

INTRODUCTION

After Paul was released from house arrest in Rome, he wrote this epistle to Timothy, which is the first of three letters (including Titus) that have become known as the 'Pastoral Epistles'. Assuming the first imprisonment was about AD61-62, and the second AD66-67, it's possible that this letter was penned as early as AD63 or AD64 and the second AD66-67.

Although we are not told specifically, it's believed that Timothy came to know the Lord as Savior through the ministry of Paul and Barnabas while they were on their first missionary journey (Acts 14:8-20). Then, when Paul took a second missionary trip, this time accompanied by Silas, he revisited the Lacaonian city of Lystra, and *'a certain disciple was there, named Timothy'* (Acts 16:1). Inasmuch as young Timothy *'was well reported of by the brethren that were at Lystra and Iconium'* (Acts 16:2), Paul invited him to come with them, as a fellow laborer.

After Paul's release from his first imprisonment in Rome, he visited, once again, several of the cities in which he and Barnabas had ministered, including Ephesus. From there, Paul went on to Macedonia, leaving Timothy behind to deal with problems that had arisen in the Ephesian church, such as false doctrine, disorder in worship, the need for qualified workers, and materialism.

It was during Paul's stay in Macedonia that he wrote Timothy this letter to assist him in carrying out his task in the church.

Chapter 1

Vs.1,2. Authorship and Salutation

V.1. 'Paul, an apostle of Jesus Christ by commandment of God our Saviour.' We read in **Acts 1:22**, that when the believers were attempting to replace Judas, Peter mentioned a necessary qualification for being an apostle as one who had witnessed Christ's earthly ministry and His resurrection. Here, Paul states that his right to apostleship came through the direct 'commandment of God our Saviour'. It's likely that he was referring to his Damascus-road conversion while on his way to persecute Christians. Jesus, the Son of God, had spoken to him, and soon after, had called him into the ministry.

- 'And Lord Jesus Christ (a clear Bible reference to two distinct persons of the three who make up the triune Godhead (**I Jn.5:7**), which is our hope.' Jesus, the Christ of glory, the only begotten of the Father, is our hope - our only hope. It's true! Jesus, himself, said: *without me ye can do nothing*' (**Jn.15:5b**).

Note: When writing to Titus, his convert and helper, the Apostle Paul said, '*looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ*' (**Titus 2:13**). Amen! We have a hope that is blessed, and purifying, and comforting, and glorious. What a hope!

- A favorite of the Abundant Life choir for many years was the song written by Irma Williams in memory of her mother, Miriam Billette:

I Have A Hope

1. My heart was so torn - and burdened with care,
 Trouble and sorrow - were heavy to bear;
 But I called on the Lord, and in my despair,
 He came unto me and lifted me up and answered my prayer.
2. Tho sorrow may come - to darken my way,
 I have an Anchor, a Hope and a Stay;
 So I'm praising the Lord, I'm glad I can say,
 That Jesus delights to answer the prayers of those who obey.
3. To all those who weep - the Lord draweth nigh,
 He, too, is weeping, He hears your heart cry;
 But in Jesus our Lord - the soul never dies!
 For He is the Resurrection of Life; our loved ones shall rise.

Chorus: Now I have a Hope - that is steadfast and sure,
 I have an anchor - that will endure;
 Yes, my Anchor holds - beyond the grave,
 For Jesus, our Lord, the great Resurrection is might to save.

V.2. 'Unto Timothy, my own son in the faith.' It appears that Timothy came to Christ under Paul's ministry during Paul's first missionary journey, and speaks of the intimate Christian relationship between these two men. 'Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.' **Note:** Paul used a similar greeting in his letters to various congregations, but this particular salutation is given only in his Pastoral Epistles, those to Timothy and Titus.

V.3. 'As I besought (Gr. *parakaleo*; the same word translated 'beseech' in **Rom.12:1**) thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some (that you may instruct and caution certain persons) that they teach no other doctrine (that of a different kind).' It seems Timothy had other plans, but Paul felt it best that he remain as leader of the church at Ephesus to deal with the false teachers (Judaizing teachers who were endeavoring to bring Christians back under the law of Moses). Timothy's assignment was to make sure that correct doctrine was taught at Ephesus. Remember, the basis for correct behavior is correct belief. **Note:** In the remainder of the chapter, Paul outlines several reasons why Timothy should stay in Ephesus and finish the ministry God had given him to do.

V.4. 'Neither give heed to fables and endless genealogies (not to devote themselves to legendary tales and never-ending pedigrees), which minister questions (cause disputes), rather than godly edifying which is in faith (rather than helping people accept God's plan of faith): so do.'

- 'Regardless of the type of speculation or source of the controversy, a common result existed. God's Word was not being glorified or edified. Speculation and controversy never enable the work of Christ to thrive. It divides! It detours! It delays!' (Evangelical S.S. Lesson Commentary).

Vs.5,6. 'Now the end of the commandment is charity (the object to be secured by our cautioning is love) out of a pure heart, and of a good conscience, and of faith unfeigned. 'The supreme goal of all instruction from God's Word is not Bible knowledge in itself, but an inward moral transformation that expresses itself in love, purity of heart, a clear conscience, and faith without hypocrisy' (Full Life Study Bible). The Law can expose sin, but it can do nothing to eradicate it. Only faith in Christ can produce the desired results mentioned here.

- 'From which some having swerved (having erred; having missed the mark) have turned aside unto vain jangling' (idle talk; meaningless babble). **Note:** When false doctrine infiltrates a congregation, it automatically begins to destroy the atmosphere of love. It may appear on the surface to involve deep thinking and intense study, but we need to see it as the Bible presents it: void of any real meaning, unable to better our earthly lives, and certainly unable to give eternal life.
- This is altogether different from that which Jesus taught. He said love is to be a sign of our discipleship; that when we love one another, it is a witness to the world that we are His disciples.

V.7. 'Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.' Instead of understanding and spreading the gospel of Jesus Christ, these self-appointed leaders were dealing with matters they did not understand. In essence, they were attempting to follow the role of the Jewish rabbis. In so doing they were imposing on the Ephesian believers a legalistic heresy that offered salvation by works. **Note:** Paul refuted such a doctrine when he said, *'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; Not of works, lest any man should boast'* (**Eph.2:8,9**).

V.8. 'But we know that the law is good, if a man uses it lawfully (if used as it was meant to be used).' Paul described the law as holy, just, and good. Therefore, the problem with the legalistic teachers was not that which was inherent in the law, but their use of the law.

Vs.9,10. 'Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for the sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.

- Lawless. Those who ignore the law (readily known as law-breakers).
- Disobedient. Those who refuse to be held accountable to the law.
- Ungodly. Those who consciously choose to be irreverent; irreligious.
- Sinners. Those who oppose God and His law.
- Unholy and Profane. Those who deny and disregard sacred principles and sacred actions.
- Murderers. Includes those who fail to honor their parents as well as those who actually take another's life.
- Verse 10 begins with sexual sins including adultery and acts of sexual perversion (sodomy).
- Menstealers. Although slavery was not specifically denounced, this includes 'slave traders' (those who profited in selling others).
- Liars and Perjured persons. Lying in general, and specifically while under oath.
- Any other thing that is contrary to sound doctrine. A doctrine that is 'sound' is not only wholesome, it is healthy. Since Ephesus was filled with false teachings, Timothy was to proclaim the gospel of Christ, that which was sound, in order to produce spiritual life.

V.11. 'According to the glorious gospel of the blessed God, which was committed to my trust.' Paul is saying, Why stay burdened with the law when we have been given the opportunity to enjoy the glorious gospel of Jesus Christ? Why place emphasis on a law built on the blood of bulls and goats when the precious blood of Jesus, the Christ of glory, has been shed for the redemption of all mankind? Thank God for the cross of Calvary where 'Jesus paid it all'. Too, thank God for the 'glorious gospel'. What a blessed Redeemer!

Vs.12,13. 'And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry. (13) Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.' Paul testifies of his personal experience with the glorious gospel of Jesus Christ. **Note:** Personal testimonies that put the spotlight on the life and ministry of Christ always inspire and encourage those who hear or read them. It was Paul's faithfulness that enabled him to be used of God in ministry (Christian service). It's been said, you don't have to be smart, or talented, or gifted to be put into the ministry ... just faithful. Amen!

- Paul used three terms to describe his life before he was saved: 'blasphemer', 'persecutor', and 'injurious'. You can readily see that these terms picture someone drastically different from he who is described in v.12. 'Blasphemer' refers to his foul, abusive language against God. 'Persecutor' describes his harassment and oppression of others because of their religion. 'Injurious' speaks of his being a violent man. Yet, God, in his mercy, looked beyond all of this and saw a servant that would be faithful to lift up the name of Jesus. The good news is: God continues to do the same for man today. His mercy is not only abundant and free, it 'endureth for ever' (**Ps.136**). 'We should never feel that our past makes us unable to be used by God' (Gusik).

V.14. 'And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.' Paul did not attribute the great change in his life to the Law, but to the grace of God. Where there had been unbelief, now there was 'faith'. Where there had been opposition to Christ and Christianity, now there was 'love'; all made possible by the grace and mercy of God.

V.15. 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.' The primary purpose of Jesus' coming was not to teach nor to heal nor to be an example, but to save sinners. *'For the Son of man is come to seek and to save that which was lost'* (**Lu.19:10**).

- Paul viewed himself as an example of what the grace of God can accomplish in a person's life. He saw himself as having been the worst of sinners. **Note:** When testifying before King Agrippa (**Acts 26:11**) Paul explained what might have been what he felt was his worst sin. He said, '*I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities*'. Spurgeon said, 'This, indeed, was a very horrible part of Saul's sinfulness. To destroy their bodies was bad enough, but to destroy their souls too - to compel them to blaspheme, to speak evil of that name which they confessed to be their joy and their hope, surely that was the worst form that even persecution could assume. He forced them under torture to abjure the Christ whom their hearts loved. As it were, he was not content to kill them, but he must damn them too.'

V.16. 'Howbeit for this case I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.' Paul's life is a wonderful example as to what God can accomplish in the life of a person who comes to him for salvation. He desires to extend his mercy and love to everyone. All he requires is for us to accept his invitation and to follow Jesus.

V.17. 'Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.' In this verse Paul makes four statements concerning God. (1) He recognizes God's 'eternalness'. He is timeless. There has never been a time when he was not, and never will there be a time when he is not. (2) God is 'immortal'. Unlike us he isn't corrupted by sin. Since that is so, he is free from death. (3) God is 'invisible', for he cannot be seen with mortal eyes. He dwells in the light to which no man can approach, whom no man hath seen nor can see. (4) God is the only God. No other exists. He alone rules and dominates the universe. Therefore, knowing these characteristics to be true of our God, let us give him honor and glory for ever and ever.

Vs.18-20. 'This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; (19) Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck. (20) Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.'

- Paul reemphasizes the charge to Timothy he had mentioned earlier (**v.3**). Now, to reinforce his charge, the apostle reminds the young preacher of certain prophecies that had been given regarding the will of God for his ministry in the church. We are not told the details of these prophecies, but Paul admonishes him to wage a good warfare in harmony with what had been revealed in the prophecies.
- Timothy had a job in front of him; that of quieting the false teachers who had infiltrated the church in Ephesus. It was going to be a battle. It wasn't going to be easy, or comfortable, or carefree. So, Paul encourages him to approach it as a soldier approaches battle with the tools for warfare made available by God: 'faith' and 'a good conscience'. Amen! Conscience has been defined as 'the inner voice which warns that someone might be watching'. A good conscience will do the will of God in spite of who might be watching or what people might say.
- 'Paul exhorts Timothy to remain faithful to that revealed will for his life. As a pastor and overseer of the church, he must remain loyal to the true apostolic faith and wage warfare against false doctrines that were creeping into the church' (Full Life Study Bible).
- Paul mentions two persons of the Ephesian church, Hymenaeus and Alexander (two men of whom we have no positive identification), who turned away from God's truth (gospel) and made shipwreck of their lives. **Note:** This doesn't mean that they were lost beyond hope. Yet, Paul states that he had delivered them to Satan, that they may learn not to blaspheme. It's likely that they were put out of

the church (excommunicated; removed from fellowship of believers) as was the man of the church in Corinth, who had committed incest, mentioned in **I Cor. 5:3-5**. This was done in hopes that these men would awaken to their need, repent, and be placed once again in good standing with God and the church.

Chapter 2

Instruction Concerning Prayer

Vs.1,2. 'I exhort therefore, that, first of all (this does not refer to time, but to importance), supplications, prayers, intercessions, and giving of thanks, be made for all men (our prayers should not be limited to the needs of a few chosen friends, but for all - including those who despitefully use us and persecute us); (2) For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.'

- Prayer (*Gr. proseuche*), the common word for talking to God, should include worship and praise instead of just asking for needs to be met.
- Because of Paul's exhortation, some believe the Ephesian church had slacked off in their praying for others. So Paul emphasizes four types of prayers that should be a part of one's prayer life, although his list is far from being comprehensive. Matthew Henry catalogs them as: 'supplications for the averting of evil, prayers for the obtaining of good, intercessions for others, and thanksgivings for mercies already received'. Too, the following definitions, etc., were taken from the 'Radiant Life Adult Teacher # 6' of January 2005.
- 'Supplications': petitions or requests made to God. This is a basic purpose of prayer. When we make supplication to God, we are humbly acknowledging our dependence on Him.
- 'Prayers': refers to making requests to God and implies offering worship. It is used exclusively of making one's needs known to God alone.
- 'Intercessions': prayers offered on behalf of others. When we are interceding for others, we are united with them in a spiritual relationship. Intercession is a selfless form of prayer that embraces the needs of others and makes them our own. Too often, it's this type of prayer that is left out.
- 'Giving of thanks': not only do we ask God for things, but we are also to thank Him when He answers. To make supplications, prayers, and intercessions is our 'privilege', but to give God thanks is our 'proper response'.
- Too, believers are to pray for their political rulers and all those in position of responsibility because God has ordained government in society to keep order (**Rom.13:1-7**). Our praying for leaders includes their salvation. But the specific purpose here is for our quality of life. This was especially significant since this was a time of terrible persecution by the Roman emperors such as Nero.
- If we expect to lead a peaceable and quiet life, we must live in all godliness and honesty; we must fulfill our obligations to both God and man.

Vs.3,4. 'For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.' The goal of prayer for all men is that they might be saved. God is *'not willing that any should perish, but that all should come to repentance'* (**II Pet.3:9**). He didn't select just a chosen few to receive salvation from sin. He loves all of mankind. And he desires all to be saved through the blood of his Son, Jesus Christ. **Note:** This does not mean that everyone will be saved. Unless a person has some understanding of 'who Jesus is' and 'what he has done to save us', that someone cannot be saved. That's why it's so important that we, as Christians, are faithful to fulfill the 'Great Commission': *'Go ye into all the world, and preach the gospel to every creature'* (**Mk.16:15**).

Vs.5,6. 'For there is one God, and one mediator between God and men, the man Christ Jesus: Who gave himself a ransom for all, to be testified in due time.'

- Paul gave three reasons for honoring the Lord Jesus Christ in our life and behavior. The first gives emphasis to the all-important teaching of both Judaism and Christianity: *'There is one God'*, and one only. There is no other; there can be no other, for there can be but one infinite. This is called 'monotheism'. Secondly, there is *'one mediator between God and men, the man Christ Jesus'*. A mediator is someone who is a go-between, someone who steps in to bring reconciliation to two parties that are divided. There is no valid way to God except through Jesus Christ. In **Jn.14:6** Jesus said to Thomas, *'I am the way, the truth, and the life: no man cometh unto the Father, but by me'*. Jesus is not a way of many; he is the only way, the only mediator between God and men. And, thirdly, Paul said (**v.6**), there is 'one means of redemption'. By giving his life on the cross, Jesus, the Father's only begotten Son, paid the ransom price for our sins, for the sins of all mankind.

- The songwriter said it well:

I owed a debt, I could not pay;
He paid debt, He did not owe;
I needed someone, to wash my sins away,
And now I sing a brand new song, Amazing Grace.
Christ Jesus paid a debt that I could never pay.

V.7. 'Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.'

- Paul described himself in three ways. First, he referred to himself as being ordained (appointed by God) to be a 'preacher' (a herald; messenger) to present the truth of the gospel to those who are lost. His message was of salvation, which comes through Jesus, and him only. **Note:** While still in the passover chamber with His disciples, the night before being crucified, Jesus made this very clear. Secondly, Paul states that he was ordained an 'apostle' (**cf.1:1**). Thirdly, he was called of God to be a 'teacher of the Gentiles' (not only to reveal to the Gentile world how to be saved, but how they were to live after being saved).

V.8. 'I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.'

- We are told in **I Thess.5:17** that believers are to *'pray without ceasing'*. And we should. Prayer should be a normal part of our lives; in the home, at church, in the family, in the closet, where ever. No place is more acceptable to God than another. But here, when Paul speaks of men praying every where, it has the idea of 'in every church'. His focus is on how the church worships when it comes together.
- *'That men (that the men) pray every where'*. Some take this to mean that only men should do the public praying when the church comes together for meetings. But surely, that is not the case. Paul is emphasizing that men should pray 'every where' as opposed to praying infrequently or not praying at all. 'In the New Testament church's public worship, it was apparently customary for all the worshippers to offer prayer aloud (**Acts 4:24-31**)' (Full Gospel Study Bible).
- *'Lifting up holy hands, without wrath and doubting'*. 'Hands that are lifted up must be holy - hands that are set apart unto God, and not given over to evil' (Gusik). It is the will of God that in prayer we should lift up holy hands, pure hands, hands which are kept unstained, which have been washed in the fountain opened for sin and uncleanness.

Vs.9,10. 'In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; (10) But (which becometh women professing godliness) with good works.' It's been said that 'the outer dress' is the index of the 'inner mind'.

Study of I Timothy, Chapter 2

Rev. Glen Jones

- Paul's focus is on 'women in worship', insisting that they wear modest apparel. Therefore, he instructs women to dress appropriately for worship, both inside and outside the house of God. The focus of all Christians should be to call attention to the Lord, and not to ourselves. Jesus is the focus of all true worship. Women believers in Christ are to make their Christian service the all-important feature of their attraction; not externals such as hair styles, clothing, and jewelry. **Note:** The words 'propriety' and 'moderation' help explain the meaning of 'modest apparel'. '**Propriety**' asks, 'Is it appropriate for the occasion? Is it over-dressed or under-dressed? Is it going to call inappropriate attention to myself?' '**Moderation**' asks, 'Is it moderate? Is it just too much - or far too little? Moderation looks for a middle ground' (Gusik). As Christian worshipers (both women and men), we should desire that everything about us be such that it attracts others to Christ, rather than to ourselves.
- Vs.11,12.** 'Let the woman learn in silence with all subjection (submissiveness). (12) But I suffer not a woman to teach, nor to usurp authority (to rule; exercise overbearing control) over the man, but to be in silence.'
- The word used here for 'silence' (quietness) does not mean a complete absence of talking or participating in church services. Instead, it refers to the absence of 'speaking out' or 'striving for an office of authority'. To have authority over men means to domineer. Such action is improper for those godly. **Note:** Paul's statements, '*Let the woman learn in silence*' and '*I suffer not a woman to teach*', unfortunately, have caused some to believe that women are forbidden to speak in church assemblies. Yet, the word translated 'silence' here is translated 'peaceable' in **2:2**. Instead of silence, Paul is saying that women should be submissive without contention (**I Cor. 11:5**).
 - Paul's admonition, that women are to learn in silence with all subjection, is made clear as to its meaning in **I Cor.14:34,35**. The women were disturbing the church services by asking their husbands questions, presumably about that which was being preached. The 'silence' here, as well as in our present passage, has to do with maintaining order in the assembly. Paul's aim was to avoid disturbance; but he does not forbid a woman to take an active part in the work of the church. Examples from Scripture: (1) In **I Cor.11:5** women are mentioned as 'praying' and 'prophesying' in church services. (2) In **Acts 21:8,9** we're told that Philip the evangelist had four unmarried daughters which did prophesy. Surely, this must have taken place while together in a church service. In **I Cor.14:3** Paul says, '*he that prophesieth speaketh unto men* (all present) *to edification, and exhortation, and comfort*'. (3) We are told in **Acts 28** that Priscilla, the wife of Aquila, had a part in the instruction of Apollos, '*expounding unto him the way of God more perfectly*' (**v.26**). (4) We read in **Phil.4:2** that Euodias and Syntyche labored side by side with Paul in common Christian service. (5) In **Rom.16:1** Paul says, '*I commend unto you Phebe our sister, which is a servant of the church, which is at Cenchrea.*' He recommends her highly. Think about it: 'In a single sentence Paul speaks of her Christian status ('sister'); her position or office (*Gr.diakonos: deaconess, servant*); her service record ('she has been a helper of many and of me also'); and the importance of her work ('assist her in whatever matter she has need of'). (Zondervan Bible Dictionary)
 - 'Paul's focus here in **vs.11 & 12** is the public worship of the church. God has established a clear chain of authority in both the home and in the church, and in those spheres, God has ordained that men are the head'; that is, that they have the place of authority and responsibility' (Gusik).
 - Important to note: If men are in the church and more qualified to teach, they are to take the lead. But there are often times when no man is available. At such times, surely, the woman can teach. And I believe this holds true for women to preach and pastor, as well.

Vs.13,14. - 'For Adam was first formed, then Eve. (14) And Adam was not deceived, but the woman being deceived was in the transgression.'

- The first reason for man to have the authority in the church is the order of creation. And the fact that Adam was formed first and not deceived affirms only one thing: that the man has a God-given headship. It is not a statement of man's superiority. In **Gen.2:16,17** God gave the first command to the human race, *'And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die'*. Interesting to note: This command was not given to woman at all. At the time it was given, Eve was not yet created.
- Adam received the command and his authority directly from God, and Eve received her command and authority from Adam. And even though Eve was the first to eat the forbidden fruit, the ultimate responsibility for sin coming into the world fell upon Adam; he sinned with full knowledge of what he was doing. He willingly disobeyed God.

V.15. 'Notwithstanding she (Paul is not speaking of Eve) shall be saved in childbearing, if they (all Christian women) continue in faith, and charity and holiness with sobriety.' Not easily understood.

- Paul is not saying, (1) all mothers are going to heaven because they gave birth, or (2) that no godly woman will die at childbirth.
- Some say Paul 'Has mostly in mind that child-bearing, not public teaching, is the peculiar function of woman, with a glory and dignity all its own' (Robinson). In essence, the idea here is that we should let the men teach in church and let the women have the babies. (I disagree.)
- One final thought: In the original Greek language, the statement, *'she shall be saved in childbearing'* is better translated, *she shall be saved in the childbirth*. 'Even though women were deceived, and fell into transgression starting with Eve, women can be saved by the Messiah - whom a woman brought into the world' (Gusik). 'Woman's highest position and true dignity are in the home as a godly wife and mother. No greater joy, inner delight, blessing, or honor can come to her that when, as a Christian wife and mother, she bears children, loves them, raises them to live Christlike lives for God's glory, and continues ever faithful to her Savior' (Full Life Study Bible).

Chapter 3

Qualifications for Christian Leaders

V.1. 'This is a true saying, If a man desire the office of a bishop, he desireth a good work.' The person, of that day, who was called a 'bishop', is equivalent to today's 'pastor' or 'minister'. The bishop, then, served the local church, just as ministers today serve their assemblies.

- To *'desire the office of a bishop'* is more than just having an ambition. Paul is speaking of an office of divine appointment with the person called and chosen by God having a strong desire to fulfill his or her calling. Too, it is *'a good work'* because it's a ministry designated *'to open men's eyes, and to turn them from darkness to light, and from the power of Satan unto God'* (**Acts 26:18**).

Vs.2,3. 'A bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; (3) Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous.'

- In **vs.2-7**, Paul lists sixteen qualifications for those who serve in the ministry. They are valuable for all other believers, as well. First, the bishop (pastor) is to *'be blameless'*. Paul is not saying the pastor must be flawless and perfect; but is to be of such spotless character that no one can lay hold upon anything in his or her life which would cast reproach upon the cause of Christ. Second, the pastor must be *'the husband of one wife'*. **Note:** There are different interpretations as to what this means. Some teach: the leader must be married. Others see it as a prohibition of polygamy. Still others: no divorced person is to serve as pastor. Or, the church leader is never to remarry if his wife has passed away or Biblically divorced. Some even believe that this requirement excludes those single from serving in leadership. But whatever the interpretation, Paul's message is clear: the minister is to give marriage top priority. Third, ministers are to be *'vigilant'* (temperate; reliable and trustworthy; not given to extremes). Fourth, *'be sober'* (self-controlled; serious; sensible). If ministers cannot master themselves, they will have a difficult time influencing and leading others. Fifth, Sixth, and Seventh: *'of good behaviour'* (orderly; conducts himself well among people), *'given to hospitality'* (opens his house freely to guests; relishes fellowship with others), *'apt to teach'* (both able and willing to communicate to others the knowledge which God has given him). Teaching the Word is a major aspect of his calling. Eighth through Thirteenth: *'Not given to wine'* means not to be 'at, by, near, next to, or with wine' (Full Life Study Bible). Some consider drinking wine to be acceptable, but it has no place in the private or social life of a Christian, much less the minister. *'No striker'* (not to be contentious or quarrelsome), *'not greedy of filthy lucre'* (not to be in love with money). Greed has brought more than one minister to ruin; *'but patient, gentle, gracious, considerate, forbearing'*, *'not a brawler'* (not combative, of a mild disposition), *'not covetous'* (to be content with that which he has). The covetous man is, seemingly, never satisfied with that which God has placed in his hand; he feels he must always have more.

Vs.4-7. We come now to the final three qualifications outlined by Paul for the Christian leader: 'One that ruleth well his own house, having his children in subjection with all gravity; (5) (For if a man know not how to rule his own house, how shall he take care of the church of God?) (6) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. (7) Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.'

- Paul insisted that a minister manage his or her own family well. The children must be respectful. If a person cannot manage his own family, there is little reason to believe that he can handle the responsibility of leading the church. 'The test of his calling and his success can be measured by the
- success in his home. His sons in the faith will turn out like the sons of his family' (K.J. Bible Comm.).

- Another translation of **vs.4,5**: 'Presiding over his own household in a beautiful manner, holding children within the sphere of obedience, doing so with the strictest regard to propriety. Indeed, if a person does not know how to preside over his own household, how is it possible that he take care of God's assembly?' (Wuest)
- '*Not a novice, etc.*' (not to be a new Christian, for fear that he might become proud for having been chosen so soon and fall into the same condemnation as that of the devil). The potential church leader must be a good Christian, not only within the walls of the church but outside the church as well. **Note:** This does not mean the bishop (pastor) must be popular with outsiders. Yet, it's imperative that he have a blameless reputation amongst the unbelievers, even though they may disagree with his moral and biblical stand on the Scriptures.

Vs.8-10. 'Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre: (9) Holding the mystery of the faith in a pure conscience. (10) And let these also first be proved; then let them use the office of a deacon, being found blameless.'

- The qualifications for deacons are much the same as those for bishops, as the word 'likewise' indicates: Must be '*grave*' (reverent, have a serious outlook), '*not doubletongued*' (not shifty, but sincere in what they say), '*not given to much wine*' (**cf. v.3**). Paul was not placing his approval on the moderate use of all the kinds of wine available in his day. '*Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise*' (**Prov.20:1**). Fermented wine will make a fool of you. '*Holding the mystery of the faith in a pure conscience*'. 'Mystery', here, speaks of 'truth which was kept hidden from the world until revealed at the appointed time. It is a secret to ordinary eyes, but is made known by divine revelation' (Vincent). **Note:** The 'mystery' is not a secret to be kept, but the message of Christ to be shared with the whole world. Having a 'pure conscience' means that the deacon must put into practice the spiritual truths he professes. His life must never contradict Bible doctrine.
- '*Let these also first be proved*'. Paul is not speaking of being proved by a formal test, but urges the church to select those who have proven their leadership ability. Not to be chosen, then proved while in office.

Vs.11-13. 'Even so must their wives be grave, not slanders, sober, faithful in all things. (12) Let the deacons be the husbands of one wife, ruling their children and their own houses well. (13) For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness (gain a good standing for themselves and also great confidence which is) in the faith which is in Christ Jesus.'

- The Greek New Testament has the first five words here as: 'Even so *must their wives*'. That means the words '*must their*' are not in the original text.
- Too, in the *Greek*, the word 'wives' is '*gune*' - 'a woman'. When it is used in reference to the marriage relation, it means 'a wife'. Here, it should be translated 'women' (Wuest). It is unclear whether this verse refers to wives of deacons or female leaders of the church (such as Phoebe, the deaconess mentioned in **Rom.16:1**). In either case, Paul expects the behavior of prominent women in the church to be just as responsible as that of prominent men.

Vs.14,15. 'These things write I unto thee, hoping to come unto thee shortly: (15) But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.'

- Paul hoped to visit Timothy at Ephesus. But in the event he was unable to do so, he writes to give Timothy, as a leader, practical advice on how to set things right in the church.

- The church is not the foundation of the truth, but it holds up the truth so that the peoples of the world might hear it, see it, and believe it. 'The Church is the pillar of the truth because by its ministry the truth is preserved and spread' (Calvin).
- V.16.** 'And without controversy great is the mystery of godliness: God was manifest (made visible) in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.'
- The question is raised: What is 'the mystery of godliness'? It is Christ! For born-again believers that should be without controversy. In this one verse Paul gives six things concerning Christ, which give a summary of 'Christian truth'. (1) He is God '*manifest in the flesh*'; the eternal Word took upon himself '*the form of a servant and was made in the likeness of men*' (**Phil.2:7**). This took place at the incarnation, when '*the Word was made flesh, and dwelt among us*' (**Jn.1:14**). (2) He is '*justified in the Spirit*'. Although he was reproached as a sinner, and put to death as a malefactor, he was proved righteous by the Spirit. He was put to death in the flesh but quickened by the Spirit. (3) He was '*seen of angels*'. They worshipped him at his birth; they were present at his incarnation, his temptation in the wilderness, his agony in the garden, his death on the cross of Calvary, his resurrection from Joseph's tomb on the third day, and his ascension from the Mt. of Olives. Not only did the angels have a keen interest as to who he was, they took notice of what he did. (4) He was '*preached unto the Gentiles*'.
 - 'God's way of creating faith in men's hearts is not by pictures, music, or symbols, but by the hearing of the word of God. This may seem a strange thing, and strange let it seem, for it is a mystery, and a great mystery, but a fact beyond all controversy; for ever let the church maintain that Christ is to be preached unto the Gentiles' (Spurgeon). When opposed by the Jews, Paul and Barnabas said, '*the Lord commanded us, saying, I have set thee to be a light of the Gentiles*' (**Acts 13:47**). (5) He was '*believed on in the world*' (by the nations). As Christians, it's our responsibility to share the good news of the Gospel to all the world. It's man's responsibility to respond - and believe. (6) He was '*received up into glory*'. He had fulfilled the mission for which he had come into the world. Amen! Thank God for Jesus, the Christ of glory!

Chapter 4

The Great Apostasy

Vs.1-3. 'Now the Spirit speaketh expressly (God's Spirit distinctly says), that in the latter times (that which comes after) some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; (2) Speaking lies in hypocrisy; having their conscience seared with a hot iron; (3) Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.'

- The Bible prophecies concerning antichrist, as well as those concerning Christ, came from the Spirit. Some teach that the '*latter times*' has reference to the times following the days of the apostles; while most writers believe these '*times*' began with Christ's resurrection (or possibly his coming into the world) and will continue until his return to earth, when he will set up his kingdom. (I agree.) Since there are passages of Scripture which support the idea that false, deceptive teaching and the apostasy it brings will mark mankind's last days on the earth, I believe we are now living (21st century) in the last days of the latter times.
- '*Some shall depart (fall away) from the faith*'; the faith that had been delivered to the saints (**Jude 3**), the sound doctrine of the gospel, the essential teachings of Christianity. In reality, it's 'a falling away both from a personal faith in Jesus Christ and from Scriptural truth' (F. Life Study Bible). **Note:** Some seem to think that those who depart from the faith are not the false teachers of **1:3**, but those they have misled. (I believe it includes both groups.)
- Although many refuse to accept this biblical truth (that a born-again believer in Christ can fall away; can actually apostatize), it's possible, nonetheless. Believers can become unbelievers. When the Apostle Paul was writing to the assembly at Colosse, he said, '*If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard*' (**Col.1:23**). That's the key! It's those who '*continue in the faith*' that will ultimately cross the finish line with victory.
- '*Giving heed to seducing (demonic) spirits, and doctrines of devils (the specific teachings of deceiving spirits)*'. Satan deceives people by offering a clever imitation (counterfeit) of the real thing. Undoubtedly, during the coming 'tribulation' the influence of demons will reach its peak. Think about it: The Apostle John, when given the revelation of Jesus Christ and of the end-time, said, '*And they (those left behind after the church has been caught out) worshipped the dragon (the Devil) which gave power to the beast (man of sin; Antichrist): and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?*' (**Rev.13:4**). It will be a generation deceived by Satan. (I encourage you to read **II Thess.2:8-12.**)
- '*Forbidding to marry (even though marriage is an institution ordained by God), and commanding to abstain from meats*'. This describes the legalistic teaching of those who have departed from the faith. They believed that abstaining from some particular things God has approved, such as marriage and certain foods, would be the means of salvation. **Note:** False teachers, almost always, add some additional requirement as a prerequisite for salvation. How sad. Paul said, '*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; Not of works (additional requirements), lest any man should boast*' (**cf. Eph.2:8,9**).

Vs.4,5. 'For every creature of God (everything that God has created) is good, and nothing to be refused, if it be received with thanksgiving: (5) For it is sanctified (set apart) by the word of God and prayer.'
Note: 'It is not *declared* holy, but *made* holy' (Vincent).

V.6. 'If thou put the brethren (Christians are brethren in the sense that they have the same heavenly Father) in remembrance of these things, thou shalt be a good minister (servant) of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.'

- Timothy served as pastor of the church at Ephesus. Here, Paul reminds him that his responsibilities included passing sound doctrine on to those in his care. To accomplish this, Timothy must keep himself nourished in the body of Christian truth as it is found in the Word of God.

V.7. 'But refuse profane and old wives' fables (have nothing to do with godless and silly myths), and exercise thyself rather unto godliness' (spend your time and energy in the exercise of keeping spiritually fit).

Vs.8-11. 'For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. (9) This is a faithful saying and worthy of all acceptation. (10) For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe. (11) These things command and teach.'

- *'For bodily exercise profiteth little'*. Such exercise can improve a person's physical fitness and health but can accomplish little beyond that. Yet, it is important, because the body is the temple of God.
- *'But godliness is profitable unto all things, etc.'*. Exercising unto godliness is profitable both now and in eternity. **Note:** It's foolish for a person to take special care of his mortal decaying body while at the same time ignoring his spiritual life, which will last into eternity.
- *'Because we trust (hope) in the living God'*. Not only are believers saved in hope, but they also live and serve in light of that hope, which is eternal life (**cf. Titus 1:2, 3:7**).
- *'Who is the Saviour of all men, especially of those that believe'*. The word Saviour, here, means 'saviour, deliverer, preserver'. **Ex.** In the state religion of the Roman Empire, the reigning emperor was called 'saviour of the world', in the sense that he was the preserver of mankind by reason of his reign. God is Saviour of all men in the sense that our Lord is *'the Saviour of the world'* (**Jn.4:42**). He is the actual Saviour of those who believe, and the potential Saviour of the unbeliever in the sense that He has provided salvation at the Cross for the sinner. He is ready to save to the uttermost all that come unto God by him (**cf. Heb.7:25**).
- Paul urged Timothy to pass these teachings (that Jesus is the only way to eternal life) on to others. **Note:** When addressing the Sanhedrin Court, Peter said, *'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved'* (**Acts 4:12**).

V.12. 'Let no man despise thy youth (give no man an occasion to despise thy youth); but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.'

- It's believed that Timothy was in his thirties, which was considered still young by the culture of that day. He would have to earn respect by being a godly example. Therefore, Paul did not deal first with matters such as preaching and teaching. Instead, he spoke of Timothy's character. Those who teach by their doctrine must teach by their life. How a person lives is much more important than what a person says.
- Timothy was to be an example (a pattern) to them that believe, in word (in what he says), in conversation (in what he does, his conduct), in charity (self-sacrificial service for others), and in the love of God, which the Holy Spirit produces in the hearts of all yielded saints. People care far less about how much we might know, but more about how much we care), in spirit (attitude), in faith (faithfulness), in purity (purity in motives as well as in acts).

V.13. 'Till I come, give attendance to reading (refers to the public reading of Scripture in the church worship service, since all did not possess Bibles), to exhortation (preaching; exposition of the passage read), to doctrine' (the biblical tenets of the Christian faith).

- The Bible should be preached because it provides doctrine, reproof, correction, and instruction (**II Tim.3:16**). Doctrine tells us what is right, reproof tells us what is not right, correction tells us how to get right, and instruction tells us how to stay right.

Vs.14-16. 'Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. (15) Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. (16) Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.'

- As a young leader in a church having lots of problems, Timothy may have felt intimidated. So Paul admonishes him, saying, *'Neglect not the gift that is in thee'*. **Note:** There is difference of opinions as to whether this means (1) stop neglecting or (2) don't start neglecting - the gift (**cf. II Tim. 1:6**).
- Timothy's gift was leadership, with special emphasis on preaching and teaching. Too, the prophecies were given by the Holy Spirit.
- The *'laying on of the hands of the presbytery'* seems to imply a charge given Timothy when he was ordained to the ministry by the elders of the church. Paul reminds him of that experience and admonishes him to give himself completely to them.
- Paul says, *'Take heed unto thyself, and unto the doctrine, etc.'* (Keep on paying attention to yourself and to your teaching). **Note:** It is important that every pastor and teacher examine themselves constantly concerning - one's life and one's doctrine.
- The salvation referred to here is not the salvation of a sinner nor the preservation of the Christian in salvation. Both of these are a work of God. He, alone, saves from sin and is able to keep us from falling. Paul, here, speaks of being saved from the teachings and evil influence of false prophets.

Chapter 5

Paul gives counsel for dealing with the those in the church of different age and sex.

V.1. 'Rebuke not an elder, but intreat him as a father; and the younger men as brethren.'

- The word 'elder' (*Gr. Presbuteros*), here, is to be understood as a designation of 'age' rather than an appointed office. By reason of their age, character, and years of church-membership, they have a respected and trusted standing in the church. Even though Timothy was instructed to '*Let no man despise (look down on) thy youth*' (**4:12**), he was not to attack (be harsh toward) older men with words, but to treat them with respect - just as he would treat the younger men.
- In New Testament times the assembly of believers was considered God's household. 'For this reason Timothy (and pastors today) should avoid stern rebuke when dealing with members of the congregation. It is far more effective to 'exhort' them, a term that implies urging and correction but also encouragement' (David Jeremiah).
- The 'younger men' were to be rebuked as brothers in Christ, with love and tenderness.

V.2. 'The elder women as mothers; the younger as sisters, with all purity.' The older women must be reproved, when there is occasion, with respect and honor due their age - as mothers.

- '*The younger as sisters, with all purity.*' As a young man with the responsibility of pastoring a church, Timothy was to make certain that his conduct towards younger women was always pure and above reproach. **Note:** God's servants must be discreet at all times. Impropriety (especially with women) can and has ruined many a pastor's ministry.

V.3. 'Honour widows that are widows indeed.' These widows were those who had no one to care for them. And since there were no pensions, no social security, no life insurance, and very few honorable jobs available, it was left to the church to take care of them. Therefore, the early church established an 'office' in which such widows were employed to assist in tending the sick and the aged.

Vs.4,5. 'But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. (5) Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.'

- It's the families, not the church, who have the first responsibility for taking care of their own widows. The word 'nephews' (*Gr. ekgonos*) means descendant, usually a grandson.
- The desolate 'widow indeed' not only keeps her trust in God, but '*continueth in supplications and prayers night and day.*' 'With the hardships and perhaps tragedies she has faced, she can have a heart for others and truly intercede on their behalf. Only eternity will reveal the enormous importance godly widows have played in the ministries of God around the world' (King James Bible Comm.).

V.6. 'But she that liveth in pleasure is dead while she liveth.' In contrast to the 'real widow', this woman, due to her lifestyle of pleasure and wantonness, is not fit to be taken under the care of the church. Those who live in this manner are dead while they live, spiritually dead, '*dead in trespasses and sins*'.

Vs.7,8. 'And these things give in charge, that they may be blameless (above reproach). (8) But if any provide not for his own, and specially for those of his own house, he hath denied the faith (Christian faith), and is worse than an infidel (unbeliever).' A good minister of Jesus Christ (pastor) is to teach these things so that all family members will know what God expects of them.

Vs.9,10. 'Let not a widow be taken into the number (be enrolled as a widow indeed to receive the support of the church) under threescore years old (less than sixty years of age), having been the wife of one man, (10) Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.'

- The thought here is: the widow under sixty years of age could still support herself or remarry. But for a widow to be taken care of by the church, she must meet the following conditions: be at least sixty years of age, not married more than once (a woman twice married is likely to have more relatives to assist in her time of need), have godly character, has had the care of children of others or orphans, has shown hospitality to strangers, has washed the feet of the saints with the heart of an humble servant, has cared for others who were afflicted, and has devoted herself to all kinds of good works.

Vs.11,12. 'But the younger widows refuse (exclude from the list; not to become members of this special group): for when they have begun to wax wanton against Christ (their passions draw them away from Christ), they will marry (they have a desire to be married); (12) Having damnation (condemnation), because they have cast off their first faith (they would not be denying the faith, but failing to live up to it).' **Note:** 'Paul did not condemn young widows for wanting to get married, only observing that many unmarried women are so hungry for marriage and companionship that they don't conduct themselves in a godly way in regard to relationships' (Gusik).

V.13. 'And withal they learn to be idle (they had not always been idlers; when first saved their life was filled with plenty to do), wandering about from house to house; and not only idle, but tattlers also and busybodies (prying into the private affairs of others), speaking things which they ought not.' Those who spend their time talking about the lives and affairs of others need to get a life of their own.

- Some commentators 'suggest that this possibly refers to the house to house visitation which had likely been part of the necessary duty of the Church widows; but which would be a source of temptation to young women, and could degenerate into wandering' (Wuest).

V.14,15. 'I will therefore (therefore I advise) that the younger women (the word 'women' is not in the Greek text; should read 'widows') marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. (15) For some are already turned aside (gone astray) after Satan.'

- The young widows, although they had lost their first husbands, were still of childbearing age. Paul encourages them to marry, have children and manage their own households. In so doing, they would avoid giving the enemy an opportunity for scandal.

V.16. 'If any man or woman that believeth have widows (have relatives who are widows), let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.'

- Paul, once again, mentions that the first responsibility for support of widows is in the home. The local church would assist those who were real widows.

Vs.17,18. 'Let the elders (those in leadership) that rule well be counted worthy (deserving) of double honour, especially they who labour (work hard to the point of fatigue or exhaustion) in the word and doctrine (preaching and teaching). (18) For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.'

- Some support the theory that the apostle has in mind two classes of elders - ruling and teaching. (I disagree.)

- The work of the pastor consists principally in two things: ruling well and laboring in the word and doctrine (preaching and teaching).
- The ministry is hard work and not to be taken lightly. Therefore, those who rule well are to have double honor. This speaks of a sufficient or appropriate recompense (when possible), rather than a double amount. **Note:** 'Some think the church should not support pastors and staff, and that the paid ministry is an abomination. They say that the church instead should be using the money to support the needy. This is an attractive way of thinking; but it isn't Biblical' (Gusik).
- Not to '*muzzle the ox that treadeth out the corn*'. The Old Testament law allowed the ox to eat some kernels⁹ as it was treading out the grain.

V.19. 'Against an elder receive not an accusation, but before two or three witnesses.'

- A minister has one solemn possession, his character. Yet, the lives of far too many have been ruined by frivolous and unfounded accusations.
- Church leaders are not exempt from faults, mistakes, and sins; but oftentimes they are criticized for the wrong reasons. Because that is true, Paul says complaints should not even be heard unless supported by two or three credible witnesses.

V.20. 'Them (the elders) that sin rebuke before all (the whole church), that others (possibly speaks of the other elders) also may fear. Paul himself rebuked Peter (**Gal.2:14**).

- 'Sometimes church leaders should be confronted about their behavior, and sometimes they should be rebuked. But all rebuking must be done fairly, lovingly, and for the purpose of restoration' (Life Application Bible). Those that sin before all are to be rebuked before all, for the good of others, that they *also may fear*.

V.21. 'I charge thee before God, and the Lord Jesus Christ, and the elect (holy) angels, that thou observe these things without preferring one before another, doing nothing by partiality.'

- Paul admonishes Timothy, the young pastor in Ephesus, to handle the delicate situation of rebuking an elder without showing prejudice.

V.22. 'Lay hands suddenly (hastily) on no man, neither be partaker of other men's sins: keep thyself pure' (upright, honorable).

- There are two major thoughts concerning the statement, '*Lay hands suddenly on no man.*' (1) This speaks of the ordination of ministers. Church leaders should not be in a hurry to ordain anyone. Not everyone who desires to be a minister or pastor is ready for such an office. Therefore, a church must be certain of an applicant's qualifications before choosing him as a spiritual leader. (2) The *laying on of hands* has to do with the restoration of a sinning church leader (or any sinning member) back into the fellowship of the local church. The laying on of hands signifies identification. The believer, upon forsaking his sin and the *laying on of hands*, is identified, once again, as being in full fellowship within the body of Christ. **Note:** If an offender is reconciled too hastily, it's possible he might be tempted to believe his offence (sin) was not too serious after all, and would be tempted to return to his sin.
- '*neither be partaker of (participate in) other men's sins.*' - by giving them the opportunity to sin. A church authority, which hurriedly sets apart for ministry those who are untested and unproved, shares in the guilt of those who falter and fail.
- '*keep thyself pure.*' It's the grace of God that makes and keeps us pure, but it is by our own efforts and desires.

V.23. 'Drink no longer water (water only), but use a little wine for thy stomach's sake and thine often infirmities.' It's important to understand not every command in the Bible is meant for all people of all times. Paul, here, is speaking specifically to Timothy - charging him to take care of his health. And since clear drinking water was not always available, he advises Timothy not to drink just water but a *little wine for his stomach's sake*, as well as for his other frequent ailments.

- Paul's charge to Timothy is not a call to 'social drinking'. He was speaking of wine being used for medicinal purposes, not as a beverage.

Vs.24,25. 'Some men's sins are open beforehand (openly manifest to eyes of all), going before to judgment; and some men they follow after. (25) Likewise, also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.'

- The emphasis, here, has to do with the responsibility of the church in choosing elders. The sins of some candidates for this position are openly manifest for all to see, thus making them unfit for service as church leaders. 'Some men's sins are so plain and obvious, and not found by secret search, that there is no dispute concerning the bringing of them to censure' (Matthew Henry).
- *'Going before to judgment'* likely refers to the church process for determining men's suitability to serve in such a high position (elder; pastor).

Chapter 6

Vs.1,2. 'Let as many servants (Gr. *doulos*, slaves) as are under the yoke (implies a hard and unpleasant condition; they are yoked to work, not to be idle) count their own masters (not *kurios* - 'lord', but *despotes*, which speaks of one with absolute and unrestricted authority) worthy of all honour (to think of their masters as men who deserve their respect), that the name of God and his doctrine be not blasphemed (be not evil spoken of). (2) And they that have believing masters (those slaves who have Christian believers as their masters), let them not despise (look down on) them, because they are brethren (must honor them no less, even though still the master's slave); but rather do them service, because they are faithful and beloved, partakers of the benefit (but serve them as their slaves all the more faithfully, since you now serve another brother). These things teach and exhort.' (Timothy is admonished to teach and preach these principles.)

- In New Testament times slavery was commonplace. It's been estimated that there were some sixty million slaves in the Roman Empire. Although the apostles did not openly condemn slavery, they never suggested that the slave-master relationship was ordained of God. In fact, in Paul's writings he gave instructions to slaves as to how they were to live as Christians, whether owned by believing Christians or non-Christians.
- Too, a believing master was under no obligation to free a slave, although there were times when they were both saved and part of the brotherhood of Christ.

Vs.3-5. 'If any man teach otherwise (advocates a different doctrine or any teaching that contradicts God's revelation in Scripture), and consent not to wholesome words (refuses to agree with sound instructions), even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness (since it is the words of Christ which are the basis of the doctrine that is in accordance with Christian godliness), (4) He is proud (thinks more highly of himself than he ought), knowing nothing (does not understand divine truth), but doting about questions and strifes of words (but is filled with an unhealthy appetite of arguments and controversies), whereof cometh envy, strife, railings, evil surmisings, (5) Perverse disputings of men of corrupt minds (constant friction between people of depraved minds), and destitute of the truth (is completely without the truth, although, seemingly, he once knew and embraced it), supposing that gain is godliness (believing that success and prosperity is a sign of spiritual maturity), from such withdraw thyself.'

V.6. 'But godliness with contentment is great gain.'

- False teachers, as well as all those who have not committed their lives to Christ in salvation, have neither godliness nor contentment.
- 'Godliness (Gr. *eusebeia*, *theosebeia*), the piety toward God and rectitude of conduct which springs from a proper relationship with Him' (The Zondervan Bible Dictionary). **Note:** The Gr. '*eusebeia*' is found fifteen times in the New Testament; is translated fourteen times as *godliness* and once as *holiness*.
- Godliness (loving God with all your heart, soul, mind, and strength) will bring about a contentment that is almost beyond belief (**cf. Rom12:1,2**). In essence, contentment is to know God's will; then doing it. The sanctified believer will always find such as that to be 'great gain'. But remember, material possessions have never been known to bring about true contentment.

Vs.7,8. 'For we brought nothing into this world, and it is certain we can carry nothing out. (8) And having food and raiment (nourishment and clothing); food and shelter) let us be therewith content.'

- Job said, '*Naked came I out of my mother's womb, and naked shall I return thither*' (**Job1:21**). We shall face our Maker alone, with no baggage. We can take only 'ourselves'. The text explains why godliness is a great gain: there is no other permanent gain. It's been said, 'A shroud, a coffin, and a grave, are all that the richest man in the world can have from his thousands'.
- The word 'raiment' (clothing) represents a Greek word which means a 'covering'. It is used mainly of clothes but not exclusively so. 'Aristotle uses it of a house, a covering consisting of bricks and stones put together in a certain way' (R. A. Ward). The idea is 'food and shelter'.

Vs.9,10. 'But they that will be rich (those who have set their hearts on being wealthy, whatever the cost) fall into temptation and a snare (are continually falling into temptation - the devil's trap), and into many foolish and hurtful lusts (into many senseless and harmful ambitions), which drown men in destruction and perdition (which drag men down to ruin, destruction, and miserable perishing). (10) For the love of money is the root of all evil, which while some coveted after, they have erred from the faith (the Christian faith, which is in Christ Jesus), and pierced themselves through with many sorrows (and caused themselves untold agonies and griefs).'

- '*For the love of money is the root of all evil*'. It's evident that '*they that will be rich*' (**v.1**), are caught up with the '*love of money*'. Yet money, itself, is neither good nor bad. It's man's attitude toward money that causes it to be good or bad, a blessing or a detriment. It's not wrong for a Christian to have money, even lots of it, as long as his money doesn't have him.
- Once a man has in his heart '*the love of money*', any sin may be committed in order to get it, because it is '*the root*'. And the devil will do what he can to cause it to grow and spread. Because of the love of money: men have lied, cheated, spent rent money on a lottery ticket, exploited their fellowman, have
- done everything from bullying to murder, betrayed their country, taken advantage of widows, and even married innocent women for the sake of their fortunes. How sad.
- Yes, we can all agree gold is a precious commodity here on earth; but in heaven God uses it to pave the streets of His holy city, the new Jerusalem. Amen! What a mighty God we serve!

Vs.11,12. 'But thou, O man of God, flee these things (make it a habit in life to keep running from the love for money and the things of the world); and follow after righteousness, godliness, faith, love, patience, meekness (keep on following the Lord). (12) Fight the good fight of faith ('*contend for the faith which was once delivered unto the saints*' - **Jude 3**), lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.'

- The 'man of God' is he who has received God's Word and has been sent by God to share it with the peoples of the world.
- Notice especially that it is '*the good fight of faith*', not just '*a good fight*'. In truth, there is only one fight that actually counts when it comes to the believer in Christ - the good fight of faith. All Christians are called to be actively involved. They are to *pursue, fight, lay hold on, and keep* as long as they live. Those who are faithful will secure for themselves eternal life.

Vs.13-16. 'I give thee charge in the sight of God (I command thee before God), who quickeneth all things (who giveth life to all His creatures), and before Christ Jesus, who before Pontius Pilate witnessed a good confession (who fearlessly witnessed to the truth before Pontius Pilate); (14) That thou keep this commandment without spot, unrebukeable (that you guard your commission - the commandment spoken of in **1:5**; spotless and above reproach), until the appearing of our Lord Jesus Christ (until the Lord Jesus Christ returns to earth in glory): (15) Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; (16) Who only hath

immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

- Two thoughts concerning '*the appearing of our Lord Jesus Christ*' (v.14): (1) This speaks of the second Advent of the Lord, His return to earth to reign over the Millennial Kingdom. (2) As a Christian, Timothy would not be looking for this occasion, but for the Rapture of the Church.
- Two thoughts having to do with '*Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords.*' (1) 'Paul is here describing the Lord Jesus Christ to Timothy' (Gusik). (I disagree.) (2) It will be in God the Father's own personal time, that which is known only to Him, that the Lord Jesus will come in glorious manifestation. The word '*Potentate*' literally means 'Sovereign'. God is the only Potentate that is absolute and sovereign, and perfectly independent. He omnipotently rules everything everywhere and is King of those who are actually reigning as kings and Lord of those who are actually 'lording it over others'. Whether they know it or not, these men are under God's kingship and lordship. They can do nothing but what his will allows. The title '*King of kings and Lord of lords*' is attributed to Christ in **Rev.17:14; 19:16**. It is the outcome of his ascension and exaltation to the right hand of God. But here, the title is used of God the Father, He '*whom no man hath seen, nor can see*'.

Vs.17-19. 'Charge them that are rich in this world (Command those who are rich in this present age), that they be not highminded (not to be proud, haughty, or have an exalted opinion of oneself), nor trust in uncertain riches (nor trust in their money which will soon be gone), but in the living God, who giveth us richly all things to enjoy (but on God who richly and ceaselessly provides us with everything to enjoy); (18) That they do good, that they be rich in good works, ready to distribute, willing to communicate; (19) Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life' (in order that they may obtain the Life which is life indeed).

- Paul made it clear that material possessions are not only to be enjoyed, but they are also to be shared with those in need. Instead of being rich in the things of this life, the wealthy are to be rich in good deeds and generosity. They are to regard their prosperity as being a blessing from God, a blessing that required proper stewardship. **Note:** There is nothing wrong with being rich, if those who are rich are 'rich toward God'.

Vs.20,21. 'O Timothy, keep that which is committed to thy trust (guard the deposit of truth which has been entrusted to you), avoiding profane and vain babblings (shunning that which has no spiritual Christian value, even if the chatter is about religion), and oppositions of science falsely so called (and objections from that which some miscall 'theology'): **Note:** 'This is not to suggest that science is innately evil and is to be avoided at all costs. The science (Gr. *gnosis*) here means any falsely named wisdom, any wisdom which does not begin with the fear of the Lord' (King James Bible Comm). (21) Which some professing have erred concerning the faith (which some have claimed to possess and have thus gone astray from the faith). Grace be with thee. Amen.'