

# FIRST TIMOTHY

## BOWMAN NOTES

(1:1-2) Compare the opening of this letter to Timothy with that written by Paul to Titus. Paul identifies himself as one who has been sent in the full authority of God the Father ("an apostle") and intimately identified with the Lord Jesus Christ. His commission is by means of "the commandment of God our Savior," *kat' epitagēn theou sōtēros hēmōn*. "unto Timothy, my own son" *gnēsiōi tekno* "in the faith." In the first two verses he also emphasizes the progression of peace, "grace, mercy, and peace" proceed in that order "from God our Father and Jesus Christ our Lord, which **is** our hope" *tēs elpido* *hēmōn*.

(1:5) Just as Paul was appointed an Apostle (one sent with a message and authority of the sender) so he left Titus in Crete for a purpose—"that you should set in order the things that are lacking and ordain elders in every city, as I had appointed you." Here is the beginning of order in the first generation Body of Christ, the recognition, through appointment of elders within the local Body as examples of what a Christian should be! Just as the typology of the Old Testament spoke of the person and work of the Lord Jesus as the Lamb of God; so too does the New Testament typology in the Body of Christ speak to the entire world of the ascended person of the Lord Jesus as Savior and Lord. Titus 1:5 CB

Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, which is our hope; unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord. 1 Timothy 1:1-2

(1:3-4) Look at this all-important charge that the great Apostle gives to his spiritual son Timothy—"As I besought you" *kathōs parekalesa* reminds Timothy that his selection for the task assigned to him was deliberate and filled with purpose. He was "to abide" *prosmeinai* (first active indicative) "still at Ephesus" while Paul "went into Macedonia." This should remind us that young men and women are suited by means of the indwelling Holy Spirit to carry out great endeavors with the highest expectations of their success on our part. Every time I watch the evening news and see a company of our service men and women in harms way in Iraq, or Pakistan, or facing a raging hurricane, I am reminded of just what they are capable of and how young they seem to be. Timothy was left in Ephesus in order "That" (this is a purpose clause) "you might charge some" *hina paraggeileis* (derives from *paragellō*- "to carry a message"-*para*- "from one

person to another"). The first use of "that" *hina*, is to bolster Timothy's command presence, for he must assume leadership of this very young congregation of believers. The second use of "that" *hina* is to introduce an emphatic purpose clause—"that they teach no other doctrine," *mē heterodidaskalein* referring to those things which Timothy had heard from Paul. "Neither" are they to "give heed" *prosechein* "to fables" *muthois* "and endless genealogies," *aperantois genealogias*. I read this and cannot help but think of all the time and energy the Mormon Church pours into compiling the genealogies of every human who has ever lived. This is the fruit of preoccupation with genealogies. For the Mormon Church, the family tree has sprouted into a false *muthois* doctrine that extends into eternity, and it is used within their theology to determine how much one will rule over in the kingdom to come. These things "minister questions rather than godly edifying." 'Edifying' *oikonomian* is literally 'house-law' or 'dispensation,' the rules by which the household is governed, and speaks of the process by which faith is applied to experience.

As I besought you to abide still at Ephesus, when I went into Macedonia that you might charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying, which is in faith: this do.  
1 Timothy 1:3-4

(1:5-7) "The end" *to telos* "of the commandment" *tēs paraggelias* refers to Paul's charge and the content of what Timothy is to teach. The saints in Ephesus are to be built up in their faith as they are taught by example to consider one another's growth in knowledge, faith, and experience over one's own advancement. "Charity" is love (*agapē*), pouring "out of a pure heart" *ek katharas kardias*. To the Galatians, Paul wrote, "Bear one another's burdens" (Galatians 6:2). But, you are also to pay careful attention to your own walk so that you walk free of guilt and have "a good conscience" *suneidēsēōs agathēs*. You see, having love for the brethren and the other believer's good in mind is not the whole end-game; you must also stay free of guilt for Christ bore all that on the Cross. Is this possible? Can you actually walk free of guilt for wrongs committed and sin yet active in your life? Yes it is possible; but, it absolutely cannot be faked! Only the life of the Lord Jesus Christ, produced in you by the indwelling Holy Spirit, can consistently yield the result—real freedom. The human soul and spirit are just not up to it! Efforts at piety are not helped by white robes, black robes, red robes, gold crosses and chains, shouting, crying, or stomping around while people fall down all around you. You will either love the Body of Christ enough to give yourself for it without reservation, or you will find yourself at the Bema Seat of

Christ surrounded by the smell of burning works as they all go up in smoke! The Body of Christ is not to be *used* for your own good, but to be served for *its* own good! “Faith unfeigned” *pisteōs anupokritou* (lit. “*faith without criticism*”) is raw trust in God; nothing held back; committed to His purposes and means. Look at the alternative —“from which some **having swerved** *astochēsantes* (aorist active participle) away from sound doctrine and “have turned aside” *exetrapēsan* (second aorist passive indicative) “unto vain jangling” *mataiologian*. “Vain” is ‘empty,’ and “jangling” is the sound of bangles on the wrist or ankles clattering to call attention to the wearer. Having abandoned Paul’s doctrine of the ascended Lord Jesus and the life that now infuses us from where Christ sits in the heavens; these spiritual wanderers want “to be teachers of the law” *nomodidaskaloi*, “though they understand” *noountes* “neither what” *mēte ha* “they say, nor whereof” *mēte peri tinōn* “they affirm” *diabebaiountai* (present middle indicative-“they preach with confidence”). Their messages are steeped in the promises God made to Israel, God’s eternal earthly people. **They do not understand the heavenly nature of the *new creation* Church. What they say to believers is as empty as are their promises.**

**3 conditions  
For the growth of love**

**Out of a pure heart  
With a good conscience  
By means of uncritical faith**

Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.  
1 Timothy 1:5-7

The Christian’s view of the Law 1:8-11

### Introduction

One of the most difficult questions that the believer faces today is; what part does the Law given to Moses for Israel play in governing the life of the Church? Unfortunately, too many preachers and teachers fall into the well-worn path that Paul pointed out in the previous verses. They cling to the Mosaic Law as the *governing ethic* for the Church and miss altogether the implications of Christ’s death satisfying every demand that the Law made on mankind.

Christ’s death did not annul the Law;  
it completely **satisfied** the Law!!!

The Law was given at a time when Israel, God's instrument at that time for dispensing His mercy and grace on man, was demanding government and a defined standard for their behavior; so God gave them the perfect standard for the fallen nature, the Law. Most Christians today believe that the whole of the Law is embodied in the Ten Commandments. They have not comprehended that the entire six hundred and sixteen rules and regulations are part of a single code of behavior. Under the Law, it was just as essential for one to make their sin offering as it was to 'Honor your father and your mother.' For Israel in the wilderness, the blood impressed on them the awful price of sin and disobedience. Remove the blood and what do you have remaining? Nothing but pageantry! We have no remembrance today that every time the Tabernacle was relocated it left a site soaked in the blood of thousands of animal sacrifices, marking their path like a great rubber stamp, black stains once red with fresh blood. There were the marks in the ground within the perimeter curtain; first in the doorway where the animals were slaughtered (Leviticus 1:2-3); at the ash pit outside the camp, where crude soap could be found for ceremonial cleansing; and then following the pathway of the priest from the table of showbread to the candlestick to the altar of incense, and finally, behind the great veil to the horns on the Ark of the Covenant and on the Mercy Seat, between the twin arching angels covering the contents of the Ark, now shadowed by the blood of the Sin Offering. Every one of those things spoke of the work and pathway of Christ, from the moment he assumed his Father's business to the Cross. But, of supreme importance is the knowledge that

**we were joined to Christ in His death (Romans 6),  
and our life commenced  
with His resurrection and ascension!**

The descent of the Holy Spirit to equip us and to enable us to live as founts of living water was on *this side* of the Lord's sitting down in heaven. The Law, which governed from Moses to the Cross, was totally satisfied by means of His sacrifice and it makes no claim on us that is not prepaid! The Law remains as a milestone along the path He took to Calvary,

**but it is His milestone, not ours!**

**The Law = 616 rules**

(1:8-11) So Paul (the former Israelite) reminds Timothy (a Gentile believer) "that the law is good" because it is instructive of God's nature; but a man must take

care to “use it lawfully.” A primary consideration is that, “the law is not made for a righteous man.” Think about that. Was any man righteous? No! Only Christ could make that claim. Here is the heart of the greatest injustice ever committed; for Christ was judged by men claiming to be applying the Law and He was the only Man who ever lived that was able, by His life, to satisfy every one of its demands. Every symbol, every type, every ceremonial nuance of the Law was exceeded by the life and death of the Lamb of God! His life and death closed the book of Law as a standard that must be met by man to gain access to God. Now, our standard is not the Law, neither is it the life that the Lord Jesus lived *under* the Law. Our standard is the life that He *now* lives, ascended and glorified, on the throne in heaven!

“The Law is good,” is still a true statement, for it spoke of God’s standard delivered to Moses for the nation of Israel, so that they might know the impossible task of attempting to live according to absolute righteousness. It provided a means of atonement for every sin that man would commit. There were “the lawless and disobedient … the ungodly and sinners … the unholy and profane … murderer of fathers and murderer of mothers … manslayers … whoremongers … them that defile themselves with mankind … men-stealers … liars … perjured persons … any other thing that is contrary to sound doctrine.” Every individual under the microscope of their own conscience could find themselves indicted by the Law. But, then Paul introduces an entirely new dimension to those who would measure their life by godly standards—“according to the glorious gospel of the blessed God, which was committed to my trust.” Paul is telling Timothy and those to whom Timothy ministers that the gospel, which was committed by God to his trust, is different than the gospel spelled out in the Law. Keeping the Law did not make one righteous. Indeed, it took One who was *already* righteous to satisfy its demands. But, being joined to Christ in His death meant being made righteous before the Father. That, dear friend, is the gospel given in trust to Paul and to all who accept the sacrifice of the ascended Jesus as their own.

But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderer of fathers and murderer of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the

glorious gospel of the blessed God, which was committed to my trust. 1 Timothy 1:8-11

(1:12-14) So Paul offers his thanks to “Christ Jesus our Lord.” His mind goes back to the road to Damascus and the appearing of Jesus, glorified in light so bright that it blinded him as he fell to the ground (Acts 9:3-6). In the next couple of days he learned of his mission and of Christ “who has enabled me.” Paul recalls his life before that encounter; he was “a blasphemer, and a persecutor, and injurious.” “But” as always, introduces a contrast—and the contrast is between his treatment of the body of believers and the Lord’s treatment of His persecutor, for “I obtained mercy,” because his actions were coming from ignorant unbelief. What is the principle here?

## With knowledge comes responsibility!

Think back to our studies of Christ’s pursuit of the Jew into the dispensation of grace. He did not drop them from His plan at Pentecost, but continued to pursue them until every one of them had heard the gospel of the *new creation* and life from the *ascended* Lord Jesus. But, as Paul said in Hebrews 6:1-6, once having heard, they could not turn back to the Law and expect those works to renew them to repentance—it was going to take acceptance of the free gift of freedom by faith! Having now heard the gospel of faith they were responsible to act on the gospel of grace and faith. Paul, the most zealous of Jews, was “counted faithful” *piston me ēgēsato* (aorist middle—at a definite point Paul was considered to be faithful) and drafted by God’s mercy “into the ministry” *eis diakonian* (there is no article, so it reads, “into service” the word for ‘deacon’) of that very same gospel. His heart is overflowing because “the grace” *charis* “of our Lord” was not just adequate to save him, but it was “exceeding abundant” *huperleonazo* (aorist active indicative) “with faith and love” *meta pistis kai agape*. Now, this is not something that is only bestowed on us, but is inherited by us through union with Christ. Note that these things are obtained “in Christ Jesus” where those unending stores already reside. We find ourselves walking in His resources, not in part, but in all of them.

And I thank Christ Jesus our Lord, who has enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was

exceeding abundant with faith and love which is in Christ Jesus. 1  
Timothy 1:12-14

(1:15-16) This is the Apostle Paul's great disclaimer—"Christ Jesus came into the world to save sinners; of whom I am chief" *protos* (same root as 'prototype'). This answers any and all who would say that Paul had an over-inflated view of himself as an apostle. There was a reason why he was chosen and he states it here—"for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern" *hypotuposis* "to them, which should hereafter believe on Him to life everlasting." The chief of sinners became the primary example for believers who would follow the risen and ascended Jesus.

Where Moses and the Law were milestones to the Cross,  
it is Paul who is the milestone marking our way  
to the ascended Jesus and everlasting life!

You don't gain union with Christ by accepting Paul; you gain union by accepting Christ and His sacrificial death as your own payment for sin. But you will not get to Christ without apprehending the gospel of grace, which was entrusted to the Apostle Paul. We can spend our lives bathing in the principles of Law and learning the types that are contained there; but, we will not come into a personal appreciation of all that Christ brought to us except through a thorough understanding of the Pauline Epistles.

We can spend our lives bathing in the principles of Law and learning the types that are contained there; but, we will not come into a personal appreciation of all that Christ brought to us except through a thorough understanding of the Pauline Epistles.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. 1 Timothy 1:15-16

(1:17) In the previous verses you have this view of Christ leaving His position as the Second Person of the Godhead, the Creator of this entire universe, and deigning to become as small as any man, in order to rescue us from our utterly

lost sinful condition by the sacrifice of Himself as a man. Now, Paul's view changes to that of Christ again being one with the Father, omnipresent and reigning in all glory, "the King eternal, immortal, invisible, the only wise God." What a magnificent comparison of views. The only possible concluding statement is; "to Him be honor and glory for ever and ever. Amen!" It's as if Paul was standing with his eyes on the ground, contemplating his Lord walking the paths to the Cross, and then raises his eyes to the heavens and sees the majesty displayed throughout the endless sky. It reminds me that there was a time, before Tesla and Edison's invention of the electric light, when every person on the face of the earth could view the brilliant display in the heavens without the veil of man-made light that robs us of its marvelous, awe-inspiring, splendor.

Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen. 1 Timothy 1:17

(1:18-19) Look carefully at "good warfare." In your text you might find the indefinite article "a." The Greek text has no such indefinite article—it is literally "the good warfare." Now, this fine point is all important to the statement and charge from Paul to Timothy, for "the good warfare" doesn't refer to some personal effort that Timothy will make, but to the battle (see Ephesians 1) against principalities and powers and spiritual wickedness in high places that is ongoing. Further,

**it does not mean the quality of Timothy's fight,  
but the content of it.**

The battle *must* be on the grounds that the Holy Spirit, according to the will of the Father and the commission of the Lord Jesus, has committed to the Apostle as *his* gospel. That charge to Timothy continues to every one of us today who bears the name of Christ. The *content* of our doctrine is everything if we are to be participants in "the good warfare." Otherwise, we are fighting a battle of our own making and definition. When we do this right, walking in the light of His presence, we will be "holding faith" *echo pistis* (present active participle) with the spiritual fathers who went before us in Christ, and we will have a "good conscience," *agathos suniedēsis* knowing that we have engaged the enemy in the power of the Spirit on the ground of peace. Anything else is a façade and a sham that leads to "shipwreck." It's as if Paul is inviting Timothy, and all who follow in the Body of Christ, to sit around the strategy table with the early fathers in the

Church and join with them across the ages in that spiritual warfare between our heavenly Father and the demonic hosts of fallen angels in the heavenlies. Just imagine; holding hands with the Apostles, and the faithful believers from throughout the dark ages, and then with Darby, Kelly, Grant, Ironside, Scofield, Chafer, Macintosh, Wuest, Robertson, Moody, and finally, with those believers you have been privileged to know in your lifetime—a human chain, linked across time, forming the Body of Christ, soon to be His Bride—forever! Though we know the outcome and final judgment to come, the battle yet rages around us, and the Church is the prize!

This charge I commit unto you, son Timothy, according to the prophecies which went before on you that you by them might wage the good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. 1 Timothy 1:18-19

## 1 Timothy, chapter 2 Prayer and the Divine order of the sexes

(2:1-2) When you hear many preachers delivering their sermons to the masses that gather, what you hear are promises of growing wealth, ease, freedom from whatever is oppressing you, cures of any type of disease or infirmity, etc. But, Paul is here loading the wagon with a tremendous load to be pulled—"first of all, supplications," *deēsis* "prayers," *proseuche* "intercessions," *enteuxis* "and giving of thanks," are to "be made for all men." Now that's enough to keep you real busy. In fact, it says that they are to be "continuously" made for all men. Lest we leave out anyone up line from where we are, so to speak, from where we live and work, this is to apply "for kings, and for all that are in authority." Wait a minute—we have a congress that is made up of millionaires, a President and Vice President that were wealthy before they ever came to Washington and took massive pay cuts. The only Queen I know is purported to be the wealthiest woman in the world and owns half the Mississippi delta. But "all that are in authority" includes them as well. Not a lot of wiggle room here is there. So what's in it for us? We must do this in order "that" *hina* "we may lead a quiet" *ēsuceon* "and peaceable" *kai ēremon* ("tranquil") "life in all godliness and honesty" *eusebeia kai semnotēti*. I wish that we could stop right here, put all of our plans for growth and getting bigger on hold, and spend

fourteen days, one day per word, on this statement; "that we may lead a quiet and peaceable life in all godliness and honesty."

That-purpose

We-very personal

May-there's a choice involved

Lead-life is lived one step at a time

A-there's only one pass at this

Quiet-where are the great things I am to accomplish?

And-there's always more

Peaceable-at least I won't be bothered

Life-from birth to death

In-immersed

All-inclusive

Godliness-God-like-ness

And-added to

Honesty-truthful to all and in all things

We ought to be like a ship slipping through the sea, blown by the winds of the Spirit, and leaving absolutely no wake. Instead, we seem to aspire to be more like a fire boat rushing through the harbor with sirens blaring and cannons pouring fountains of water in every direction.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 1 Timothy 2:1-2

God's example for all men—Our *quiet* and *peaceable* life

(2:3-4) How important is the quality of your life before others? God's grand desire is that all men might be saved and "come unto the knowledge of the truth." And, how then is this to be presented to them? It is through the living example of the Church! Listen to the way that the Apostle Paul presented this very same concept to the Thessalonians: "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as you have received of us how you ought to walk and please God, so you would abound more and more" (1 Thessalonians 4:1). "And that you study to be quiet, and to tend to your own business, and work with your own hands as we commanded you; in order that you may walk honestly toward those who are without" (1 Thessalonians

1:11). What wonderful consistency here that underscores the importance of this doctrine—God brings the lost to Himself by means of the quiet life of trust and obedience that individual believers display to them. It is not through our grand efforts, but through our quiet and consistent trust that they can see and relate to that they are won by the Spirit. No wonder God says that “this is good and acceptable” *apodekton*; it is *His work* bearing fruit, for He “will” *thelei* (See following) “have all men to be saved” *pantas anthrōpous sōthēnai* (aorist passive infinitive of *sōzō*). “And to come unto the knowledge” *epignōsin* (knowledge tested in experience) “of the truth” *alētheia*.

[*Thelei*—A. T. Robertson has “(willeth); God’s wish and will in so far as He can influence men.” His treatment of this word *thelei* expresses the traditional Southern Baptist view of God’s sovereignty as it is applied to man’s salvation. It is limited by man’s free will in accepting what God offers.]

For this is good and acceptable in the sight of God our Savior; Who will have all men to be saved, and to come unto the knowledge of the truth.  
1 Timothy 2:3-4

### The scope of God’s salvation

(2:5-6) It should be obvious that God’s purpose in providing salvation to mankind is based on *His* character and can only be measured by *His* mercy, *His* love, and *His* forgiveness. It’s not an exercise for the Church, but an expression of His limitless love for His creation. Just as there is only “one God,” there is also only “one mediator” possible “between God and men.” The degree to which the Catholic Church missed this core doctrine in naming Mary co-mediatrix with Christ is heart-breaking in light of the error being taught to millions. Of supreme importance to us is that the mediator was God come in flesh, “the man Christ Jesus, who gave himself a ransom for all.” There clearly is no limit to the extent of His love and forgiveness, for it was a price adequate to redeem every man, woman, and child ever given life on this earth. Think of it—

no soul is ever condemned because of sin,  
but only for rejection of the ransom price already paid  
by the man, Christ Jesus.

The astounding glory of it all is that it is a *man* who is now enthroned in heaven as our intercessor—Jesus!!! When God's plan for all of mankind is finally completed and played out on Earth, the full testimony regarding the crucified, risen, and now ascended Jesus will be fully shown. In Scripture this is called "the summing up of all things in Christ."<sup>1</sup>

For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. 1 Timothy 2:5-6

(2:7) "Whereunto" ties the previous concept to the ministry of the Apostle Paul in the most intimate and complete way. This is the gospel "of Paul" that is so different from the gospel prior to the cross. The ascension of Christ to His heavenly throne is the opening volley in the grand scene being formed on Earth and in the Heavens--the summing up of all things in Christ Jesus! We are seeing the end-time events beginning to occur. The turning away from Israel and the calling out of the Church are but two signal parts of this sequence.

Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not); a teacher of the Gentiles in faith and truth.  
1 Timothy 2:7

The behavior expected of Christian men and women (2:8-15)

(2:8) The structure of this next statement of Paul is essential to your understanding of his message—"I will" *boulomai* is emphatic and calls attention to him as the source of the message and the instrument of God for change from what had gone on before, including the gospel that Christ announced to Israel. Oh, please do not miss this—

the gospel of *Paul* is different  
from the gospel of *Jesus* because of two things;  
(1) The ascension of Jesus and,  
(2) Paul is calling out the heavenly Bride,  
not the earthly people of the King!

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<sup>1</sup> For a definitive work on this subject see Andrew Jukes book, *The Summing Up Of All Things In Christ*. It is out of print, but still available through Abe Books.com or BN.com

Because of His ascension, He is now our High Priest, our Intercessor with the Father for every detail of our lives, no matter how small or trivial it may seem to us. You have heard it said that "the devil is in the details." Well, that is literally true. But, for the believer, the ascended Jesus is actively working in those minute recesses of our lives, protecting, guiding, healing, and motivating us towards His pathway for us so that we might bring glory to the Father every moment. His redemptive work is over, but His intercession will not stop until we are where He is at the Marriage Supper of the Lamb.

"Therefore" *oun* means that this instruction is based on what has just been said about the summing up of all things in Christ. Our posture before men falls under his admonition "that men pray every where" *proseuchesthai* (infinitive—"to be praying," Philippians 1:12, "without ceasing") *tous andras* ("the males"—as opposed to *gunaikas*, women) *en panti topōi* ("in every place"). There is no condition recognized that may be used as an excuse for exclusion from this command, even though the Church exists across the entire spectrum of human conditions. Some of us are in countries that allow freedom of worship and expression; some are in situations that are more restricted; some are under the real threat of persecution, and some are facing martyrdom for their faith—but, all of us are under the order to be "lifting up holy hands, without wrath and doubting." There is to be no wrath on the part of those under persecution; nor is there to be any doubt on the part of those who are following an easier pathway in anticipation of trouble to come.

I will therefore that men pray every where, lifting up holy hands,  
without wrath and doubting. 1 Timothy 2:8

(2:9-10) The instruction to lead a quiet life also flows towards women in the Body of Christ; "In like manner also, that women" *hosautōs gunaikas* "adorn themselves" *kosmein heautas* (present active infinitive-lit. to always "be adorning themselves"). *Kosmein* does not mean just what they put on, or simply the adornment of their bodies, but their 'space,' that little bit of the cosmos that they occupy and that moves through the world with them daily like the shell of a conch. They are to be "in modest apparel" *en katastolēi kosmiōi* (*katastolēi*-a 'letting down' or 'lowering' of standards; here of modesty), not suggestive. Note again that "apparel" comes from *kosmos*, which means their world, not just themselves. "With shamefacedness" *meta aidous* (picture a dog or wolf approaching the pack leader with lowered head and eyes, demonstrating their acceptance of his

strength and position). In the same way, this behavior signals that it is better not to be confrontational or challenging, and says that you hold one in reverence. "Sobriety" *sōphrosunēs* speaks more of seriousness and a lack of silliness. It was common in that day to braid the hair and interweave gold strands, pearls, or gems into it as a sign of family wealth. These things that call attention to one's accomplishments or relative worth are to be avoided, for they do nothing to call attention to the Lord and His worth. Today that might be designer jeans, Coach bags, Christian Lacroix, Louis Vuitton, Neiman Marcus, Giorgio Armani or Club Monaco. "Good works" are always associated with "godliness" *theosebeian*. Here those good works are to be seen in your apparel, your covering. Therefore, this should result, when people think of you, their mental image should be one of you busy at your work of service to others, not sitting on display in your finest apparel. When did appearing in your "Sunday Best" become the standard for gathering in worship? How subtle and patient the enemy of God is in tempting God's children.

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; But (which becomes women professing godliness) with good works. 1 Timothy 2:9-10

(2:11-15) Paul first gave instructions on behavior. Now he is giving the foundations for why he gave those instructions. "Let the woman learn in silence with all subjection," *en pasei hupotagei*. "But" introduces a contrast, a comparison is being presented. He is comparing the situation of women in a learning environment in which she is to indicate by her demeanor that she is teachable, with his next statement. "I suffer not" *ouk epitrepō* "a woman to teach" *didaskein*, "nor to usurp authority over the man" *oude authentein andros*, "but to be in silence" *all einai en ēsucha*. When the assembly is gathered, Paul says that he does not allow women to teach because that puts them in a position of authority over men and that violates the principles of order established with Adam and Eve. God's creation of man on the sixth day of creation is recorded in Genesis 1:27. It is my conviction that when created, both male and female were included in a single entity as one spiritual being, wrapped in light and possessing moral authority (free will), and a mind (life) that was unpolluted by sin. In Genesis 2:7 God forms man of the dust of the ground; He makes for man, spiritual creature that he is, a physical body in which to dwell; one suited to an earthly existence. That creation still had both male and female, but now both are included in a single physical entity, and when God

breathed into his nostrils the breath of lives (note carefully that this is a plural) man “became a living soul,” as well as being a living spiritual being. As a living *spirit* man was thoroughly compatible and capable of both communication and fellowship with God. (That’s Genesis 1). As a living *soul*, man was rendered thoroughly compatible with and capable of communication with the physical and material world; the creation of which he was made part. (That’s Genesis 2). That is a very brief description of elements of the difference between the spirit of man and the soul of man. In Genesis chapter 2 we also have the statement, “but for Adam there was not found an help meet for him” (Genesis 2:20). So God took a rib from Adam and made a body for Eve to occupy, and for the first time Man became two individuals apart from one another, male and female, just like the rest of living creation. Now, in Genesis 2, prior to Eve’s separation from Adam, God took the man He created and gave *him* the commandment regarding not eating the fruit of the tree of knowledge of good and evil. Adam was also given the job of guarding (tending) the Garden of Eden. Eve was not created a co-ruler of the Garden, but to be a helper “meet” (suited to) Adam. As such, she was subject to Adam’s headship just as Adam was subject to God’s direction. It was not a matter of power, but of order.

### The implications of the fall of man

Consider the craftiness of Satan. If he had approached Adam and deceived him into eating the forbidden fruit, then Adam could have taken the fruit to Eve and told her to eat it, just as she did to him. In such a case, Eve’s defense before God would have been that she had simply acted in obedience to her head, Adam. But, in deceiving Eve and having her take the fruit to Adam, he made a willful choice, one without coercion or deceit, of disobedience of God’s specific instruction not to eat of the fruit. Therefore, it was the sin of Adam that was the condemning factor and established him as the source of the sin nature that passed to his children. His was the greater sin, though they both fell from grace and died spiritually. This is important, for Christ, in becoming man, is the only human being ever born without a human father,<sup>2</sup> and therefore without the Old Adamic Nature.

“Notwithstanding she” refers to all women, from Eve to the present. It is through the process of her bearing children that the promise of a Redeemer made

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<sup>2</sup> When you consider the issue of DNA, as some are speculating about today, you would expect Christ to display only the human DNA of Mary and not that of Joseph.

to Eve (Genesis 3:15) became a reality with the incarnation of Christ. Every birth between Cain and Jesus became a living element in the fulfillment of that promise of God—they were in accordance with God’s order of the affairs of man. Is typology and order important to God? You bet your life it is! Every aspect of your life is to display His character to a world that is going to be inevitably faced with His justice. “Notwithstanding” she shall be saved in childbearing, Salvation came through the process of “child-bearing,” and it’s appropriated by “faith and charity (love) and holiness with sobriety.” In our study of Ephesians we learned that even the faith with which salvation is accepted is a “gift of God.” “Charity” is *agape*, source love, that only comes from God through our spiritual awakening.<sup>3</sup> “Holiness” comes from the same root *hagios* as ‘saint,’ and means to be set-apart unto a purpose (here that purpose is to glorify God).

Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety. 1 Timothy 2:11-15

## 1 Timothy, chapter 3

### Qualifications of an Elder (Bishop)

(3:1-5) Desiring the role of leadership is not a bad thing. “If” is a first class, since “he desires” *oregetai* (present middle indicative—“is reaching out for”) “the office of a bishop” *episkopēs* (an “overseer”) “he desires a good work.” That qualifies what he says next; because the work is a “good” one, his life must be up to it. There we are seeing that sense of imposed order again. You see, the work is not qualified by the desire to do it; but the life must be qualified by the work itself—this “good work” requires a standard of life that demonstrates what the work is all about. “The word *episkopon* does not in the New Testament have the monarchical sense found in Ignatius of a bishop over elders”—Robertson. Therefore, his life must meet these following standards—“A bishop (elder) then must be”

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<sup>3</sup> That “spiritual awakening” is by definition regeneration of the human spirit within us that enables communication with God and an understanding of His perspective on our lives and very existence.

**"Blameless"** *anepilēmpton* —As in Paul's instructions to Titus, this does not mean 'not guilty,' rather it means not indictable. It's the absence of any behavior that would get you legitimately accused of wrong-doing. That means careful attention to your associations, your manner of conducting business and your reputation. Can you be wrongly accused? Of course. So was the Lord Himself wrongly accused. But, the elder's life should be comfortably open to inspection, because he is irreproachable.

**"The husband of one wife"** *mias gunaikos* ("of one wife"—Robertson adds, "clearly one at a time"). Many teachers would have us accept that this means one wife at the time. Others suggest that it means one wife living at the time. I am absolutely convinced that both the imposed sense of order and the typology associated with recognition of one as an elder (bishop) demands that he has been and/or remains the husband of only one woman. This is based on the fact that

*the institution of marriage is to represent  
the union of Christ and His Church.*

Looking at the character of the Lord, it is not reasonable to think that the Lord Jesus would search out another in this Age of Grace should his Bride be found unfaithful or cease to exist for any reason? That is totally inconsistent with *His* character! The entire lesson of Hosea is directly to this specific point, even though the object of the lesson at that point in time was Israel. Further, and more directly to the point, the husband is to "love his wife as Christ loves the Church and gave Himself for her" (Ephesians 5:25). How many times can you give yourself *totally* and without reservation to a woman? Please do not consider this as judgment of any man based on the fact that he is in a second marriage. There might be any number of reasons leading to that circumstance. Neither does it indicate any lack of commitment to the Lord as Lord. It is simply a call to **pay careful attention to the fact that the "good work" desired brings to light certain eternal principles and truth which must be displayed in our lives.** This is not an unreasonable request of a *new creation* believer!

**"Vigilant"** *nēphalion* —Watchfulness brings to mind the watchman on the wall. His duty included anticipation of trouble coming; to see it on the horizon and prepare those within the walls for whatever was impending. That means the bishop must know the enemy; he must be a student of what others who have fought the good fight have had to say about it.

**“Sober”** *sōphrona* (from *sōs* “sound,” and *phrēn* “mind”)—is not limited to use of alcohol, but serious in his thoughts, not one to spend his hours only in pursuit of pleasures, but one who knows that life is but a pathway to eternity and so lives accordingly. We are on a journey that has destinations, and it is vitally important that we have our destination in mind as we make progress along the path we have chosen. If you want to go from New Orleans to Chicago, you don’t want to find yourself chatting in the club car of a West-bound train.

**“Of good behavior”** *kosmion* (“orderly”)—speaks to one’s general reputation for being industrious and productive in the use of your time. You might be good about avoiding questionable relationships, but slothful in matters that make demands on your time and energy. Moments wasted can never be reclaimed. It is true that we only get one pass at life.

**“Given to hospitality”** *philoxenon* (from *philos* “brotherly,” and *zenos* “generous towards others”)—This does not mean that he is willing to give his wife maximum opportunities to entertain on his behalf. It does mean that he is genuinely interested in people and will invest his time and his home to bring them into his circle of influence so that he might make a contribution to their lives.

**“Apt to teach”** *didaktikon*—means ready and able to open the Word and explain its principles to those who want to know. It does not require any special style or oratory skill. One of the most effective teaching Elders I have ever known had an eighth-grade education. His lessons consisted of one verse of Scripture after another, tied together by an absolute minimum number of conjunctions and sparsely dotted with illustrations. Charlie V. Jones was a giant among men and 2004 was the year that he stepped out of the darkness of Alzheimer’s and into the glorious light of God’s presence.

**“Not given to wine”**—means no substance abuse. Today that includes prescription medications as well as alcohol. The point is not being given to anything that causes you to lose control of your ability to think clearly and rationally.

**“No striker”**—is as much about control of your anger as it is about control of your willingness to punch someone who offends you. I am reminded of Peter, who took his sword and awkwardly cut off a man’s ear in an attempt to take off his head. This only differs from one who would cut off someone on the freeway by a matter of degree. The root is the same—uncontrolled anger!

**"Not greedy of filthy lucre"**—it's interesting isn't it that what makes money "filthy" is the greed with which it is pursued. A man who is good at his business may accumulate a lot of money, to the point of being very wealthy, without ever letting it become the definitive motivation of his life. Another may never attain much wealth, but be consumed by pursuit of it to the exclusion of almost any other endeavor.

**"Patient"**—can you wait quietly for God's answer to your dilemma? Do you find yourself giving God the problem and then taking it back to try one more solution that has occurred to you? The Elder is searching God's mind for answers to the challenges facing the assembly. He must have patience to wait until God reveals His pathway for the Body. I have served on several Elder boards and those that waited for unanimity were by far the ones that found themselves to be in the center of His will for the Church. The process of bringing minds into concert with His mind takes time; it cannot be rushed.

**"Not a brawler"**—this certainly includes the use of force; but, more often it is exhibited as simply bullying others to win your point. It is the opposite of using reason and is disrespectful at its core! It sets your own goals up to be won, even at the expense of others. This is not the attitude that Galatians six demands of believers.

**"Not covetous"**—covetous is marked by an attitude of discontent. The believer who wants what some others have has already been caught on the hook of comparisons and the Adamic Nature is reeling him in. This is true of individuals, of families, and of congregations of believers as well. God plants churches where they will best reach others in need of His love and of His grace, and especially, of His Salvation! Set your sights on what others are doing, rather than on what you can do where you are, and you have a recipe for disaster and failure on the table. The Elder must be free of any such inclinations.

The next qualification is a bit more complex because it involves the results of leadership within his family.

**"One that rules well his own house"**—means that this man must be the obvious spiritual leader in his home. His wife may possess any number of gifts of service, but it should be apparent that he is leading the spiritual development of his wife and his children. This goes back to Paul saying that he doesn't allow

women to teach. It almost impossible to have a woman as a teacher and not communicate that she is the spiritual leader in the home.

**"Have his children in subjection with all gravity"**—this begins with his earning their respect; not just for his authority, but also for his principles and his approach to life. They will watch him deal with others and know his sense of fairness intimately. He will have communicated to them his goals for his family and how he deals with adversity. They will watch him deal with his parents and grandparents and learn what family values are all about. Their view of authority outside the home is forged by their interaction with authority within the home. Why is this so important? It is because the church is a family, a living organism, and "if a man does not know how to rule his own house, how shall he take care of the church of God?" Some would say that this requires only a married man with children to be qualified as an Elder. I wouldn't say that as an absolute requirement, but I will tell you that I have not met the man without those two things in his life that I would approve of as an Elder. It just leaves too big a hole in his experience and makes up too much of the life of the Church.

This is a true saying, if a man desires the office of a bishop, he desires a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that rules well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?). 1 Timothy 3:1-5

**"Not a novice"**—the problem with elevating a young man is he will think that somehow he has earned this position. With maturity you come to understand more about God's elective grace and that He chooses the man because it will magnify Him not the one elected to serve as Elder. The other thing is that the novice has not spent enough time in service to see his *gnosis* become *epignosis*. Time and tempering is so essential to full maturation.

Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 1 Timothy 3:6

**"A good reputation in the community"**—How many men are known by one reputation in the assembly and an altogether different one in the community

outside the Body of Christ. This kind of double-mindedness is not allowable to one who would be an Elder.

Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. 1 Timothy 3:7

### Qualifications of the deacon

(3:8-13) It is readily seen that the qualifications of Elder and Deacon are the same except that they Elder is to be "apt to teach." This is the distinguishing difference between those men chosen to serve the Body administratively and those that are to serve the Body through instruction in the Word and doctrine. The quality of their lives is exactly the same. Now, if you look at this division of responsibilities the first thing that strikes you is that the Elders are not to be burdened with the operation of the Church. If they are, then they will not spend the required time to study and prepare themselves for the instruction in righteousness that is their specific purview. When the Elders meet, their administrative duty should be limited to reviewing the work of the Deacons in order to make sure that the result of their work communicates the purpose and message of the Church to the Body and the community. The buildings and other facilities, monitoring the financial matters of the Church, missionary support and the general budget, are all matters for the Deacons to decide. What you will find on the agenda of the Elders are things like the curriculum of the classes, the spiritual and doctrinal growth of the Body in general over the last year and the goals for their growth in the coming year, the Pastor's agenda and how the adult classes will integrate with it, the doctrinal positions of the Church and how well those things are understood by those who attend, and the spiritual content of the services of the assembly so that God is magnified and real worship occurs.

Deacons are not Elders-in-training, for their spiritual gifts are different. Therefore, these are not lesser men, nor or they ever to be viewed as such. They are not there to assist the Elders by taking jobs that the Elders do not have time to do. They are there to do those things that the Spirit has equipped them uniquely to do—administer the affairs of the Church so that the testimony of the Body is consistent and known to all those in the community. This puts a great responsibility of selecting the right men for the right jobs and thus is not something that the entire congregation can accomplish, because the congregation includes a lot of young and new believers. The respective boards are best suited for self-perpetuation. Let the boards propose their candidates and the

congregation advise and consent by confirming vote. That participation gives everyone the opportunity to take ownership in the new boards.

Deacons are to “be grave.” They are serious men who hold the ministry of the Church in their hands. The “mystery of the faith” today is the purpose of God in calling out the bride of Christ. That’s the central doctrine of the New Testament Church. Because the Deacons hold “the mystery of the faith” in their control, they must operate with a “pure conscience” regarding their own testimony and behavior. Look at this people—the Deacons are the ones who are responsible for the ministry of the Gospel of the Church! The Elders are responsible for the growth of the individual Believers who gather together to worship and praise God as our collective testimony to one another and the community! No wonder then that the Deacons are to be “first proven” and, “having been found blameless, then let them use the office.”

“Even so” means ‘in addition to.’ In addition to the man being qualified, his wife is to exhibit the same qualities. She is to be “grave,” or serious about life. She is not a “slanderer,” but speaks truthfully, encouraging others in their walk. She is to be “sober” and “faithful in all things.” Can a man be qualified and passed over because of the character of his wife? Absolutely, for his first responsibility is to rule his house well, and that begins with the instruction and personal growth of his mate.

Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well, for they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. 1 Timothy 3:8-13

(3:14-15)

These things write I to you, hoping to come to you shortly: but if I tarry long, that you may know how you ought to behave yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. 1 Timothy 3:14-15

## The Mystery of Godliness

(3:16) Here the “mystery of godliness” is defined for us. “Manifest” is revealed. God was “revealed” when Christ the Second Person of the Godhead became the Only Begotten Son of God come “in flesh.” He, as a man, was “justified in the Spirit” when he emptied himself of his prerogatives as God and took on the form of a servant. That man, Jesus, was filled with the Holy Spirit, setting Him aside totally unto God the Father’s purpose as one fully suited to do His will. He was “seen of angels” at his birth, at his baptism, and at his crucifixion, resurrection, and ascension. He “preached unto the Gentiles” through his crucifixion and resurrection; has been “believed on in the world” through the testimony of the Holy Spirit and “received up into glory” where He is now enthroned. The mystery is that we now worship a Man who has entered heaven according to the will and promise of the Father and the invitation to join Him there is open to every man, woman, and child who believes. It is “without controversy that this is the greatest mystery” that the world has ever contemplated.

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Timothy 3:16

## 1 Timothy, chapter 4

(4:1-5) I am fascinated by the Apostle’s emphatic expression that this revelation of end-time conditions came directly from the Holy Spirit. You may infer that it was by no means based on his expectations, or on his considerations of what might happen. It is also important to remember that this was something that the believers at the time expected to see happen in their lifetimes. They were not necessarily anticipating several thousand years before the Lord’s return. The conditions that the Spirit predicted to become evident were already starting to appear in the early church. This underscores the fact that the Lord’s return has been upon us from the very beginning. There are no grand prophecies left to be accomplished before He comes again to claim His Bride, the Church. It is a given that these things have been part of the Church’s experience; so let’s begin with an examination of our challenge today, for we surely are in the “latter times.”

When you look at what most evangelical churches are now teaching as the gospel, what you see is not the gospel of the ascended Jesus, but the life that He lived from birth to the Cross. That was the period when the gospel of salvation was being offered to Israel, the gospel of the Kingdom on earth. After His ascension and the descent of the Holy Spirit the gospel changed for it was now the Bride, that company of heavenly people, who were the recipients of the good news that *union with God* was now possible on the basis of faith. We are not a people destined for eternity as subjects of The King, but people destined for eternity joined to the King as His Bride forever! If that is not the core of what is being offered from the pulpit before which you sit and learn, then you are seeing some of those teachers who have already departed from "the faith." "Depart" is *ephistēmi*, "to fall away." The definite article before faith means that this is a departure, not from the practice of faith, but from "*the* faith," the core of Christian belief. It is a short step from the point of departure to "giving heed to seducing spirits, and doctrines of devils." "Seducing" *planos* is "wandering" or "leading to error," and "spirits" refers to those fallen angels who do the bidding of their master, Satan, the "father of all lies." Please note that this takes place within the circle of Christendom, among those who claim the name of Christ, but who are doing so on the grounds of error spread by false teachers. Christianity is not about the quality of your life in human terms, it is about the grounds on which you will spend your eternity and how you will relate to the God of Creation forever! I note that Paul had no problem whatsoever with being called 'judgmental.' His view apparently was that if you are not preaching the gospel that was delivered to him by the *ascended* Jesus, in the power of the *descended* Holy Spirit, then you are "speaking lies in hypocrisy" as a result of "having (your) conscience seared with a hot iron." "Forbidding to marry and commanding to abstain from meats" are two long-held tenets of the Catholic Church. Both of these practices were in place before the end of Paul's ministry and are thoroughly condemned here by the Apostle because they have absolutely no bearing on true piety. God created the institution of marriage when He separated Eve from Adam. And, after the flood, he gave man the right to eat meat for food just as He had given all living things the herb and seed bearing plants for food prior to the fall in Eden. "Meats" is *brōma* and is used of food in general, not animal flesh in particular. These are "to be received with thanksgiving by them that believe and know the truth." Both your marriage and your food are "set apart unto God (sanctified) by the word of God and prayer." Note carefully that a seared conscience may no longer be depended on to lead one to truth. Like a seared steak, whatever is already contained is sealed in and does not lose its savor, its power to please and stimulate. The effect of lies and error behind the pulpit (and this is not just aimed at pastors, but at every

individual who dares to claim to teach Biblical Truth) is the most powerful narcotic known to man. It captures the minds and hearts of those who practice deception to the extent that eventually they do not even know when they depart from the truth. Error retold often becomes reality. That's the whole premise of the axiom that you become what you say to yourself—your "self talk" becomes the force that shapes your life and behavior. Add visualization and imagery to that and you have the basis for self hypnosis and internalization of error. The fortress against this deterioration is the full armor of God, from within which the battle must be fought against "principalities and powers, spiritual wickedness in the heavenlies" ()�.

Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth; for every creature of God is good, and nothing to be refused, if it is received with thanksgiving; for it is sanctified by the word of God and prayer. 1 Timothy 4:1-5

(4:6) The word for "brethren" *adelphos* means 'from the same womb.' This emphasizes the new birth of every believer into Christ where we are made alive to God by the indwelling Spirit's entrance. The grave in which we were joined to Christ in His death (Romans 6) was the 'womb' from which we were *born again* as New Testament believers. This was the message to Nicodemus in John 3. Don't miss the implication that we all have the same heavenly Father. By reminding his spiritual brothers of their freedom and the armor that they have been furnished, Timothy will show himself to "be a good minister of Jesus Christ." "Minister" is not pastor, but *diakonos* from which we get the word 'deacon.' That's the term used of one who serves, rather than the primary teacher or leader of the local assembly. "Of" indicates possession, Timothy belongs to the Lord Jesus, and he is constantly "nourished up" (lit. 'nourishing himself') "in the words of [the] faith and of [the] good doctrine." The use of the definite article says that this is not speaking of faith as it is applied, but the nature and substance of faith as measured by core Christian beliefs. Likewise, it is specific doctrine as it was revealed to Paul for the purpose of instructing the growing New Testament Church. How important is this? *Content* is essential!!!

If you put the brethren in remembrance of these things, you shall be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto you have attained. 1 Timothy 4:4-6

(4:7-8) "But refuse profane and old wives' fables" is to say; "Don't get distracted by false arguments and empty issues." "Bodily exercise profits for a little while," actually for as long as you have a body that responds to that sort of thing. But, remember that the body you occupy is dying every day. Soon it will be all used up; and then, you will get a *new* and *incorruptible* body suited to forever in the heavenlies. "Godliness" "is profitable unto all things" things present, and things to come. Live today with an eternal perspective.

But refuse profane and old wives' fables, and exercise yourself rather unto godliness; for bodily exercise profits for a little while: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 1 Timothy 4:7-8

(4:9-11) Here is the perfect answer to those who believe in limited atonement—"we trust in the living God, who is the Savior of all men, especially of those that believe." Christ bought salvation for every man and thus became their Savior, but for those who believed and accepted that salvation, He entered into unbreakable union. This is what Timothy was to "command and teach."

This is a faithful saying and worthy of all acceptation. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe. These things command and teach. 1 Timothy 4:9-11

(4:12-16) Youth is no excuse for lack of diligence in delivering the word of God. Again, let me remind you that there was no written word, other than the Old Testament, which cannot speak to the spiritual intelligence of the Age of Grace in which Timothy was to serve his Lord. "Despise" *kataphroneō*, a prohibitive present imperative (Wuest) is used to indicate something that is already happening and that should be stopped. He was, nonetheless to "be an example to the believers." "Be" is *ginomai* "to become." "Example" is *tupos*; today, that would be a trademark struck into an object. This trademark should be emphatic in your 'manner of life' (conversation), in your 'love' (charity, agape), and in your 'sense of morality' (purity, *hagnos*). "Until I come" is more literally "While I am coming." Timothy is to keep on giving attendance to three things; (1) the public reading of Scripture and of the letters that are circulating from the

Apostles; (2) to exhorting through preaching, which is the practical application of the word of God to the saints; and, (3) through teaching the word *didaskalia* to his local body of believers. Carefully note that evangelism is not mentioned as one of the primary responsibilities of the pastor. "Gift" is *charisma*. Timothy had been endowed with the special tools that he would need to enable him to fulfill his mission. That preparation was by the Spirit and revealed to the church elders by means of prophecy, which they acknowledged by "laying on of hands" in a public display of their agreement and confidence in Timothy. Their laying on of hands did not confer the gift, the Holy Spirit had already done that, it signified their unity in recognizing the gifting of this young man for spiritual leadership. If he gives himself "wholly to" these principles, then his growth ("profiting") will become evident to all. "Take heed" is be diligent about your walk, 'never quit,' and "keep on paying careful attention to the doctrine." This echoes my mantra—content is everything. Why is this so important--because "in doing this you will both save yourself, and them that hear you." Is he talking about salvation from sin? No! The context is the word of God taught accurately and avoiding heresy! Staying on message is hard work and requires your total attention.

Let no man despise your youth; but you be an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Until I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in you, which was given you by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give yourself wholly to them; that your profiting may appear to all. Take heed unto yourself, and unto the doctrine; continue in them: for in doing this you shall both save yourself, and them that hear you. 1 Timothy 4:12-16

## 1 Timothy, chapter 5

### How to shepherd the congregation

(5:1-3) Just as an observation; I have always read this passage from Timothy's perspective, but somewhere between 60 and 70 I seem to have changed relative positions with my younger colleagues, for now, instead of treating me as a peer I have attained the lowest rung as an 'elder.' The exact point at which this happened is not clear, and I must admit that I am at once both uncomfortable and honored. If the younger believer is to treat me as "a father," and I am to

treat him as "a brother," then I am bound by the relationship to come alongside him specifically for the purpose of his growth towards maturity.

Rebuke not an elder, but treat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity. Honor widows that are widows indeed. 1 Timothy 5:1-3

(5:4-7) A widow is to be supported first by her children, or by the children of her brothers and sisters. By this means, true piety is displayed first at home in honor of their parents. "At home" is *to idion oikon*, 'one's personal household.' From the time that the Law was given this was declared to be "good and acceptable before God." The widow who has no means of support ("is a widow indeed, and desolate") "trusts in God," for her means "and continues in supplications and prayers night and day." This latter statement describes the behavior of a godly widow. "But" introduces a contrast; "she that lives in pleasure is dead while she lives." The difference is clear—in the absence of trust in God, appeals for spiritual direction ("supplications"), and vibrant prayer, pursuit of pleasure is empty and evidence of spiritual death, even while life continues. You see, the church can become a haven for those seeking social fulfillment and companionship. If that is all that it is giving those who attend, then it is an empty shell, not imparting spiritual-life supporting principles. But, widows who are giving themselves to service to the body of Christ are to be supported by the church.

But if any widow has children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusts in God, and continues in supplications and prayers night and day. But she that lives in pleasure is dead while she lives. And these things give in charge, that they may be blameless.

(5:8) In the case where a man "does not provide for his own [extended family], and especially for those of his own house, he has denied the faith." "Denied the faith" has the clear implication of rejection of the basic principles associated with belief in Christ. A person who turns his back on his family has rejected the stated reasons why Christ died to deliver all mankind. It also indicates one's preoccupation with self. Since even the unbeliever is motivated by love for his family, this makes the one professing belief in Christ a liar and one who "is worse than an infidel."

But if any does not provide for his own, and especially for those of his own house, he has denied the faith, and is worse than an infidel.

(5:9-10) This requirement that “a widow under sixty years old, having been the wife of one man,” should not be taken into the number supported by the church, is revealing. “The wife of one man” (Wuest) clearly indicates that she ‘has only been married one time.’ Remember that we are talking about one who has spiritual life as contrasted with one who has no spiritual life, but is given to living luxuriously (v.7). Can this set a higher standard for one who is a widow than it sets for one who would serve the body as an elder? I think not. The woman who has given herself in marriage to her husband without reservation and in complete devotion and fidelity is a type of the church in its relationship to Christ. Now, as a widow, she is a type of the Church awaiting the return of her husband to take her to their new, and eternal, home. She gives herself to service to her family while she awaits his return. The husband is a type of Christ, who “gave Himself” in complete sacrifice for His intended. He has gone, “to prepare a home” for her, and will “come again” to receive her. The elder is likewise a type of Christ before the watching world. He has managed his household, instilled respect and diligence in his children, given himself to his wife as Christ gave Himself for the church, and served the Body of Christ in every good work and opportunity. The older man who’s wife has gone to be with the Lord, is not free to serve the Body without reservation, just as the widow concentrates her life on service to the Body.

Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of 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.

(5:11-15) In contrast to that single-minded older woman, “the younger widow,” (“young” is better) “refuse” to put on the support roles of the church; because “when” *hoton*, lit. “whenever,” it will happen because of their impulses of sexual desire. “Wax wanton” is *katastrēniaō*. The aorist subjunctive says that their impulses cause them to withdraw from Christ and pursue marriage. “Having damnation” is from *krima*, which is condemnation, but not future so much as contemporary—they carry into their marriages a sense of being condemned, or reproach based on guilt “because they have cast off their first faith,” a vow to serve Christ and His Church. So, “they learn to be idle.” Idleness is the

breeding ground for “wandering about from house to house” becoming “tattlers and busybodies” taking stories about others from first one and then to the other. The solution, says the apostle Paul, is for “younger women to marry, bear children, guide the house.” Being thus occupied, they will “give no occasion to the adversary to speak reproachfully.” Lest anyone think that he is talking down to those young women by saying “keep them barefoot and pregnant,” be reminded that this is the same advice that he gave to all in his letter to the believers at Thessalonica when he said, “make it your ambition to live a quiet life, tend to your own business and work with your own hands, in order that you might live at peace with all men and have need of nothing” (1 Thessalonians 4:11-12).

But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give no occasion to the adversary to speak reproachfully. For some are already turned aside after Satan. 1 Timothy 5:11-15

(5:16) The order of responsibility is clear—if a believer, man or women, has widows in their family, then they are to assume responsibility and “relieve them” through support by their own efforts. The church is not to assume that burden, in order that it might provide relief for those who have no other family on whom to depend. This is completely consistent with Galatians 6 to “bear your own burden” but to “bear the other’s overload.”

If any man or woman that believes has widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed. 1 Timothy 5:16

(5:17-18) Elders that have responsibility for teaching and administration of the affairs of the body are to be “counted worthy of double honor;” that is, they are to be supported generously. This does not mean lavishly, but not stingy or miserly.

Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture says, ‘you

shall not muzzle the ox that treads out the corn' and 'the laborer is worthy of his reward.' 1 Timothy 5:17-18

(5:19-20) An elder is due respect; so if anyone has an accusation against him it should be made "before two or three witnesses." If overt sin is the issue, then that one should be rebuked before the entire body. "That" introduces a purpose clause; "in order that others also may fear." The leadership of the body should never be tempted to sweep a matter under the rug, so to speak. Anyone who doubts the wisdom of this axiom only has to look to Washington to see the folly of this action.

Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. 1 Timothy 5:19-20

(5:21-22) The audience watching the church at work is named; "God the Father," the "Lord Jesus Christ," and the entire company of "elect angels" are all in the stands. They are watching carefully, not just to see if we understand this principle, but to see if we have learned to apply them as the Father would apply them "without preferring one before the other." We are not to exclude any from our midst on the basis of personal preference. We are not to display a preference for one group over another, or for targeting one socioeconomic group over another; for it is the Lord who moves through the Spirit to bring those He desires to the Father. We might be the gatekeepers assigned to keep the way into the heavenlies clear and brightly marked, but we do not operate the selective process of grace that draws men and women into salvation. Those who come to us are not there because of our superior arguments, but because the Spirit of God has opened their eyes and hearts to the truth of the Gospel. Timothy is cautioned to "lay hands suddenly on no man," but to give the Spirit time to reveal the will of the Father. Neither is he, by impatience, to be drawn into other men's sins—and I am convinced that the context means their impetuous acts in selecting leaders who are not qualified, but who might lend support to those things they desire to happen. In other words, don't attempt to pack the board with your supporters.

I charge you before God, and the Lord Jesus Christ, and the elect angels, that you observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins: keep yourself pure. 1 Timothy 5:21-22

(5:23) Drunkenness was always a problem, so Paul says to Timothy that he cannot be bound by legalism regarding the use of wine. Use it medicinally.

Drink no longer water, but use a little wine for your stomach's sake and your often infirmities. 1 Timothy 5:23

(5:24-25)

Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid. 1 Timothy 5:24-25

## 1 Timothy, chapter 6

### Advice to servants

(6:1-2) It is of interest that there is no admonition to resist slavery. In many cases they were indentured by debt and were working off their obligation. Their attitudes toward their masters are to be in support of their testimony as Christians. They should not expect to be relieved of their obligations by a master who is also a believer, but owe them special service and never resentment. How often do we hear ill will expressed towards our employers? This should never be the Christian's pathway.

Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. 1 Timothy 6:1-2

(6:3-5) "If" is first class, which indicates that some are in fact teaching "otherwise," *heteros*, another doctrine of a different kind than that taught by Paul. I want you to concentrate on this sequence of events that was occurring even before the death of the Apostle Paul. The announcement of Christ as Messiah and Kinsman Redeemer ("even the words of our Lord Jesus Christ") and the Gospel that was revealed through the Apostle Paul ("the doctrine which is according to godliness") were already being polluted and perverted. The men

who were teaching these perverted doctrines are labeled “proud” and though they “know nothing” they “dote on questions and arguments about words.” Out of their teaching comes “envy, strife, arguments, and evil schemes,” which are “perverse questions from men of corrupt minds that are destitute of the truth.” What is the central theme and core of their corrupt teaching? It is that “gain equals godliness.” Applied to the individual Christian it means that you cannot measure anyone’s spiritual vitality by their relative success in life. Contrary to the message heard most often from today’s pulpits, godliness *does not* equate with wealth. In light of this admonition from Paul, The Prayer of Jabez is a total travesty in the Age of Grace. It begins with a man of God pleading with God to enlarge his earthly position, because he believes that the size of his holdings is a measure of his standing before God. That is a direct contradiction of what Paul is teaching here, and could easily have been a prime example of what the false teachers were offering. What Paul says, when applied to the teaching church is that

**you cannot measure a church’s spiritual vitality  
by its growth in numbers;  
it must be measured by the spiritual growth of its members in their  
understanding of the truth!**

The mega-church movement that is driving Christendom today is the greatest wrong-footed approach in evangelization that has occurred in the last 100 years. We are rapidly ‘dumbing-down’ the church as doctrinal distinctives are sacrificed in pursuit of attracting the greatest number of attendees. The crudest blow is the creeping sense that we are bringing souls to the Lord by our method of presentation, rather than holding fast to the reality that those who come are being led by the Spirit of God who assigns them to us for growth, both ours and theirs.

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. 1 Timothy 6:3-5

(6:6-8) This verse contains one of the toughest standards for today's believer to meet. "Having food and clothing, let us be content." Does this really mean what it says? But, what about a decent house?...and, in Houston don't we absolutely *need* a dependable car, or maybe two cars, or sometimes a light truck, preferably a Chevvy. Surely we have a right to expect a job that satisfies our creative energies! What if our employment takes up so much time that we cannot fellowship with other believers? We can't be expected to live in that neighborhood; or that far away from our work. I just don't like the atmosphere in that place. "Godliness with contentment is great gain" is the preface to the challenge. Think about God-like-ness for a moment. Dear Father, forgive us for pleading for so much more than you told us we need for contentment in your grip. We are but base creatures with such limited vision and are so preoccupied with our comfort.

**"He who knew no sin, became sin for us,  
in order that we might become  
the righteousness of God in Him."**

God the Son in eternity past became the Only Begotten Son of God and assumed the place of God come in flesh, Jesus, the Kinsman Redeemer of Israel and the Lamb of God, the Savior of the World. He condescended to leave the glories of Heaven and enter a world thoroughly marred by the ugliness of sin. He came with nothing, acquired no material things while He was here, and left nothing that He owned behind as a memorial. In human terms his poverty was absolute, but His relationship to His Father was never interrupted and His contentment complete. There is no record of His having a second pair of sandals, or a change of clothes, much less a permanent roof over His head. He was surrounded every day by those on the bottom rung of society, and He viewed that as opportunity to serve His Father. This is what "godliness" is all about. We have insulated ourselves from contentment by being chained to our 'stuff.'

But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out and having food and raiment let us be therewith content. 1 Timothy 6:6-8

(6:9-10) Now we come to one of the most quoted verses in the entire Bible, whether wrongly or rightly cited: "For the *love* of money is the root of all evil." This grows out of the first statement "But they that *will* be rich." "*Will*" is *boulomai*, a desire that comes from our center of reasoning, not our emotions

(Wuest). This means that one is following a planned pursuit of riches, not just an emotional attachment. There is no definite article before "love" or "root." Thus, one's 'fondness' or infatuation with gaining wealth as a goal in life is a root (source) of all the evils (pl). Note that he is speaking of some of their number who through coveting after wealth, "have erred from the faith." "Erred" is to have fallen short of the target, which is salvation, with the result that they have "pierced themselves through with many sorrows."

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

1 Timothy 6:9-10

(6:11-12) "O man of God" is not a title so much as the recognition that Timothy stands as one commissioned by God. He is a godly man. "Flee" is *pheugō* a present imperative commanding continuous action to flee and keep on fleeing, because a godly man will not associate himself with pursuit of material things in his ministry of the gospel of reconciliation. He is going to "follow after righteousness, godliness, faith, love, patience, and meekness." (Compare these things with the fruit of the Spirit in Galatians 5:22-23). A godly man is a spirit-filled man. There is only one battle going on in the world and that is "the good fight of faith." That fight here on earth is simply an extension of the battle going on in the heavenlies *for we wrestle not against flesh and blood, but against principalities and powers, spiritual wickedness in the heavenlies* (). The "many witnesses" before whom Timothy displayed his profession of faith in Christ includes both earthly and heavenly beings.

But you, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto you are also called, and have professed a good profession before many witnesses. 1 Timothy 6:11-12

(6:13-16) The "commandment" that Timothy is to keep is that just stated in the previous verse. It is interesting that Paul and Timothy both expected to live until the "appearing of our Lord Jesus Christ." Understand this; there was the shared opinion that there was absolutely nothing left to be accomplished before Christ came to claim His Bride, the Rapture of the Church. It is then that He will reveal Himself to be the "King of kings, and Lord of lords."

I give you charge in the sight of God, who quickens all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that you keep this commandment without spot, un-rebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only has immortality, dwelling in the light which no man can approach unto; whom no man has seen, nor can see: to whom be honor and power everlasting. Amen 1 Timothy 6:13-16.

(6:17-19) Where do the thoughts of the Apostle Paul go immediately after this lofty and heavenly view of the Lord Jesus? They go to those most in need of a Savior, those who have much of this world's goods, the wealthy. Why? It is because they "trust in their uncertain riches," rather than "in the living God" who is the source of those things. They are to be "rich in good works" rather than simply accumulators of goods. Their goal is to "distribute" rather than hoard; to be "willing to communicate" both in words and in material goods and by so doing, they will lay "up in store for themselves a good foundation against the time to come." "That" establishes a purpose and the purpose is to "lay hold on eternal life." Note that *trusting in uncertain riches* stands in apposition to *laying hold on eternal life*. They cannot both be true.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who gives us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Timothy 6:17-19

(6:20-21) The words of the Apostle Paul should ring in our ears today—Oh Conrad, I can hear him saying, "keep that which I have committed to your trust." The voice of the Spirit of God wipes out the 2000 intervening years and brings his voice freshly spoken into my thoughts and feelings. "O Timothy, keep that which is committed to your trust." His words are a lens drawn before Timothy's eyes to cause him to focus on the content of *his* gospel. What Paul taught as the gospel is as separated from God's entreaties to Israel as the East is from the West. The enemy is still today doing his utmost to meld the two and by doing so bring the Church down from her heavenly position as the Bride of Christ to an earthly realm as subjects of the King. You will not find the clear revelation of that truth

anywhere but in the letters of Paul! I am not denigrating the work of the other giants who wrote under the direction of God and completed the entire canon of Scripture that we enjoy today; but, it is essential that we take a decisive stand for the special message, the special Gospel, that was given to the Apostle to the Gentiles specifically for our benefit and growth. The deterioration of that pure gospel had already begun before the death of Paul and it continues unabated today! It had almost totally succeeded until the reformation, which held that pernicious plan in abeyance until the early to mid eighteen hundreds. It was at that time that God moved across Great Britain with a resurgence of biblical scholarship that formed the foundation of our defense against the German, liberal, *higher criticism* that is still attacking the credibility of our texts today.

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith. Grace be with you.  
Amen. 1 Timothy 6:20-21

# It's Paul for me!

In this study of Paul's letter to Timothy you will learn why Pauline theology is essential to understanding the role of the Church in God's eternal purposes.

**You don't gain union with Christ by accepting Paul; you gain union by accepting Christ and His sacrificial death as your own payment for sin. But you will not get to Christ without apprehending the gospel of grace, which was entrusted to the Apostle Paul. We can spend our lives bathing in the principles of Law and learning the types that are contained there; but, we will not come into a personal appreciation of all that Christ brought to us except through a thorough understanding of the Pauline Epistles.**

*This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.*

1st Timothy 1:15-16

For we are His workmanship (*poiema*, masterpiece).

The wonder of it all is that the Church, the Bride of Christ, was the Father's eternal purpose in creation from before time ever began.