

## 1 Timothy 1 (Conrad Bowman) (January 21, 2009)

[DISCLAIMER: As was the case in the lesson of January 7, 2009, there are a number of Greek words in this lesson that are probably misspelled. We'll worry about the correct spelling later.].

Thank You, Father, for the time You give us; and just clear our minds and set our hearts on open so we can receive Your Word as we peruse it together. We thank You Father just for Your hovering over this body of work and delivered it to us in our day so that we might have these underpinnings and strengths on which to rest in You and walk the life that You've given us to walk. We thank You for that. We pray Father You'd give us spirits of discernment so we could know Your truth among all the chatter and clutter that we hear going on around us; and help us to just to zero in on the very true meaning of what You were communicating through the Apostle Paul and to us. And we thank You for it in Christ's name, and for His sake. Amen.

John, you want to give us a brief recap – update?

John Young. On me?

Conrad Bowman. On you. Yes sir.

John Young. I'll make it real quick. I feel like a million dollars; and you know, I don't have any official place I'm going or anything. I'm just on an alternate program that de-toxics the body and enhances the immune system. There's a number of things that do that in addition to diet; and I'm going to get into another level of it next week. But I feel like a million dollars. Now, you know, they were giving me a one or two percent chance of living out at M.D. Anderson Hospital; and it doesn't take much to beat those odds. [Laughter]. So I think I'm on the right track, and we'll just let it play out the way it's supposed to play out. The Lord's in charge.

Lady. You're doing it holistically? You're doing it like a natural program?

John Young. Yes. Yeah. No more poison and radiation – and God bless those people out there. Most of those people are believers. I love them to pieces; and they are so supportive. They don't just throw you out the door when you tell them you're changing it. You come back, or you need medication; if you need

pain killer; if you need this; you need that. It couldn't be nicer. I mean, they're just very professional; and –

Lady. Where it this?

John Young. M.D. Anderson Hospital. Yeah. So that's it in a nut shell, and I, you know ...

[Class comments].

Lady. Where are you now?

John Young. I started out there. I started out there.

Lady. I know that.

John Young. And then I switched over to this after – we had a meeting a couple of weeks ago; two or three weeks ago where I asked really the tough questions. Is said, where are we going with this thing. I feel awful. I can't, you know, I don't have any energy. I sleep all the time. I'm a lug. I'm no good to anybody. I'm grouchy. Yada, yada, yada. And, you know, I'll do this for however long it takes if there's an end game on it. Well, the end game is a one or two chance of surviving five years, but you're in and out the whole five years. Well I'm not interested in that. You know. And I said, folks, I'm not – you know – believers are not afraid of death, and, you know, it'll play out the way it's supposed to play out. I don't – I think I'm on the right track. But we'll see.

Mary Chambliss. So where – where are you going?

John Young. Nowhere. I'm just doing the program myself with a mentor that cured himself of cancer twenty-five years ago; and since he did that – his mom was in Hiroshima with the Atom Bomb; and she had cancer, as a result of that; he did. He cured himself. He got passionate over this alternate treatment because he wasn't given a chance to live; and he just does this on his own. He's a believer. We pray. And we'll see what happens. There are no guarantees on anything. He'll be the first to tell you. But he's got some very, very vivid success stories. This is a chief executive – now I've got to shut up. We've got to get on Bible. This is a Chief Executive and President of a small public company, so he's not a flake. You know. This guy's not a flake; and he knows what he's doing. Whether it works or not, we'll see.

Conrad Bowman. Thank you very much.

John Young. That's on the tape!

Conrad Bowman. See, you're bragging attitude.

John Young. Yeah.

Conrad Bowman. And you got caught up with. This is going to come up over coffee, you know. [Laughter].

John Young. I know it. I know it. Alright.

Alright. In 1<sup>st</sup> Timothy, verse 12. Verse 12 comes right behind the last verse in that first statement he made. The last verse is,

11. according to the glorious gospel of the blessed God, with which I have been entrusted.

Paul says, this Gospel that he preaches, he got directly from God; and it was entrusted to him. That couldn't be stronger. Then he goes on with the next statement he wants to make.

12. I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service,

And, well, the statement goes on.

13. even though ...

He put me into service.

13. even though I was formerly one who blasphemed ...

Which meant he declared something on behalf of God that he didn't have the authority to declare; which is what most cursing is. Profanity. Profanity is to assume God's role in something, and to pronounce God's judgment on something. That's what profanity is. It's assuming a prerogative that belongs to God Himself, and projecting that onto the life of another person. Regardless of how offensive the words sound, that's what's taking place, and that's what the

offense is. It's the same as walking up to God, pushing Him aside, and speaking from His mouth – representing that it's coming from His mouth – and speaking His condemnation on something. That's what profanity is, essentially, when you break it down. Now that's blasphemy, because we don't have the standing to do that. Now that's in verse 13.

13. even though I was formerly one who blasphemed, and a persecutor and a violent aggressor.

So he's describing his life as one who has spent his time hunting down people who have declared a belief in Christ, and persecuting them. Putting them to death; injury; having them arrested. That's the work he was involved in. So in verse 13, he was a blasphemer,

13. ... a persecutor and a violent aggressor. Yet I was shown mercy because I acted ignorantly in unbelief;

Though his zeal was real, the object of his Master was false. So what Paul was practicing was idolatry. Now that would horrify a Jew; a true believing Jew. But that's exactly what Paul was doing. He had declared himself to be – there was none who was a zealot beyond his own passion for pursuing and persecuting Christians. He did it as well as anybody. But that idolatry – you know, you hear that often, that your sincerity validates your actions. If you sincerely believe you're true, then God won't condemn you for it. That is absolutely not true. Sincerity will not get you out from before the bar of justice. God still holds you accountable. Like the cop on the motorcycle. He stops you. You say, I didn't know there was a stop sign there. He says, you know, that's no excuse. You still violated the law. And that's what – that's exactly the same thing that Paul is saying with regard to moral action. Now,

12. I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, and put me into service,

13. even though I was formally one who blasphemed and a persecutor and a violent aggressor. Yet I was shown mercy ...

Now in that sentence, "I" is in the emphatic position. It comes first, before "mercy." I, even I, he says. That's the emphatic position. Was shown mercy.

So he said, when you look at my life, and you realize the kind of person that I am, that did not stop God's mercy. God's mercy followed His will and was

deposited on Paul. And that's the same way God treats us. He looks at us, and He considers His love for us, and draws His love for us, and orders His judgment based on His love for us. And because He loves us, He abates His judgment and treats us in mercy. Doesn't give us what we deserve; takes what was headed our way and heads it off. Covers us with His hand; so we don't get what we deserve; He shows us mercy. Okay? Now, that's what you see when you read verse 12, 13, and then into 14.

Yet I was show mercy, because I acted ignorantly in unbelief;

14. and the grace of our Lord was more than abundant, with faith ...

There is no "the" in there. So if the version you are using has a "the" faith, the "the" is not there.

14. ... the grace of our Lord was more than abundant,

It's super bounded, is what the word that's used there means. It super bounded

14. ... with faith and love which are found in Christ Jesus.

So, when you have the absence of the definite article, it calls attention to the makeup of the noun. So faith and love, having no definite article – there's no "the" in front of them – it's just raw faith and love. The attention is called to the content or character of the word. So, in this sense, "faith" and "love" is stronger than "the faith" and "the love." Now, that may seem inconsequential. But the Jehovah's Witness go a long way to make a point that Jesus was called "a God" in John, the first chapter. In the beginning was the Word, and the Word was with God; and the Word was a God; is the way they put it in their scriptures. And the reason they do that is because there's no definite article before "God." So they feel like the rules of grammar in the Greek let them insert an "a." Well, God bless them. The rules of grammar let them insert an "a," but they don't insert the rest of it – the meaning of the "a." When it says, "a God," you have to read it, "and such a God," is the way we would say it in English. "He's a magnificent such a God." Or, as the Australian would say, a "fair dinkun God." Because that's what they say when they want to call attention to the content of the character of the noun. "Fair dinkun" means that that word "God" is filled up with everything that can be filled up with; so that it's fleshed out in power, and in character, and in all the strength that we associate with God in His being. Okay? A fair dinkun

God. I picked that up from an Australian pastor in Atlanta some years ago. And, when I heard it was in his church. And he would pray; he would pray to God, and he would say, in praising my God – you're a fair dinkun God. And I learned to associate those two words with an up-scaled view of the word "God," and understood what he meant. It's more than we can express in our normal terminology. It's according to God, all the good we know about, and just piling it on Him, as the object of our affection and the object of our worship. It's a good two words to use, and it's not going to be found anywhere in the text. However, it is in Brave Scot. Their verses I recall, Brave Scot. That's the Scottish translation of the English King James English. And in Brave Scot, you will find "fair dinkun" in a couple of places; and it always has to do with the absence of the indefinite article, which does not exist in the Greek. So, there we go. Any questions on that? That's kind of tricky. That's a freebie.

Joyce Wood. How do you spell "dinkun"? [Laughter].

Conrad Bowman. Joyce. I should have looked to see if she was here. Dinkun. Fair dinkun. Now,

13. even though I was formerly a blasphemer and a persecutor and a violent aggressor. Yet I was shown mercy because I acted ignorantly and in unbelief;

14. and the grace of our Lord was more – it was super abundant – with faith and love which are found ...

We would say, which are found, by the way.

14. ... in Christ Jesus.

Because it was Christ who was the depository of that faith and love that came from the Father. Okay? Now, that's where we get it. That's where we got it. We got it in from Christ. When we – when Paul got it when he met Him on the Damascus road. Matthew got it when Jesus stopped and said, follow me. If you want to follow me – he got up from his table and didn't say one word. He left his money on the table. That was his business. He turned, and he straight away followed Christ and walked away from it and left it. Think about that. The magnitude of that act. He didn't stop and – where're we going? He didn't stop and ask. He didn't stop and ask, do I need to pack? You know. What should I take. Do I need to tell my family? Where am I going to be? Jesus said, follow me;

and Matthew got up from the table; left everything right there; and walked off behind Him; following Him away from the table. That just amazes me. It absolutely amazes me. The willingness and the preparation of mind; the work of the Spirit that had gotten inside of Matthew before the Lord ever walked up to him, and massaged his heart and his brain and his soul within him so that when Christ walked up and in the Spirit and said to Matthew, you follow Me. There was no question. None. He just got up and walked off, and left everything behind. That's just, that's just – you know, these were extraordinary men; made extraordinary by the presence of the Spirit that enticed them to follow Christ. Now, I was formally a blasphemer; formally a persecutor; formally a vile aggressor, and

13. ... yet I was shown mercy because I acted ignorantly in unbelief;

14. and the grace of our Lord was super abundant – faith and love which are found in Christ Jesus.

Verse 15.

15. It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all.

The word "saved" there is *sozo*. S-O-Z-O. And both "o's" are long. S – long "o." Z – long "o." In the Greek, the "z" is pronounced "dzo." *Sozo*. *Sozo*. Not "soz-dough." But "sodzo." Dzo. Zo. Okay? Just like "zo." Exactly. *Sozo*. And that's the word for "saved," or "salvation." Okay? And you'll see this in several different variations as we go through here.

15. It is a trustworthy statement, deserving full acceptance, that Jesus Christ came into the cosmos – world – cosmos – to *sozo* sinners, among whom I am ...

Some versions say chief. It says here, foremost of all.

I believe the King James says "chief." Which means the first. And the root word for "foremost of all" is the word we get "prototype" from. Same word. "Proton." Prototype. That's the word that's used. So Paul says, I am the prototype of all those sinners that Christ came to save. He lays himself out there. He said, whatever you've done, I've done it. Whatever; and then some. I am the prototypical sinner that Christ came to save. I love that dear Paul, you know, because

so many people say Paul was an arrogant, anti-feminist, authoritarian, dogmatic Jew. Substitute "Gentile," and I fit that mold. I've been told that; that I'm dogmatic. Okay? That I am a – but I'm not. [Laughter]. Sorry, I'm not. I'm sweet. She's [Norma] looking over the top of her glasses at me.

Ed Welbourn. Didn't he consider the word "foremost" in light of the previous practice in persecuting Christians, as being more of a sinner than they were.

Conrad Bowman. Absolutely. Absolutely. Because he was persecuting all these Christians.

Ed Welbourn. He was more enthusiastic than ...

Conrad Bowman. Now, isn't this amazing though. This guy that was such – he was such a dogmatist in persecuting anybody that disagreed with the religious leaders of Israel. The Scribes and the Pharisees were his directors. And Paul went out at their direction – he got his authority – he got his pay from those guys; and they were paying him by the head for everything – for all the aggravation he reigned down on the Christian community. So it was the source of income for him. And he said, after describing himself and his life: I was a prototype among the people that Christ came to save. Look at that. He's got this group of people out there – Christians, just like me and you – and they're terrified of him, because of his reputation and what he's been doing. And he said, listen. I'm the prototype of the very ones that Christ came to save. Boy, that's got to change your heart. That's got to change your heart; because he's saying, this is what I'm telling you now. And as God gives you the means to accept and love me, there's a whole class right behind me that is attempting to do the same thing; and Christ loved them too. God loved them too; and we've got to reach them too. Now, that causes us to stop, and we've got to lift our eyes. We're not fighting against the people who are trying to cut us out of media. The Madeline Murray's of the world. We're not fighting against them. That's not what we're doing. We should be presenting the Gospel as we know it in front of them every opportunity we get. Now cowering in fear, or living in hatred, which is even worse. Okay? But up at the top of our prayer list, there ought to be those names. You know. That's where we have to be. Because God can melt the heart. He can melt it. He can change the heart of those people. Okay? I dare say He can melt down the stony hearts of a Congress; if we, who know the truth, can commit our hearts to trusting in Him to do whatever He wills. Okay? And that's where we've got to be. We've got to be available for that; because when He does it, somebody's going to have to inject the truth into that thing. So, whether we're talking about a

nation, a church, a community, a Sunday School Class or group, that same operation has to take place. It's a trustworthy statement and it deserves full acceptance, that Christ Jesus came into the world to *sozo* sinners, among whom I am the prototype. And,

16. Yet for this reason I found mercy,

*Kaki.* In order that.

16. ... in order that in me as the prototype, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life.

There you go. The next time you get ready, you get to feeling edgy, and you want to take somebody's head off who is just aggravating the stew out of you; and calling at the wrong time; or knocking on your door at the wrong time; or presenting you with a problem at the wrong time because it's inconvenient and you've got other things you want to do. The next time you feel yourself slipping off of the perch you're on – okay – and falling back by the wayside, you remember that. Those things come into your life, Paul says, as examples. Your response to them is the example for those who would believe in Him for eternal life. Man, that's tough, isn't it? Our behavior toward the details of life provide examples for those who are considering trusting Christ for their eternal salvation. I would hate to think that my behavior, because something went wrong – I showed up at a place and my appointment was late; and they kept me two and a half hours. Okay? It was last Sunday morning, wasn't it? That was the very thing. And I found myself getting short tempered and irritable, when there are those around there who have been watching with patience and long suffering for several years now; and if they were considering their eternal relationship to the God I serve, and my attitude blew them back a bit, and it held them off and they want to see, let's watch and see whether this is going to last or not. Wouldn't that be a tragedy beyond belief? You don't want that to happen; and that's what Paul was saying right here.

17. Now to the King eternal,

And that's eons upon eons.

17. ... immortal, invisible, the only God, be honor and glory forever and ever. Amen.

That's his prayer. Now if you want a prayer – if you want a pray of Paul, you want one to put up as a pattern, there it is. Alright. Verse 18. Questions – 1 through 17? No? Okay?

Phil Richman. Is that the God the Father in 17?

Conrad Bowman. In 17?

Phil Richman. Yes.

Conrad Bowman. Now to the King – oh, in 17. Now, the only God? Yes. That's God the Father representative of the Trinity, or the head.

Phil Richman. In verse 13, where it says, yet I was shown mercy because I acted ignorantly and in unbelief. Raises the question, well, what if I didn't act ignorantly. God still shows mercy.

Conrad Bowman. Yeah. Yeah. He would still show – He would still show mercy. You know what, when I looked at that ...

Phil Richman. I look at that, and I wonder how to read it.

Conrad Bowman. Yeah.

Phil Richman. Because they take the clause away. Hey. I didn't know, so therefore I'm okay.

Conrad Bowman. No. No. No. No. No.

Phil Richman. It's a little deeper than that.

Conrad Bowman. Yeah. No. You know what this ties to, Phil? I've got a marginal note here. It takes us back to Adam and Eve responding to the commandment of God and their relationship. When God put Adam in the Garden and He gave him the rules; and He told him, of every tree in the Garden you may eat freely; but don't eat the fruit of that tree. The Tree of Knowledge of Good and Evil. You don't eat that one, because then you'd know the difference between good and evil. Well He told Adam that. Now Adam told Eve, because they were divided into male and female subsequent to that instruction from God to Adam. So Adam got the rule directly from God. Now Eve comes along and she gets the rule directly from Adam – we can't eat the fruit of that. Well she, it says, acted in

unbelief. Adam was not deceived. He couldn't be deceived because he got the word directly from the Father. Do not eat the fruit of that tree. With Eve it was hearsay. She didn't doubt it, but it was hearsay. She didn't get it directly from God. She got it from Adam, who said, here's what the Father told me. We are not to eat the fruit of that tree; but it was still hearsay. That's the reason the old sin nature doesn't come from the woman. The old sin nature comes from the man. Because after Adam, every successive man is the head of his family; and the head of his marriage. And there should be no children outside of marriage, so they all fall within the order of things. Right? You know. So Eve was acting in spiritual ignorance. She didn't have that solid – Adam willfully disobeyed a direct imperative command from the Father; and therefore carried the full weight of the old sin nature. So that's the same thing that's going on here, is the way I see it. Eve is the one who acted ignorantly in unbelief. But Adam had no back door. He couldn't escape it. So he would be the pattern for every individual's old sin nature. You all get your old sin nature from your father. That's the way it is. Your mom is off the hook.

Phil Richman. He really wasn't switched on yet when he did these violent and aggressive acts. I mean, he ...

Conrad Bowman. Paul wasn't. No. But Paul's old sin nature was what drove him to do that.

Phil Richman. Oh yeah.

Conrad Bowman. So Paul is acting in his old sin nature that he got from his father.

Phil Richman. Just like these guys in Islam that are acting in their ...

Conrad Bowman. That's right.

Phil Richman. ... old sin nature, and they think they are serving God.

Conrad Bowman. That's right. That's right; and in that state, they cannot know the difference. They can't tell the difference, because they don't have a human spirit within them that the Holy Spirit can communicate with to bring them to Christ, and bring them to a relationship with God. As lost as a goose.

Phil Richman. We should have had some Bible studies in Guantanamo Bay now that they're going to – if they believe these guys, about twenty-five percent go right back in terrorism.

Conrad Bowman. That's right. That's right. We probably won't release them. We'll probably move them here, put them in Boston, give them a townhome and a car and a monthly budget.

[Class grumbling about this].

Conrad Bowman. No. I don't want to do that. I don't want to go there.

17. Now to the King eternal, and immortal, invisible, the only God, be honor and glory forever and ever.

You know what. I got – I made this – this week. And – you know why I couldn't find it in here, because this is Titus. [Laughter]. No wonder I couldn't find it. It's in this other – here it is. Here's 1<sup>st</sup> Timothy, right here. I've got something here that – I ought to make some copies of it real quick. Okay? Hold on just a second. I don't want ya'll dangling out here. No. It's not in this package. I had a diagram of man – Lori Jackson asked me this week – it came off of an e-mail she sent me in 2001; and she brought it up again because it was a – it's a – the purpose of each of the Pauline Epistles, and actually to the epistles in the New Testament; in their order according to where you are in your growth; whether you're a recent babe in Christ; or you're in elementary school; or high school; or you're a graduate from high school; or you're in college; or you're in post-graduate work; where each one of the letters hit in terms of your development as a believer. And it's a little two page thing; and I would like to give you a copy of that, because I think it may help. Norm, can you run that copier down in the office?

Phil Richman. I can do it.

Conrad Bowman. Phil? Yeah.

Phil Richman. Push a button. [Laughter]. How many?

Conrad Bowman. Let's make about forty. Okay? Thank you. That'll be good. That's something you can take home with you and peruse for a while. Alright.

18. This command I entrust to you,

Forth-telling, is what it is. This forth-telling I entrust to you.

18. ... Timothy, my son,

*Teknon. Teknon.*

18. ... in accordance with the prophecies previously made concerning you, that by them you fight the good fight,

19. keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith.

20. Among these are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they will be taught not to blaspheme.

That's from the chief blasphemer. Right? That's as tough as it's going to get. He says, I turned them over to Satan so that they may be taught not to blaspheme. Now in some it says, for the destruction of the flesh. But that's not what's in the – that's not what's in the New American Standard.

Alright. So we go to chapter 2.

1. First of all, then, I urge that *deesis*

D-E-E-S-I-S. *Deesis*. That's prayers and entreaties.

1. ... *deesis* and prayers, petitions and thanksgivings, be made on behalf of all men,

That's the commandment that's laid down for us. Nobody is excused from being caught under that umbrella. We are to,

19. keep faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith.

So Paul says, when your conscience is driving you, you know, that's what Donna – I get a note from Donna every once in a while, and she says – that hound of heaven is nipping at my heels again. You must be having a rough time, you know, how can I help? I say, the hound of heaven is okay. Just pray. Just pray. She says, well, he's not going to leave me along then, until you get better. So that

hound of heaven is going to stay right after me. And that's the kind of thing that's going on inside your head. See? You've got conscience about people; and God the Spirit will bring certain people to your mind; and he'll just keep hammering the doors of your mind with that. He won't let you back away from it. He'll wake you up at night and remind you. You know. He'll – he'll bring John to mind. He'll bring one another to mind. He knows what he's doing; and the Spirit – He's just the biggest nag you've ever met, because He won't let you back away from those things that He's put in your hands to take care of. He just won't do it. Now, on the other side of that, we can depend on that. Okay? You don't need to feel guilty about something. God the Holy Spirit retains the right to do that; and He loves to do that, and just shake you, and say, John, we've got something we've got to take care of. I need you to take care of that. And John says, I don't feel good. And He says, John, John, but I've got something I need you to take care of. Bill's back there laughing, because it happens to him. And He comes and says, what about so and so. Can't I take care of that? And I say, sure. Shoot it to me. Well, three days will go by, and he hasn't gotten it yet. So he's grabbing me; and he's saying, Conrad, you said I could do that, and I said okay, and the Spirit's still bring it to my mind and I don't have the stuff to do it with yet; you've got to follow up. You see the way it works? Now this class is just super good about that. It's the most loving group of people I've ever been around in my life. And you're constantly, constantly supporting those of us in need with your prayers, and your substance, and your concern, and your encouragement; and it just keeps us nudged up close to the Spirit of God; and we know where it's coming from, and why it's coming. And that's what it's talking about here.

18. This command I entrust to you, Timothy, my son,

18. ... in accordance with the prophecies previously made concerning you, that by them you may fight the good fight,

19. keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith.

20. Among these are Hymenaeus and Alexander, whom I have delivered over to Satan ...

That's severe. He withheld his prayer support for those guys so that they may be taught not to blaspheme God. In other words, he's got two people here who are the source of misinformation and untruth about the work of Christ and the work

of God and God's protection. And Paul says to those you're supposed to back away. You just back away from them. You do not owe them fellowship. You back away from them. Is that serious? You bet it is. When you get ready to take that kind of action toward somebody, what do you want around you? Who are you going to call, like Ghost Busters says. You know. Who are you going to call? That's what elders are for. That's what mature men are for. That's what mature women are for. You call the most mature around you that you can – that you can nestle up to, and you gather the wisdom that God has deposited in His Body around you. Whether it's a personal matter, or whether it's a corporate or fellowship matter, it doesn't – that's of no concern. That's the way we handle problems within the Body of Christ. You do it on the basis of the wisdom that God had deposited in those people around you who have the most experience in their walk with the Lord. That's where you look. Does that mean that the young can't make a contribution to that? Absolutely not. Because the younger the believer is, the more vibrant their relationship is. And so we need – we need young believers in here as well as us old moss-backs; because the young believer is coming to us with an enthusiasm that just does not know any bounds. Now we've seen that demonstrated – I saw it demonstrated last night in about ten different celebrations for Barak Obama. If we could get the kind of enthusiasm generated for the Gospel in this church that that man had generated in pursuit of a political office, there's no telling how big a hole would be burned on this piece of property just by the white hot heat of the Gospel being here. Are we deficient? No. No. We're not deficient, because we alone have this. That's what Paul said. So we're not deficient in terms of content. That's not what it is. Do we lack courage? Sometimes, we're a little fearful. We don't like to – we don't like to be viewed as a source of discord – of discordant source. We don't like that. We don't like to – wear a tall pointy hat and be caught on the edge of the property stirring a big cauldron. We don't want to be associated with that. We want to be viewed as people who are loving helpers of other people. But look what Paul's doing here. He said, you've got – you've got a couple of guys among you that I've had to deliver over to the enemy of the Father. Satan himself; in order that they might be taught not to blaspheme. Not to bring cursing out of the mouth of God and direct it to somebody else. Not going to put up with it. See, behavior – there are some serious consequences to behavior; as Rush would say, words have meaning. Okay? And that's no less true in the realm of Christian life and doctrine, than it is in life in general. So first of all we start with the,

1. ... entreaties and prayers and petitions and thanksgivings, that made on behalf of all men,

2. for kings and all who are in authority,

And there are not exceptions.

2. ... in order that ...

*Kaki.* In order that. You'll find that word over and over again. *Kaki.*

2. ... in order that we may lead a tranquil and quiet life ...

In the Greek it's reverse. A quiet and tranquil life.

2. ... in all God likeness and dignity.

Or, dignity here means a goodness that goes through and through. That's what dignity is. It's goodness that goes through and through you. You're shot though it like an arrow, and it's displayed on the outside. So that's what Godliness and goodness or dignity is. This is a good,

3. This is good and acceptable in the sight of God our Savior,

And that word "Savior" is *Theos Cureous*. The one who saved us.

4. who desires

This one is – you've got to watch it.

4. who desires all men to be saved and to come to the knowledge of truth.

Now, I read – my favorite – my favorite commentator on this thing is A.T. Robertson's, *Word Pictures in the Greek New Testament*. It's a marvelous source of Greek text studies. And Robertson is treating this verse this way: it's God – God our Savior who desires all men to be saved and to come to the knowledge of truth. And there's only one Mediator between God and man. Now if God desires all men to be saved, why are they not? Okay? Now, A.T. Robertson wrote the textbooks that were used in every Southern Baptist seminary. They still are, by the way. And Robertson says this: "Saved" is a present middle active verb – to be saved. It's present tense, which meant He desires them right now to be saved. Active voice means, He's the one who's going to do the saving. Okay? And "saved" means, the active voice – it means exactly within the context of what we

think it means. To be delivered out of condemnation. Now virtually the whole Southern Baptist – and most Armenian – view on salvation hangs on the way Robertson treated this word “saved.” Because what he said was, God desires for all men to be saved, insofar as He can influence their decision to accept God. Now there’s where he moved away from the Presbyterians who said, God desires all men to be saved, but He knows that all are not savable. So He chooses the ones He is going to effectively and sovereignly act in, in order to bring them to a saving knowledge of His Son. That’s the Presbyterian view. You see how you could walk down this path, hit one word in one verse, and there’s a fork in the road. You go one way, and you end up with this group. You go the other way, you end up with this group. Okay? And it’s inescapable that would happen. It’s inescapable. You can’t escape it when you look at the Greek and how it breaks it out in the text of the word. There’s a back door, and the back door is this. Though God gives you the right – remember what he was talking about up here, they abandoned. Let’s see – in verse 19 of chapter 1. I’ve given it to you, Timothy, so that

18. ... you might fight the good fight,

19. keeping faith and a good conscience, which some have rejected

They rejected what their conscience was telling them.

19. ... and suffered shipwreck in regard to their faith.

Now what that says is: Timothy, I’ve infused you with this Gospel; and you’re going to find – you take it out there and you give it to some; and this guy accepts it without question, and he blossoms. And this guy over here hears it and he listens to it, and he pushes it away; and it obviously is an effectual pushing away because his walk, the next step, is in a different direction; and it’s away from the Gospel; and you can see that in the world around you. You present the Gospel to two people or twenty-two people or twenty-two hundred people, and some will embrace it and walk right toward it; they just bury themselves in the life of the Gospel. And others look at it, and very quickly build up a wall and they walk away from it along the wall; constructing the wall as they go; and they won’t have it. They effectively reject it. And he says, that’s what you’re going to see here. God who desires all men to be saved and to come to the knowledge of truth. But they don’t all come to the knowledge of truth; even though God in His omnipotence, omnipresence of power can lay it out there so that this guy can not

reject it; and that's what makes him a Presbyterian. Okay? It's just a question of time, is what he would tell you. If God's after you, He'll get you sooner or later. So we keep praying for you. We keep praying that you run out of resistance. That's what we pray. Phil?

Phil Richman. Did you think in the context that, you know, he's speaking about all who are in authority; and then he's saying, you know, you may not think these guys in authority still are someone that God is seeking after; that "all" has to do with them.

Conrad Bowman. Yeah.

Phil Richman. You know. He doesn't mean all men everywhere. The context seems to be speaking about these kings. So that you can lead this quiet and tranquil life and have this opportunity for the Gospel. That's what I think.

Conrad Bowman. Uh huh.

Phil Richman. You know. Maybe that's a thought there.

Conrad Bowman. It could be. I was captured by the 1<sup>st</sup> verse of Chapter 2, where it said, on behalf of all men.

Phil Richman. Yep.

Conrad Bowman. And that kind of lassoed me and pulled me into that mode.

Phil Richman. Yep.

Conrad Bowman. But it could very easily be that that point of view that I've been working off of –

2. kings and all who are in authority in order that we may lead a tranquil and quiet life ....
3. This is good and acceptable in the sight of God our Savior,
4. who desires all men to be saved ...

Phil Richman. You see, these guys are really bad guys.

Conrad Bowman. They're bad.

Phil Richman. You're talking about Nero and these – really bad crowd. Murderers, and ...

Conrad Bowman. Yeah.

Phil Richman. ... even there. You know. Some of them believed.

Conrad Bowman. Yes. And he's talking about their religious leaders too.

Phil Richman. Yes.

Conrad Bowman. Because when he goes on to say in verse 5,

5. For there is one God, and one mediator also between God and men, man Christ Jesus,

"The" is not found there. Between – in the New American Standard is an "of." Genitive of possession.

Phil Richman. In other words, these really bad guys aren't excluded.

Conrad Bowman. That's right. That's right. And it also says ...

Phil Richman. Verse snatching will kill you, is what this says.

Conrad Bowman. That's right. You've got to be careful. If you don't take these things and read them through and let context drive you, you can get in trouble real easy with this.

Mary Chambliss. I've never heard of this before.

Conrad Bowman. Really? What Phil was saying?

Mary Chambliss. Yeah.

Conrad Bowman. That's very good. That's very good. See.

Phil Richman. It's in the word, you know.

Conrad Bowman. He calls me and he says, what are you going to study tonight? And he goes off and secretly studies some of this stuff. [Laughter].

Phil Richman. Frankly, I never quiet saw it that way before.

Conrad Bowman. That was very good. That's very good.

Mary Chambliss. I like that.

Phil Richman. Well, you've got to be careful about that "all."

Conrad Bowman. I hope you're right too; because she's soaking up every word you're telling her. [Laughter].

Phil Richman. That's my role here.

Conrad Bowman. That's it. That's it. If you're not ready to be held accountable for it to teach, don't strap it on, because here it comes.

Phil Richman. That's what we're doing here. We're engaging truth.

Conrad Bowman. That's right.

Phil Richman. You know. It's not a question whether it's divisive. It's a question of truth.

Conrad Bowman. These perspectives are just exceptionally good. I want to finish chapter 2 next week. You sucked it up, didn't you? You thought I was going to finish it tonight. I saw some of you flinch when I said I want to finish chapter 2. Yeah. That's too much. We've got enough.

Mary Chambliss. That gives me a little leeway for being raised in the Presbyterian Church.

Conrad Bowman. Okay. There you go. There you go, see? Which is where it ought to be.

Phil Richman. They're all about eighty or ninety percent, you know.

Conrad Bowman. That's right. That's right. Chapter 2 is just a dynamite chapter, because it's going to take us all on an individual journey through this encounter with God. And it's going to be marvelous. We'll close it out right here. Let's have a word of pray.

Father, what a joy it is to take the Word and just open it up and just let the truth wash over us like a blanket. It just – it does some amazing things. It just settles into the soul and nourishes the spirit, and brings us a fresh view of who You are and what You're doing in and around us; and it amazes us every time we see that. We thank You for the time You give us together. We pray that we stretch out in front of us; give us more of it. We're ready when You're ready to come back. You know. But we enjoy using the time profitably; and just keep the Lord close to us, that we love. We thank You, because He paid for it all with His life. In His name we pray. Amen.