

Introduction to 1 Timothy

Authorship: The author of all three pastoral epistles (1 & 2 Timothy and Titus) claimed to be Paul. The ideas are consistent with Paul's ideas elsewhere. He dealt with issues he did not deal with in other letters but the issues were not precisely the same as in other churches. Additionally, the author addressed the temporary leaders of these churches: Timothy and Titus about leadership issues. The author was concerned with how these men should handle competing teachers opposed to the instruction Paul had left with these churches.

The author makes reference to his relationships with both Timothy and Titus consistent with revelation in Acts and the other New Testament letters (e.g. Acts 16:1-5; Galatians 2:3). The author makes references to past events consistent with the history recorded in Acts. Pauline authorship was universally agreed upon by post-biblical writers (the fathers). The only writer/teachers who opposed Pauline authorship were also heretics (denying key doctrines of the faith).

If the author was not Paul, then the author lied or made a false claim. Regardless of motive this would result in the entire letter or letters being suspect having been written by someone who had no problem with claiming authority which was not his. Whatever such an author might write, even if true, might not be considered credible. How would one know when such an author is writing truth or resorting to lies to bolster his position. Therefore, if these letters were not written by Paul, they would not be Scripture and should not be considered or studied on any par with the rest of Scripture.

Date

1 Timothy is written some time after the closes of Acts. The events mentioned within the letter such as Timothy being encouraged to stay in Ephesus while Paul went to Macedonia (1 Timothy 1:3) does not align with the account in Acts (Acts 20:1; 19:22). Timothy was with Paul in Rome at the end of Acts, and is included in the greetings to the Philippians and Colossians (Philippians 1:1; Colossians 1:1). Paul is at liberty when writing this first letter to Timothy, and was traveling to Macedonia. He was imprisoned with impending death in 2 Timothy. Paul's outlook in his second letter is distinct from his outlook when writing the Philippians (1:19, 20). In the later, he expected release, while in the former he expected to die.

Fixing Paul's death in the Fall of A.D. 67 and the end of his first Roman imprisonment in the winter of 61-62, this letter would be written during the four years between these two. Homer Kent suggests late A.D. 61¹. However, Paul had enough time to return through some of these churches, stop at Ephesus, leave Timothy there and head toward Macedonia. A date in late 62 may allow for this travel time.

¹ Homer A. Kent. *Jerusalem to Romans: Studies in the Book of Acts*. chronological chart. 106. George W. Knight III suggests any time between 61 and 63. *The New International Greek Testament Commentary: The Pastoral Epistles*. 54.

Timothy

Timothy came to salvation through the human ministry of Paul in Lystra during Paul's first apostolic journey (Acts 16:1-3). Acts 14:6-20 records Paul and Barnabas' first visit to Lystra, and in verse 21 a short visit on his return to Antioch. Luke's words in 16:1, "behold *a* certain disciple was there, by name, Timothy" indicate that Timothy was already counted among the believers on Paul's second apostolic trip. Therefore, Timothy was likely saved at Paul's first trip, recounted in Acts 14.² The mention of Timothy in Acts 16 is not that he was saved at that time, but that Paul wished [θελω] to take Timothy with him as he continued his trip (16:3). That Timothy came to faith during Paul's ministry is indicated by Paul's phrase, "true child in faith" (1 Timothy 1:2) and "my child" (2 Timothy 2:1).

Timothy had a reputation, a testimony [Middle Imperfect of μαρτυρεω] by the brothers in the cities of Lystra and Iconium (Acts 16:1). In Paul's absence, Timothy had distinguished himself. Because of the thought of the verb "witnessed", this referred to the character of Timothy's life. However, Paul elsewhere included Timothy among the New Testament apostles, those gifted by the work of the Holy Spirit (1 Thessalonians 2:6). Timothy's character was likely seen as he served in these churches. Luke records that Paul served in the church at Antioch among other men. Paul did not seem to know he was an apostle. He came to understand this when the Holy Spirit had the church send he and Barnabas. Similarly, Timothy may not have understood that he was an apostle. However, like Paul, he would have been doing the work associated with the gift of apostle. In this context, his character was distinguished among these brothers.

Timothy's parentage was Greek and Jewish (Acts 16:3). His mother was a believing or faithful Jewess (Acts 16:1). His father was a Greek who existed [υπαρχων] or lived as a Greek (v. 3). Having a Greek father, Timothy was not circumcised, we would assume because it was not his father's desire. As Paul desired to take Timothy out with him, he felt it necessary to circumcise Timothy because of the Jews (v. 3). Because Paul would be entering synagogues and speaking with Jews, he desired there to be no cause of offending the Jews. Titus who had recently accompanied Paul to Jerusalem (Galatians 2:1) was not compelled to be circumcised, since he was a Gentile (Galatians 2:3). It is unlikely that Paul would have wished to take Timothy with him, if Timothy had only just been saved. Timothy was an apostle not a pastor-teacher, yet in a similar sense, Paul listed the qualifications for one to fill the office of bishop, and said he could not be a "new plant" (1 Timothy 3:6). Therefore, it would seem inconsistent for Paul to take one along who was a new plant and trust him to help. Paul had just run into a conflict with Barnabas over Barnabas' nephew John Mark, because he left them in Pamphylia and did not continue with them (Acts 15:37-39).

Luke and Paul's writings demonstrate Paul's confidence in Timothy. When he left Berea, he left Silas and Timothy behind (Acts 17:14). After Silas and Timothy rejoined Paul, he sent Timothy along with Erastus back to Macedonia (Acts 19:22). This is in addition to the one Paul mentioned in 1 Thessalonians 3:1-6. The latter passage was an earlier trip. It describes Timothy's work in Thessalonica. He was to strengthen³ and encourage the Thessalonians (1 Thessalonians 3:2).

² Robert G. Gromacki. *Stand True to the Charge*. Grand Rapids: Baker Books, 1982. 14.

³ The verb στηριζω meant to cause to stand firmly, with strength and stability.

Paul feared that the adverse pressures would disturb those saints (v. 3), and the tempter would tempt them, implying that they would succumb (v. 5). The result of succumbing to that temptation would be that Paul's labor would be in vain. The adjective vain [κενός] meant without content, indicating that someone would take advantage of the pressure to alter Paul's teaching. One would not entrust a novice, or a trainee with such an important work. Paul sending Timothy back to Thessalonica would seem to indicate that he felt Timothy sufficiently equipped to carry out that work. This would have been true when he sent him to other churches mentioned. He sent Timothy to Corinth to deal with some of their problems and relate to them some of Paul's activities (1 Corinthians 4:17). Writing to the Philippians, Paul described Timothy as equal souled⁴ with himself, having the same care for them that he himself had (2:19-20). Paul saw others as seeking their own things while Timothy as seeking the things of Christ (v. 21). He wrote that the Philippians were well acquainted with Timothy's approval (v. 22). They had watched him serve with Paul in their city among them, and knew he was capable and trustworthy. All of these demonstrate that Timothy was a capable servant of God.

It has been proposed that Timothy had a tendency towards fear or cowardice. This point is supported by reference to 1 Corinthians 16:10, that the Corinthians should welcome Timothy so he would arrive without fear.⁵ The fear is likely connected with Paul's warning to not despise him (v. 11). A few years later Paul wrote Timothy to not let the believers in Ephesus despise⁶ his youth (1 Timothy 4:12). Timothy was not a teen, as popularly presented. Youth in their society could describe anyone up to the age of forty.⁷ At the time Paul wrote 1 Timothy, Timothy had been associated with Paul for nearly fifteen years. He was likely in his thirties. This idea of youth was connected in the minds of others with foolishness and lack of understanding. Therefore, Timothy sent by Paul to Corinth, could fear because the problems were great and the Corinthians ambivalent to Timothy due to his age. His timidity is also seen in 2 Timothy 1:7, where he become intimidated due to Paul's second imprisonment and the prospect that Paul would die. In between Timothy's earlier travels with Paul and the writing of the two letters to him, Timothy had also been imprisoned (Hebrews 13:23), an experience which likely left scars (emotional and perhaps physical). All of this gave rise to Timothy holding his tongue and not boldly communicating the gospel.

Timothy was an apostle. As an apostle he was equipped to carry out all abilities associated with the diverse gifts to the body. Among those was the ability to evangelize which Acts records Paul doing in many cities. However, it appears that in addition to the normal⁸ spiritual gift, Timothy

⁴ ἰσοψυχη the soul being the center of senses and emotions means that Paul and Timothy felt the same about the Philippians, further expressed by "cares."

⁵ The adverb ἀφοβῶς is used.

⁶ This is a different word than ἐξουθενεῖν. It is καταφρονεῖν to have a negative attitude or an attitude against.

⁷ See Knight, op cit. 205.

⁸ Normally, no one had to lay hands upon anyone to receive a gift. The giving of spiritual gifts is connected with the Spirit placing believers into the body of Christ (cf 1 Corinthians 12:13ff). However, in this instance Paul and the elders laid their hands upon Timothy and God imparted to him an additional gift. This was not the norm. Peter wrote that each believer receives one gift "a gift" (1 Peter 4:10).

was given a second gift by Paul laying his hands upon him (2 Timothy 1:6; 1 Timothy 4:14). That extra gift was evangelist (2 Timothy 4:5). Timothy's timidity affected the exercise of his gift.

Challenges to Pauline Authorship

Pauline authorship is challenged on the grounds of differing vocabulary between this letter and the other Pauline letters. The nature of these letters and the time between these and other Pauline letters may likely account. People's vocabularies do change and the uses of words within a vocabulary change. When his other letters are compared, his vocabulary varies on intent. His authorship is challenged due to the different means of addressing problems. These letters address the problems in a third person fashion rather than directly. Paul was writing to individuals about problems they would have to address and that fashion is consistent with his address to the Ephesians elders in Acts 20 as well as similar short sections of his other letters. Some feel that the false teaching he is countering did not come into existence until the second century. This largely hinges on one's interpretation of those problems. The problems in these letters is not gnosticism but Jewish legalism, pressing of Mosaic law on New Testament believers. Similarly, the organization of the assembly is said to be late and not indicative of first century meetings. However, Acts does indicate a form of hierarchy. Also, the pastoral letters only address the leaders' responsibilities, and does build a heavy authority over other believers.

Outline of 1 Timothy

Introduction 1:1-2

- I. Paul charged Timothy to oppose contrary teaching. 1:3-20
- II. Paul instructed Timothy concerning corporate communication 2:1-15
- III. Paul instructed Timothy concerning the qualifications for church service 3:1-16
- IV. Paul instructed Timothy concerning false teaching in the church 4:1-16
- V. Paul instructed Timothy on the proper treatment of others in the church 5:1-2
- VI. Paul clarified the motives of the false teachers 6:3-19

Closing 6:20-21

Introduction 1:1-2

Paul greets Timothy, pointing out that he is an apostle of Christ Jesus. Paul's apostleship was not by commission as in the gospels. This is a New Testament apostle, one gifted by the Holy Spirit as the Son directed (1 Corinthians 12:11; Ephesians 4:11). This was not a gift by commission but a supernaturally provided ability to serve in the body of Christ. Paul tied that gift to God's plan, sometimes called the decree. He used the word **επιταγή** from the verb **επιτασσω** which meant to place in order and often translated "commandment." It emphasized an ordered arrangement. Paul was an apostle because it was God's ordered arrangement (organization). This is likely intended to remind Timothy that he also was gifted because of God's order.

Our Savior God is contrasted to Jesus Christ. The **και** could be ascensive, and the whole phrase, "of our Savior God even Christ Jesus." However, it is more likely these are two separate individuals. According to 1 Corinthians 12:6, 18 God (articular, being the Father) determined where each believer should be in the body. Hence, Paul was placed by the Holy Spirit where the Father decided He should be. The Father is called Savior as it looks to His past work. He is savior in connection with the **επιταγή**, the ordered arrangement. Jesus Christ is also our hope. He too played a role in the matter of gifts. Ephesian 4:8-12 tells us that He gave gifts to men. Therefore, Paul is an apostle because Jesus Christ gave him the gift of apostle. John wrote that our hope is seeing Him as He is (1 John 3:2). He is our hope because He will complete our salvation by appearing for us.

v. 2 Timothy was Paul's genuine child in faith. He is **γνησιος** from **γινομαι** meant legitimately⁹ born, legally born and belonging to. Timothy had come to faith through Paul's apostolic ministry (see introductory notes). In faith, not in the faith. Perhaps instrumental "by faith" better describes how Timothy had become Paul's genuine child. If locative, then the sphere in which Timothy was his child. Paul had evangelized and Timothy had believed that good message.

Paul assured him that grace, mercy and peace were his. This was not a wish but a reality. The lack of the copula is filled by an understood "are." These were Timothy's. "Be" in many English bibles is Subjunctive indicating that they might be but this also meant they might not be. Such is the nature of a wish. Grace is an attitude which provides a joyous benefit. The Greek **χαρις** derives from **χαρα** joy. A Greek could give a gift without impetuous or because of a benefit one had done for him. God altered the emphasis of this word through the apostle Paul. In Romans 11:6 the idea of grace was altered. Paul emphasized that this new type of grace was not in response to works. No type of merit could ever be involved in New Testament grace.¹⁰ Therefore, God through His attitude of grace provided benefits to Timothy (cf Ephesians 1:3-6; Romans 6:23).

Mercy, which sounds better than pity though they are the same, is an attitude toward those who are suffering and provides relief. The suffering is a result of sin, either one's personal sin or the state of being part of fallen creation. In his letters, Paul mentioned mercy only to Timothy. This

⁹ F. Wilbur Gingrich. *Shorter Lexicon of the Greek New Testament*. rev. Frederick W. Danker. Chicago: The University of Chicago Press, 1983, p. 40.

¹⁰ This isn't true of grace as found in the Old Testament or in much of the gospel. Old Testament grace could involve merit, it could be in response to merit, perhaps a work or one's character.

indicates that Timothy faced a spiritual struggle, a choice in his spiritual life which would have been outside God's will. Timothy's problems were two fold. He was struggling with fear and timidity regarding evangelism, while facing teachers trying to press Mosaic law on the Ephesian church. Timothy needed a work or benefit from God to alleviate his suffering.

Finally, peace was his. Peace is a part of the supernaturally produced fruit from the Spirit (Galatians 5:22). It is the calmness of mind, that attitude which is settled and not agitated despite circumstances. Paul commonly noted this peace to believers. Every believer faces adversity and circumstances which require the response of a settled mind.

These three benefits come from both the Father and Christ Jesus our Lord. Grace and mercy are connected with both regeneration and Spirit baptism. Regeneration joins the believer to the persons of the God head. Baptism places the believer into Christ and then into the other persons of the Godhead. Both the Father and Jesus extend grace and mercy by provisions in both relationships. Peace is a part of the fruit from the Spirit. That fruit is the Spirit's outworking of the Father's seed in the believer. Jesus provides the believer eternal life which energizes that nature making the Spirit's work possible, and peace results.

v. 3 Begins with the adverb "even as" [καθως] which seems to refer back to επιταγην in verse one. Just as God has placed Paul in order as an apostle, so Paul had encouraged [παρακαλεω] Timothy to stay in Ephesus. Paul had left for Macedonia, but needed someone to stay and charge the teachers in the Ephesian church about their teaching. These teachers were believers who were teaching differently than Paul. Paul as an apostle was entrusted with a content of truth that he passed on to other saints. It was not that they had to teach the same thing as Paul because of ego or apostleship, but because that content of truth was from God. To teach differently was to contradict God, not Paul.

v. 4 Some also were giving attention [προσεχω] to the wrong truths. In fact they were paying attention to myths and genealogies. Myths were teachings that had not basis in fact. Paul will address the nature of these myths shortly, but here we'll state that they involved the misapplication of Mosaic Law to Grace believers. This also involved genealogies. Genealogies were important to Jews. Most Jews could trace their ancestry back to the twelve sons of Jacob. If one took the Mosaic law seriously, it would be important to demonstrate one's connection with the Jewish people. Genealogies were not gnostic attempts to trace the descent of deity through aeons down to this earth. Genealogies were rather attempts to connect one's self to Israel. If one studied the Law, it didn't take long to see that it was important to trace one's history to the nation.

These myths and genealogies gave rise to or produced [παρεχω to maintain or hold/have alongside] debates. This is contrasted to the dispensation from God which is in faith. The noun οικονομια is well supported by all textual families, οικοδομη occurring only in the TR. The word describes the arrangement of a household, or the rule in which a household operates in order to enjoy the benefits which the household owner makes available to them. In Ephesians 3:1 Paul described this present dispensation as grace from God. In Ephesians 3:9 he described it as a mystery, meaning it was not revealed in the Old Testament. It was a new truth. Grace is therefore, our way of life. God provides us benefits by grace, meaning we there is not condition we

must fulfill to receive these benefits. Here Paul connects it with faith. Faith and grace cooperate while both do not cooperate with law (cp Romans 11:6; 4:14-16). While we are under grace, in order to live in light of that grace, one must live by faith (cp Romans 5:1-2). Giving attention to Jewish myths and genealogies does not encourage one to live by faith. It does not encourage one to live by grace by God's present household rule. This teaching was different than what Paul taught.

v. 5 The end of the charge, that mentioned in verse 3, is love. Christ gave the Church one new commandment (John 13:34, 35). That command is to love like He loved us. Living by grace and faith should produce this kind of love. The love comes from three necessary qualities: a pure heart, a good conscience, an unhypocritical faith. A pure or clean [καθαρος] heart is one in with out mixed feelings or choices. The heart is the source of decision making. Loving believers with mixed feelings, uncertainty as to whether one wishes to do what was best is not good love. Second, a good conscience meant that their experience was not unbalanced to their knowledge. If one new what to do but didn't do so, his conscience would not be good but bad. In a good conscience, one aligns his knowledge and his actions. Finally, unhypocritical faith. The word hypocrite in Greek referred to an actor, one who acted a part that was not truly what he was. Therefore, if one claimed to live by faith, one should live by faith. Faith should produce love for serving fellow believers.

v. 6 Some had aimed for the wrong mark. This was not an accident. They intentionally avoided the target for which Paul had taught them to aim. In this process they were speaking empty words. Their words sounded as though they had substance but in reality were empty of outcome. One can teach law, and try to live by law, but the outcome is nothing of substance before God.

v. 7 Those aiming at the wrong target desired to be law teachers. Those who did so were not mindful [a verbal form of νοος]. This word involves the gathering of facts and arriving at a conclusion. If they gathered facts they would realize that none of them were really keeping law. They were keeping parts of law and even then imperfectly. Therefore, they really didn't get what they were saying or what they were affirming. The latter described the act of setting down as that which is firm or solid.

Who are these law teachers? Were they gnostics? No. They were believers in the Ephesian church who were abandoning Paul's grace message and a life under grace by faith. They were attempting to teach law for New Testament living. This helps interpret their actions in verses three and four. By teaching law they were teaching differently than Paul. He did not teach law for Christian living. He taught grace. By teaching law, they were giving their attention to myths because there is not basis in fact for Christians living by law. By teaching law they were giving attention to genealogies because the law was given to Israel not to the Gentiles (Deuteronomy 4:6-8). Christ addressed two churches in Revelation who were contending with people who claimed to be Jews but were not. How so? By claiming to be under law. The second time, He called that group the synagogue of Satan (Revelation 2:9; 3:9). Timothy was to charge them not to do this. This would be no good for the believers.

v. 8 We know as a fact that the law is suitable, or beautiful (καλος). Good does not describe

morality but suitableness, that which another can visible appreciate (3:7 - a visibly good testimony; 4:6 - a good minister by setting before other proper truth; 5:10 - testified by works which others can recognize; 6:18 - good works). This is true when the law is used properly or lawfully (**νομίμως** an adverbial form of law). This identifies part of the lawteachers' problem, they were not using the law lawfully.

v. 9 Paul explains the inappropriate use of law. Law was not set down for a righteous person. Who is the righteous person? The believer who is in Christ is righteous and this is true for believers (2 Corinthians 5:21). This does not seem to be Paul's point. The believer who directs love to his brother is righteous (1 John 3:10; 2:27) and this fits the culmination of Paul's charge in verse 5. Therefore, the law does not apply to the brother who is giving attention to living by faith and doing so in the context of love.

Contrasted to this type of individual are those for whom law is appropriate. Law is for lawless ones **ανομοις**, those who do not recognize a limitation on their behavior, who feel they can do whatever they wish. Lawless ones would not even feel that the struggles of others can limit him, for they have no love. It is for insubordinate, those who will not bring themselves under another's authority. They will not operate orderly with respect to others. It is for ungodly. The godly **ασεβης** are those who honor God, therefore the ungodly do not honor God. The godly honor God by their life, living out what God has given them: life, nature, and mind (1 John 5:12; 2 Peter 1:4; 1 Corinthians 2:16). Therefore, the life of the ungodly does not reflect God's work or any benefit from God and in this way it does not honor God. It is for sinners. Interesting that sinners are identified at this point. It means that acting lawlessly, insubordinately, and ungodly is not necessarily sin. Identifying them in this way probably sees them as willfully disregarding God instructions. The unholy is literally the inappropriate, those not fit for their circumstances and service, the negative of **οσιος**. It is for the profane, those who treat even the things of God as common, as insignificant. It may be one who secular and gives no attention to the things of God. **βεβηλος** is used only by Paul and one time outside the pastorals. To this point, the actions and attitudes have been God-ward matters, and the following are primarily man-ward. Father strikers and mother strikers are those who strike parents, who dishonor their parents by physical violence against them. The law is for men killers, murderers, for fornicators, those who engage in some form of sexual immorality, activity outside the realm of marriage. **αρσενοκοιταις** are homosexuals, the noun **αρσην** being gender specific, males, combined with the **κοιτος** the word "bed" used euphemistically of sexual intercourse. The law is for kidnappers, those who steal men. The law is for liars and perjurers, being a specific subset of liars.

This list is not an exhaustive list. Anything that is contrary to healthy doctrine, is that for which law was set down. Doctrine is **διδασκαλια** teaching which is accepted as fact but is not authoritative for practice. Generally, Paul used this word to refer to Old Testament truth, or revelation given for the conduct of those prior to this present dispensation of grace in faith. Paul's use of this word further emphasizes that law is not authoritative for the conduct of believers today.

v. 11 This healthy doctrine is measured by the good news (not that for initial salvation) of the glory (reputation) of the happy God. Old Testament revelation did not emphasize God's happiness. God was indeed happy, and some OT revelation reveals this but it was not the aspect of God's

character which He emphasized to Israel often. Moses saw all of God's goodness and this made him happy, but it terrified the rest of the nation. God impressed them with His power but power expressed by His burning (הָרַיָּח Exodus 15:7), His hot anger (אָרַח Exodus 22:24; 32:10-12), and His wrath (קָצַף Deuteronomy 9:7, 8, 22). However, under grace, God emphasizes His happiness, that He is the happy God. In 6:15, Jesus is identified as the only happy absolute ruler. That God is happy, is the standard or measure of this good news. When law is enforced on others, the law must have teeth. God presented Himself in a manner to instill fear in the people. Israel did not look at God as their happy God but as a God to be feared and obeyed. When OT doctrine is kept healthy, it is not forced on believers because to do so would require one to violate the fact that God is happy. Paul was entrusted with this good news. This good news went hand-in-hand with the gospel of grace, for to live by grace involves in part understanding that God is happy and not a God desiring to reign down wrath.

v. 12 Paul had (εἶχον - ?received?) grace (most English Bibles translate this "thank")¹¹ in the one empowering Him, Christ Jesus. Is this meant that another is empowering Him in Christ or that Christ is empowering Him in Himself? This is similarly expressed in 2 Timothy 2:1, where the grace is God's attitude by which God empowered Timothy in Christ. Timothy had to operate (restrict his thinking φρονεῶ or the sphere of his thoughts to that locale) in Christ in order to experience the benefit of this grace. This grace in Christ made it possible for Paul to carry out the ministry of the gospel of the happy God which was entrusted to Him (v. 11). That grace was directly related to Paul having sufficient power or ability to do the work God had for him.

God counted Paul faithful placing him into that area of service. When did God count Paul faithful? Our spiritual gift is given at the moment of salvation, when we are called to salvation, therefore, Paul had no time prior to exhibit faithfulness as a believer. He could have exhibited dependability even as an unsaved man, but this does not seem to fit the Biblical model. It is also possible that this ministry as the steward of the dispensation of Grace (Ephesians 3:2) was not bestowed on Paul, though it was within God's place, until Paul had exhibited faithfulness. It was in Antioch, when Paul and Barnabas assembled with the saints for a year that the disciples were first stylized in their lifestyles as anointed ones (Acts 11:26). After Paul had exhibited this faithfulness the Holy Spirit instructed the saints in Antioch to set Paul and Barnabas apart for a work which He had previously called them to do (Acts 13:2). There, the verb προσκαλεῶ is in the Perfect tense, for the Spirit had previously called to Paul and the call was still good, still appropriate. It was in those early years of Paul's life, the three years in which he was instructed by the Lord, the seven to ten years in Tarsus, and his year of teaching in Antioch. Paul had 10-13 years during which he could be observed and counted faithful. Certainly, within God's decree this had been previously decided but it was necessary for God to demonstrate this others.

v. 13 Paul had formerly been a blasphemer: one who made claims or charges which defames God's character, a persecutor: one who pursued and inflicted persecution on believers, and an arrogant person: his attitude being contemptuous and superior towards others, especially other believers. Yet Paul received mercy. Mercy indicates that though Paul was the superior of many

¹¹ George W. Knight III agrees with the English Bibles that "thanks" is appropriate and was brought by Paul from the Latin into the Greek.

and, according to his testimony in Philippians 3, he was making significant progress in the Jewish religion, he was not happy, but miserable. Misery, suffering, grief is the human condition to which mercy is the response. He received mercy because he acted in this manner in ignorance in unbelief. Paul was not saved. He did not believe. He was ignorant of what God really wanted until the Lord confronted Paul and then instructed him through Ananias (Acts 9:10ff).

v. 14 The grace (articulate - of previous reference to v. 12) super abounded, it went way beyond, mixed with faith and love. The grace empowered Paul for this service, and did so extremely well combined with faith, for Paul had to direct faith at the promises of God and love for he had to serve from love. All this was accomplished as Paul operated in Christ Jesus.

v. 15 Therefore, looking at his own situation, Paul wrote that it was a faithful (dependable) word (saying) and a saying worthy of being received or accepted, that Christ Jesus came into the world to save sinners of which Paul viewed himself as the foremost, the chiefest (i.e. most notable). Paul's situation was a fitting example that what Christ Jesus came to do, had in fact been accomplished. Was Paul the chiefest? Most honest believers would probably contend with Paul that they are the chiefest of sinners.

v. 16 Because Paul was the chiefest of sinners, God showed mercy to Paul so that Paul not only taught about this way of life by grace, but that he also served as an example, a place where Christ Jesus displayed all longsuffering. Longsuffering is that quality of mind in which the subject does not have a short fuse but a long-temper (as opposed to a short-temper). This display was to be a type, an example for those who were about to believe on Him (C.J.) unto eternal life. Eternal life is the result of believing upon Christ Jesus, and an example that faith precedes regeneration. The example is that even the chiefest of sinners can be saved.

v. 17 Paul responds with worship. He directs his worship to the king of eternity or ages. It is not "eternal king" but describes God as the one exercising authority through all the ages. He is incorruptible, without decay. There is never any change in God's being, it does not decay or corrupt in any form. D has immortal in place of **αφθαρτω**. F and G add immortal after invisible. Neither situation seems well supported. If **θεος** refers to the Father or the Trinity, that latter is more likely, immortal is in appropriate because the word refers to a human nature which could be subject to death but is not. The Father or the Trinity, in the realm of deity possess a nature for which death is totally unrelated. Immortal is appropriately used in 6:15-16 where the Son in His humanity is pictured. God is also invisible by nature. God does not possess a physical nature though God can visibly manifest Himself as seen in Ezekiel 1 and Revelation 4. He is the only wise God. "Wise" is supported by the Majority, **ψ**, a second corrector of **ς**, and a corrector of D. The better support is for "only God." There is no other God but one. All this is worship, as Paul sites truths about God's nature and character. To this God is honor, the respect or worth which is due Him because of His character and nature. To this God is glory, giving Him His deserved reputation. This is not true only for the present but into the ages coming from the ages. This pictures the ages as eternity begins to roll before us.

v. 18 Paul returned to the charge of verse three. He committed or placed this charge with (**παρὰ** of **παραιτημι**) Timothy. He identified Timothy as "child" not for spiritual maturity but for at-

tachment to Paul. Paul referred to moment which Timothy's abilities were recognized and he was commissioned to serve with Paul (Acts 16). At that time prophecies were spoken about Timothy. Those gifted with prophecy most likely were given assuring prophecies from God regarding what would be accomplished through Timothy as he served with Paul. Paul charged Timothy to soldier the good soldiering. The believer is not a constant soldier. However, when we enter into a conflict such as that Timothy was experiencing with these law-teachers it was necessary to function as a soldier. It is also likely that this charge to soldier involved a spiritual conflict, requiring Timothy to put on the Armor of God. He may have been tempted to avoid any kind of controversy. "In them" or "by them" (**εν αυτοις** - the latter is better) refers to the prophecies. Timothy was to soldier by means of or in relation to the prophecies which had been spoken about him. He should remember what God had said regarding him, and give attention to his apostolic responsibilities.

v. 19 Timothy was to function having faith and a good conscience, both of which were crucial to the proper kind of love which should result from giving attention to the dispensation in faith (vv. 4-5). The good conscience is **καλος**, that which is beautiful or noticeably appreciated. One living by the principle of faith would have a life which matched the teaching and others could appreciate it. However, others (certain one **τινες**) had pushed themselves away from or figuratively rejecting (**αποθεω** as a middle participle) faith and a good conscience. This is in the context of law-teachers. To live by law eliminates living by faith (Galatians 3:12). To teach life by law was to teach differently than Paul, resulting in a bad conscience. Therefore, these were not living by faith and ignored any problem in their conscience (Paul will later say they have seared their conscience 4:2). As a result, they had generally shipwrecked themselves regarding the Christian life called by Paul **την πιστιν**. It is plain that when a believer chooses to live by law, he is making impossible to live the faith, the christian life.

v. 20 Paul identified two men by name. Are these the same as mentioned in 2 Timothy 2:17-18. At least one. The move to ignore faith and teach law, led them eventually to claim that prophecy was past, that the resurrection had already taken place. This could only be done by allegorizing the the resurrection to a spiritual resurrection (common among amillennialists). Timothy must have known these men in both situations for Paul to name them. Paul exercised apostolic authority by turning them over to Satan so they would learn (be child-trained) not to blaspheme. It was blasphemy to claim that God wanted us to live by law for God planned for us to live by grace. Can we deliver one to Satan? At best we can put one out of a local assembly (1 Corinthians 5) but it is not likely that this is the same as turning one over to Satan.

Chp 2

In view of the law-teachers and those who had blasphemed Paul urged [exhorted] them to communicate with God. Paul lists four forms of communication: supplication, worship, intercession, and giving thanks. The order of these words indicate that **προσευχομαι** is not the general term for communication, popularly listed under “pray” or “prayer.” This same change of order is also noticed in Philippians 4:6. If this were the general term for communication, it would be listed first not second. It is one of several forms used. The first is supplication [**δεησις**] communication involving some unknown element (the need, the object, the desired outcome, cp Ephesians 6:18 where they didn’t know all the saints nor all the saint’s needs). This communication is first directed in place of political leaders. Timothy nor the saints in Ephesus, knew all their leaders, knew all the needs related to the leaders’ activities, or what would be the best course of action. Therefore, they could supplicate. The second form is worship. Worship focuses on the character of God and often forms the context of other communication. It is placed second in Philippians 4:6 also. The third is **ἐντεύξις** which originally meant to “strike or hit in” and then came to mean “to communicate for another” with the objective of hitting upon that which another needs. Contrasted to the first of these words, this one emphasizes communication which is specific.¹² It is used of the Spirit and Christ in Romans 8:26-27. Timothy and the Ephesian saints could make specific requests, standing between God and these men. Finally, they were to offer thanks. Thanks is the recognition of God’s good grace, the good gracious provision of God.

These four forms of communication were to be offered in place of, or on behalf of all men. This first is more general. The Ephesians had contact with man, and those many were involved in variety of interactions. v. 2 The communication was then specially done in place of those people holding various offices such as kings and all in a position over them. The first reason is that the believers might lead a quiet life (a hapax). Quiet was free from the turmoil of life. The early christians were often persecuted (e.g Stephen in Acts 7; James in Acts 11; Antipas in Revelation 2:13) and this was sanctioned by government (as in the case of James). Communicating to God that they might lead a quiet life was important. Secondly that it might be a tranquil life. This idea was that the saints would not have to be vocally involved in a battle or contest or trying to prove their case. It was not God’s intention for believers to constantly engage in a vocal defense.

The verb **διαγω** was to lead through, hence to lead, in this case, one’s life. The context of this life was godliness and seriousness. Godliness [**εὐσεβεία**] literally meant “good reverence” or “good fear.” It described the activity and attitude of one who displayed proper respect for a deity. In this case, proper respect is exhibited is shown by living out what God has provided. Peter noted that God has provided us all things for life and godliness (2 P. 1:3). Peter saw godliness as that for which one needed provision. If godliness were merely a reverential, religious respect, one would not need this provision. Peter tied this provision to sharing in common (having fellowship) with a divine nature. When the saint lives with respect to those promised provisions, he is able to share in common in the sphere of nature which is divine. Hence godliness, involves respecting

¹² Festus used this of the Jew’s asking for Paul to be killed. Their request was specific regarding a specific individual and the fully expected Festus to grant their request. Also in Romans 11:2 Paul used it of Elijah, asking God against Israel.

God by using what He has provided.

The godly life is accompanied by seriousness. The grace believer does not take his life in lightness of attitude, in casualness, or laziness but with seriousness. Paul used *σεμνότης* two more times, in 3:4 of the bishop's children who take him seriously (his instructions are respected and not taken lightly), and in Titus 2:7 where Titus is encouraged to be an example, in seriousness. Paul did not mean that a Christ can't have fun, but rather that he shouldn't take his life so lightly that he neglects to see what God is doing.

v. 3 Paul characterized the communication and lifestyle as good and acceptable before God our Savior. *καλός* is beautiful, that which is easily appreciated because of how it is suitable to the situation. It is also acceptable, (the noun is twice in 1 Timothy and the adjective twice: here and in 5:4. God approves of, and it is receives a welcome from God. Here God our Savior is the Father.

v. 4 God our Savior desires (indicated by the relative pronoun) all men to be saved. This is initial salvation. He also desires them to go on to full experiential knowledge of truth. He desires that they grow, mature. Truth is anartharous describing general truth, The believer has much which he can and should learn. God's desire is not merely saved people but people who have learned truth and really learned to practice it. The later is indicated by the noun *ἐπίγνωσις*. While it is God's desire, as a background to the decree, God has not determined that all will be saved.

v. 5 "For one God exists, and one mediator exists with reference to God and man, *the* man Christ Jesus." In the above statement, each noun is anartharous, except "Christ Jesus" which is definite by the nature of being a proper noun. In fact the numeral one is the closest Greek comes to an indefinite article. Therefore, "one is God" or "God is one" refers not only to the Father but to the whole God-head (Trinity). The Trinity is one, not three, it is a three-in-oneness, a tri-unity! The mediator between this one God and mankind (note man is not one, but many, but is lumped together as a whole) is one. God did not have many mediators but one a single man Christ Jesus. He mediated by being both, completely God and completely man. This is how He was able to play a part in the desire of verse four of all men coming to salvation. He became man so that He could offer Himself.

v. 6-7 Christ Jesus gave Himself *to be* (lit. there is an agreement between *εαυτος* and *αντι-λυτρον* as pronoun in apposition to noun) a ransom. Normally, *λυτρον* is the ransom payed. The prefixed preposition *αντι-* pictures substitution, therefore, a ransom in place of. The - *σις* ending form *απολυτρωσις* is the redemption which results from the former noun emphasizing especially the resulting freedom or release. The extent of His substitutionary redemptive work is universal, "in place of [*υπερ*] all." His death was sufficient for all men, in keeping with God's desire in verse four, though not all will be saved, for not all will believe.

The testimony in its own time is tied to the first phrase in verse seven. Paul was appointed a herald (one who officially announces) and apostle of this message. Peter wrote that Christ was fore-known as the lamb slain before the foundations of the world but was only made plainly visible in this manner in these last days (1 Peter 1:19-20). It was God's plan that Christ should come, die

and rise again. God even revealed it in some Old Testament Scriptures but not plainly. It is a truth plainly revealed today. Paul was appointed one to herald that message, to show others who Christ is and what He has done. That message was for a proper time, not for all time. It was not the message believed in the Old Testament for initial salvation. Paul was not lying but speaking truth regarding his ministry as herald of this message.

Paul was a teacher of Gentiles in faith and truth. Teacher is different than one who evangelizes. By “teacher” Paul described his service as one who communicated practical truth for the benefit of Gentile believers. Paul’s primary service was towards the believing Gentiles. He did communicate truth to the Jews among the Gentiles but that was not originally his service. Faith was for the obedience of Gentile believers (1:4 - the dispensation; Romans 16:26). Paul taught believers to live by faith (2 Corinthians 5:7). Truth was the content of what Paul taught. It is anatharous, and therefore, not “the truth” which is the doctrine explaining 1. how to have victory over one’s sin nature and 2. how to manifest a God quality of life in honor to God. This is general Christian truth. In verse four, Paul stated that God’s desires was for men not only to be saved but to come to a full experiential knowledge of truth (see comments on v. 4). Paul concern regarding the false teachers was that they would take little women (an adult woman of foolish and/or frivolous character- Louw and Nida) captive (2 Timothy 3:6-7). These women would be always learning but never able to come (or arrive) at a full experiential knowledge of truth. They learn facts but no practice, and as a result have never really learned as God intended. Writing to Titus, Paul stated that truth in general is measured by godliness (Titus 1:1). Therefore, whatever constitutes this truth, it can not contradict the New Testament doctrine of godliness, which is the God-honoring manifestation of God’s life and nature through our human natures.

v. 8 Therefore, knowing God’s desire for men to be saved and to live truth, and knowing that we can live godly lives, Paul determined that the men in every place (i.e. each local assembly?) should worship (Present Middle Infinitive of **προσευχομαι**) while lifting up hands which are visibly pure, without wrath and arguing. Worship was Paul’s number one form of communication. Whenever, Paul communicated, whether he would supplicate, ask, intercede, he always worshipped God. New Testament revelation demonstrates that communicating with God, without focusing upon Him, was unheard of. “Men” is males, the noun which distinguishes males from females (**ανδρος**). Paul will shortly address the women. Paul was not indicating a physical posture when writing “lifting up hands.” Robert Gromacki lists several physical postures taken in communication. Solomon stood and raised his hands to heaven (1 Kings 8:22) as did David (Psalm 28:2). Yet David also sat (2 Samuel 7:18); Daniel kneeled (Daniel 6:10); Eliezer bowed (Genesis 24:26) as did Abraham (17:3); the repentant man stood with head bowed (Luke 18:13); Paul and Silas worshipped God while locked in chains, unable to take any posture. The point is that there is no specified posture. Especially for the believer today, worship is in spirit and not primarily physical. The adjective **οσιος** describes that which is suitable to a situation and noticeably pure or fitting, frequently with respect to one’s standing before God. Therefore, the lifted up hands metaphorically pictures presenting one’s hands as discernibly pure, rather than hands muddied by wrath and arguments (cp 2 Samuel 22:21; Isaiah 1:15; Ezekiel 23:37, 45). Law produces wrath (Romans 4:15- **οργη**) and arguments are a part of debate (1:3 - **εκζητησις** and **διαλογισμος**). The reference to wrath and quarrels (arguments) further indicates that Paul was not speaking of the literal hands but of the attitude when one communicates. Verse eight directs the thought be-

gun in 2:1 to the men in the assembly. Paul will shortly address the women's application of the above instruction.

v. 9 In 3:15 Paul states that his purpose for writing has been that Timothy might know how believers should conduct themselves in a church of God. Therefore, Paul's following instructions are similarly about the conduct of believers in the church and particularly now of women. As the men's conduct and specifically their worship was to be without wrath and disputing (the holy hands were those outwardly known or visibly in keeping with christian character) so, the women's adornment was to be in keeping with their christian character. This is no different. Their clothing is to be orderly, ie. suitable to the situation, appropriate. Orderly [κοσμειν] is then described by modesty and sobriety. The word modesty [αιδιως] is that attitude which is concerned with the feelings of others, not upsetting/disturbing those feelings, and is concerned about avoiding any cause of personal shame. It is dignity in the situation. Sobriety or prudence combines the words for salvation and one's frame of mind [σωφροσυνη], therefore fencing in the mind regarding one's salvation. So one's outward appearance avoids making others uncomfortable and and is appropriately [κοσμειν] in keeping with one's salvation.¹³

Adorning is often concerned with the hair, jewelry, and clothing. Paul was not forbidding any of these but emphasizing that none of these reflect the inner man, none reflect one's salvation. An elaborate hair style, impressive gold and pearls, and expensive clothes are not a reflection of salvation. In light of the law problem, in light of Paul's statements of those who equate gain with godliness (6:5-6), and the charge for the rich to be rich in good works, part of their problem may have involved with flaunting wealth rather than reflecting inner character. While in modern society we read "modesty" in terms of covering up properly, Paul's thought was more likely of modest clothing versus flashy and ostentatious, flamboyant, or luxurious.

v. 10 Her adornment should be that which is fitting or proper with implication for one's reputation [πρεπω]¹⁴ of women who are promising or professing a to be god-honoring, those who show respect for God. She adorns herself through means of good works. This demonstrates that the adornment is less focused upon the actual clothing itself than upon the attitude and actions. As he closes the letters in 6:17-19 he instructs Timothy to charge those who are rich in the world not to put any trust or confidence in their uncertain riches but to be rich in good works. Their Paul used καλος for good, which emphasizes beauty, that which is noticeably good. Because of the emphasis on beautiful clothing, Paul avoided that term in 2:9-10.

v. 11-12 The women are also to learn in tranquility. The word does not mean absence of sound. "The silence involves the absence of vocal conflict in debate and protest."¹⁵ This agrees with the next expression "in all submission." If one submits, then she is not arguing, debating or protesting the teaching. She is learning [μαθητευω the verb from of disciple] in the sphere of submis-

¹³ Gromacki, "A saved person should thus think and act like a saved person (Acts 26:25; I Tim. 2:9, 15; 3:2; Titus 1:8; 2:2). p. 64

¹⁴ Paul wrote of the fittingness of long hair in 1 Corinthians 11:13-16. If it is fitting, then they should have long hair.

¹⁵ Gromacki, p. 66. Which definition he illustrates in Acts 11:18; 21:14.

sion, meaning she comes under the authority of another. Paul's limits on women's service were to imposed also by Timothy. Paul didn't forbid women to teach but to teach when they would be over men, i.e. teaching men, and this in the assembly. Aquilla and Priscilla taught Apollos and Priscilla is mentioned first in the teaching of Apollos (Acts 18:2, 18, 26). However, Priscilla was not teaching in the church assembled.¹⁶ Second women are not to exercise self-authorized authority. **Αυθεντεω** does not been authority in general but authority one takes upon himself. Therefore, women were granted authority over men in certain circumstances, but it was always at the direction of the church or Paul. The best example of this is Phoebe, whom Paul sent to Rome and instructed them to receive her. She exercised the gift of organization (A.V. succourer) even of Paul himself. This gift recognized needs in the assembly and pointed out them out to those equipped to meet those needs. Paul again reiterated the importance of not arguing, of being at peace. Raising objections to the teaching, arguing is a form of self-authorized authority.

vv. 13-14 Paul cites two reasons for the women's role in the church: the time of her creation, and her deception. God formed Adam first. This gave Adam a role of priority. Second Adam wasn't deceived. He knew what he was doing when he ate of the fruit. However, Eve was completely deceived (stronger form of the same verb **ἐξαπαταω** from **απαταω**). Paul's idea is that Eve was so completely deceived that she thought she was doing the right thing. She was deceived to the point of confusion, while Adam was not. She being deceived, did break a rule and was therefore, in transgression, while Adam not only transgressed but also sinned. He knew what he was doing. Transgression is the violation of a law, a rule, and their rule or law was "You shall not eat ..."

v. 15 Paul assures the women that they will be saved in child-birth. Some have taken that this refers to saving them by their giving birth, that is, if they have children, then God will give them salvation, this would leave the barren cursed, and without salvation. In some areas this could lead to looking at the childless as cursed. However, Paul is not writing of spiritual salvation but physical. The mortality rate of mothers giving birth was high and Paul was assuring the women that God would keep them safe. However, Paul gives a caveat: if she continue in faith, love, and sanctification with a saved attitude. God offered no physical deliverance for those who abandon their christian lives. The faith, love and sanctification all fit within the bounds of the life under grace, the life lived by faith (1:4ff).

¹⁶ This leads to the question, of how many people must be present for it to considered an assembly? These three do not seem to have been an assembly. However, the assembling of the church can't be restricted to just the official meetings such as the popular Sunday mornings. Mid-week Bible studies would be classified as an assembly.

Chapter 3

Timothy was left to care for the Church in Ephesus. When this church is last mentioned in Acts 20, it had many elders (i.e. bishops/pastor-teachers). However, in the approximately six to seven year interval the elders appear to have left or resigned their posts. Timothy now was responsible for seeking qualified men to fill these positions. Timothy knew that one had to be gifted as a pastor-teacher. If one had a pastor-teacher gift, then he had to meet these qualifications.

v. 1 Paul assured Timothy that one may strive for or stretch himself out for [ὀρέγεται] this office. The verb is used in 6:10 of one stretching himself out after wealth. This one sees the office and stretches for it. Entailed in this stretching is effort, meeting the following qualifications. Even in Paul's day it involved seeking sufficient education to meet the responsibilities. The education was not in a school or seminary proper but the regular teaching within the church. On Paul's three year stay in Ephesus, he taught daily, and according to some manuscripts, for about four or five hours daily. This was substantial teaching, comparable to seminary training, yet without the extraneous instruction. He stretches for the work because he intensely craves a good work. ἐπιθυμειω is also translated desire or lust. It is a strong desire or craving, here in a good sense.

v. 2 The bishop is one of three titles describing the same individuals. Pastor-teacher describes the gift which enables or equips one for the work (Ephesians 4:11). Elder indicates one's spiritual maturity. Bishop is the office in which one might exercise this gift. The English word does derive from the Greek ἐπισκοπος one who oversees. In the context, he oversees a flock of believers. He tends to their spiritual needs: feeding them God's word, leading them by his example, and warning of spiritual dangers. All these are illustrated in Acts 20 (elders, feed, oversee) with Paul's charge to the elders and in 1 Peter 5 (elders, shepherd, oversight) with Peter's charge to the elders.

To serve in the office of bishop, one needs more than the gift. He is to be blameless. This word means that nothing can be received against or upon him. It is not one term within the list. Rather it is the key term followed by several words and phrases which describe the areas in which he is to be blameless. No man could be found if he were to be absolutely blameless. Therefore, re-punctuated, the phrase should read, "Therefore, it is necessary for a bishop to be blameless:"

The first area in which he is to be blameless is that he must be a one-woman-man. The expression means, that he is dedicated to one woman. He is not a womanizer, has not made a habit of seeking out other women, but is devoted to his wife. The term does not require the bishop to be married, but if he is, he is devoted to his wife. If he isn't, he does not maintain relationships with several women which would be inappropriate. It does not preclude that he has been divorced, widowed and remarried, unless such was a result of not being a one-woman-man (cf 1 Corinthians 7:15-16; 1 Timothy 5:9¹⁷). He leads by his example. God's design is for one man and one woman in a marriage and his example should be in keeping with that.

Secondly, he is blameless by being sober. This word νηφάλιος involves more than not being drunk. It involves the idea of restraint. He is not a person of extremes, he restrains himself. In many ways this could be exhibited. He could restrain himself with respect to wine, by not becoming

¹⁷ Here a widow is to be a one-man-woman, yet Paul requires younger widows to marry and have children. If the enrolled widows can not have been remarried, then he is preventing these women from being able to receive help if they become widows again in old age.

ing intoxicated. He could be restrained by the judicious use of speech. He could be restrained by not doing whatever pops into his head but exercising discernment as to what is best. He must be prudent. **σώφρων** describes an attitude surrounded by salvation. An attitude which considers what is safe, both physically and spiritually. This is prudence, it takes into account the effect of one's actions on one's well being. He is to be orderly **κόσμιον**, not a man of disorder, and chaos, which would, like a disorderly household in verses four and five, would make it impossible or difficult to carry out his task. He is to be hospitable. Christians are commanded to love one another as Christ loved us (John 13:34-35). His first example of that kind of serving love was the washing of the feet. So, the shepherd/overseer of an assembly should lead by his example and demonstrate hospitality to other believers. This is not our modern sense of hospitality with all its adornments, but simply the making of others welcome or fond in one's home. He is to be characterized as a teacher, skilled as a teacher. The gift of pastor-teacher equips one for this task but does not mean he is skillful or readily expresses teaching. The word is an adjective, characterizing the one qualified for the position. He must teach and be adept at it.

v. 3 Not given to much wine is two words **μὴ πάροινον**, meaning not one associated with, or sitting alongside wine. It isn't that he drinks no wine, as Paul will later tell Timothy to drink some for the sake of his stomach, but that when one thinks of him, he does not immediately think of wine, because they are so frequently seen together. This is a step back even more from drunkenness. Drunkenness is a work of the flesh. This word, states that the man not only avoid drunkenness but a strong association with wine. Not a striker. He does not resort to his fists for settling disputes. He isn't characterized as a fighter, or one who quickly jumps into the ring. In contrast, he is forbearing; he cuts people some slack, and is able to tolerate certain behavior and activity, that may not be unrighteous, but might be annoying, imprudent, juvenile, or selfish. Similarly, he isn't a warrior. Some men have turned their ministries into a battle front, warring with every little deviation. This is not in keeping with the qualifications for this office. He is not to be fond of silver, i.e. money. This could be a distraction, or even turn the work which he does as a bishop into an opportunity for gain, rather than a service to the saints. He is not a servant for hire. Avarice easily turns this into that kind of situation.

vv. 4-5 The verb (participle in this case) **προϊστήμι** means to organize, to stand before for the purpose of putting in order, or managing. Titus 3:8 and 14 demonstrate that this word is not rule but to manage or organize. An individual is to organize good works for himself but also for others. The bishop must organize his household, by having his children in submission, with seriousness. They take their father seriously. They consider their father to be in authority and therefore do not treat him or his directions lightly. Paul adds the parenthetical question, that if one who doesn't know how to organize his household, how can he care for the assembly of God? If he is spending all his time putting out fires at home, how can he have any time to devote to the care of the assembly? An organized, submissive family enables this man to shepherd or oversee.

vv. 6-7 A new believer (lit. a new plant) is not to be placed in the position of bishop. This might lead him to fall into the same kind of judgment which Satan fell, i.e. allowing his position to go to his head only to be de-throned. He could be puffed up, thinking he is more than he is. Rather he should have a good testimony from those outside. This takes time, i.e. maturity. A testimony is established by prolonged use. This testimony comes from those outside, i.e. unbelievers know his character. Otherwise Satan might snare him (cf 2 Timothy 2:24-26, youthful lusts).

In Verses 8-13 Paul delineated qualifications for those who could fill the office deacon. The deacon's office was established early in the Church's history. In Acts 6 it was necessary to chose men who would oversee the material possessions of the church. These men waited on tables. Two forms of the word deacon **Διακόνος** are used in Acts 6, the feminine noun **Διακόνια** meaning service itself in verse one, and the infinitive **Διακόνειν** "to serve" in verse two. The feminine noun was also used in verse four of the service of the Word by the Apostles. As apostles died off and more people came into the church, part of their oversight and teaching work was taken up by the bishops (elders / pastor-teachers). In Acts, the people were given brief qualifications for the men they were to seek. So, it is appropriate for Paul to give Timothy qualifications for the se-men, and appropriate that local assemblies still have men that serve in this capacity allowing the bishops to attend to worship and the service of the Word.

v. 8 The first qualification is seriousness (**σεμνος**). This seriousness involves the man's deportment respecting his responsibilities. A man who treats his responsibilities lightly would not be qualified, for this office. A man who is neglectful of the matters of life would not be reliable to carry out his service in this office. It is logical that this lends itself to the idea of respect, therefore, a respected individual. The next three accompany the idea of respect. He is not to be double-tongued (lit. word). He is to be a man of his word, not one who tells somebody one thing and then regarding the same matter, something contradictory to another person. These men will be responsible for overseeing the church's material possessions, and the distribution of those possessions to those in need. Opinions and desires would abound, and it is therefore, necessary as these interact with the assembly that they do not give false impressions, false information, or unreliable. He is not given to much wine. **προσέχω** as in chapter one means to give attention to, in this case to wine. The bishop is not considered to be one who sits with the bottle, and the deacon similarly doesn't give his attention to wine. Neither forbids wine, but definitely limits the amount of time one drinks, or moderates how much one drinks. Drinking too much is not in keeping with Christian character, and often is accompanied with many problems, including financial hardship and personal laxity. Similarly he is not one greedy or eager for gain gotten by any means. The base gain is that acquired by questionable or less than respectable means. Since these men would have been in charge of the material possessions brought before the church by its members, it would be an easy temptation to pilfer.

v. 9 The mystery of the faith, returns to Paul's opening idea in 1:4 of a way of life by faith. That way of life involved: love out of a pure heart, a good conscience, and unhypocritical faith. That way of life is not for just anyone but for the people of God. Mystery means that this was a previously unrevealed truth, which agrees with Paul's words in Ephesians 3:9 that the dispensation as it relates to grace was a mystery. The practice of this situation involves the believer living by faith and in doing so, exercising love towards his fellow believers. The deacon must especially hold this mystery in a clean conscience, meaning his conscience does not bother him. He does live by faith in relationship to God's promise of grace and he does exercise love towards his fellow believers. All believers are responsible to love their fellow believers. Deacons are especially to do so because they are entrusted with distributing what the church possesses, for the benefit of its members. If they do not hold this properly, if they withhold help from those believers in need, then he is failing to meet His God-given service.⁹

v. 10 These men are first to be proved. The verb **δοκιμαζω** is a proving that expects success, it looks for that which is good or approvable. The verb is a present tense, but Paul meant that the church should know these men and be able to prove them. This is not a test, but a proving of their character. Their character would most likely be tested in advance, as people were familiar with them. If they were proved, found to be acceptable, then were to be allowed to serve as deacons, the verb is an Imperative of permission, “let them serve.” While often used of service in general, here it refers to the specific service of the deacon. “Being without reproach” is the deacon’s character which has been proved.

v. 11 The wives are those of the deacons. These are not deaconesses, as they are distinguished from the deacons. They are not the wives of the bishops, as they are sandwiched within the discussion of deacons. The most probable situation is that these are the wives of the deacons. The bishops’ wives had not qualifications, probably because the bishops’ work didn’t involve the same kinds of matters. Today this harder to understand because we’ve made bishops into counselors who hold a great deal of information in confidence. They visit the homes of parishioners and know many things others would not. This information often becomes known to their wives. This type of situation was not God’s original design for the bishop. It is closer to the situation of the deacon.

Their wives are to be serious, as their husbands, they take his responsibility seriously, not lightly. They are not slanderers. They will likely know who has needs, and how those needs are met. This would be a real basis for slander. They are even-keeled, moderate in their behavior. A woman moved to extremes could easily abuse her knowledge and the work of her husband. She is to be dependable in all, that is, all the above ideas. If she can not be counted upon, it could become a hinderance to her husband meeting the needs of the assembly or overseeing the proper use the assembly’s possessions.

v. 12 Deacons, like bishops, are to be one-woman-men. A womanizer, or polygamist could easily become financially taxed and tempted to make improper use of the possessions for his own benefit. Additionally he has a position of leadership as an example. His marriage, if he is married, ought to reflect New Testament ideas. His children are also to be organized under his direction. See comments regarding the bishops.

v. 13 Those deacons who have carried out their service well (**καλῶς** noticeably), are obtaining as a possession for themselves a noticeably good position. The verb **περιποιούνται** is Present Indicative indicating that it is an ongoing situation. They do not obtain at one point and have it permanently. The position **βαθμὸς** is a solid, or serious position. Some have taken this to mean a stepping place to future position here, perhaps as an elder, or in the kingdom, giving him greater responsibility (this confuses OT promises for Israel). It seems better in the context that the position is here, not even as an elder. Is there anything wrong with a person holding a position of respect. Is it always necessary to look at a position as a stepping stone to something “bigger”?

He also obtains much boldness in faith which is in Christ Jesus. Since he must exercise faith in the service of his office, (see above comments) he will be accustomed to operating by faith in Christ Jesus (cp Philippians 3:9 the righteousness which is by faith; Galatians 5:4-6 faith which operates through love). He develops boldness as he is exercises faith in God’s promises, and is meeting the needs of the fellow saints.

vv. 14-16 Paul hoped to come to Ephesus soon, but hope is not certainty. He might be delayed, or slowed [βραδυνω]. Paul expressed his purpose in writing this letter. In the event of his delay, he wished Timothy to know how the believers in the Ephesians church should conduct themselves on a daily basis. Their conduct [ἀναστρεφω] is routine daily conduct, that which is repeated daily, hence the prefix ἀνα again and the verb στρεφω return. The conduct was in a house of God. Paul did not state “the” house, for that would be all the saints. Anartharous, the idea is that any local assembly of believers constitutes a house, a dwelling place of God. At large, all believers are being formed into the house of God (Ephesians 2:20-22). A household is also a church or assembly of the living God. This last phrase closes the circle for us, so that we know precisely to which household, Paul refers. Paul pictures local churches having two roles regarding the truth. It is a pillar, a support under the roof of a structure. It is a bullwark, a buttress against an outside wall of a structure. One hold up vertically, and the second keeps the wall from falling out. The Truth is a set of truths which reveals creations dependence upon God, man’s inability apart from God, God’s provision for man, i.e. means of victory over the sin nature, and how to manifest or make plainly visible God life and nature. Jesus spoke of the truth in John 8:32, that it would set them free, and in verse 34 specifically free from the sin nature. In John 3:21 the one practicing the truth, his works are worked by God, hence God manifests His character through the believer. The church upholds this by its conduct. It not only teaches but lives out this truth.

Thus far Paul has addressed:

- Warned against law teaching
- Communication to God
- Communication by men
- Communication by women
- Qualifications for bishops
- Qualifications for deacons

Each of these is essential to proper conduct. Law teaching does not encourage believers to live by faith. Living by faith involves living by grace which works out in love towards other believers (1:4-5). Communication toward God follows because God desires men to live godly lives, rather than loud boisterous lives constantly fighting the system. So men out to communicate with clean hands, women out to communicate in a manner which reflects their salvation rather than the world system. Bishops are necessary for a healthy church, but they must meet qualifications, as do deacons. Each of these is part of upholding the truth. Teaching believers to live by law, does not uphold the truth. Fighting against the world system, and with each other does not uphold the truth. Focusing on our outward appearance (especially addressed to women) does not uphold the truth. Place men in the positions of bishop and deacon that are not qualified does not uphold the truth.

The Truth is a direct part of godliness. Godliness is literally good honor or reverence [εὐσεβεία]. It describes conduct which honors a deity. We honor God by living out what He has given to us in our salvation. This godliness was a mystery, meaning it was not revealed during the Old Testament, but it is a New Testament truth, previously hidden. It was revealed in the life of Jesus but never explained as having application to or for us. All who understand this mystery

would agree [ομολογουμενωσ Adverb of confess, i.e. we say the same thing, we agree] that it is great.

The mystery is revealed in the life of Jesus Christ. Paul lists six events during Jesus' life which express some aspect of this godliness. Each verb is an Aorist Passive Indicative, that is each was accomplished through or with respect to Jesus.

“Which” is a relative pronoun. With one line added in the middle of the **O** it becomes **Θ** and is a common NT abbreviation for God, hence, the AV's “God was manifest...” However, textual evidence demonstrates greater support for the pronoun. Godliness was made plainly visible in flesh. Paul was not saying that the incarnation was a mystery. The incarnation was revealed in the Old Testament and plainly revealed during the earthly life of Jesus, therefore, it does not fit within Paul's definition of a mystery. Rather this manner of life, which honors God by manifesting God's kind of life was previously unheard.

God the Son became man (John 1:14). He made godliness visible in terms we could understand and appreciate. However, He never revealed that we too might live that same kind of life. That is NT truth (2:2; 4:7, 8; 6:5-6, 11; 2 Pet. 1:3). It was declared righteous by means of the Spirit. Despite that the Son was in flesh, He was righteous. The Spirit arranged for His temptation by Satan to demonstrate this. Flesh does not make righteous conduct impossible. It was seen by angels. Angels observed His earthly life. In fact, He was ministered to by angels following His temptation. We too are watched by angels. By watching us, they are learning something about God's multifaceted wisdom (Ephesians 3:9-11). Peter states that they lust to look into our salvation (1 Peter 1:12). It was announced among Gentiles. The verb is “herald” to announce with authority. While God can use us when we are out of line, godliness lends itself to authoritatively announcing Jesus Christ among Gentiles. Peter said to be ready to give an answer to those who ask about the hope they observe in us (1 Peter 3:15). Why would they ask? Because they have observed godly character and wish to understand it, to know what makes us different. He was believed in the world. We can not cause anyone to believe, but we can be an example of faith and the difference a life of faith makes (1:4). Finally, He was received into glory. This is also our ultimate hope. While we wait, we can manifest glory in our daily lives.

He became flesh. The Spirit demonstrated Him to be righteous. Angels watched Him in flesh. We proclaim God in flesh, with all that He did. People believe God in flesh, with all that He did. As God in flesh, He ascended into glory. This quality of life is made possible for us. God can be seen through us, show us righteous, teach angels, herald by our lives, encourage faith, await the rapture.

Chapter 4

The chapter division breaks the thought and Paul's concern. He has just challenged Timothy regarding godliness, a life which honors God by reflecting the work of God. The law teachers of chapter one can not produce this God-honoring life. So the Spirit speaks with well chosen words, precise words [ρητωσ - wordedly, with accurately, clear words, λεγει is general communication]. He speaks through apostles, prophets, and writings (as in this letter). The Spirit revealed that in latter times, καιροσ being a specific time, probably this present dispensation, some would depart

from the faith. Their departure is of their own will and with their own objective indicated by the Middle voice. The faith is the body of doctrine which describes the Christian life. The Christian life is lived by faith directed at God's promise of provision. In 1 Peter 5:8 the faith is how the believer resists Satan. Judge wrote to believers to really struggle the Christian life when false teachers try to pervert grace into a license for immoral conduct (3). They will give attention (Present Active participle of the same verb in 1:3) spirits who lead astray (of error, errant **πλανοις**). And is even (ascensive **και**) doctrines of demons. These doctrines are not horrid teachings, vile scary teachings. Doctrine is **διδασκαλια**, teaching which is not intended for practice but is to be accepted as fact. Demons work through men to teach biblical truths which are not intended for our practice. This then leads people astray from God's intended purpose, and does not produce a God-honoring life. In keeping with the law-teachers and myths of chapter one, this is the source, the perversion of O.T. truth. O.T. truth is good when it is used properly. Paul wrote that the law is good when used lawfully but men often apply it for christian living.

2 Their teaching comes to be in sphere of hypocrisy. They teach others to live by law but do not in reality live by law to the same degree. Paul explained in Romans that this was even Israel's problem, teaching others but not doing. Their hypocrisy consists of false words. They have cauterized their own consciences (middle voice). They no longer have any sense of guilt over their teachings. Their mental scale is tipped but it does not bother them. Therefore, what they say is false and they don't care.

3 The realm of their hypocrisy involved two prohibitions: food and marriage. Paul changed from an middle voice to an active because they actively forbid others but they do not forbid themselves. First, to marry, purpose infinitive. In the context they teach others not to marry but they marry or carry on in marital relations. The next infinitive is a middle voice and does not follow the participle directly. The taught others to abstain from foods which God created to eat. The food prohibitions is an easy attachment with the law system. The celibacy may not have been fully what they taught. It seems best to understand this as some version which attempts to prove one's devotion to God by his remaining unmarried. Under law, God placed restrictions on marriage to those who were not whole (if one were a priest), or not from the nation of Israel. Today, the only restriction for believers regarding marriage is that they are to marry only believers, not the unsaved. However, marriage can cross racial lines, and does not require wholeness, keeping in mind that all believers today are priests.

Under law, God restricted the diet of Israel (Leviticus 10:10; 11:47; 20:25). God has placed no such restriction on the believer today. Every creation is provided by God and to be received with thanksgiving. "Received" is a **σις** ending noun, the act of receiving viewed as a noun. It is to be received with thanksgiving, the recognition of God's good grace in providing all these foods. Not all are able to receive it in this manner. It is received by the faithful (masculine). These are faithful by believing, though "believing" is not in the range of the masculine noun, it being a cognate. Those who are faithful would agree with those who are giving their attention to the rule of life which is by faith (1:4). Therefore, those who live by faith and grace are able to eat anything. Those who live by law can not, to them the unclean is unclean. "To the defiled and unfaithful" nothing is clean, but even their minds and consciences are defiled" (Titus 1:15). Those who are able to receive this food are also characterized by a full-experiential knowledge of the Truth. The

Truth is not genitive “of” but Accusative, limiting in the context the extent of their full-experiential knowledge. They really know this faith living, this grace living, how to have victory and manifest God’s character in such a manner that honors God (3:15-16).

4 Every creature is to be appreciated, good [καλός] for food. Nothing is to be rejected for religious reasons. One may abstain for the sake of other’s consciences. In 1 Corinthians, Paul dealt with the conscience of the weak brother who might be tempted to follow your example of eating, though he would do so without confidence that it is God’s will (1 Corinthians 8:7-12). He also is concerned for the conscience of the unsaved; that we do not give them the impression that we participate willingly with their gods (1 Corinthians 10:25-29). In Romans 14, Paul deals with the first issue but explains the real problem in verse 23. If a brother eats while doubting, following another’s example but not persuaded that it is God’s will for him, he sins. In this way, we would be encouraging a brother to sin. These two situations aside, we are not to refuse food for the sake of the food or meat, only for the sake of others.

5 All food is set apart, it is made specially ours, and not common food through a word from God and supplication. God has revealed that it is to be received. Luke recorded the event involving Peter and the unclean animals in Acts 10:10-16. Paul had written the Corinthians that everything is to be done to the glory of God (1 Corinthians 10:31). God reveals in Genesis that everything was available for food until God brought Israel out of Egypt (Exodus) and restricted their diet for the purpose of making them different (Leviticus 11:1-46, esp. 44; 20:22-26; Deuteronomy 7:6). It is also set apart by intercession. We stand between God and the food and reach out to strike at this matter, asking specifically for the food to be acceptable.

6 If Timothy was setting these things before [υποτιθεμενος « υποτιθημι to lay down before, place before] the brothers, he would be [εση Future Indicative] a good servant. “He would be” is the main verb on which the participles hang. The two participles in this verse are necessary, they characterize the good servant. καλός is beautiful, visibly appreciated. Others could see what Timothy is doing and appreciate it. Διακονος is a servant with emphasis on the service, the responsibilities, that which is served. This term does not emphasize the people served. The Master is Christ Jesus. Paul is carrying out the work which Christ Jesus has for him, and was directing him to do. Timothy is nourished [εντρεφω]. This word emphasized originally providing food (God for the birds, people for those hunger in Matt. 25; God for Israel in Rev. 12) and then came to look at the whole sphere of caring for and raising a child (Jesus in Nazareth in Luke 4:16). Paul uses it here to refer to spiritual nurturing, Timothy having been fed the truth of God’s word, and by it raised as a christian. The two sources of food which Timothy had were the words of the faith and the good doctrine. The former describes the Christian life, the believer’s position in Christ, life under grace, provisions for freedom from his enemies. The good doctrine is beautiful (see above) διδασκαλια doctrine which is not practiced. Timothy had been fed and taught both. He knew how to live and what God said that did not tell him how to live. In eight words, Paul set out both sides of the doctrine. Timothy had followed both.

7 The words of the faith and the good doctrine are contrasted to profane [βεβηλος that which is open to all, so as to be walked upon] and old wives’ myths. Paul warned against myths in 1:4 (see

Titus 1:14). Those myths are not the Old Testament or the law, but the perversions, the misuse of the Old Testament, the misapplication of OT law to the grace believer's life. That is a myth, it has no substance behind it! The law was given for a purpose. It was not given to govern our lives. To say so, is to speak a myth and not just myth but old wives' myth, that which have even less authority. The word profane indicates that while these law teachers think they are producing holiness and godliness, they are actually promoting myth which is profane. Law living does not honor God. Law living, abstinence from food or marriage does not produce a God-honoring life!

Therefore, Timothy is to exercise himself to godliness. Exercise is probably a metaphor, but may simply mean that he was to make regular use of what God had given him. Timothy needed to make a regular habit of paying attention to the proper Scriptures, and the right use of those Scriptures. The best way to progress, grow and mature, is to live out what God has given. In every day living we have multiple opportunities to exercise the fruit from the Spirit, which is/can be an expression of godliness. Many opportunities to love, to have joy, and peace, etc.. Every day, we run into many situations which allow us to direct faith at God's promises for: power (mental), unity (among believers), guidance from the Spirit, wisdom upon request, access to God. These and many more are promises to the Grace believer, and requires that the believer lives by faith. All this is consistent with godliness.

8 Paul reminded Timothy that bodily exercise has some profit. While Paul might refer to physical activity for better health and less cause for hinderance, "bodily exercise" in this context fits better the rigors of spiritual disciplines: abstinence from marriage and food, perhaps even fasting or eating a vegetarian diet. Some Christians have developed a series of works for fostering greater spiritual life and hunger for God under the title of "spiritual disciplines" or "spiritual formation." However it is titled both see the Christian life as an application of certain works or methods. It is the opposite of Jesus' instruction to "abide" or "be at ease" (cf. Jh. 15:4, 5). Paul found these rigors to have some profit, as being unmarried did free him from certain concerns, but he identified marriage as honorable, and many have served with spouse and family. Similarly, as Paul wrote in 1 Corinthians nine, abstaining from certain foods for the sake of others was beneficial. However, neither of these activities or restraint in them improves one's relationship or standing with God. The Christian life was not meant to be lived in cloister but in the real world with all its baggage and responsibilities. Teaching that these "spiritual disciplines" improve or work out greater spirituality constitutes one of the old wife's myths mentioned in the last verse.

By contrast to these myths (spiritual disciplines), godliness has promise for both now and then. The promise for the present is that we can manifest godliness, and experience God's work within us. The promise for the future, is not a better position, greater glory, etc.. It is the promise of crown which we will then in turn cast at His feet. We can direct faith at the promise that God will award us a crown for manifesting His character, that we will receive a word of praise from our Lord Jesus Christ (2 Timothy 4:8; 1 Corinthians 4:4). We must be cautious with statements like this, to avoid the idea that some Christians will have a greater capacity to appreciate eternity and God, because of how they have lived their lives here on earth. This would create a division or distinction within the church, the then bride of Christ. Therefore, spending our attention to live godliness in our daily lives is valuable, for now and then.

9-10 Paul assures Timothy that this a trustyworthy, faithful, or dependable word. He can count on the validity of this statement regarding godliness. Being dependable, it is worthy of being received, welcomed by the believer. Some believers do not welcome this. They want to accomplish godliness by living by law. They wish to pay attention to profane and old wives myths. They don't want to exercise themselves to godliness. Paul reminds Timothy that the proper response is to welcome this teaching. He reminds Timothy that it was to this very purpose that they were laboring, i.e. to encourage Christians to live godly lives, lives which honor God by living out what God has given. The labor is the sweat and toil. It is combined with the agony, the struggle. A word Paul uses for dealing with spiritual enemies (6:12; 2 Timothy 4:7). Paul and Timothy so wanted believers to live out godliness that they had to deal with spiritual enemies. They did so because they had hoped or placed their hope (a precursor to faith) in the living God. This last description is key to godliness. One honors God by living out that which the living God imparts, His life and nature to the believer. The living God is Savior of all men, especially believers. The provision is for all, the application is only for those who believe and, therefore, it is especially for them.

11 Does this verse go with the preceding or the following? The following statements address personal matters which might affect Timothy. Many of Paul's following comments are of value to us, but did not make up Timothy's charge or teaching. Therefore, this statement seems best to go with the preceding. The preceding goes back to chapter one, beginning with the charge not to pay attention to myths and endless genealogies in 1:4. Both verbs are present imperatives

Personal Charges

12 Through the rest of chapter four and chapter five, Paul will address some personal matters regarding Timothy.¹⁸ While these are personal, they each have implications for the church or for Timothy's character while interacting with the members of the assembly.

He is first to not let anyone despise his youth. The verb **καταφρονεῖτω** is to have an attitude which is contrary to, or which looks down upon [**κατα**]. Some may have viewed with contempt Timothy's youth. Timothy first met Paul in AD 50 or 51. This is now Twelve to fourteen years later. Timothy was probably close to 35. However, in their society, a man under Forty was still a youth. It was important that for Timothy to carry out his responsibilities people respect him, not despise him, considering him too young to be heard.

In the remainder of the verse, Paul explains to Timothy how to keep this from happening. The strong adversative **αλλα** contrasts the contempt to Timothy's proper response. Timothy was not to assert himself as an authority, or read Paul's letter demanding their respect. Timothy was to stop this from happening by being an example before the believers, a type for the faithful. The best way to silence criticism either vocal or unspoken is by one's actions, faithfully living what one teaches. Paul named five specific areas in which Timothy was to be an example: speech, conduct, love, faith, and purity. Each is in the Dative form and Instrumental in function. Timothy was to be an example by doing the following in keeping with Paul's instructions and example. Timothy was to be an example by how he spoke, avoiding the crude and disrespectful speech of youth. He

¹⁸ Gromacki 121-122.

was to be an example in his daily routine conduct (see 3:14). Timothy was to live out his salvation in his daily routine, and not live out the impetuous, passions of youth. He was to be an example by means of love, having a real care and desire for the best of others, without regard to his personal cost, rather selfishly seeking his own goals, his own self promotion common to all ages but more common in youth. By faith, Timothy could act upon God's promises to him, rather than making rash decisions, and live his life before others. They would see the effect of a life lived by faith. Finally, Timothy was to exhibit purity. Paul uses this word again in 5:2 about Timothy's relationship to the younger women in the church. Plainly *αγνεια* refers here to propriety, sexual purity in one's interaction with the opposite sex, both in the most obvious as well as suggestive matters. Luke used this word to describe Paul's purification which involved abstinence from certain things. Paul is not laying down a law, but rather that in living the Christian life, Timothy should be an example of purity, it is the natural product of operating in Christ. Between love and faith, the Majority text alone supports the word spirit. Timothy could be an example of the thinking. He could think and decide by using his spirit not just operating out of his soul as is so common, especially among youth.

13 Paul was free and planning to come to Timothy. He wanted to take Timothy with him when he passed through. He wanted Timothy to ready matters in Ephesus, so that the church would be ready for Timothy's departure. Until Paul arrived, Timothy was to pay attentions to certain matters. Just as Timothy was to charge others in the Ephesian church not to pay attention to certain types of teaching but were to pay attention to proper instruction, so Timothy was also to pay attention to certain matters. First he was to pay attention to the reading. Scriptures were expensive and therefore the reading of Scripture in the assembly was the only access of many saints to words of Scripture. When the Scriptures were read, Timothy was to pay attention to those Scriptures. *προσεχω* did not mean Timothy was to make sure Scriptures were read, but that when they were, he too was to listen to them. The improper application or use of the Old Testament Scriptures was a major issue in Ephesus. By paying attention to those readings, Timothy would be better positioned to address the inaccurate use of those Scriptures. From the Old Testament the believer can be encouraged by God's faithful work in the past (Romans 15:4), can be warned of inappropriate activity (1 Corinthians 10:6); can learn about God. Much can be learned about God's character by reading Scripture, or in this context, hearing Scripture. He was also to pay attention to the exhortation. In the early assemblies, believers exhorted or verbally challenged the whole assembly. An exhortation or encouragement [*παρακλησις*] is a call to action, a charge to apply or practice truth, an urging to "come along and join us." When exhortation was given in the assembly, Timothy was to pay attention to it. The exhortation may likely apply to him also. He too needed it. We miss this in modern assemblies where most exhortation is done by the pastor-teacher. The third area is the doctrine. This is Old Testament doctrine, *διδασκαλια* distinct from *διδαχη*. This is truth shared which is not put into practice but can or does have an influence upon our conduct. Timothy's teaching work focused primarily on practical truth. However, practical truth does not make up the whole of Scripture. Much of Scripture is not applicable, but is still to be known and Timothy was to pay attention to it. Focusing only on practical truth leaves believers with less than half their Bible, and does not provide them a well rounded understanding of God and God's activities. Reading only the New Testament, the believer will never understand law, and will fail to appreciate grace as fully. Timothy was to pay attention to all three of these.

14 Timothy was also to be careful about neglecting his grace gift. Every believer has a gift (1 Peter 4:10). Timothy received a gift under different circumstances. This gift was given through a prophetic utterance and the laying of hands by the elders. We believe that unlike most believers who receive one gift, Timothy was given a second gift. He received the gift of apostle at the point of initial salvation (Acts 14) and a second gift when Paul circumcised him and took him with him on his second apostolic journey (Acts 16). That gift was the gift of evangelism. Paul tells him to do the work of an evangelist (2 Timothy 4:5). Paul also spends much time in 2 Timothy 1 encouraging Timothy to not be ashamed of the gospel or of anything he might suffer because of it. This is because that was a major part of Timothy's work. This brief statement indicates the problem coming.

15-16 By Timothy's carrying about these matters, not neglecting them, but being in them, involved in them, actively taking part in what the church is doing, his progress would be plainly visible to all. This too would counter any adverse thoughts about his age. Let other people observe your progress. Don't tell them how much you have progressed. Let them see it. If Timothy were doing these things, people would see it. They would see greater maturity in him than when he first arrived in Ephesus with Paul, or even when he was later left in Ephesus by Paul.

Timothy was to take care of himself and the Old Testament doctrine (i.e. making sure it was used properly and not abused, not misapplied in the assembly). He was to pay attention to it, and continue in it. He was not to deal with it briefly and then neglect it. He was to stay at it, continue. By doing this (present participle used circumstantially as a condition), he would save himself and those who hear him. This is present tense salvation. He would be promoting his own growth and the spiritual growth of those in the assembly. The saints need a well rounded diet of God's Word, but they need it handled accurately. Mis-taught truth does not produce growth or on going salvation. If they were being placed under law, they would not be living by faith, or growing by grace. The saints also need the example of the shepherd. Timothy as an apostle was doing locally the work of the shepherd. This is why Paul has spent time encouraging Timothy's own conduct. The saints needed to see him live what he taught them.

5:1-2 Paul turned to some specific matters in the local assembly and Timothy's interaction with these people. Concerning the elders (Timothy was just called a youth) Timothy was not to strongly disapprove, or harshly rebuke them. ἐπιπλήξῃς originally meant to strike at or upon. Here it is used metaphorically of a strong rebuke or harsh disapproval. Rather than strongly censure or rebuke the elders, Timothy was to encourage them as fathers. Encourage meant to call them along to the work or character. This comparison of verbs is implied for the following three groups, the younger men (masculine noun) were to be encouraged as brothers, the older women as mothers, and the younger women as sisters, with the added phrase "in all purity." Timothy was to exercise greater care in his contact with the younger women in the church. Purity in that context would be sexual purity, both physical, emotional, in speech and conduct.

3 Paul began to address the specific matter of widows in the church. Widows, who were genuine widows, were to be honored. This is not a special service, the passing out of plaques, etc. Here

τιμω is used of material/financial support. Timothy will use this idea later in verse 17, of the honor due the elders. Therefore, Paul is instructing Timothy about support of widows. “Genuine widows” is an adverb built on the participial form of the word εἶμι (to be, is). The idea is that of one who really is a widow.

4 Paul explained what he meant by genuine widows. He did not imply that some pretended to be widows. Rather, some were widows in the marriage sense, but still had children and family who were capable of caring for them. χηρα derives from a word meaning bereft, barren [Thayer], or forsaken [TDNT: Stahlin]. A genuine widow, therefore, had no one left to care for her. One thinks of Naomi, whose husband and sons had died, leaving her only with daughter-in-laws, and therefore, no means of support. She was left only with the option of throwing herself on the compassion of others. So, if one had children or relatives (grandchildren, nephews) those individuals were to first learn to honor God (godliness) in their own homes. This implies that these relatives are believers. Widows with unsaved relatives were likely without help, as the relatives would have disowned or separated themselves from the believer. This is a good illustration of a practical context for honoring God. Godliness is not so sterile, not so exalted that it does not touch on real life events. Since honoring God involves using what God has provided us, and since God has given us the ability to love (1 John 4:7-10), it is therefore logical that we love one another (1 John 4:11). Therefore, one could honor God by loving his family members, and specifically by providing for her material needs. He could even see it as paying back a repayment to his parents. They expended much in raising their child, and now it was his opportunity to do the same for them. Doing this is well received before God.

5 Paul now lists some qualifications for the genuine widows, as described above. The widows were to have hoped only upon God. This must be for a believers, and can not refer to pre-salvation life. As believers, they have depended only upon God. They have not attempted to curry favor with others for support. Secondly, she has continued in supplication and worship, night and day. This is a logical expression of the hope just mentioned. If one hopes upon God, then one communicates to that God, and does so regularly.

6 Paul contrasts this woman to one who has placed her hope in luxuriant living. She has surrounded herself with the finest things of life. She is not as the women described in chapter two. Living in luxury, she is already dead, i.e. in her conduct. One accustomed to luxurious living will not be satisfied with the basic support the church would provide. She may even attempt to continue that lifestyle on that support. She is dead.

7 These types of women, Timothy was to charge (same word as 1:3) that they be unchargeable. Timothy was to charge those women to live in a manner which would not leave them open to criticism.

8 Does verse eight refer to the family as in verse four, or to the women? No pronouns or subject nouns are used which define the gender of the subject. While it might refer back to verse four, it seems better in the context to refer to the women who are accusable. To live that luxuriant life, she has neglected her own household. She has not given any forethought for her family. In this

way, she is worse than an unbeliever, i.e. even unbelievers provide for their family's welfare.

9 Therefore, they were to list widows on their roll for those for whom they would care, or provide provision. She had to be at least 60 years of age. Below 60, she was still considered marriageable and able to be involved in some work. She had to be a one woman man. Not like the woman at the well in John 4 who was known to be with several men. Not a woman who moves around among men.

10 She is to be characterized or witnessed by good works. Good is beautiful, visibly appreciated. She has nourished children, that is cared for her children when raising them, or has had a part in caring for children. If she had no children, she still did a part in carrying for them. She was hospitable, receiving the saints. She washed the disciples feet. This is both literal and a metaphor for being a servant to the saints. She has made efforts to relieve those who are suffering. In verse 16, Paul will use this word again to describe the relief provided to a widow who is stressed without support. This word leaves open the nature of the trouble. She has followed in every good work. This verse started with beautiful works. It ends with works which cause contentment or ease, a sense of well being. The phrases between these two clauses are those "good" works.

11 The younger widows were not to be enrolled, but refused. The reason has to do with their strong desire to marry again. They strain or become headstrong against the Christ. This term seems to be used of strong sexual desire. She has an intense craving for a physical relationship and desires to marry. Paul does not chide her for this desire, but points out a conflict with her responsibilities. They are being brought into the support of the church but are not serving, but rather looking for another husband in the assembly. This was not a bad thing but this did not promote proper service.

12 In this she has this judgment, she has left her first faith. Jesus spoke to the Ephesians about leaving their first love in Revelation 2. Here, it is the matter of faith. In 1:4 and 5 Paul saw faith as producing love, so it is fitting that this is first faith. The primary faith of the believer is to be used in the service of the saints.

13 In at that same time she learns to become idle. If she is being taken care of, and has her responsibilities lessened, she then goes about to the houses: idle, flowing at the mouth (a metaphor for speaking too much, not knowing when to be quiet) and a busy body, putting her nose in other's business. She also speaks things which are not necessary, i.e. it isn't beneficial, doesn't inform anyone with essential information. This is the natural result of being idle, a busybody, and flowing from the mouth.

14 In light of these problems, Paul determined that the younger widows should marry. Paul did not consider it wrong for her to have strong desires. He did see a proper God-designed avenue for those desires to be fulfilled. She should bear children. She may be past child-bearing but for many younger widows this was not the case. She was to run the household. The term is one of being a house master. It is a stronger term, "despot." She is the one who runs the home, not the family. The family answers to the father, but the management of the home is the mother's pre-

rogative. In doing these things she would not be giving the one who is set against or opposed to the church, an option or cause for grace to be reviled, harshly insulted.

15 The one opposed or set against is Satan, the adversary. Some of the younger widows had already gone or wandered off after Satan. Satan's attacks involve idleness in spiritual matters (13), gossip or careless talking (13), being a busybody (13), and neglecting one's God-given service to pursue other goals or purposes (e.g. remarrying). Satan is not author of sexual immorality. That is a work of the flesh (Galatians 5:19). Neither does Paul consider her desire to be immoral. Satan does take advantage of that desire to lead them astray or distract them from God's design.

16 Paul then adds another responsibility of the women (going back to 8), that if a believing woman had a widow, she too is help her. *ἐπαρκέω* was used in 10 of providing relief. It meant doing what was sufficient, or enough for their need. By doing this, she would not burden the church, so that the church could direct its resources to those women who are really widows, that is, they have no source of support, no family in any sort who could care for them.

17 Paul then turned to the elders, the men qualified to serve as bishops in the assembly. He addresses the worth of bishops who "rule well." The participle is circumstantial to the worth, or descriptive of the elders. The participle *προΐστημι* does not really mean "rule" but to order or organize. Some people are specially gifted for the task of organizing believers (Rm. 12:8). Some labor in the assembly and organized the saints (1 Th. 5:12). A qualification for the offices of bishop and deacon is that they organize their families. Paul used this word twice in Titus (3:8, 12) and these two usages are vital to understanding this word. In both cases it is the organization of good works. commentators and lexicographers recognize that these two uses do not have the idea of rule. In both instances, an individual is organizing his own good works, no one is ruling over him regarding his good works. Bringing this to bear in 5:17, Paul was concerned about elders organizing well. What did they organize? The church? There is another gifted to do that task. However, in 3:4 & 5 Paul explained that the elders needed to organize their own homes. So, referring back to that, if there is an elder who has (perfect participle) and still is keeping his family organized, he is worthy of double honor. He then adds, especially the one laboring (sweat and toil) in word and doctrine. Word is anartharous. Paul did not mean the text of Scripture but the articulation of message. He labors in how to teach or express what he has learned. He also is able to labor in doctrine which is not for the believer's practice. Normally, a bishop is focused on the conduct of the assembly, and therefore, teaches primarily doctrine for practice. If one has organized his family, so that he is not having to put out fires all the time, he will have time to also labor in that doctrine which is not directly applicable to the believer. That doctrine is important, it just isn't his normal occupation.

18 The double honor is not a special meeting and a plaque. It is pay, it is remuneration for his labors. Paul quotes first from Deuteronomy 25:4 that they were not to muzzle the ox treading out the grain. The ox labored and earned his feed from the labor, even while he labored. He also quotes Jesus Christ from Luke 10:7 (cf Matthew 10:10), that a worker is worthy of his hire, his pay. Paul's quotation is exactly the words of Luke which supports the existence of Luke at the time Paul wrote 1 Timothy, and Paul considered it "scripture."

19 Paul warned Timothy that he was not to receive any accusation (charge of guilt) against an elder unless it came from at least two or three people. This again agrees with the Old Testament. It would be easy for someone to be offended and bring an unjust charge otherwise.

20 However, for those who are sinning (Present Act Pt), they were to be reproved before all, that is the whole assembly. Reproof is the act of showing the facts, so as to prove guilt or the reality of the charge. It was to be done before all that the rest (elders?) might have fear. Fear is not the primary motivation of the grace believer but is used by God when one is in a state of sin. When one is sinning, he is often not in a position to be motivated by grace. The one living by grace can be motivated, even when he steps out of line and sins on occasion.

21 Paul witnessed to Timothy that he was to follow Paul's instructions about these interpersonal relationships and inter-church relationships. He witnessed before God even Christ. Grammatically God and Christ Jesus are one and the same individual. Two nouns united around a $\kappa\alpha\iota$ sharing one definite article. So, Paul stands before the God, whom they are to honor, who is also Christ Jesus (the position and Savior). Paul also witnesses before the elect angels. Angels are observing the activities of the Church (Ephesians 3:9-10). As they do so, they are learning something about God from what is happening in our lives, in this case our interpersonal relations. Timothy is to guard these charges from Paul without prejudice (don't decide ahead of time) and is not to do these things be a standard of favoritism. In dealing with these various peoples, it is likely Timothy has some closer relationships with some than others. So, perhaps a he is closer to a particular widow and would really desire to bend the "rules" for her; he is not to do so. Perhaps, he is closer to an elder and would like to give him special treatment. The elder may not be organizing his family well, may not be really giving himself to the teaching of truth and so Timothy is still to hold to the standard, not the standard of favoritism.

22 With regard to the elders, he was not quickly lay hands on anyone. Laying on of hands was a public recognition by others of one's God-given-ability. However, if Timothy did not thoroughly evaluate a man according the standards in 1 Timothy 3, and laid hands on him too soon, he would potentially be sharing in that man's sins. That man may have hidden matters, or matters simply not yet clearly visible. Therefore, Timothy was to keep himself pure, in this case from involvement in another's sins.

23 Paul addresses another of Timothy's personal problems, his stomach. We are uncertain of the exact ailment but Timothy was to stop drinking just water and was to drink a little wine for the benefit or need of his stomach. This indicates that Timothy had made the personal custom of abstaining from wine. We are uncertain exactly why this was the case. However, Paul knowing this habit and knowing Timothy's frequent stomach trouble told him to drink a little to deal with the problem.

24-25 This verse seems out of order and would seem to go with verse 22. Perhaps Timothy had stomach trouble because of some of the stresses of serving in Ephesus. He explained that some men's sins are plainly out front, everyone can see them, and a judgment is already rendered.

However, some have sins which follow. They are not plain and the consequences are not immediately obvious. Similarly, some have good works (kalos is noticeably good) which are plain to see and others have works which by implication are not obvious but can not remain hidden. So, if Timothy is doing the right things, maintaining proper relations with the other saints, even if all his works are not plainly seen, they won't remain out of sight. So with the elders, the laying on of hands, and even the matter of a little wine. Timothy had likely been judicious in his use of wine, and now needed to change his activities for the sake of his health.

Chapter 6

Paul has addressed Timothy's relationship to various groups within the church: older men, older women, younger men, younger women, and elders. Now he turns to the slaves, designated those under a yoke of slavery. The slaves are to mentally lead their minds to regard their masters as one worthy of honor. The verb ἡγεομαι means to lead, indicating that the mind will not naturally respond in this manner. The master is designated a despot, meaning he has absolute authority over the slave and for the reason the slave would not be inclined to relate positively toward their masters. He is to do this so that the name/character of God and the doctrine are not blasphemed. The noun ὄνομα can refer to a title but it can also describe the character associated with that title. The doctrine is διδασκαλία, that which is to be accepted as genuine God-revealed fact. What a person accepts to be true about God can and should be reflected in his conduct. Insubordination to a master could reflect badly on what one thinks about God.

2 If a slave had a faithful (believing) master, he was not to despise him. καταφρονεω as a present imperative meant to restrict one's thinking against, therefore, to sort or handle his circumstances through the framework of negative or contrary thoughts. He is to keep in mind that this master is a brother. Notice, that Paul never instructs masters to release slaves, with perhaps the exception of Philemon. This believing slave is to serve as a slave. He is to remember that his master/s is a faithful one and a beloved one and a helper of good works. Helper "is one who takes hold together. The noun form, a σις ending noun, sees the act of laying hold of together. Here, Paul uses the word literally of assisting others.

2b Ταῦτα these things refers to all the previous instructions including the last two verses. Timothy was to teach these things about the relationship of saints to one another, and to encourage them, challenge them to action.

3 However, in the church some were teaching differently (1:3-4, 7). Paul assumes (first class condition) that some would teach differently. These same people would not agree on [προσέρχομαι to come to, hence to arrive at an agreement] on healthy words or doctrine. The words are those of our Lord Jesus Christ. Paul quoted Luke in chapter five, therefore, at least Luke was available and known to believers. It is also likely the Matthew was written by this time and perhaps Mark. These gospels were being circulated, and just as today, were being misapplied to Grace believers.

Individuals were taking the words of Jesus spoken to the Jews about their kingdom and applying them to us. This was not a healthy use of Jesus' words or teaching. They would not agree on this. The healthy words of our Lord for the church is the new command (John 13:34-35). This also agrees with the charge in 1:5, the point of which is love. They also would not agree on doctrine which is only for fact. That doctrine is according to [measured by] godliness. Since godliness is a New Testament mystery (3:15), Old Testament doctrine should not contradict that fact, by being used for Christian living.

4 Paul described such men (those not agreeing). They are puffed up, a mental term, picturing mental exaggeration of one's importance, intellect, or knowledge. These men understand nothing [the Greek word having a similar idea but with the opposite image, of standing upon]. One who indiscriminately teaches Jesus' teaching or Old Testament law for Christian living, doesn't really understand what he is teaching. If He understood it, he wouldn't teach it. In fact, such men are diseased (mentally) regarding debates and verbal fights. They are incurable, wanting to fight, to prove their point. From the debates and verbal battles arise envy and strife, which are works of the flesh, and blasphemy and evil suspicions, which are temptations from Satan. When Paul wrote Titus (1:15) he wrote of law-keepers for whom nothing is clean, not even their mind and conscience, a description of evil suspicions. They blaspheme by attributing too much to God or making inaccurate claims about God's plans for us, versus His plans for Israel.

5 constant arguings is the last in a series of five results of debates and verbal battles. These problems are characteristic of men who have thoroughly corrupted their minds. By giving attention to law-teaching and not to the teachings of Paul, they corrupted their experiential thinking. They also turned away from the Truth. They did not agree upon or embrace God's provision for victory over their sin natures. They suppose the godliness to be a means of gain. The article is with godliness, therefore, we are to take it in the first position within the predicate. The noun **πορισμὸς** could be either gain or at first the means of gain. Law taught that obedience to God was a means of material blessing. So, it was a logical step for them to conclude that a God-honoring life would also be a means of gain. They are trying to apply OT doctrine to the New Testament situation and in this way it alters the health of the OT doctrine.

6 The NT doctrine of godliness is the means of great gain. Godliness with content, the perspective that what God has given at present is sufficient. So if one is godly, and content with what God has provided, that is real gain. Getting material gain, only creates a hunger for more material gain.

7 Why is contentment and godliness real gain? Because acquisition of things is very temporary. We brought nothing into the world. We are not able to carry anything out of this world. We can leave with an eternal weight of glory by not losing heart while under the pressures of this world and life (2 Corinthians 4:16-18). We have crowns laid up for us, but not here in this world in this life.

8 With what are we to be content? Having food and covering, we are to be satisfied with these things. God has made no promises to us about wealth or abundance. In fact in verse 17, he reminds us that riches of this world are uncertain, here today, gone tomorrow.

9 Those who determine [βουλομαι] to be rich fall into a temptation. Satan, the world, and his own flesh will use that determination to tempt him. Satan may tempt him to independence (James 4:13-17). The world may tempt him to hate his brother so that he does not have to address his brother's needs. Zeal from his flesh may tempt him to keep for himself, that which God has made available to address a brother's need. He also falls into a trap, a snare. He falls in and the word snare implies the difficulty in escaping. He also falls into many mindless and injurious lusts. Mindless because if he were to exercise his mind about the practicality of this, he would realize it is not. Injurious, because he will only cause himself hurt. These lusts (strong craving) only plunge [sink into the deep] men into destruction and ruination. The former is complete destruction, from "whole" and the second ruin, with emphasis upon not reaching the designed end. The words are related roots.

10 The fondness of money [lit. silver] is the root of all the evils. This does not mean every evil that exists, but all the evils Paul is addressing. The very reason these men are diseased about the law and mis-teach OT truth is that they wish to be rich. Some have stretched out [ορεγω 3:1] for this wealth. In so doing they have gone astray, been led off course from the Faith. It distracts them, gets them off the course of the Christian life. They have also pierced themselves through with many sorrows. It is like intentionally running a spear through one's side.

11 Timothy as a man of God (2 Timothy 3:17) is to flee this kind of teaching, this kind of attitude, this love for things and money. Fleeing these, he should pursue righteousness, a god-honoring life, faith, love, patience and meek suffering. Righteousness in NT Scripture is frequently connected with love (1 Jh. 3:10; Php 1:9-11; Gal. 5:5-6). A God-honoring life does not pursue the wealth. God is not honored by our being rich or acquiring things. Jesus honored God in His life and was never wealthy (3:16). He served. Love is not selfish (1 Corinthians 13:4f). Love meets the needs of others (1 John 3:16-18). Therefore, pursuing righteousness is the opposite of pursuing wealth. One does not attempt to achieve wealth but uses what he has for God's purposes. Faith and love work together to produce a basis for righteous activity (Galatians 5:5-6). Patience and meek suffering describe the attitude of one who has little, is content with little and is therefore under some adversity (pressure) and suffers. He takes the pressure and maintains the proper attitude. He suffers with little but keeps his mind and power fixed on God's objective for him. He does not allow the suffering to distract him.

12 So he is to fight the good fight (cf 2 Tim. 4:7-8). This is the Christian life. It is a reference to spiritual enemies (cf Jude 1-3). James 4:13-17 describes a believer who wishes to move to a location, set up his business and get gain. One of the works of the flesh is zeal (Galatians 5:20). Zeal might push one to succeed for the sake of success, riches for the sake of riches. Therefore, we need to have victory over our enemies so that we are not distracted by pursuing wealth. He is to lay hold of eternal life. Live out that life by love (1 John 2:4-6) rather than amassing for one's self. Eternal life is intended to be used, employed, love being the dominant expression of the life in

activity. Love for other believers involves meeting needs (1 John 3:16-18), and therefore, is contrasted to acquiring for one's self. We are called to eternal life, to lay hold of it. We are called to use eternal life in our daily living, to manifest God's kind of life in how we live. When God called us to salvation, He called us to live out that salvation. Timothy also confessed or agreed to the good agreement. That agreement is as Paul wrote in Romans 10:9 that Jesus Christ is Lord - Deity - God! It is necessary to understand the deity of Christ for we possess eternal life through His deity. We agree that He is God. As the God-man He demonstrated God's kind of life in human terms. He agreed this to be true, now it was to be true of him, i.e. live out that life.

13 Paul charged Timothy before God and Christ Jesus. They are Paul's witnesses to the charge. God is the Father and the one who gives life or makes alive all things. This life, of which Timothy was to lay hold, is given by God. Christ Jesus is the one who testified/witnessed the good witness before Pontius Pilate. Christ said very little before Pilate. Matthew 27:11 records only two words "συ λεγεις you say/say it." Beyond that Jesus answered nothing to the charges and that amazed Pilate (v. 13-14). Mark 15:2 and Luke have the same two words. John adds other brief statements (18:34-37; 19:11). Jesus questioned whether Pilate wanted to know if Jesus were king from himself or because the Jews had so accused Him (18:34). Jesus briefly stated that His kingdom did not originate from this world (18:36). John records Jesus' full answer about being a king (18:37). After Pilate went before the crowd and unable to persuade them not to crucify Jesus, he wanted Jesus to give him either reason to release or crucify Him. He threatened Jesus with his authority. To this Jesus simply told him that he only had authority that was given him from above (19:11). Altogether, Jesus said very little. So what was His good testimony? "Yes, I am king"? "My kingdom is not from this world"? "You wouldn't have authority unless given to you"? None of these seem to be His testimony. Rather, it is his silence, the fact that He did not argue, fight defensively against His accusers. Peter tells us that he was silent like a ewe before her shearers (Isaiah 53:7; 1 Peter 2:23). He was reviled but didn't return it. He suffered but didn't threaten. He handed Himself over to one (the Father) who judges righteously. So Jesus' good testimony involve His composure. Good is **καλος** that which is noticeably good or beautiful.

14 The charge is to guard/keep the commandment spotless. This is a real commandment **εντολη** unlike **παραγγελω** which was a charge, a message sent from one and off to others (cf 1:3&5). In Paul's writings, **εντολη** normally is used of the commands in the law of Moses (e.g. Romans 7:8,9,10,11, 12, 13; 13:9; Ephesians 6:2). But Paul also had other commands from the Lord about the conduct of the church (1 Corinthians 7:19; 14:37). In Colossians 4:10 commandment is simply Paul's instruction for receiving Mark. He used it once in Titus of men apply the law's commandments to us, and therefore, they are the commandments of men not God (because God hasn't given us commands today - 1:14). He used it four times in Hebrews of the commandments of law (7:5, 16, 18; 9:19). Peter used it once of the holy commandment, (2 Peter 2:21) which may be in 1 Peter 1 "you be holy..." This commandment in this context of 1 Timothy is to flee and pursue. To be certain believers are loving others and not looking out for themselves. Of course this closely connects with the command to love given by Jesus (John 13:34). Timothy was to keep that command spotless, not splattered or messed. He was to keep it without reproach. **ανεπιλημτος** is that which can not be grabbed, received, laid hold of, in the sense of

seizing it for censure. Timothy was to be certain that he and those under Timothy's charge were to guard this commandment until the appearing of our Lord Jesus Christ.

15 Appearing is a feminine noun and the antecedent of the relative pronoun **ην**. The appearing of our Lord Jesus Christ will display the happy and only absolute master/dictator - **δυναστης**. Other dictators exist but not then and none that do exist at present are happy. He alone is happy. The appearing is in its own times. Own is unique meaning it has a special or appropriate time. It is specific when the Lord will be present. Times is plural because Paul is referring to the time in which Christ will rule. When He rules He will be the only absolute master. He will then be the King of those ruling as kings [noun of Christ and participle for others] and Lord of those acting as lords. There will be kings and lords under His ultimate Kingship and Lordship. This is a statement of His future absolute authority. The purpose being that these saints were under adversity/pressure for which Timothy and they needed patience. They also needed to flee the influence of the world to want things.

16 Is this God the Father, the God-head, or Christ Himself? Jesus is the King of kings and Lord of lords in Revelation 17:14; 19:16. The expression is different, the noun for Christ is anartharous and John used a noun to describe those He was over, while Paul used an articular noun of Christ with an articular participle for those "ruling" and "lording." Immortality is related to Christ, not the God-head. He (Christ) is the only one having immortality. **αθανασια** indicates a human nature potentially subject to death. He is not subject to death since His resurrection. The noun is applied to Christ in 1 Corinthians 15:53, 54. He dwells in inapproachable light (at present). We/mankind are unable to approach the light. Paul saw a glimpse of the light and was struck blind (Acts 9:1-4). Future transformation at the Rapture will make it possible for us to be in His presence, and therefore, to see the light. We will see Him as He is (1 John 3:9). No one has seen the light. Light is a neuter noun and the relative pronoun is neuter. Peter tells us (1 Pt. 1:8) that we love Him though we can't see Him. Honor is to Him. Manifest power of an eternal quality is to Him.

The connection with Paul's charge is evidently the judgment seat which coincides with or follows the Lord's appearing. At that judgment seat, our works of service are judged. One of those works involves why we endured temptation. James 1 tells us of a crown of life received for those who endure temptation and do so out of love for Christ (James 1:12). Those crowns are given when our works are evaluated by Christ (1 Corinthians 4:4-5; 2 Corinthians 5:10). The guarding of this commandment would involve service to others in love, a rewardable act according to 1 Corinthians 3:10-15, that which survives the fire.

In verse 14 the preposition **μεχρι** indicates Paul's anticipation that Timothy, and, we assume, Paul also, would be alive at the moment the Lord would appear. This is imminency. Paul lived with the expectation that the Lord Jesus Christ could appear at any moment and catch His own (believers from Pentecost to the Rapture) to Himself. In 1 Thessalonians 4:15-17 Paul anticipated being among those who were living when the Lord came for them. "we who are living and remaining..." Paul did not anticipate anything that had to happen. He knew that within God's plan, other events could happen, but nothing had to happen.

17 Paul had a final charge for Timothy to give. This charge was for those who are rich in the age. This is material wealth. It exists in the present or “now” [νῦν] age. James warned about the rich man and undue honor to the rich (1:10-11; 2:5-6; 5:1). Present riches are not due to one’s character and in fact according to James sometimes occur as a result of less than righteous conduct. God has not chosen many “well born” (1 Corinthians 1:26). It isn’t God’s purpose to glorify Himself by saving people of worldly reputation. He does save some, but not many. Rich in the age not the age coming. The “now age” was Demas’ problem (2 Timothy 4:10). Demas loved the debate and scholarship which characterize the age and abandoned them, going to Thessalonica to pick up the debate which Paul had not pursued. Paul wrote Titus that grace raises us as children to live godly in the now age (2:12). We can live a life which is contrasted to that characteristic of the age.

Those rich in the age are not to be high-minded, to frame their minds with high things. The base verb φρονεω means to frame one’s mind or corral in one’s thoughts. This one does this with high things, used negatively, of self-importance, or superiority over other believers. A similar idea is found in Romans 12:3, 16. The believers were to see themselves as servants of others, to use their gifts for the benefits of their fellow believers. One never serves others if they see themselves as being superior to them. They may see themselves as a “preacher” over others but never a servant. Paul’s solution for the Corinthians was to boast in the Lord (1 Corinthians 1:30-31). Why? Because all believers can boast in Christ. What is true of one believer is true of all believers.

Neither were those rich in the age to hope in uncertain riches. Hope looks at a promise. The promise here is the future security tied to one’s riches. Those riches are not plain. This is the negative form of δηλοω to make clear and plain, therefore not clear. Riches look pretty sure. Gold in one’s safe seems pretty sure, but it isn’t. Investments and real estate seem certain, and plain but are not. They are uncertain. Peter encouraged his readers to remember that everything we see will soon be burned (2 Peter 3:10-12).

They are to hope upon God. God is the God of hope (Romans 15:13). Real hope, that which has a sure future, not uncertain, comes from God. This God gives us all things richly for enjoyment. Richly means that God is not cheap. He doesn’t hand us a nickel and tell us not to spend it all in one place. God gives without limit. The enjoyment of which Paul wrote is ἀπολαυσις not χαρᾶ. The latter is produced by the Holy Spirit. It rises above circumstances. Spirit produced joy is appropriate for every situation. Paul said to rejoice always (1 Thessalonians 5:16; Philippians 3:1). The joy of which Paul speaks is that which results from having one’s desires fulfilled. Therefore, God does provide us all things to satisfy our desires. However, when we are carnal or worldly, our desires often do not align with God’s. We are like those of James 4:1-4, we constitute ourselves God’s enemies. Yet James assured his readers that all good things do come down from the Father of lights (James 1:17). Why doesn’t God have many rich? Why doesn’t God trust many of us with riches? Because His desire is that we walk by faith. He knows that even with the very little that we have, we often put much trust and hope in these uncertain things. We have undue confidence in our ingenuity.

18 Further, the rich are to work good. They are to be working that which provides for a sense of well being, not for themselves alone but even more so for others. **αγαθος** is not about morality but that which provides a sense of contentment and well being. They are also to be rich in good works. Paul changes his adjective to **καλος** that which is noticeable good or beautiful. They are to be imparters. This is a noun, describing them as those who impart of give. It is built off the root give (Romans 12:8-a gift; Ephesians 4:28-of any believer working to give to others; 1 Thessalonians 2:8 - one's life, by living for the benefit of others). This noun is prefixed with **ευ** meaning "good" therefore, "good givers." Paul told the Galatians that if you have enjoyed spiritual benefit, you share with those in material things (Galatians 6:6; cf. Titus 3:14). They were also to be those who fellowship, share in common. Our fellowship is twofold: spiritual (1 John 1:3-6), material (Philippians 4:15).

19 By doing this, they are treasuring or storing away for themselves a good (beautiful) foundation for the thing coming. This is singular and refers to the coming age (Masculine) as well as the foundation. 2 Corinthians 9:6 states that God multiplies that which is sown. This is not multiplies for us here, by giving some back but making it really something. There is reward, and there is a weight of glory (2 Corinthians 4:16-18). Doing this, they would be laying hold of the real life. These things of this earth and age are not real, they are temporary. They will all burn. The things coming, are real. Eternal life is real. It is age life, life for the coming age. We don't have to wait for the coming age. We get that life now. The point is that we are to live out that life now! We can live as though we are in the coming age.

20-21 Paul closed with a charge to Timothy to guard [**φραυλασσω** Aor. Impv. - as a guard of a prison or military fortress] the thing committed to him. That thing committed is the grace revelation, the way of life by grace in faith. Paul instructed Timothy to guard this same message in 2 Timothy 1:14. In 2 Timothy 1:13 Timothy was told to have [Pres. Impv. of **εχω**] the type of good words from Paul, i.e. to hold to, to have it for the sake of use. He was then to guard the good thing committed to him. So here, Timothy is to guard it. He is to also turn away from [**ἐκτρεπόμενος**] the profane [common or daily as opposed to holy or special] empty voices and oppositions in the form of falsely-named knowledge. Empty voices are those which speak but have no result [from **κενος**]. This is law teaching. It seems to be good from a religious perspective but is in reality empty, it comes to nothing, it produces nothing, it does not glorify God. Second Timothy faced opposition [**ἀντιθέσεις** - antithesis that which is opposite of]. If Timothy taught grace living, there would be people who would oppose it. Paul wrote the Galatians that the son of the slave woman persecuted the son of the free woman (Galatians 4:29) and that such a condition continues today, the legalist will persecute the grace oriented believer. Even a legalistic believer will do so because he is carnal and wants everyone to act like him. This opposition takes the form [Genitive of description] of falsely named knowledge. Proverbs 1:7 states that the fear of the Lord is the beginning of knowledge, because fear was crucial to the law's success and the law was Israel's knowledge. We however, do not fear as they did. We are to know that our God is a happy God (1:11). Law is not our knowledge. We know God, not by law but by living out eternal life (John 17:3). Therefore, to claim that the law is our knowledge is a false claim, it is false knowledge, it is knowledge falsely named. Timothy was to avoid, or turn away from this kind of

false knowledge. The Ten Commandments do not reveal the character of God and do not reveal God's moral character or plan for us. This is empty voices and false knowledge.

Some promise this kind of life. They teach a life by law, but in doing so, they turn away from the faith. They abandon the Christian life. The verb ἀστοχέω was used in 1:6 of those who go astray after empty words (no content words) desiring to be law-teachers (1:7). Law-teachers do hold out a promise, but it is not our promise. Our promise is to live out eternal life and godliness (4:8), for it has promise for the present as well as the coming life.

As the letter began, so it ends. Law-teachers are bad news. Believers are to live by faith with the goal of loving others (1:4-5). That kind of life is not part of a law life. Therefore, Paul concludes succinctly, "the grace is with you." What better summation to close this letter. Not law, not rules, but the grace!