-380)*

The definition of this term shows that regardless of the character of the master, each slave is to place his master on one side of the balancing beam, and be certain that the honor they give to him measures up to it. They are to be certain that in every word, thought and act that the honor they deserve measures up to them. No word, thought or deed that tips the scale must be allowed to exist and should be repented of if it occurs. Each slave must work to count their masters worthy of such honor because they are their master and God has asked them to do it. This is a bitter pill for some to swallow, but it is of the greatest importance that it be swallowed. Paul told the Corinthians that being a good slave was their service to Christ. If they did it well, they would be as faithful as Paul or Peter were in their own service to Jesus. Masters must be given “honor.”

*“time...(fr. *tio*, to estimate, honor,...)... (a valuing, rating)... 1. a valuing by which the price is fixed; hence the price itself: of the price paid or received for a person or thing bought or sold... 2. honor which belongs or is shown to one: the honor of one who outranks others, pre-eminence... veneration, ... deference, reverence...” (Thayer, p. 624; 5092).*

Give them veneration, deference and respect. They may not deserve it, they may not have earned it or have any right to it, but give it to them anyway. There are very powerful reasons that have to do with God’s word and the attitude such people will have toward God’s name and doctrine.

so that the name of God

Here the Spirit introduces the real reason why servants must honor their masters. It is “so that” (*“hina to the intent that; to the end that, in order that;... used ... of the purpose or end*) God’s name and doctrine are not blasphemed.

God wanted even the most cruelly treated servant to give his master the highest honor to show the great power that Christianity wields over its followers. It makes them do things that nothing else could possibly make them do. Consider the power of Christianity in the eyes of a master who witnessed such a great change in his slave. His slave begins to give him honor, reverence and respect, he begins to obey his every command and gets more work done than every before. This is going to have an impact upon him. Consider also the opposite scenario. The slave becomes a Christian and suddenly becomes a worse and more rebellious servant. What will get the blame? The gospel of Christ and the God who gave it. That this never happen is worth all the cruel injustice a Christian might have to endure at the hands of his master.

The name of God ought to be a very precious thing to the saints. Jesus advised His disciples to hallow it in all their prayers(Mt 6:9), God warned that it never be taken in vain(Ex 20:7). It should

be held in the greatest honor.

The main idea of this section is that the conduct of God's people will directly reflect on God's name. Bringing it honor and glory or blasphemy and shame.

and His doctrine may not be blasphemed.

It is both fair and just that others judge the doctrine of a religion by the conduct of its followers. Jesus stated that everyone can know the teacher by the fruits of his teaching (Mt 7:15-20). The respect that a slave has for his master will have a positive or negative impact on the master's view of the doctrine of the religion the slave professes. If the slaves give the appearance that the doctrines of Christ have brought about a change for the worse in their character, or no change at all, then the doctrines are going to bear the brunt of it. They will be "blasphemed" by the master if the conduct of the slave is less than asked above.

"blasphemeo... to speak reproachfully, rail at, revile, calumniate ... Passive ... to be evil spoken of, reviled, railed at... Spec. of those who by contemptuous speech intentionally come short of the reverence due to God or to sacred things..." (Thayer, p. 102; 987)

This is the dilemma that faces the slave when suffering cruel injustice. They must rise above their own needs and feelings and place the name of God and the doctrines of Christianity on a higher level. Everyone must be willing to defer their own needs and rights in order that God receive the glory and honor.

2 And those who have believing masters, let them not despise them because they are brethren,

This statement may be even more startling than the one to the slaves of unbelieving masters. The Holy Spirit wanted evangelists like Timothy to make it clear to Christian slaves that if they have a master who is a believer (a fellow Christian), then they must not expect their master to release them. The Christian master has no obligation to let his Christian slave go free, and the Christian slave has no right to become angry or bitter if he chooses not to do so. There would be a strong temptation to "despise" a brother for holding them in slavery when they want to be free.

"kataphroneo... lit., to think down upon or against anyone (kata, down phren, the mind), hence signifies to think slightly of, to despise." Vine Vol 1 p 301

"kataphroneo... to contemn, despise, disdain, think little or nothing of..." (Thayer, p. 338; 2706)

One of three possibilities exist here. Either both the slave and the master are converted at the same time, the slave is converted and then the master is later converted (with or without the agency of the slave), or the slave is converted (with or without the agency of the master). As time passes and their understanding of brotherly and agape love grows, the slave may begin to feel that (or even have compelling reasons for) the master to let him go free. The reasons for the master not being able to do so may be financial, or as a result of law, but whatever the reason (and God does not categorize them into good or bad ones), the master decides to keep his slave.

The slave may feel that as the master grows he will see the need to free him. As time passes and he is not allowed to go free, he begins to doubt either the validity of the conversion or the goodness of the man. It will be at this moment that he will begin to disdain, or think little of the man. Our own culture now looks back on slavery with disdain. But we are wrong to do so. The Holy Spirit forbids this emotion. Under no circumstances, can a slave look down on his Christian master because he kept him as a slave. The reason for this is summed up in the term "because:"

"hoti... I. the substance or contents (of a statement), that; 1. joined to verbs of saying and declaring... II the reason why anything is said to be or to be done, because, since, for that, for, (a causal conjunct. ...)... a. it is added to a speaker's words to show what ground he gives for his

opinion;... b. *hoti* makes reference to some word or words that precede or immediately follow it...” (Thayer p 458-460; 3754)

The reason God gave this was simple. A brother in Christ should not despise his master because his master is his brother in Christ! Regardless of the reasons why the slave has not been freed, it is always wrong for a brother to despise or set at nought his brother. Christians must learn to respect and love one another even under the most trying circumstances. Regardless of our feelings toward slavery, if they reach a level where we no longer feel respect and love to a brother then we are in the wrong. All slaves must learn this truth. Instead of despising them because they are a master, they are to serve them because they are a brother.

but rather serve them

There are two adversative copulas(*de* and *alla*) in Greek one is mild(*de*) and the other is stronger. Paul used the stronger one here.

“*alla*... an adversative particle... hence properly, *other things sc.* than those just mentioned. I *But*. So related to the preceding words that it serves to introduce 1. an opposition to concessions; *nevertheless, notwithstanding*:... 2. an objection... 3. an exception... 4. a restriction... 5. an ascensive transition or gradation, *nay rather, yea moreover*...” (Thayer, p. 27-28; 235)

A slave is to be exhorted to stop or never to begin despising his believing master, and in place of that he is “rather” to serve.

“*mallon*... *more, to a greater degree; rather*; 1. When added to verbs and adjectives it denotes increase, a greater quantity, a larger measure, a higher degree, *more, more fully*... b. In comparison it often so stands that ‘than before’ must be mentally added,[A.V. the more, so much the more], ... 2. it marks the preference of one thing above another, and is to be rendered *rather, sooner*...” (Thayer, p. 387-388; 3123).

To a much greater degree he is to serve rather than hate and set at nought. The one poisons the mind, the other brings a greater bond of love and devotion. To a much greater degree serve rather than hate. The term “serve” is another term for slavery.

“*douleuo*... 1. prop. *to be a slave, serve, do service*... 2. metaph. *to obey, submit to*; a. in a good sense: absol. *to yield obedience... to obey one’s commands and render to him the services due*... b. in a bad sense, of those who become slaves to some base power, *to yield to, give one’s self up to*...” (Thayer, p. 157; 1398)

Obey his commands, give yourself up to him, be his slave, do service to him. Human nature being what it is, this is a wonderful command. All who despise another are eaten up and destroyed emotionally, physically and spiritually. It ruins them completely. On the other hand, all who truly serve with lowliness of mind purge themselves of animosity and become truly happy. Paul would have them serve with the following motivation:

because those who are benefitted are believers and beloved.

Paul again gives the reason and motivation they are to use to fulfill this(*hoti*... *the reason why anything is said to be or to be done, ... it is added to a speaker’s words to show what ground he gives for his opinion*).

This is what will keep a servant from despising his master. This is how he will learn to serve with all his heart. The labor and toil he puts forth is benefitting a believer. If he has to slave and toil, at least it is for the cause of the Lord. “Those who are benefitted” is a phrase made up of two Greek terms.

“*antilambano*... *to taken in turn or in return, to receive one thing for another given, to receive instead of*... 1. *to lay hold of, hold fast to anything*... 2. *to take a person or thing in order as it were to be held, to take to, embrace*; with a gen. of the pers., *to help, succor*... with a gen. of the thing, *to be a partaker, partake of*... *tes euergesias* of the benefit of the services rendered by the slaves, I Tim. 6:2...” (Thayer, p. 50; 482)

“euergesia... a good deed, benefit...” (Thayer, p. 258; 2108)

When the Christian slave treats his Christian master in the manner described above, he is returning a good deed or a benefit to him. The master is receiving a good deed from the slave. The master is only receiving this kind of service because his slave is a Christian. He is greatly blessed with the honor and hard work of his Christian slave. If a Christian must be a slave, and give his master such wonderful service, instead of being bitter or angry, he should take solace that the person receiving the benefits of his good deeds is a brother in Christ.

There appears to be a dual purpose to this command. First, since the Christian cannot do anything about being a slave, without hurting his influence as a Christian, he is to be the best slave possible. Second, he is to give reverence and respect to his master. This is true whether the master is an unbeliever or a Christian. Both masters would give difficulty to the slave, but the slave is to rise above it. Instead of grumbling and complaining about the nature of a Christian not allowing his slave to go free, the slave should be pondering the fact that he could be slaving for a heathen instead of a Christian. At least the recipient of all the good he does is a fellow-believer. This will help the servant not to poison his mind with hate or bitterness. Instead it leads to just the opposite. The servant is to find his master to be one of his “beloved” brethren.

“agapetos,... beloved, esteemed, dear, favorite... is applied to Christians as being reconciled to God and judged by him to be worthy of eternal life... But Christians bound together by mutual love, are agapetoî to one another... “ ” (Thayer, p. 4-5; 27)

Christians are to be beloved one of another. There is a great deal of growth that would be necessary before an embittered slave could be made to see his master as a beloved fellow Christian. It takes a great deal of consideration for those of us who live in America and have such an aversion to slavery to even understand this concept.

Again, the only legitimate means for us to do so is to fully realize that slavery is only an evil when the master mistreats the slave or the slave hates the master. If both are Christians, then the relationship could be a very good one as is often seen in the Scriptures. Think of Joseph and Potiphar (before his wife’s lies), of Nehemiah and the king, or of Daniel. In such cases the slave becomes the confidant and friend of the master and the master treats the servant with respect and honor.

Teach and exhort these things.

There must be a great deal of teaching and exhorting on this matter as it is not one to be accepted without a full understanding of God’s intent. The term “teach” is defined:

“didasko... 1. absol. a. to hold discourse with others in order to instruct them, deliver didactic discourses:... b. to be a teacher ... c. to discharge the office of teacher, conduct one’s self as a teacher... 2... to impart instruction, instil doctrine into one... to explain, expound, a thing...” (Thayer, p. 144; 1321)

Timothy is to hold discourses with others in order to instruct them. He is to impart this instruction and instill the doctrine into the slaves by explaining and expounding it. He is also to “exhort:”

“parakaleo... I. to call to ones side, call for, summon:... II. to address, speak to;... which may be done in the way of exhortation, entreaty, comfort, instruction, etc. hence result a variety of senses... 1. to admonish, exhort;... 2. to beg, entreat, beseech; ...3. to console, to encourage and strengthen by consolation, to comfort;...4. to encourage, strengthen;...5. it combines the ideas of exhorting and comforting and encouraging;... 6. to instruct, teach...” (Thayer, p. 482-483; 3870)

This is more of a friendly and brotherly discussion. Somewhat like Paul did the book of First Corinthians:

Let each one remain in the same calling in which he was called. 21 Were you called while a slave? Do not be concerned about it; but if you can be made free, rather use it. 22 For he who is called in the Lord while a slave is the Lord’s freedman. Likewise he who is called while free is Christ’s slave. !

Cor. 7:20-22

There are spiritual benefits to being a slave or being free. Timothy is to exhort the slaves to consider the great eternal consequences of their life here on earth. Being a slave to another does not hinder one from being a good Christian.

3 If anyone teaches otherwise

Paul now discusses the possibility that some will not accept this teaching. He begins with the conditional particle “if,” which “with the Indicative of all tenses, when anything is simply and generally assumed to be, or to be done, or to have been done, or to be about to be...” (Thayer, 1487).

The possibility that some would refuse to teach this doctrine is so obvious Paul simply stated it as a fact. Cultures will arise and men who lean on their own understanding will teach slaves that it is their right to be free and that they should not be respectful. They will instill insubordination and hatred in the hearts of others. Paul here lays down a principle that all would do well to ponder. For it is a principle that applied to all Paul’s writings for they are all the commands of the Lord.(1Cor. 14:37).

When Paul wrote a command it was sound doctrine from God. When someone else “*taught otherwise*” some serious consequences will follow.

“*heterodidaskaleo... to teach other or different doctrine; i.e. deviating from the truth...*” (Thayer, p. 254; 2085)

“*heteros... 1. the other; another, other; It refers 1. to number, as opp. to some former person or thing;... 2. to quality; another i.e. one not of the same nature, form, class, kind; different...*” (Thayer, p. 254; 2087)

This passage reveals that there are two types of teaching or doctrine. Those that comply with the writings of the apostles and prophets, and those that are of a different kind. Those written by the apostles and prophets come forth from God as directed by the Holy Spirit(I Cor 2:9-13), while those proceeding from men come from Satan through the hypocrisy of men speaking lies(I Tim. 4:1). The Scriptures call the first doctrine or Scripture, the other the wisdom of men or different doctrine. All doctrine that cannot be found in Scripture, or all doctrine that openly contradict Scripture are different doctrine.

and does not consent to wholesome words,

Not only is the person teaching different doctrine if they teach something different from what Paul did, but they are not “consenting” to the wholesome words the Spirit revealed through Paul.

“*proserchomai... to come to, approach... a. prop.... foll. by an infin. indicating the reason why one has drawn near... b. trop. aa. to draw near to God in order to seek his grace and favor... bb. l. q. to assent to...*” (Thayer, p. 545)

Those who teach different doctrines often do so because they refuse to consent to or agree with the wholesome doctrines taught by Christ. They cannot be made to draw near to the true doctrines by assenting and agreeing with them. Some men are just as impressed with the ideas of their own mind as they are those that proceed from God. It is difficult to imagine such pride and arrogance, but such is the case. Only the doctrines of Scripture are “*wholesome*.”

“*hugiaino... to be sound, to be well, to be in good health prop ... metaph. is used of one whose Christian opinions are free from any admixture of error... the sound l. e. true and incorrupt doctrine...*” (Thayer, p. 634; 5198)

Words are like people. Some are healthy, strong and hard working, others are sickly, weak and are unable to accomplish anything of value. The words that come from Jesus Christ, found in the Sacred Scriptures revealed by the Spirit of God are healthy and sound and tend toward that

which is good, wholesome and right. When we heed them we too will be in good health.

even the words of our Lord Jesus Christ,

The Holy Spirit here makes a very important point. One overlooked by false teachers and those who follow them. There is no break in the New Testament. It is a whole, and that whole is entirely characterized as the words of Jesus Christ. It did not matter whether Jesus introduced these things while on earth(Matthew, Mark, Luke, John) or whether He introduced them later through the Holy Spirit. Jesus informed the apostles in John that there would be many such things, revealed later that were His teachings.

“I still have many things to say to you, but you cannot bear them now. 13 “However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. Jn. 16:12-13”

Jesus did not complete His teaching before His ascension. He left it to his apostles to do for Him.

And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. 19 “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 “teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen. Mt. 28:18-20”

He told them that it would be their responsibility to do two important things. First, to go out and complete His work by making disciples of all the nations, and second to complete His work by teaching them to observe all His commands. This is why Paul could affirm the following to the Corinthians.

If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. 1 Cor. 14:37”

When someone takes issue with Paul’s commands, when they contradict them, refuse to submit to them, or teach something different then they are arguing with the Lord Jesus Christ. The apostles had no authority on their own. They had no right to teach any of their own ideas and never did so. When their teachings are followed one has fellowship with Jesus Christ. When they are rejected, then the Lord himself is being rejected.

He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me.” Lk. 10:16”

We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error. 1 Jn. 4:6”

The gospel from Matthew 1:1 through to Rev 22:21 contains the words of Jesus Christ. Whether He spoke them directly or through the apostles makes no difference. All must be submitted to without question by the disciples of Christ.

and to the doctrine which accords with godliness,

This is Paul’s final point on healthy or diseased discussions. The first is based on the words of Jesus placed in Scripture. The second, the teachings of men that contradict what God has revealed. The healthy words of Scripture create the doctrines and teachings that “accord” with godliness.

“kata,... II with the Accusative... 3. it denotes reference, relation, proportion, of various sorts; a. distributively, indicating a succession of things following one another... b... as respects; with regard to; in reference to; so far as relates to; as concerning;...c. according to, agreeably to; in reference to agreement or conformity to a standard, in various ways (aa) according to anything as a standard, agreeably to...(bb) in proportion to, according to the measure of...” (Thayer, p. 328; 2596)

This is the preposition used to take two differing concepts and make them equal. Doctrine and

godliness are only terms of equality when they are found in Scripture. The doctrines revealed by the apostles and prophets that have been placed in the NT are doctrines that bring proportionate godliness. The more fully they are held fast, believed and obeyed the more godliness they will bring. Holding them fast makes one godly and rejecting them makes one ungodly. True “godliness” is measured by compliance to these doctrines.

“*eusebeia*... from *eu*, well, and *seboimai*, to be devout, denotes the piety which, characterized by a Godward attitude, does that which is well-pleasing to Him... “ (Vine, W. E. Expository Dictionary. Vol 2 p. 162).

“*eusebeia*... *reverence, respect*; in the Bible everywhere *piety towards God, godliness*...” (Thayer, p. 262; 2150)

One’s reverence and respect of God hinges on his compliance toward Paul’s teaching. If one holds God in the highest reverence and respect, then he will hold Paul’s words in the same reverence and respect. If he loves God and seeks to please him then he will love Paul’s words and seek to comply with them. If a man will not do that, then some necessary conclusions must naturally follow. Paul now directs us to the teacher or follower who will not submit to these words. He speaks of the character flaws one must have to do such a thing.

4 he is proud,

First of all such a person is “proud.” This term is defined:

“*tuphoos*... (*tuphos*, smoke; pride) prop. *to raise a smoke, to wrap in a mist*; ... used only metaph. 1. *to make proud, puff up with pride, render insolent*; pass. *to be puffed up* with haughtiness or pride, ... 2. *to blind with pride or conceit, to render foolish or stupid*...” (Thayer, p. 633; 5187)

They are puffed up with their own feelings to self-importance, self-worth, wisdom and intelligence that they become insolent and blinded with conceit. With such a blindness covering their eyes they become “*foolish and stupid*” and cannot even see it. God’s divine word is the final authority on any subject. Those who reject His teaching for whatever reason are blinded with their own self-importance. Only a fool will reject the authority of God and replace it with their own. In light of the coming judgment, it is sheer folly to do such a thing. But pride makes one this kind of fool.

knowing nothing,

This term for “know” is different and seldom used in Scripture.

“*epistamai*... *to put one’s attention on, fix one’s thoughts on*;... is prop. *to turn one’s self or one’s mind to, put one’s thought upon a thing*... a. *to be acquainted with*... with reference to what is said or is to be interpreted, *to understand*... b. *to know*...” (Thayer p 242; 1984)

They are unacquainted with and do not understand or know anything. The root idea of the term is that of fixing the thoughts on something, or putting one’s attention on it. A person who is unable to fix their minds on something long enough to understand it does not know or understand it. The type of person who would teach something different than that set forth by an inspired apostle knows absolutely “*nothing*” about the gospel.

“*medeis*,... it is used either in connection with a noun, *no, none*, or absolutely, *no one, not one, no man*, neut. *nothing*,... a. with an imperative: *medeis* being the person to whom something is forbidden... [A. V. *have thou nothing to do with* etc.], “ (Thayer, p. 411; 3367).

They do not have even an elementary grasp of the gospel. Anyone who would knowingly set aside any part of the gospel has no concept whatever about it. They quite literally know absolutely nothing about the authority of Jesus Christ, about the authority of the apostles and prophets. They know nothing about faith in God which would require them to submit to His laws. Those who know nothing about these matters are truly the most ignorant of all people.

but is obsessed with disputes and arguments over words,

These are strong words written as only an inspired man could do so. When someone will argue with Paul and not only dispute with but actually reject his teaching then the Holy Spirit accused him of being “obsessed.” with disputes and arguments.

“noseo... to be sick; metaph. of any ailment of the mind... peri ti, to be taken with such an interest in a thing as amounts to a disease, to have a morbid fondness for, I Tim. 6:4...” (Thayer, p. 429; 3552)

“noseo... signifies to be ill, to be ailing, whether in body or mind; hence to be taken with such a morbid interest in a thing as is tantamount to a disease, to dote, I Tim. 6:4(marg., “sick”). The primary meaning of dote is to be foolish (cp. Jer. 50:36), the evident meaning of noseo, is this respect, is to be unsound.” (Vine Vol 2 p 334).

From the definition of the term, it is evident that Paul is making a play on words here. He has spoken of sound and healthy words in verse three. This individual does not consent to such healthy words, but instead want to teach something else. Those who do this not only know nothing, but are sick in their minds. They do not like healthy words, but instead become sick with disputes and arguments. They would rather win an argument than be right. Those who enjoy arguing are not healthy in mind. In order to emphasize how an unhealthy mind dwells on very unhealthy things he uses the preposition “with.” This is the Greek term “peri” which our word perimeter perfectly illustrates. When we walk within the perimeter of a circle we are staying within its boundary. These people stay within the boundary of an unhealthy mind. The proof of this is their interest in “disputes.”

“zetesis... a. a seeking... b. inquiry... c. a questioning, debate: Acts 15:2; .. d. a subject of questioning or debate, matter of controversy: I Tim. 1:4... II Tim. 2:23; Titus 3:9...” (Thayer, p. 272; 2214)

That which could be a zealous seeking after and inquiring into something good has been turned by these into a subject of question and or debate. They simply love matters of controversy and they love debate. This is not the lover of God’s truth who seeks to destroy error and sin, but the one who simply loves to argue for the sake of a good argument seeking to manifest his own great wisdom and knowledge. Such a one also enjoys arguments over words. It is sad that some are drawn to the gospel only to find things to argue about, but it is so prevalent that it does not even have to be illustrated. Such people love to “dispute about words:”

“logomachia... dispute about words, war of words, or about trivial and empty things...” (Thayer, p. 380; 3055)

Again, there are those who enjoy the joy of a good fight. The joy of pitting intellect against intellect. They care nothing for truth, for uprightness or for God’s will, only that they might win an argument and come out looking wiser. These are the ones Jesus gave gifts to the church to protect against:

that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, [Eph 4:14](#)

Some very bad fruits come from such people.

from which come

The term “from” is the word we derive exit from. What exits out of or comes from within such a mind now follow. Like the source of all rivers reveals its beginnings, so here the beginnings of what follow “come” from the sickness of a mind that would rather argue with God than obey Him.

“ginomai... to become, and 1. to become, i.e. to come into existence, begin to be, receive being... to be born... of the origin of all things... 2. to become i.q. to come to pass, happen, of events... 3. to arise, appear in history, come upon the stage of men appearing in public... 4. to be made, done, finished... 5. to become, be made, “in passages where it is specified who or what a person or thing is or has been

rendered, as respects quality, condition, place, rank, character ... “ (Thayer, , p. 115-116; 1096)

These things are actually brought into being from such a sick mind. They were not in existence prior to the disputes and arguments occurred, but as a result of them, the following things are born and have their source.

envy,

“*phthonos*... envy, is the feeling of displeasure produced by witnessing or hearing the advantage or prosperity of others; this evil sense always attaches to this word...” Vine vol 2 p 37

This is the emotion that comes when those with a sick mind meet another who is better than they. Instead of having a righteous standard which tends to humility, they have a proud and arrogant mind that leads to envy. Envy is an evil emotion that prompts vile deeds. It is one of the vile fruits that those who reject the plain teachings of the Scripture must contend with.

strife,

“*eris*... *contention, strife, wrangling*... (Thayer, p. 249; 2054)

“*eris*... *strife, contention* is the expression of enmity...” (Vine vol 4 p. 82)

Again, enmity and bitter anger at one another brings to the surface this bitter strife and contention. Those who are proud cannot handle the stress and strain on the emotions that these continued wranglings and fighting bring into being. Instead of forgiving and removing the bitter feelings, they allow them to grow and open strife begins.

reviling,

“*blasphemia*... *railing, reviling*,... a. *univ. slander, detraction, speech injurious to another's good name*... b. specifically, *impious and reproachful speech injurious to the divine majesty*...” (Thayer p 102-103)

We simply transliterate this term when we speak evil of God, and then translate it “revile” or “rail” when speaking evil of our fellow man. To the Greek, it was blasphemy whether you were speaking evil of God or of your fellow man. To speak evil of another was an act of wickedness. This too comes as a bitter fruit of rejecting the word of God.

evil suspicions,

“*huponoia*... to suppose, conjecture, surmise, is translated “deemed” ... “think ye” ... “suppose ye;” ... “supposed.” (Vine vol 1 p. 284)

“*poneria*...(*poneros*)... *depravity, iniquity, wickedness* ... [so A.V. almost uniformly] *malice* ... evil purposes and desires...” (Thayer, p. 530; 4189)

Their suppositions and conjectures about others always center on that which is evil and full of malice. They put the worst possible motives on the activities of others, always placing sinful and wicked intentions on what others do. They are far away from the *agape* love Jesus came to teach His disciples:

Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; 5 does not behave rudely, does not seek its own, is not provoked, thinks no evil; 6 does not rejoice in iniquity, but rejoices in the truth; 7 bears all things, believes all things, hopes all things, endures all things. I Cor. 13:4-7

Those who do not love the Lord with all their heart and their neighbor as themselves are the only ones who could put the worst possible motives on the activities of others. God wanted just the opposite from those who love the truth. He wanted us to accept His doctrines as revealed by the apostles and prophets. If we reject them, the mind becomes sickened, and these terrible emotions are created.

5 useless wranglings of men

The term “useless wrangling” is defined:

“diaparatribe... constant contention, incessant wrangling or strife (paratribe attrition; contention, wrangling);...” (Thayer, p. 140; 1275)

It is fighting that never comes to an end and is therefore useless because it never gets anywhere or accomplishes anything. The fighting and bickering among such people is such that it is absolutely useless. It never does any good. It appears that Paul used this when being falsely accused by the Jews.

But when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, “Men and brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am being judged!” 7 And when he had said this, a dissension arose between the Pharisees and the Sadducees; and the assembly was divided. 10 Now when there arose a great dissension, the commander, fearing lest Paul might be pulled to pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the barracks. Acts 23:6-10

of corrupt minds and destitute of the truth,

The term “corrupt” is a general term describing the corruption and dissolution of things.

“deaphtheiro... 1. to change for the worse, to corrupt: minds, morals... 2. to destroy, ruin, ... a. to consume, of bodily vigor and strength... of the worm or moth that eats provisions, clothing, etc. b. to destroy...” (Thayer, p. 143; 1311)

It is what a worm does to an apple, or a moth to clothing. This is what sin can do to the mind. It continually erodes the mind making it growing ever worse. The truth could help, but they reject it. Without the cleansing power of truth, their minds continue to change for the worse. As they grow more and more corrupt, their “minds” are ruined.

“nous,... 1. the mind, comprising alike the faculties of perceiving and understanding and those of feeling, judging, determining; hence spec. a. the intellective faculty, the understanding...b. reason... in the narrower sense, as the capacity for spiritual truth, the higher powers of the soul, the faculty of perceiving divine things, of recognizing goodness and of hating evil... c. the power of considering and judging soberly, calmly and impartially... 2. a particular mode of thinking and judging... i.q. thoughts, feelings, purposes... desires...” (Thayer, p. 429; 3563).

Their most precious possession is slowly being destroyed, corrupted and changing for the worse. Their ability to perceive and understand becoming twisted and perverted. As time passes they finally reach the point where all truth is removed from their mind and they are completely “destitute.”

“apostereo... to defraud, rob, despoil... Mid. to allow one’s self to be defrauded... to deprive one of a thing; pass. to defraud one of a thing, to withdraw or keep back a thing by fraud...” (Thayer, p. 68; 650)

Their own misunderstanding and rebellion has led them to be defrauded and robbed of the truth. With the perfect passive, this event that occurred in the past has now led to everything being stolen and nothing is left. They are destitute because everything has been taken from them. They have become the hard hearted of the parable of the sower. The seed cannot enter such a heart. The truth is simply absent, stolen away by Satan.

“When anyone hears the word of the kingdom, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside. Mt 13:19

The truth that could make them free is forever removed from their minds. Those who are perverted in this manner see religion not as a means of salvation, but only as a means to

become wealthy.

who suppose that godliness is a means of gain.

They “suppose” that the godliness revealed in the Scriptures is a means for them to make a living.

“nomizo... to hold by custom or usage, own as a custom or usage; to follow custom or usage; pass. ... it is the custom, it is the received usage... 2. to deem, think, suppose...” (Thayer, p. 427; 3543)

This is the sad reality of many who call themselves preachers. Just as the false prophets of old, they deny the power of God’s word, but still set themselves forth as preachers of it. Why would they even bother? Because acting godly gives one power over the minds and hearts of others. It brings the opportunity of “gain.”

“porismos... (porizo to cause a thing to get on well, to carry forward, to convey, to acquire; mid. to bring about or procure for ones self, to gain fr. poros... a. acquisition, gain... b. a source of gain...” (Thayer, p. 531; 4200)

This is Peter’s point in his second letter.

But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. 2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed. 3 By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber. 2 Pet 2:1-3

Paul has only one piece of advice to Timothy when he meets men like this.

From such withdraw yourself.

Once it has been determined that this is the sort of person one is dealing with:

“toioutos... such as this, of this kind or sort... a. joined to a noun... with the article ... one who is or such a character, such a one...” (Thayer, p. 627; 5108)

The only thing to do with this sort of person is “withdraw from them:”

“aphistemi... 1. transitively, to make stand off, cause to withdraw, to remove; trop. to excite to revolt... 2. intransitively, to stand off, stand aloof, in various senses... to go away, depart, from any one, ... to desert, withdraw from, one, ... to fall away, become faithless... to shun, flee from, ... Mid. to withdraw one’s self from absol. to fall away... to keep one’s self away from, absent one’s self from...” (Thayer, p. 89; 868)

One must stand away from them. They cannot be helped, and they are very dangerous. They will only create a poisonous atmosphere in the church. It was for this reason that God gave a strong delusion to such people.

and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. 11 And for this reason God will send them strong delusion, that they should believe the lie, 12 that they all may be condemned who did not believe the truth but had pleasure in unrighteousness. II Th 2:10-12

6 Now godliness with contentment is great gain.

The point of the previous section was to illustrate the folly of those who suppose that godliness is a way to gain financial benefits or power over others. Anyone seeking to use the gospel and godliness as a means to gain benefits and advantages over others is indeed “proud, knowing nothing” has a “corrupt” mind and “destitute of the truth.” But this in no way indicates that the proper use of godliness has little value. The truth revealed earlier in the book still stands.

For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life

that now is and of that which is to come. 9 This is a faithful saying and worthy of all acceptance. 1
Tim 4:8-9

Godliness reaches it's highest potential of value to a faithful servant of God when it is joined "with" contentment. This preposition(*meta*) describes something that is "in the midst of" or accompanied by something else. Godliness must be accompanied by contentment. Each true servant of the Lord must cultivate both. The implication may be that godliness without this contentment could actually lead someone to the attitudes described above. This may be what happens for the cares of this world and the pleasures of life to choke the word. Christians must learn to be fully content with the quality of life described as godliness. They should not want for more. The term "contentment" describes a perfect condition of life where nothing else is wanted.

"autarkeia,... a perfect condition of life, in which no aid or support is needed... hence, a sufficiency of the necessities of life: II Cor. 9:8 subjectively, a mind contented with its lot, contentment I Tim. 6:6;" (Thayer, p. 85; 841).

"The idea of *autarkeia* is 'independence of external circumstances.' Compare II Cor. 9:8... Socrates, when asked 'who was the wealthiest,' replied, 'he that is content with least, for *autarkeia* is nature's wealth'" (Lightfoot, Paul's Epistle to the Philippians p 163)

This is a term God's children would do well to ponder. It is the ability to feel that they are in a perfect condition of life because of godliness and no other aid or support is needed. Truly godly Christians do not need wealth, peace and health to be content. They are content with or without them. Thus those who learn to be godly with a contentment that is independent of external circumstances have found something very special. Paul spoke earlier in his life about how this contentment had been a great gain to him.

Not that I speak in regard to need, for I have learned in whatever state I am, to be content: 12 know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. Phil 4:11-12

Learning how to be content in whatever state one finds oneself in while being godly is therefore the real key to "great gain."

"megas... great; ... 2 predicated of rank, as belonging to. . . b. things to be esteemed highly for their importance, of great moment, of great weight, important... 3. splendid, prepared on a grand scale..." (Thayer, p. 394-395; 3173).

"porismos...(porizo to cause a thing to get on well, to carry forward, to convey, to acquire; mid. to bring about or procure for ones self, to gain... a. acquisition, gain... b. a source of gain..." (Thayer, p. 531; 4200)

It is God's pronouncement that godliness should be the key to contentment and nothing more. Anything additional only leads to what follows: temptations, snares and many foolish and hurtful lusts that drown men in destruction and perdition. Consequently those who view godliness as the highest goal and greatest attainment in this life, and who by striving to reach it feel that they have all that there is to be gained in this life have truly found the greatest and most important thing that can be procured and acquired. The desire to be pleasing to and honoring God(godliness) is man's all as Solomon himself pointed out, though the fact that he did not live it in his own life led to tragic consequences for him.

Let us hear the conclusion of the whole matter: fear God and keep His commandments, for this is man's all. Eccl 12:13

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

By beginning with "*gar*," the Spirit now introduces the reason why the above statement is so important to accept. It is pointless to want any more than godliness out of this life when the truth is that we brought nothing in and can take nothing out. No matter what else we gain in this life, only godliness can be taken with us. Therefore to make other things necessary to contentment

is a very foolish thing to do. The truth of this statement is so obvious that it hardly requires a thought. Like Job's words after he lost all his material blessings, it is self-evident:

And he said: "Naked I came from my mother's womb, and naked shall I return there. The LORD gave, and the LORD has taken away; blessed be the name of the LORD." Job 1:21

An infant comes naked with only the gifts God has given him to develop. As he lives his life, he gets involved in many things, but regardless of accomplishments in this life, when the time to die comes, he takes none of it with him. All the things that seem so important as they are lived through end up being of no value in the end. It is futile to make them important to our contentment. Only godliness will matter when we leave this life and our whole life is assessed. Blessed are those who see this now and make it their highest priority and have their contentment based solely upon it.

8 And having food and clothing, with these we shall be content.

The practical application of the above is also the point Jesus made in the sermon on the Mount as He sought to lead His disciples to this same truth. God gives us all that is needful. We must train ourselves no need no more for contentment. The godly who are satisfied and "content" with the necessities of life being fulfilled are spared the dangers set forth in the passage below.

"arkeo... to be possessed of unailing strength, to be strong, to suffice, to be enough (as against any danger; hence to defend, ward off)... Passive (as in Greek writing) to be satisfied, contented ..."
(Thayer, p. 73; 714)

Those who are seeking more, specifically those who have desires that tend toward wealth and the possessions of this life are setting themselves up for severe hardships and difficulties:

9 But those who desire to be rich

The normal word for lust and desire(*epithumeo*) is much stronger than the one the Holy Spirit chose here to describe the antithesis of those who are content with godliness. This "desire" is only the setting of the mind on a goal or an intention that one resolves to do.

"boulomai...to will, wish; and 1. commonly to will deliberately, have a purpose, be minded... 2. of willing as a affection, to desire..." (Thayer, p. 105; 1014)

In its other two uses in Timothy, it only involved Paul's resolve as an apostle that the church fulfill it's duties to the Lord.

*I **desire** therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting; 1 Tim 2:8*

*Therefore I **desire** that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully. 1 Tim 5:14*

This is not covetousness. It is not to that level of intensity. This word only takes in the decision to set wealth as a purpose or goal. The consequences described here are already working once that desire and purpose have been made. When a child of God sets as his purpose and is minded to become rich. They place themselves in grave danger. When one begins to do what is necessary to gain this desire, they have already sown and will soon begin to reap. The simply takes things a step back. Those who lust and covet are already in sin, but preceding these sins is the setting the mind to desire and purpose to be rich. God wants Christian's to be content with what they have. He wants them to keep themselves from a love of money.

Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you." 6 So we may boldly say: "The Lord is my helper; I will not fear. What can man do to me?" Heb 13:5-6

One of the main reasons this is so important is set forth by Jesus in the sermon on the Mount.

No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. Mt. 5:24

Once a child of God makes up their mind to be rich that are placing themselves between the two goals of being godly(serving God) or being rich(serving mammon). Since these two destinations are direct opposites to each other, when one purposes to become rich they are setting themselves on the path away from God. This is why godliness with contentment is such a great gain. Those who are content with godliness have no room in their hearts to desire or plan to be “rich,” and are thus able to place their full attention on spiritual things.

“plouteo... a. to be rich, to have abundance; prop, of outward possessions, b. metaph. to be richly supplied...” (Thayer, p.519; 4147)

fall into temptation and a snare,

The Spirit now explains the progression. After setting the will and purpose on becoming rich, the next step is temptation and snares. They come with the territory of that path and those walking that path will “fall” into them.

“empipto... to fall into... to fall among robbers... in metaph. phrases... into one’s power....” (Thayer, p. 208; 1706)

This is only used a few times in the NT and each time it is a bad outcome. The blind leading the blind “fall” into a ditch(Lk. 6:36), one filled with pride “falls” into the condemnation of the devil(1Tim. 3:6), and it is a fearful thing to “fall” into the hands of the living God(Heb 10:31). When someone walks down certain streets of a city they set themselves up to be robbed. When a person with a weakness makes the provisions to be in front of the enticement, they are setting themselves up to be tempted. In the same way, those who set their minds on being rich must walk in areas that are filled with temptation. Just like a trap door, or a pit dug and skillfully covered in the middle of a road, so also are the desire to be wealthy leads to paths that will give way and cause them to fall. To further emphasize the connection, Paul used the Greek preposition “eis” which generally describes the direction toward which or the actual entrance into something. These people are falling in the direction or, or falling into temptation and snares. A desire(intent, purpose or the setting of the goal) to become rich places pits and traps all around the Christian. By desiring to become wealthy, they will fall into “temptation” and snares.

“peiras... an experiment, attempt, trial, proving... a. univ. trial proving... b. spec. the trial of man’s fidelity, integrity, virtue, constancy... also an enticement to sin, temptation, whether arising from the desires from outward circumstances... an internal temptation to sin, ... of the temptation by which the devil sought to divert Jesus the Messiah from his divine errant... of a condition of things , or a mental state, by which we are enticed.....” (Thayer, p. 499; 3986)

Though it is used a few times to describes a test God placed before us in hopes we would be successful, most of the time it is used of the tests the devil casts upon us in hopes that we will fail and be destroyed. Jesus taught us to pray that we would not be led into temptation(Mt. 6:13), the devil sought to destroy Jesus with temptation(Lk. 4:13), Jesus warned that the seed that is sown in rocky soil falls away in times of temptation(Lk. 8:13). From these passages it is clear that a temptation is something to flee and fear. Not to bring upon ourselves by foolish purposes.

Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil, nor does He Himself tempt anyone. 14 But each one is tempted when he is drawn away by his own desires and enticed. 15 Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. James 1:14-14

Yet as though temptation would not be enough to deter us from such a purpose, those who seek for wealth also fall “snares.”

“pagis,... prop. that which holds fast... a snare, trap, noose; a. prop. of snares in which birds are

entangled and caught,... as a snare, i.e. *unexpectedly, suddenly*, because birds and beasts are caught unawares,...b. trop. *a snare*, i. e. *whatever brings peril, loss, destruction*: of a sudden and unexpected deadly peril... of the allurements and seductions of sin...the allurements to sin by which the devil holds one bound..." (Thayer, , op. cit. p. 472; 3803)

The further into wealth one travels the more events and circumstances arise that ensnare and entrap them. These traps will bring peril, loss and destruction. God here pictures the desire for wealth as a snare that the bird is suddenly caught within and has no hope of escape. Those who harbor the desire to be wealthy open up terrible temptations and entrapments that contentment keeps closed. God would spare us this terrible danger. If riches come with no intent and purpose then we will avoid these things, but if we set out to be wealthy as a destination then temptations and snares will be continually arising along that way.

and into many foolish and harmful lusts

Not only do those who desire wealth have the above to contend with, but they also fall into many other perils. Paul repeats the preposition "*eis*" to again emphasize the direction these people are traveling and the destination they will sooner or later enter into. There are "many" of them.

"*polus*,... *much* used a. Of multitude, number, *many numerous, great... abundant, plenteous*... b. with nouns denoting an action an emotion, a state, which can be said to have as it were measure, weight, force, intensity, size, continuance, or repetition, *much* l. q. *great, strong, intense, large*... c. of time *much, long*... d. Neut. sing. POLU, *much*, substantively, l. q. many things... *much*, adverbially, of the mode and degree of an action..." (Thayer, p. 529; 4183)

This is the most perilous aspect of this situation. The dangers come from all directions and seldom one at a time. There are an abundant amount of temptations that encircle the desire to be rich. Like the stirring up of a wasp nest, there are multitudes of "lusts" to swarm around those who desire to be rich.

"*epithumia...desire, craving, longing*... the desire directed towards... spec. *desire for what is forbidden, lust*..." (Thayer, p. 238-239; 1939)

It begins with the goal and an intent, but the process of bringing that goal into being leads to temptations and the cravings that drive them. No one who purposes to become wealthy can long keep the cravings and powerful desires that lead to sin dormant. These lusts cannot come into being until one purposes within themselves to be rich. But once that purpose is formed they slowly gather strength and intensity, further and further ensnaring and falling under their power until finally they reach a level where they can no longer be controlled and they destroy the one who possessed them.

These lusts are both "foolish," because we cannot carry anything out of this world. It is folly to harbor cravings and desires for things that have no eternal value. While service to God leads us to the wisdom to flee such things, the desire to be rich overthrows the mind and they begin to make foolish choices.

"*anoetos*... 1. *not understood, unintelligible*... 2. generally active, *not understanding, unwise, foolish*..." (Thayer, p. 48; 453)

Such people do foolish and unwise things. Their priorities begin to change and they begin forsaking the assembly, lying, cheating, stealing or other things they never would have dreamed of doing. Lusts have a way of turning the most sensible man into a fool. That is why God condemns them. These lusts are also "hurtful."

"*blaberos*... *hurtful, noxious, disadvantageous*,..." (Liddell and Scott Greek Lexicon. NT# 983)

It is sad to watch people driven by their cravings into destroying themselves. These lusts are not benign. They are injurious and hurtful. They cause those who hold to them to harm themselves. It is sad that those not under their influence see how noxious they are while those under their spell cannot.

There is a severe evil which I have seen under the sun: riches kept for their owner to his hurt. Eccl 5:13

which drown men in destruction and perdition.

All the above is now combined together. The desire to be rich leads to temptations and snares, which leads to many foolish and harmful lusts, which “drown” men.

“buthizo... to plunge into the deep, to sink... so that they began to sink, Lk. 5:7; metaph... [A. V. drown] I Tim. 6:9...” (Thayer, p. 106; 1036)

This purpose finally leads to death by drowning in “destruction.” No one can handle the forces unleashed within themselves when they seek to be rich.

“olethros... ruin, destruction, death... l. q. the loss of a life of blessedness after death, future misery... (Thayer, p. 443; 3639)

They ruin all their hopes and dreams both for this life and for the life to come. The desire for wealth leads in exactly the opposite direction of what one *thinks*(*there is a way that seems right but the end is the way of death*). The desire to be rich leads to lusts that destroy and bring death. It also leads to “perdition.”

“apoleia,... 1. actively, a destroying, utter destruction... 2. passively, a perishing, ruin, destruction... in particular, the destruction which consists in the loss of eternal life, eternal misery, perdition, the lot of those excluded from the kingdom of God.” (Thayer, p. 70-71; 684)

Complete and utter destruction is the best such a path can offer. The moral of all this is that no Christian should desire to be rich so that they might avert these terrible things.

Where is the line between a faithful Christian who through hard work, industry, and the grace of God becomes wealthy, and Christian who desires to be rich. The line is drawn in the will and mind. The man who longs to be wealthy who sets a goal to be wealthy and seeks it by every possible means is the person who falls under the grave danger here. It is not money gained as a benefit of honest integrity and labor, but the love of money that motivates the heart.

10 For the love of money

Paul uses “*gar*” to give “the reason and cause of a foregoing statement.” This verse explains, makes clear and illustrates his previous point. This will also help clarify who is under consideration and the exact feelings that must be avoided and carefully watched for. It is “the love of money” that should be feared. This was one of the things in the qualifications for the elder that would disqualify him. No one with a love for money is qualified to be an elder. It is therefore the “love of money” that one must flee! One can safely become wealthy without a “love of money,” but must carefully monitor their attitude toward money.

“philarguria... from phileo, “to love,” and arguros, “silver,” occurs in 1 Tim 6:10 (cf. philarguros, “covetous, avaricious”). Trench contrasts this with pleonexia, “covetousness.” (Vine’s NT:5365)

“*philos*” always describes things that bring pleasure, enjoyment and contentment. No one can allow money to be one of those things that brings pleasure, enjoyment and contentment. It is this pleasure that money brings that the root for noxious and vile fruits. Yet it seldom begins with this love. It begins with the purpose to become rich and gradually turns into love.

is a root of all kinds of evil,

Just as every plants receives stability and nourishment from its root, so also the love of money becomes the root for all kinds of evil. A root is used in Scripture to describe the cause, source or strength of something. In this case the love of money is the source, cause and strength of “all” kinds of evil.

“pas,... all or any of the class indicated... b. any and every, of every kind, ... esp. with nouns

designating virtues or vices, emotions, character, condition, to indicate every mode in which such virtue, vice or emotion manifests itself, or any object whatever to which the idea expressed by the noun belongs... “ (Thayer, p. 491-493; 3956).

There is no class of “evil” that the love of money will not tap into as a root in order to gather more.

“*kakos... bad* 1. univ. of a bad nature; not such as it ought to be. 2. [morally, i.e.] of a mode of thinking, feeling, acting; *base, wrong, wicked*:... neut. *kakon, to evil* i.e. what is contrary to law, either divine or human, *wrong, crime*:... spec. of wrongs inflicted... 3. *troublesome, injurious, pernicious, destructive, baneful*:... (Thayer, p. 320; 2556)

This is a terrible indictment of money. It leads to every class and kind of that which has a bad nature. It leads to all the modes of thinking feeling and acting that are base and wicked. Every vile lust, every wicked deed, every sinister motive has been cultivated and brought into being by the love of money.

Yet one thing must be said, this verse is often misquoted as money is the root of all evil. Money is a neutral object used to exchange goods. It is not evil alone. It is the love for this money that is the root, not the money itself.

for which some have strayed from the faith

The term “for which” opens the final indictment of the purpose to gain and the love and affection for money.

“*hos*:... I. a demonstrative pronoun, *this, that, ...* II a relative pronoun *who, which, what*; 9. Joined to a preposition it forms a periphrasis for a conjunction... II Th. 2:10; *for which reason, wherefore*:... “ (Thayer, p. 454-456; 3739)

This desire has caused certain ones to stray from the faith. What further indictment against this could be offered than this? A love for money is such a powerful and insidious love that it can actually lead people to “stray” away from their faith in God, Jesus Christ and the Spirit’s guidance through the Scriptures.

“*apoplanao*:... *to cause to go astray, trop. to lead away from the truth to error*:... pass. *to go astray, stray away from*:...” (Thayer, p. 66; 635)

Like a sheep safely in the fold of his own will strays out from the safety of the hedge or fence to be lost and destroyed. This is the figure used here to illustrate how a Christian’s love for money finds himself confronted by so many evils he walks out of the safety of being a Christian back into the world. “From” often describes “the separation of a part from the whole.” The rest of the church remains faithful, but those with a love of money go astray from them. It is impossible to miss the point here. Just as the Lord said one cannot serve both God and mammon Paul now adds that those Christians who desire wealth will someday find themselves having strayed from the faith. He adds another term to help further identify this emotion and hopefully get those who have any of these feelings to remove them.

in their greediness,

English translations have struggled seeking the best way to convey its meaning.

which some reaching after ASV *Some people, eager for money,* NIV
some by longing for it NAS *which while some coveted after* KJV
through this craving ESV

all translate the term:

“*orego*:... Eng. reach...from Homer down; *to stretch forth... to stretch one’s self out in order to touch or to grasp something, to reach after or desire something*:... I Tim 3:1; Heb 11:16; ... (Thayer, p. 452; 3713)

“*orego*, to reach or stretch out, is used only in the Middle Voice, signifying the mental effort of

stretching oneself out for a thing, of longing after it, with stress upon the object desired ..." (Vine, W. E. "Vine's Volume 1 p. 298)

The other two passages where it is used in the Scriptures help qualify and explain the nature of this morally neutral term.

*This is a faithful saying: If a man **desires** the position of a bishop, he desires a good work. 1 Tim 3:1*

*But now they **desire** a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them. Heb 11:16*

These two good uses of the term help explain exactly what it is. The man who desires the office of a bishop wants to be able to do this so badly that he is stretching and reaching for it with all his being. Those who desire the city whose builder and maker is God are also filled with a desire and longing for it that is so strong that they no longer feel that they are a part of this world. This emotion is so compelling that they are now strangers and pilgrims. So what does it mean here? The plan and purpose has changed to a lust and a settled stretching and reaching for. It is as powerful an emotion when used for evil as when used for good. It definitely brings itself to the destination desired. The love of money is something some stretch out for and embrace with longing. But those who do so will not be led where they believe they are going, instead it leads them away from the faith into many sorrows.

and pierced themselves through with many sorrows.

This is perhaps the saddest reality about this lust. It leads become to willingly and even joyfully destroy themselves. The term "pierce" describes one driving a sword or some other object through themselves.

"peripeiro... to pierce through... metaph. ... to torture one's soul with sorrows..." (Thayer, p. 504; 4044)

We can envision someone accidentally driving a nail through their hand, or piercing themselves with a knife when they slip. But these are not physical objects, they are spiritual and emotional ones, and they are many. There are numerous and multitudes of the pains that one drives into themselves when they begin to love money. It leads to "sorrows."

"odune... consuming grief... pain sorrow..." (Thayer, p. 438; 3601)

One only has to imagine the rich man in torment in Hades thinking about what he gave up to be rich, or the rich fool who was going to build bigger barns, or the rich young ruler who could not give up his wealth to follow Jesus to understand how deep the sorrow could become. But what of parents who neglect their children for wealth and then see them destroyed and know it was due partly or fully to their neglect. What of the man who loses his friends, family, youth and health to wealth? There are more sorrows than can be imagined that one will bring upon themselves if they fall in love with money.

11 But you, O man of God, flee these things and pursue

Although this next section is directly applied to Timothy, it is generic enough that those who read it later can also make the same application. This is not *aner*, but *anthropos*, so it is not even gender specific. Anyone who considers themselves to be of God would do well to apply this passage to themselves. This once again carries the theme of knowing how one ought to conduct themselves in the house of God(3:15). Having expounded on the risks and dangers of purposing and planning to be rich which leads to a love for money and the many and hurtful lusts that follow, any "*man of God*" must "flee."

"pheugo... to flee, i.e. a. to flee away, seek safety by flight: absol. ... b. metaph. to flee(to shun or avoid by flight) something abhorrent, esp. vices: ... c. to be saved by flight, to escape safe out of danger... d. poetically, to flee away l. q. to vanish..." (Thayer, p. 651; 5343)

God's advice to all who want to belong to Him that they must flee these things. The plan to be rich, the temptations and snares, the foolish and hurtful lusts, the drowning in destruction and perdition, the love for money, the straying from the faith, and the greed are all things to flee. When they come into one's life in whatever form it might be, they must be recognized as a serious danger flee for their lives. It is the sure path to ruin and destruction, heading right back to the world and the loss of one's soul.

“No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. Mt. 6:24”

Like many other things in Scripture the surest way to flee on thing is to “*pursue*” something else, leaving no room for it.

“dioko... 1. to make to run or flee, put to flight, drive away... 2. to run swiftly in order to catch some person or thing, to run after... to press on: fig. of one who in a race runs swiftly to reach the goal, 3. in any way whatever to harass, trouble, molest one; ... Pass. with a dat. denoting the cause, to be maltreated, suffer persecution on account of something ... 4. without the idea of hostility, to run after, follow after... 5. metaph. with acc. of thing, to pursue i. e. to seek after eagerly, earnestly endeavor to acquire...” (Thayer, p. 153; 1377).

Instead of flirting with the love of money, we must run swiftly in order to catch something far better. This term captures both effort and emotion. There is zeal, effort and diligence. This is something one is pressing on toward them. The energy, time and effort that those above are sucked into putting toward getting rich, the man of God eagerly seeks and earnestly endeavors to acquire righteousness, godliness, faith, love, patience and gentleness. Such a man has no time for the desire to be rich, or for a love of money and thus escapes all the terrible things they bring. The best way to avoid a desire to be rich is to have one’s attention captured by these infinitely more valuable attributes.

righteousness,

The essential nature of righteousness is found in the understanding that God has a code of conduct that He lives by and that He demands all created beings to be governed by. Those who live up to the standards of that conduct are considered righteous, while those who reject them and live for themselves with no concern about how it affects others is unrighteous. God had an intent and purpose for man and the emotions He gave us. He had a role for the male and the female, and desires for how they would treat others. When one submits to all that God desires then that person is considered “righteous.”

“dikaiosune... the virtue or quality or state of one who is dikaios; 1. in the broad sense, the state of him who is such as he ought to be, righteousness... the condition acceptable to God... a. univ. ... the doctrine concerning the way in which man may attain to a state approved of God... b. integrity, virtue, purity of life, uprightness, correctness in thinking, feeling and acting...” (Thayer, p. 149; 1343)

After man’s fall into sin, only through God’s grace and mercy can true righteousness be obtained. God has made His righteousness a part of obedience to the gospel.

For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith. (ASV) Rom 1:16-17

But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, 22 even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; Rom 3:21-22

and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith; Phil 3:9

Yet not only can one pursue righteousness by putting all their faith and trust in the gospel, but they can also pursue it as a personal goal for their life. To live as God designed and created us to live is a noble goal to strive for by those who have been given that righteousness as a gift of grace.

If you know that He is righteous, you know that everyone who practices righteousness is born of Him. 1 Jn 2:29

The man of God is to pursue the righteousness that comes by faith in the gospel and that which comes by practicing it in his personal life.

godliness,

The reader is directed to the comments in I Timothy 2:2; 3:16 and 4:7-8 for an exposition of the term. The point Paul is making here is that this needs to be a high priority to the man of God. He should earnestly pursue a close relationship with God. To have a “Godward attitude” in all the activities of his life. The strong desire to be pleasing to God should be earnestly pursued. To feel that God’s feelings are more important than our own.

faith, love,

These terms were the ones that opened the book. They were the goal of the preaching of the truth.

Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith, 1 Tim 1:5

A sincere and genuine faith in God that grows deeper and more filled with trust and respect is something to be earnestly pursued by a man of God. Added to this is the need to have unselfish care and concern for God and for man. Everything possible must be done by the man of God to pursue these things.

patience,

This is the only use of this term in the book. It is found many times elsewhere. It is the “patience” of Job (James 5:11), that leads us to count it all joy when we fall into manifold trials (Jas 1:2-5), and also leads to hope (Rom 5:3-4). It is translated elsewhere with perseverance, steadfastness, and endurance.

“hupomone... 1. steadfastness, constancy, endurance... in the N. T. the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings... 2. a patient, steadfast waiting for... 3. a patient enduring, sustaining...” (Thayer, p. 644; 5281)

Patience is the determination that one will carry their faith till the end of their life no matter what happens. It is the conviction that no trial or trouble will drive them away. All Christians believe they will remain faithful to God no matter what the trial, those with patience actually accomplish it.

gentleness.

This term describes a character that is gentle, mild and meek.

“praotes... gentleness, mildness, meekness...” (Thayer, p. 535; 4236)

These three terms capture the three broad areas that this term encompasses. It is the gentleness that speaks kindly and softly to sooth and calm. It is the mildness that it does not retaliate and the meekness that submits to the mighty hand of God. Every man of God is to pursue a gentle mild and meek demeanor.

12 Fight the good fight of faith,

Paul now advises Timothy that if he wants to accomplish all that has been set forth in this letter both positively and negatively, he is going to strive for it. Although “fight” has a more limited use in English, all the translations chose it. But “strive” might be a better term to capture its breadth.

“agonizomai... 1. to enter a contest; contend in the gymnastic games... 2. univ. to contend with adversaries, fight... 3. fig. to contend, struggle, with difficulties and dangers antagonistic to the gospel... 4. to endeavor with strenuous zeal, strive, to obtain something...” (Thayer, p. 10; 75)

agonizomai ... denotes (a) “to contend” in the public games, 1 Cor 9:25 (“striveth in the games,” RV); (b) “to fight, engage in conflict,” John 18:36; (c) metaphorically, “to contend” perseveringly against opposition and temptation, 1 Tim 6:12; 2 Tim 4:7 (cf. A, No. 1; in regard to the meaning there, the evidence of Koine inscriptions is against the idea of games-contests); to strive as in a contest for a prize, straining every nerve to attain to the object Luke 13:24; to put forth every effort, involving toil... See LABOR, STRIVE.” (Vine’s #75).

All Christians are going to contend with difficulties. There will be struggles with dangers and with strenuous zeal we must strive to obtain the great and wonderful things contained in the gospel. But there will always be adversaries. He must contend earnestly for the faith (Jude 3), by standing up against error and teaching truth. Since the word of God is the absolute standard of right and wrong, all that oppose it must be fought against. This can also include the personal battles we fight against the flesh, or to the entire scope of Christianity from one’s baptism until one’s death.

*And He said to them, 24 “**Strive** to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able. Luke 13:23-25*

*And everyone who **competes** for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. 26 Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. 27 But I discipline my body and bring it into subjection,*

lest, when I have preached to others, I myself should become disqualified. 1Cor. 9:25-27
I have **fought** the good fight, I have finished the race, I have kept the faith. 2Tim. 4:7

God wants His people to see their lives as a Christian in the light of a great contest or battle that they are involved in. They are to contend and struggle with the difficulties of being a Christian with their greatest efforts and strenuous zeal. With the same root as above, the term fight is too narrow if all we think of is boxing.

“agon... 1. a place of assembly... spec. the place in which the Greeks assembled to celebrate solemn games... hence 2. a contest of athletes, runners, charioteers... any struggle with dangers, annoyances, obstacles, standing in the way of faith, holiness, and a desire to spread the gospel... b. intense solicitude, anxiety...” (Thayer, p. 10; 73)

No matter where or what the battle, the devout Christian will enter the contest and struggle with the dangers. Whether one fights their own will, or the adversaries who seek to destroy the faith, it is a good fight and it must be fought.

lay hold on eternal life,

In the process of fleeing wealth, pursuing virtues, and fighting the good fight, Timothy will term “lay hold” of eternal life.

“epilambano... to take in addition... to take, lay hold of, take possession of, overtake, attain to. ... a. prop. to lay hold of or to seize upon anything with the hands... hence univ. to take hold of, lay hold of... b. by a metaph. drawn from laying hold of another to rescue him from peril, to help, to succor...” (Thayer, p. 240).

By using this term, it is evident that the things just described are the very things that will give the ability lay hold, seize or take possession of eternal life. This is wonderful motivation to do that above. These are the necessary steps for a man of God to attain “eternal life.”

“aionios... 1. without beginning or end, that which always has been and always will be... 2. without beginning... 3. without end, never to cease, everlasting...” (Thayer, p. 20; 166)

“zoe... life; 1. univ life, i.e. the state of one who is possessed of vitality or in animate... 2. used emphatically, a. of the absolute fulness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic LOGOS and to Christ in whom the LOGOS put on human nature...” (Thayer, p. 272-274).

to which you were also called

“to which” is a compound preposition made up of “eis” and “hos.” It could also be translated for the purpose which or into which or whereunto. Eternal life was the purpose each of us is called by the gospel and what we will receive if he heed and hold fast to it. Eternal life and the things that he must do to attain it are the very reason God “called” each individual out of darkness into His marvelous light(1 Pet 2:9-10).

“kaleo... to call... a. to call aloud, utter in a loud voice... with gen of place, l. q. to call out, call forth from metaph. to cause to pass from one state into another... b. to invite... (... everywhere in the N. T. Epp. only those who are spoken of as called by God who have listened to his voice addressed to them in the gospel, hence those who have enlisted in the service of Christ...” (Thayer, p. 321-322; 2564)

God calls to all through the preaching of the gospel. Those who obey it are those He has called.

But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, 14 to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ. 15 Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle. II Thess. 2:13-15

and have confessed the good confession

Fighting the good fight is also the goal and purpose of the good confession. All who confess that Jesus is Lord just prior to their baptism are agreeing to fight the good fight of faith.

that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. 10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. Rom 10:9-10

The “confession” was the acknowledgement that all that God had said about Jesus was the truth. That He is Lord and Christ(Acts 2:22-38)

“homologeoo... 1. prop. to say the same thing as another, l. e. to agree with, assent, both absol. and with a dat. of the pers. 2. univ. to concede i.e. a. not to refuse, l. e. to promise... b. not to deny, l. e.

to confess; declare... 3. to profess... l. e. to declare openly, speak out freely, [A. V. generally confess;...] ... (Thayer, p. 446; 3670)

Paul had come into town preaching that Jesus was the Christ the Son of God, the King of Kings and Lord of Lords. Timothy was persuaded that this was the truth and said exactly the same thing himself.

in the presence of many witnesses.

Though the Ethiopian Eunuch and the Philippian Jailor were baptized with very few to witness, other times such as after Peter's first sermon there would have been many to witness. Timothy fell into the latter category. Not only God, but many other people had heard Timothy confess that Jesus was His Lord. He did it in the sight of them all.

"enopion... (l. q. ho en opi on, one who is in sight...) ... before, in the sight of any one... 1. of occupied place: in that place which is before, or over against, opposite, any one and towards which another turns his eyes... 2. before one's eyes; in one's presence and sight or hearing..." (Thayer, p. 219-220; 1799)

All those who see another make the good confession become witnesses to this fact. Like other great covenants, this one too is a solemn occasion. After repentance, and making it known that the person wants to be baptized, the individual is asked in the presence of all if they believe that Jesus is the Christ the son of the Living God. Upon that confession they are baptized and enter into covenant with God. Those who are present are therefore called "witnesses."

"martus... [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); a. in a legal sense... b. in an historical sense... one who is a spectator of anything... c. in an ethical sense those are called martures iesou, who after his example have proved the strength and genuineness of their faith in Christ by undergoing a violent death. ..." (Thayer, p. 392; 3144)

13 I urge you in the sight of God

The term "urge" is the same term Paul started the epistle with in 1:3:

"paraggello... 1. prop. to transmit a message along from one to another... to declare, announce. 2. to command, order, charge..." (Thayer, p. 3853)

Paul transmits this message from Christ to Timothy, and by using this term he seeks to impress this upon Timothy. He is thereby doing exactly what Jesus asked His apostles to do just prior to his ascension.

"teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. (Mt. 28:20).

Paul also reminds Timothy that he is in the presence of God. This term is defined:

"enopion... (i.q. ho en opi on, one who is in sight...) ... before, in the sight of any one... 1. of occupied place: in that place which is before, or over against, opposite, any one and towards which another turns his eyes... 2. before one's eyes; in one's presence and sight or hearing..." (Thayer, p. 219-220; 1799)

God is watching, all walk in His sight at all time. There is nothing more solemn or awesome than to be reminded that all that we do is in plain sight of God. He assesses all that we do and gives favor or wrath depending upon which path we choose to walk. But Paul is not through with the solemn admonition. He wants to remind Timothy even more strongly of the grave seriousness of what they are involved in.

who gives life to all things,

God has given life to all things. The term "gives life" is defined:

"zoopoieo... 1. to produce alive, beget or bear living young... 2. to cause to live, make alive, give life..." (Thayer, p. 274; 2227)

Timothy must take seriously and solemnly the things Paul is saying because he is serving the God who created all life and to whom is due the respect and honor of all created beings.

and before Christ Jesus who witnessed

Paul also included Jesus who was then sitting at God's right hand and whom Timothy was also in His sight. Jesus has not asked from any of His followers what He did not do Himself. He asks us to confess him before men and to be faithful to him even up to the point of death. God wanted us to know that our Savior had also "witnessed" the good confession.

"martureo... to be a witness, to bear witness, testify, i.e. to affirm that one has seen or heard or

experienced something, or that (so in the N. T.) he knows it because taught by direct revelation or inspiration... a. in general; absol. to give(not to keep back testimony... i.q. to prove or confirm by testimony... to bear witness concerning one..." (Thayer # 3140)

What Jesus went through in the garden of Gethsemane was far greater than anything any disciple would ever face. When He stood before Pontius Pilate, He had no less need to fight the good fight of the faith to the very end as any other either. Paul reminds us of this so we can meditate both upon the sacrifice and the great results that came from it.

the good confession before Pontius Pilate,

Jesus testified to the good confession, just as Timothy did while he was on the earth. He too fought to good fight of the faith. An abbreviated record of this confession is found in the John.

Then Pilate entered the Praetorium again, called Jesus, and said to Him, "Are You the King of the Jews?" 34 Jesus answered him, "Are you speaking for yourself about this, or did others tell you this about Me?" 35 Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?" 36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here." 37 Pilate therefore said to Him, "Are You a king then?" Jesus answered, "You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice." (Jn. 18:33-37).

It took great courage for Jesus to witness to the truth before Pontius Pilate.

14 that you keep this commandment without spot,

This is the order and charge Paul had passed to Timothy in the sight of God and Jesus. He worded it this way emphasize the great solemnity of this responsibility to "keep" the commandment.

"tereo... to attend to carefully, take care of; i.e. a. prop. to guard... b. metaph. to keep, ... to hold firmly... c. to observe ... d. to reserve..." (Thayer, p. 622; 5083)

Timothy was to give his utmost care to fulfill this "command" of God. It is as important a part of keeping the confession as any other.

*"entole...an order, command, charge, precept; 1. univ. a charge, injunction... 2. a commandment, i.e. a prescribed rule in accordance with which a thing is done... a. used of the commandments of the Mosaic law:... esp of particular precepts of this law as distinguished from *ho nomos*(the law) their body or sum:..."* (Thayer, p. 218; 1785)

God's laws are here summed up as the orders, charges and precepts contained in the gospel. Which such order, charge or precept is Paul referring back to? Is he still speaking of the need to flee the love of money and pursue righteousness, godliness, faith, love, patience, and gentleness? Is this a reference to fighting the good fight of faith? Since all these verbs are in the imperative mode they are all commands. Since fighting the good fight is the broader category into which all the others fit, it seems best to see this as the command. Timothy was commanded to fight to good fight of the faith, and is now encouraged to keep that commandment and carefully guard it without "spot."

"aspilos... metaph. free from censure, irreproachable,... free from vice, unsullied..." (Thayer, p. 81; 784)

He is to do his utmost to fulfill the commands of God so that there is no reproach from God on the judgement day.

blameless until our Lord Jesus Christ's appearing,

Paul's final point dealt with the permanent nature of this commitment. Timothy (and all men of God) are to keep the commandment "*without any blame*" right up to the Lord's appearing. Paul used the same word as a qualification for elders in 3:2.

anepileptos, lit. that cannot be laid hold of, hence, not open to censure, irreproachable (from *a-*, negative, *n*, euphonic, and *epilambano*, to lay hold of), is used in I Tim 3:2; 5:7; 6:14...

'irreprehensible' (Vine, Vol 1, p 131)

Timothy must conduct his life as a man of God in such a way that no one can apprehend or censure him. He is to struggle to fight the good fight of the faith in such a way that no one could rebuke or lay hold on him and condemn him for his lack of care or concern in how he fulfilled it.

He was to keep this “until” Jesus Christ’s appearing.

“mechri,... as far as, unto, until; 1. it has the force of a preposition with the gen...and is used a. of time... b. of place... c. of measure and degree... so that he did not shrink even from death.” (Thayer, p. 408).

Once the good confession is made, the responsibilities and obligations which having Jesus as Lord create must be maintained blamelessly right up to the Lord’s appearing. God had made it very clear in Ezekiel that righteousness must be maintained right up to the very end of one’s life.

But when a righteous man turns away from his righteousness and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die. Ezek. 18:24

When I say to the righteous that he shall surely live, but he trusts in his own righteousness and commits iniquity, none of his righteous works shall be remembered; but because of the iniquity that he has committed, he shall die. . . .18 When the righteous turns from his righteousness and commits iniquity, then he shall die in it Ezek. 33:13, 18

Jesus also used several parables to emphasize the same thing Paul says to Timothy here.

“Take heed, watch and pray; for you do not know when the time is. 34 It is like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch. 35 Watch therefore, for you do not know when the master of the house is coming-- in the evening, at midnight, at the crowing of the rooster, or in the morning-- 36 lest, coming suddenly, he find you sleeping. 37 And what I say to you, I say to all: Watch!” Mark 13:33-37 see also Mt 24:42-51

The expectation of both God and Jesus Christ is that all faithful servants will maintain their integrity and the purity of their confession right up to the end of their lives. There is to be no easing off, no retirement, no modification. Right up to the “appearing” of the Lord Jesus Christ or to their death

“epiphaneia... an appearing, appearance... often used by the Greeks of a glorious manifestation of the gods, esp. of their advent to help... ” (Thayer, p. 245-246; 2015)

This refers to the second coming of Christ which all Christians earnestly seek. Yet with the truth of Hebrews 9:27 in mind it makes little difference whether one’s death intervenes prior to His coming.

And as it is appointed for men to die once, but after this the judgment, (Heb. 9:27).

The state of a man at death will be the exact state at the second coming. The intervening years mean nothing.

15 which He will manifest in His own time,

The Spirit never addressed when this would occur. Timothy knew the Scriptures on this matter.

But concerning the times and the seasons, brethren, you have no need that I should write to you. 2 For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. 1 Th. 5:1-2

But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. 11 Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, 2Pet. 3:10-12

It is not in the timing, but in the certainty of it’s coming. When every day is lived in harmony with the good confession right up to the very end, we will always be ready.

“He” will manifest Christ’s appearing in “His” own time. Whenever a pronoun is used after two nouns, it is not always easy to know which one it refers back to. Since Timothy is in the sight of God and in the sight of Jesus, there is some question whether the Father or the Son is the “He.” Though the antecedent noun was Jesus Christ in verse fourteen, verse thirteen gave both the Father and Jesus. Those who have studied the verse are fairly consistent in their understanding that it was the Father. Eerdman, Lenski, Barnes, Expositors, Hendriksen, Swete, Barclay, and the Pulpit Commentary all agreed that it was speaking of the Father. Only Lipscomb/Shepherd stated their belief that it was Jesus.

The most persuasive argument in favor of the Father comes in the next verse where it is revealed that no man has seen or can see this “He.” Though it might be argued that this refers

to Jesus in His spiritual body, It is difficult to imagine Paul saying that no man has seen or can see Him. Did Stephen see Him(Acts 7:55-56)? This can be said of the Father, but would have to be qualified if it were spoken of Jesus. The following verses may also have some bearing on how one interprets this passage.

No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him. Jn. 1:18

Not that anyone has seen the Father, except He who is from God; He has seen the Father. Jn. 6:46 Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'? Jn. 14:9

It doesn't really matter, since there is nothing said here about the Father or Jesus that is not taught about both of them elsewhere. Jesus is called by all these terms. He is now the King of kings and the Lord of lords, and until the end, He will rule over the kingdoms of men.

Yet I have set My King on My holy hill of Zion. 7 I will declare the decree: the LORD has said to Me, "You are My Son, today I have begotten You. 8 Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession. 9 You shall break them with a rod of iron; you shall dash them to pieces like a potter's vessel." 10 Now therefore, be wise, O kings; be instructed, you judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him. Ps 2:6-12

"These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those who are with Him are called, chosen, and faithful." Rev 17:14

Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. 25 For He must reign till He has put all enemies under His feet. 26 The last enemy that will be destroyed is death. . . . 28 Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all. 1 Cor. 15:24-26, 28

God the Father also rules in the kingdom of men and gives it to whomever He pleases.

'This decision is by the decree of the watchers, and the sentence by the word of the holy ones, in order that the living may know that the Most High rules in the kingdom of men, gives it to whomever He will, and sets over it the lowest of men.' Dan 4:17

It is therefore left to the reader to ponder these verses and make the decision, for all that is said here is true whether it be spoken of the Father or of the Son.

The appearing of Jesus will be made "manifest."

"deiknuo... to show, exhibit; 1. prop. to show l. e. expose to the eyes... 2. metaph. A. with acc of the thing, to give evidence or proof of a thing ... b to show by words, to teach..." (Thayer, p. 126-127; 1166)

It is wise for all Christians to ponder this powerful truth. At the Lord's return, every eye will see Him, and for those who have been faithful to the end it will be a time of great joy.

Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen. Rev. 1:7 when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed. 2Th. 1:10

When this time of God's choosing arrives, then all the above will occur.

He who is the blessed and only Potentate,

These are further descriptions of the "He who will manifest in His own time." He is the "blessed" and only Potentate."

"makarios... blessed, happy: joined to names of God...In congratulations, the reason why one is to be pronounced blessed..." (Thayer, p. 386; 3107)

The blessedness that comes to man by obedience to God's standards is the natural state of God's life. He lives in a blessedness that He can offer to all those who serve Him.

Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. 18 Of His own will He brought us forth by the word of truth, that we might be a kind of first fruits of His creatures. Jas 1:17-18

It is from the Father that all good and perfect gifts come. This is why He is a blessed potentate, and there is none like Him in heaven or on earth.

"monos,... 1. an adjective alone(without a companion); a. with verbs... b. it is joined with its noun to

other verbs also so that what is predicated may be declared to apply to some one person along... 2. *alone, only, merely...* referring to an action expressed by a verb” (Thayer, p. 418; 3441). No idol, no man, nothing other than God can confer such things to man. Timothy is to keep the command without spot because of the blessed nature of this only God and because of the power set forth in the term “potentate.”

“*dunastes... powerful; 1. a prince, potentate...*” (Thayer, p. 160; 1413)
He alone has the fullness of power that this word defines. Earthly kings may hold it in the political realm, but God holds in universally.

Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, 21 to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen. Eph 3:20-21

For of Him and through Him and to Him are all things, to whom be glory forever. Amen. Rom 11:36

the King of kings and Lord of lords,

These terms could be translated more literally: “*the King of the ones who are kinging(rule) and the Lord of the ones who are lording(have dominion)*. The terms describing God are nouns while the ones describing men are participles(verbs working as nouns). The nouns describe a person while the participles describe action. God is King and Lord, while the men of the earth only do the actions.

“*basileus... leader of the people, prince, commander, lord of the land, king...*” (Thayer, p. 98; 935)
He is the leader of leaders, the prince of princes, the commander of commanders the Lord of those who Lord, the king of those who are kings. How could Paul put it any clearer than this. God is the absolute sovereign ruler of the universe.

Those over whom God rules are called “kings” which is defined:

“*basileuo... to be king, to exercise kingly power, to reign...*” (Thayer, p. 98; 936)

God is also the Lord over all those who Lord. The first term “Lord” is defined:

“*kurios... having power or authority... he to whom a person or thing belongs, about which he has the power of deciding; master, lord; used a... of the possessor and disposer of a thing, the owner... in the state, the sovereign, prince, chief... b. is a title of honor, expressive of respect and reverence with which servants salute their master... c. this title is given a. to GOD, the ruler of the universe... B to the MESSIAH; ... to JESUS as the Messiah, since by his death he acquired a special ownership of mankind, and after his resurrection was exalted to a partnership in the divine administration...*” (Thayer, p. 365-366; 2962)

God holds authority over all other lords. They belong to Him and He has the power to decide what they can and cannot do. He sets the boundaries. He is their master and Lord. Those God rules over are called “lords” but only in the sense of the role He has given them.

“*kurieuo... to be lord of, to rule over, have dominion over... of things and forces i.q. to exercise influence upon, to have power over...*” (Thayer, p. 365; 2961)

The entire nature of this relationship is set forth in Romans.

Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. . . 4 For he is God’s minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God’s minister, an avenger to execute wrath on him who practices evil. Rom 13:1,4

God wanted this taught to Nebuchadnezzar.

‘This decision is by the decree of the watchers, And the sentence by the word of the holy ones, In order that the living may know That the Most High rules in the kingdom of men, Gives it to whomever He will, And sets over it the lowest of men.’ Dan. 4:17

Man may exercise some authority for a short time, but when all stand before God in judgment, they will too. This too is an important consideration for those who preach the word. There are higher considerations than the power men wield.

16 who alone has immortality,

“Alone” is repeated from the previous verse and continues to describe uniqueness. He is the only one who possesses this. No one else possesses “immortality.”

“*athanasia... lit., deathlessness (a, negative, thanatos, death), is rendered “immortality” in I Cor 15:53,54 of the glorified body of the believer; I Tim. 6:16 of the nature of God. ... the word had the wide connotation of freedom from death... In the N.T., however, athanasia expressed more than deathlessness, it suggests the quality of the life enjoyed...*” Vine Vol 2 p. 249)

God is deathless, and has the power to make us deathless as well. We were originally created without death and serve God who will conquer death and give us immortality. What a glorious God we serve! What a glorious Lord to make the and keep the good confession.

dwelling in unapproachable light,

God's eternal existence is now summed up under the idea of dwelling. He has immortality, and exists in that immortality in unapproachable light. This is one of the reason why no man has or can see Him. He dwells in light that is inaccessible to man.

"aprositos... unapproachable, inaccessible..." (Thayer, p. 70; 676)

"aprositos... unapproachable, inaccessible (a, negative, and an adjective from proseimi, to go to), is used in I Tim. 6:16, of the light in which god dwells (A. V. "which no man can approach unto;" R. V., "unapproachable") Vine Vol 1 P. 71)

One cannot draw near to God because the light within which he dwells and which evidently emanates from within himself is not accessible to man. One is reminded of Moses glowing face, and God's statement that man cannot see Him and live. Like the sun or the stars, God also emits light. Yet the light that proceeds from Him is brighter and more powerful than that of the sun or any star. Man cannot even approach to this light.

whom no man has seen or can see,

The term "no man" eliminates everyone.

"oudeis... and not one, no one, none, no; it differs from MEIDEIS as OU does from ME... 1. with nouns... 2. absolutely, ... nothing whatever, not at all, in no wise..." (Thayer, p. 462; 3762)

There is no one who has ever seen God in the unapproachable light that the Bible reveals that He dwells in. Moses saw His back side, but did truly not "see" Him, or this passage could not be true.

"eido... lat. video... The tenses coming from eido and retained by usage form two families, of which one signifies to see, the other to know... 1. to see 1. to perceive(with the eyes)... 2. lat. video, to perceive by any of the senses... 3. univ to perceive, notice, discern, discover... 4. to see, i.e. to turn the eyes, the mind, the attention to anything; a. to pay attention, observe... b. ... to see about something i.e. to ascertain what must be done about it... c. to inspect, examine... d. to look at, behold... 5. to experience, any state of condition... 6. to see i.e. have an interview with, to visit..." (Thayer, p. 172-174; 1492)

No one has ever perceived God with the sense of sight. No eyes have ever beheld Him It is an impossibility. It simply "can" not be done.

"dunamai... to be able, have power, whether by virtue of one's own ability and resources, or of a state of mind, or through favorable circumstances, or by permission of law or custom... to be able to do something... to be able, capable, strong, powerful..." (Thayer, p. 158-159; 1410)

No one has the power to do so. They are unable for no one is capable enough, strong enough or powerful enough to accomplish it.

to whom be honor and everlasting power.

Paul winds down this great statement of praise to God with what man's reaction to all this ought to be. Man ought to "honor" Him. This term is defined:

"time...(fr. tio, to estimate, honor,...)... (a valuing, rating)... 1. a valuing by which the price is fixed; hence the price itself: of the price paid or received for a person or thing bought or sold... 2. honor which belongs or is shown to one: the honor of one who outranks others, pre-eminence... veneration, ... deference, reverence..." (Thayer, p. 624; 5092).

When all the above is truly contemplated and meditated upon, one cannot help but desire to give God great honor. When one uses the above as the measurement to determine the value and benefit we receive from Him, we must conclude that He is priceless to us. We cannot live without Him, we have nothing and are nothing. We owe so much to Him that it cannot be calculated. We must therefore venerate and revere Him. Give Him the best we have. His power is "everlasting."

"aionios... 1. without beginning or end, that which always has been and always will be... 2. without beginning... 3. without end, never to cease, everlasting..." (Thayer, p. 20; 166)

It has no beginning and will have no end. It matters little whether we personally submit to that power or not. We will ultimately be made to submit to it. We cannot fight it. It existed long before

we were created and will continue to exist long after this universe has been destroyed. God possesses eternal “power.”

“*kratos*, ...1. *force, strength*. 2. *power, might*... the might of his strength, Eph 1:19; 6:10;... *mightily, with great power*,... *a mighty deed, a work of power*.... 3. *dominion*... ” (Thayer, p. 359; 2904)

Amen.

Paul closes this with the solemn term for truth and veracity. These are true statements and he closes it accordingly. The term is defined:

“*amen*,... 1. verbal adj. ... *firm*, metaph. *faithful*... 2. it came to be used as an adverb by which something is asserted or confirmed: a. at the beginning of a discourse, *surely, of a truth, truly*; so freq. in the discourses of Christ in Mt. Mk. and Lk.... the repetition of the word (AMEN AMEN), employed by John alone in his Gospel (twenty-five times), has the force of a superlative, *most assuredly*... b. at the close of a sentence; *so it is, so be it, may it be fulfilled*... It was a custom which passed over from the synagogues into the Christian assemblies, that when he who had read or discourse had offered up a solemn prayer to God, the others in attendance responded *Amen* and thus made the substance of the prayer their own...” (Thayer, p. 32; 281).

17 Command those who are rich in this present age

Paul again repeats the term “charge” which contains the authority Jesus gave in Mt 28:18. All of Jesus’ commands have been “*transmit a message along from one to another*” by the apostles. This time the command has been passed from Jesus to Paul and then from Paul to Timothy. Now it is Timothy who is doing the commanding and charging. This is the final phase of authority from God. All authority belongs to God. God then gave that authority to Jesus. Jesus gave that authority to the apostles, who then placed it into the Scriptures. Today through the Scriptures that authority is now placed in the evangelists, shepherds and teachers.

The command is to be passed on to those who “*are rich*.”

“*plousios*... *rich*; a. prop. *wealthy, abounding in material resources*... b. metaph. and univ. *abounding, abundantly supplied*... of the thing in which one abounds... ” (Thayer, p. 519; 4145)

Since Paul had just finished speaking of those who are “*minded to be rich*,” these are not the same people. There is clearly a subtle difference between those who are “*minded to be*” and those who “*are*” rich. What Paul actually said was “*The rich in this present age charge*...” How they became rich is not described or implied. Before becoming a Christian they may have been “*minded to be rich*,” or they may not have been. After their conversion and call, they were or have become wealthy. It could be inherited or come as a result of hard work and God’s providence which they did not purpose. This is wealth in the “*present*” age.

“*nun*... adv. *now* ... 1. adv. of Time, *now*, i.e. *at the present time*; a. so used that by the thing which is now said to be or to be done the present time is opposed to past time. b. opp. to future time.... used to distinguish this present age, preceding Christ’s return, from the age which follows that return... c. Sometimes NUN with the present is used of what will occur *forthwith* or *soon*... d. with the imperative it often marks the proper or fit time for doing a thing... 2. Like our *now*... it stands in a conclusion or sequence; *as things now are, as the matter now stands; under these circumstances; in the present state of affairs; since these things are so; as it is*...” (Thayer, p. 430; 3596)

The “*now*” time. The “*present*” time, which excludes both the “*past*” time and the “*future*” time. Added to “*time*” is another word that the time that now exists prior to the beginning of eternity. This is another way of saying, “*we brought nothing in and can take nothing out*.” It only exists in the “*present age*” and in the now.

“*aion*... In Greek authors 1. *age* ... *a human lifetime* ... *life itself* ... 2. *an unbroken age, perpetuity of time, eternity*... In the N. T. used 1. *for ever* ... 3. ... most of the New Testament writers distinguish... *this age*... the time before the appointed return or truly Messianic advent of Christ... the period of instability, weakness, impiety, wickedness, calamity, misery,...” (Thayer, p. 18; 165).

This is the “*life that now is*.” The time after we brought nothing in and before the time we take nothing out. This puts wealth into a better perspective. It only lasts in this age(lifetime). Yet it has a powerful bearing on the outcome of God’s judgment. It is another “*talent*” and “*gift*” over which a stewardship will be required. Just another key to being faithful or unfaithful. Those who possess wealth must be warned that it has a factor and role in how judgment will be conducted. He gives the specific things God will assess.

not to be haughty,

First, they must be careful that it does not make them “haughty.” This term is defined:

“*hupselophroneo*... *hupselos* and *phroneo* to have an arrogant, haughty attitude - ‘to be haughty, to be arrogant.’ (Lou & Nida Greek-English Lexicon 5309)

This is a compound word. The word “*hupselos*” means something that is lofty, high or exalted, while the second term “*phroneo*” means to think or have in ones mind. Hence wealthy people are not to allow their wealth to bring their minds up into the clouds. Wealth is no reason to think of oneself more highly than they ought to think. It does not make one better than others, nor does it set them on a higher plain or make them a cut above. They must avoid the temptation to think like this. Wealth is a tool to help others with, a blessing and gift from God and never a badge of honor, or reason to think highly.

nor to trust in uncertain riches but in the living God,

The second thing wealthy people must guard against is putting any “trust” in riches.

“*elpizo*...Sept for... *to trust*... to flee for refuge... to wait, to hope; *to hope*(in a religious sense, *to wait for salvation with joy and full of confidence*)... *hopefully to trust in*... *direct hope unto one*...” (Thayer, p. 205; 1679)

Though riches can bring opportunities to do good, it must never supplant the God who gave it and the God who will continue to bless us after this life is over. This may be the greatest risk wealth poses. Trust involves hope and confidence. Wealth is too “uncertain” to put hope and confidence in. First, because it is fleeting and no one knows how long it will last, but more importantly because of the variables. There are too many things wealth cannot help us with. Wealth cannot help anyone in death, sickness, war, famine, spiritual difficulties or etc. God’s children who possess it can learn how to use it wisely and profitably, but they must never use it in such a way that it supplants in any way their feelings of trust and confidence in the living God whom He just finished describing. He is the only one worthy of such trust and confidence.

who gives us richly all things to enjoy.

Paul makes a play on words when he speaks of the reason why one ought to trust in the living God. He is the only one who can truly deliver on the trust that people place in Him. He has the ability to give all things richly to be enjoyed. Without life and health riches are worthless. Without peace and prosperity, riches fly away. Only God has the omnipotent and complete power to be entrusted with our lives. Only God can “give” us a quiet life of joy and pleasure.

“*parecho*... a. *to reach forth, offer*... b. *to show, afford, supply* ... c. *to be the author of, or cause one to have; to give, bring, cause, one something--either unfavorable... or favorable*... Mid. 1. *to offer, show, or present one’s self* ... 2. *to exhibit or offer on one’s own part*...” (Thayer, p. 488; 3930)

God is the author of and causes people to have all things. He is the giver, the benefactor and one through whom all blessings of life flow.

Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow. James 1:17-18

When considering the quality of giving that our God can give it far exceeds what wealth can ever do. The blessings that come from him are “rich.” This term is defined:

“*plousios*, adv., ... *abundantly, richly*...” (Thayer, p. 519; 4146)

This takes us back to the creation where God richly gave everything that exists in this present age. Anything that money can buy was given to us then and without those rich gifts given then wealth would have no value or purpose. What good is money when there is nothing to buy and no need that it can fulfill. God far exceeds money as someone to trust and to find “enjoyment.”

“*apolausis*... enjoyment (from *apolauo*, to take hold of, enjoy a thing) suggests the advantage or pleasure to be obtained from a thing (from a root *lab*-- seen in *lambano*, to obtain); it is used with the preposition *eis* in I Tim. 6:17, lit., ‘unto enjoyment,’ rendered “to enjoy”...” (Vine, vol 2 p. 31)

All enjoyment man receives in this life comes from the hands of God. There is no other.

18 Let them do good,

Timothy is also to pass on from the Lord the command to “do good.”

“*agathoergeo*... *to be agathoergos, beneficent* (towards the poor, the needy)... Found besides only in eccl. writ., but in the sense *to do well, act rightly*...” (Thayer, p. 2)

This is a compound word made up of “*agathos*” and “*ergeo*.” Since these are (*ergeo* – *works or deeds*) that are good, the key to understanding is in the word “*good*.”

“*agathos*... *excelling in any respect, distinguished, good*. It can be predicated of persons, things,

conditions, qualities and affections of the soul, deeds, times and seasons.... 1. *of good constitution or nature...* 2. *useful, salutary...* 3. *of the feeling awakened by what is good, pleasant, agreeable, joyful, happy...* 4. *excellent, distinguished...*" (Thayer, p. 2-3; 18)

Those with wealth are in the position to work things that excel and are useful. Things that are pleasant, joyful and happy. Hence rich are to consider how they can do things that will bring this about. This leads right into the next clause

that they be rich in good works,

In another play on words those who are *rich* are to be *rich*. But they are to be "rich" in good works. Paul now uses the verb, which differs slightly from the noun:

"*plouteo...* a. *to be rich, to have abundance; prop, of outward possessions, b. metaph. to be richly supplied...*" (Thayer, p.519; 4147)

There is to be an abundant supply of good works. Many such good works should be accomplished in a lifetime when wealth itself is and opportunity.

Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith. Gal 6:10

Though a different term for "good" is used, it is very similar to the first.

"*kalos...* Sept for ... beautiful, but much oftener for ... good; *beautiful*, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be *pleasing*; hence (acc. to the context) i.q. *beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable;*... a. *beautiful to look at, shapely, magnificent;*... b. *good, excellent in its nature and characteristics, and therefore well-adapted to its ends:* ... c. *beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble...* d. *honorable, conferring honor...*" (Thayer, p. 322).

While "*agathos*" looks at the benefits that accrue from the gift, *kalos* looks at the nature of the gift as it is beheld, either by God or by man. These are good and useful works. They are beautiful and precious. They are admirable and excellent. And, they are in the grasp of those who are rich.

It should be the "business" of those who are wealthy to accomplish these things.

"*ergon...* 1. *business, employment, that with which anyone is occupied...* 2. *any product whatever, any thing accomplished by hand, art, industry, mind...* 3. *an act, deed, thing done: ...*" (Thayer, p. 248; 2041)

That which occupies their time, that which they produce with their wealth. As they look back over each day, month and year, they are to see these things characterizing how they live.

ready to give,

They must also be "ready to give." This term is defined:

"*eumetadotos...* *ready or free to impart, liberal...*" (Thayer, p. 260; 2130)

"*eumetadotos...* ready to impart (*eu, well, meta, with, didomi, to give:...*) is used in I Tim. 6:18, "ready to distribute."

The term literally means that they are *well* with their giving. They do such a good job at giving that they are to be commended for it. Hence they are ready to impart, liberal in their giving and ready to distribute their wealth out to others as the need arises. They possess and use their possessions and not the other way around.

willing to share,

This term is defined:

"*koinonikos...* 1. *social, sociable, ready and apt to form and maintain communion and fellowship...* 2. *inclined to make others sharers in one's possessions, inclined to impart, free in giving, liberal...*" (Thayer, p. 352; 2843)

There is little difference in the one above and this one except in the stress on the fellowship and communion they hold with those to whom they give their money to. Those who are wealthy relish an opportunity to help those who need it and are therefore always ready to give to them. This creates a joint participation and a fellowship. In this case the rich are able to share and give liberally, while the poor can only share their communion and fellowship.

19 storing up for themselves a good foundation for the time to come,

Those who do all the above are being very wise for they are preparing for the future. In this respect Paul nearly repeats Jesus words.

“Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; 20 “but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. 21 “For where your treasure is, there your heart will be also. (Mt. 6:19-21).

Timothy is to make the wealthy see that by doing this they are storing up their wealth for future use. The term “storing up” is defined:

“apothesarizo... to put away, lay by in store, to treasure away... to store up abundance for future use...” (Thayer, p. 61; 597)

This is a similar word to the one used in 1Cor 16 in our giving. Here the rich are storing up there, the church is storing up so no collections need be made when Paul came.

Just as depositing one’s money in the bank is not money that is lost, but money that is stored for later use, so also, money that is used to benefit those who are poor and in need is never lost.

This is what Jesus sought to impart to the rich young ruler.

So when Jesus heard these things, He said to him, “You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me.” Lk. 18:22

No amount of money that is given to help the needy is money thrown away. It is money that is stored up for us for later use.

But when you give a feast, invite the poor, the maimed, the lame, the blind. 14 And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just.” Lk. 14:13-14

In this case they are laying up this strong immovable “*foundation*” that will remain firm even if all else is lost.

“themelios (thema [i.e. thing laid down]), laid down as a foundation, belonging to a foundation,... the foundation (of a building, wall, city)... of the apostles as preachers of salvation, upon which foundation the Christian church has been built, Eph. 2:20; a solid and stable spiritual possession, on which resting as on a foundation they may strive to lay hold on eternal life, I Tim. 6:19... “ (Thayer, p. 286-287; 2310)

Timothy is to charge the rich to do all the above and if they heed his words they will find that what they gave away was still theirs at the resurrection of the just. When the “time to come” arrives, they will be blessed indeed.

“mello... to be about to do anything; so 1. ... for the future, hereafter ... things future, things to come, ... 2. joined to an infin. a. to be on the point of doing or suffering something... b. to intend, have in mind, think to... c. as in Grk. writ. fr. Hom. down, of those things which will come to pass(or which one will do or suffer) by fixed necessity or divine appointment... d. in general, of what is sure to happen...” (Thayer p. 396-397)

The future is an uncertain thing at best but those with uncertain wealth can use it to prepare for the future whatever it is.

that they may lay hold on eternal life.

The term “that” is a adverb of purpose. It is defined:

“hina... I. An adverb of place,... a. where; in what place. b. in what place; whither... II a final conjunction(for from local direction, indicated by the adverb, the transition was easy to mental direction or intention) denoting purpose and end: to the intent that; to the end that, in order that;... it is used 1. prop of the purpose or end;... “ (Thayer, p. 302-304; 2443)

The purpose and intent of all the above is to give to them the opportunity to lay hold of eternal life. The term “lay hold” is defined:

“epilambano... to take in addition... to take, lay hold of, take possession of, overtake, attain to. ... a. prop. to lay hold of or to seize upon anything with the hands... hence univ. to take hold of, lay hold of... b. by a metaph. drawn from laying hold of another to rescue him from peril, to help, to succor...” (Thayer, p. 240; 1949).

Paul spoke of this concept in Romans. Each is given a gift and when they use that gift they are manifesting the faith necessary to lay hold of eternal life. The ability to give is one of them. *For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. 4 For as we have many members in one body, but all the members do not have the same function, 5 so we, being many, are one body in Christ, and individually members of one another. 6 Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in*

proportion to our faith; 7 or ministry, let us use it in our ministering; he who teaches, in teaching; 8 he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. Rom. 12:3-8

This is how they will take possession of eternal life. This is how God made possible that which would otherwise have been impossible.

Then Jesus said to His disciples, "Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven. 24 "And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." 25 When His disciples heard it, they were greatly astonished, saying, "Who then can be saved?" 26 But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible." Mt. 19:23-26

20 O Timothy! Guard what was committed to your trust,

Paul now used the Vocative to draw as near to Timothy as he can over the long miles. He loves Timothy. He yearns for Timothy to succeed in this and all the quests he engages in for the cause of Jesus. His final words are personal and expressly to him, but can be broadened to take in all who read the epistle. He warned Timothy to "guard" what was committed to his trust.

"phulasso... 1. Active to guard a. to watch, to keep watch... b. to guard or watch, have an eye upon... c. to guard a person (or thing) that he may remain safe, i. e. lest he suffer violence, be despoiled, etc., i. q. to protect... d. to guard, i. e. to care for, take care not to violate, to observe... 2. Mid. a. to observe for one's self something to escape, i. e. to avoid, shun, flee from ... b. by a usage foreign to Grk. writ. but very freq. in the Sept. ... to guard for one's self (i. e. for one's safety's sake) so as not to violate, i. e. to keep, observe... " (Thayer, p. 659-660; 5442)

He is to keep his eye upon it, keep watch over it, guard and care for it, never violate it and observe it faithfully. Timothy has been given a trust. This term is defined:

"parakatatheke... a deposit, a trust..." (Thayer, p. 483; 3872)

"paratheke "a putting with, a deposit" (para, "with," tithemi, "to put"), and its longer form, parakatatheke, are found, the former in 2Tim 1:12, "that which He hath committed unto me," RV, marg., lit., "my deposit" (perhaps, "my deposit with Him"), the latter in 1 Tim 6:20, where "guard that which is committed unto thee" is, lit., "guard the deposit," and 2 Tim 1:14, "that good thing which was committed unto thee," i. e., the good deposit; RV, marg., "the good deposit. (from Vine's NT:3866),

What is the exact nature of this deposit. The book started with the charge Paul had given to Timothy.

This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare, 19 having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, 1 Tim 1:18-20

This charge was laid out to Timothy in the first chapter and was repeated in different ways throughout the book.

*As I urged you when I went into Macedonia — remain in Ephesus that you may **charge** some that they teach no other doctrine, 1 Tim 1:3-4*

*Now the purpose of the **charge** is love from a pure heart, from a good conscience, and from sincere faith, 6 from which some, having strayed, have turned aside to idle talk, 1Tim 1:5-7*

*I give thee **charge** in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; 14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: 1 Tim 6:13-14*

***Charge** them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 1 Tim 6:17*

The charge, given throughout the book ("parangellos" "parangelleo") which was Jesus passed to Paul and Paul passed to Timothy is now the deposit he is to guard. All that was charged is now the deposit that must be carefully guarded as a deposit or trust that was given to him. He is to guard these things faithfully and give his life if necessary to see to it they are done. Taken in context, it is evident that Paul considered those who refused to add to or take from anything in the Scriptures is faithfully keeping what was entrusted.

avoiding the profane and idle babble

The only way Timothy can keep the trust is to "avoid" its opposite.

"ektrepo... 1. to turn or twist out; pass. in a medical sense in a fig. of the limbs... lest it be wrenched out of (its proper) place, dislocated, (R. V. Mrg. put out of joint], ... to turn aside, go astray... 2. to turn off or aside; pass. in a mid. sense... to turn one's self aside, to be turned aside... to turn aside... to turn away from, to shun a thing, to avoid meeting or associating..." (Thayer, p. 200)

He is to shun, avoid meeting or associating with, turn himself aside in order to stay away from these terrible influences. Nothing can damage faster than evil influence and the worst of such influence is found in these two things. "Profane" is defined:

"*bebelos*... 1. *accessible, lawful to be trodden*; prop. used of places; hence 2. *profane*, equiv. to ...[i.e. unhallowed, common], ... of men *profane* i.e. ungodly..." (Thayer, p. 100)

It is the opposite of God's word. God's word and will are sacred, holy, and sanctified. All the doctrines, morals and practices revealed in God's word are sanctioned by Him as holy. All other things are profane. they are unhallowed and common. Thus they are worthless to Timothy and he is to avoid them. "Idle" is defined:

"*kenophonia*... (*kenophonos* uttering emptiness), (*vaniloquium*,...) *empty discussion, discussion of vain and useless matters*..." (Thayer, p. 343; 2757)

Again, every word that proceeds from the mouth of God is to be lived by. All else that is devised by man is empty discussion. For what is under consideration is vain and useless.

and contradictions of what is falsely called knowledge--

The term "contradiction" is defined

"*antithesis*... a. *opposition*... b. *that which is opposed*..." (Thayer, p. 50; 177)

"*antithesis*... a contrary position (*anti*, against, *tithemi*, to place; ENG., antitheses), ..." Vine Vol 3 p 143)

Those who engage in the idle and profane must consistently oppose God's true revelations as they contradict them. Timothy is to avoid all such people when once he recognizes them for what they are. When true knowledge is set before them and they reject it, then they are of this sort. The term "knowledge" here is defined:

"*gnosis*... *knowledge*... the knowledge of God, such as is offered in the gospel... GNOSIS by itself signifies in general *intelligence, understanding*... *objective knowledge*: what is known concerning divine things and human duties..." (Thayer, p. 119; 1108)

This is a good term, but coupled to it is the term "falsely" which negates all that is good about it for it is falsely named. This term is defined:

"*pseudonumos*... (*pseudos* [*pseudes*, rather] and *onoma*), *falsely named* [A.V. *falsely so called*]..." (Thayer, p. 676; 5581)

It does not deserve the title of knowledge. It is not knowledge. It is error. All that originates with man as its sole authority will always contradict what has originated with God. For if it is in God's word it is sacred and when we it comes from the minds of men it is common. Jesus dealt very harshly with this as also should we.

He answered and said to them, "Well did Isaiah prophesy of you hypocrites, as it is written: 'This people honors Me with their lips, But their heart is far from Me. 7 And in vain they worship Me, Teaching as doctrines the commandments of men.' 8 For laying aside the commandment of God, you hold the tradition of men — the washing of pitchers and cups, and many other such things you do." 9 He said to them, "All too well you reject the commandment of God, that you may keep your tradition. ... 13 making the word of God of no effect through your tradition which you have handed down. And many such things you do." Mark 7:6-10, 13

In the parallel account in Matthew the disciples come to Jesus concerned about how the Pharisees had reacted.

Then His disciples came and said to Him, "Do You know that the Pharisees were offended when they heard this saying?" 13 But He answered and said, "Every plant which My heavenly Father has not planted will be uprooted. 14 Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch." Mt. 15:12-14

21 by professing it some have strayed concerning the faith.

The term "profess" is defined:

"*epaggello*... 1. *to announce*. 2. *to promise*: Mid. *to announce concerning one's self*; i.e. 1. to announce that one is about to do or to furnish something, I. e. *to promise*(of one's own accord) *to engage*(voluntarily)... 2. *to profess*; ... an art, to profess one's self skilled in it..." (Thayer, p. 227; 1861)

They claim that this is what they believe. They profess this as their doctrine and because they have strayed from the faith. You cannot be a faithful Christian and hold to falsely called knowledge. They are mutually exclusive. The term "stray" is defined:

"*astocheo*... (to be *astochos*, fr. *stochos* a mark), *to deviate from, miss*(the mark): ... to deviate from

anything...” (Thayer, p. 82; 795)

They have deviated from the true path or mark and will never reach the goal.

“Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. 14 “Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. (Mt. 7:13-14).

This straying is concerning the faith. It is the faith they have strayed from. The definition of “concerning” is:

“peri... prep., joined in the N. T. with the gen. and the acc. ... and indicating that the person or thing relative to which an act or state is predicated is as it were encompassed by this act or state; Lat. circum, circa; around, about... I. with the GENITIVE it denotes that around which an act or state revolves; about, concerning, as touching, etc... a. about concerning... after verbs of speaking, teaching, writing, etc. ...after verbs of hearing knowing, ascertaining,... after verbs of thinking, deciding, supposing, doubting, etc. ... b. as respects [A. V. often (as) touching]... with regard to, in reference to... gg. at the beginning of sentences, concerning, as to... “ (Thayer, p. 502; 4012)

Grace be with you. Amen.

Paul closes the letter as he began it, with grace. Grace is that wonderful commodity that gives us a second chance whenever we need it. It is defined:

“charis... grace; I. e. 1. prop. that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech... 2. good will, loving-kindness, favor. in a broad sense... (favor(i.e. act of favoring...)) ... used of the kindness of a master towards his inferiors or servants, and so esp. of God towards men... ...the word charis contains the idea of kindness which bestows upon one what he has not deserved... pre-eminently of that kindness by which God bestows favors even upon the ill-deserving, and grants to sinners the pardon of their offenses, and bids them accept eternal salvation through Christ... charis is used of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues... II Th. 1:12... 4. thanks(for benefits, services, favors)... to be thankful to one...” (Thayer, p. p 665-666; 5485)

The Christian cannot perfectly do all that Paul outlined in this letter all the time. He/she will make mistakes. When mistakes are made, grace and grace alone is needed. Paul affirms to Timothy that he has this grace whenever he needs it. Amen.
