



A Study in Paul's two letters to his son in the Faith, Timothy

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INTRODUCTION

An outline of the book.

Legalism and unsound teaching rebuked (1:1-20)
 Prayer, and the divine order of the sexes (2:1-15)
 The qualifications of elders and deacons (3:1-16)
 The walk of a "good minister of Jesus Christ" (4:1-16)
 The work of a "good minister of Jesus Christ" (5:1-6:21)

WORDsearch Outlines

There are other outlines which could be used but, since I am using WORDsearch to do this study, I may as well use their outline. Below is a chart showing when these epistles were written relative to the others.

Epistle	Date AD	Where
James	48	
1 Thessalonians	52	
2 Thessalonians	53	
1 Corinthians	55	
2 Corinthians	56	
Romans	57	
Galatians	58	
Philemon	61	Prison
Phillipians	62	Prison
Ephesians	62	Prison
Colossians	62	Prison
Hebrews	63	
1 Timothy	64	Prison
Titus	65	Prison
2 Timothy	66	Prison
1 Peter	64	
Jude	66	
2 Peter	67	
1 John	85	
2 John	86	
3 John	87	

As may be seen, the epistles to Timothy (along with Titus) were Paul's last Epistles, written from Rome where he was in prison (hence "The Prison Epistles") This explains the Long "salutation" at the end of 2 Timothy.

Make every effort to come to me soon; for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia. Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service. But Tychicus I have sent to Ephesus. When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments. Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds. Be on guard against him yourself, for he vigorously opposed our teaching. At my first defense no one supported me, but all deserted me; may it not be counted against them. But the Lord stood with me and strengthened me, so that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was rescued out of the lion's mouth. The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen. Greet Prisca and Aquila, and the household of Onesiphorus. Erastus remained at Corinth, but Trophimus I left sick at Miletus. Make every effort to come before winter. Eubulus greets you, also Pudens and Linus and Claudia and all the brethren. The Lord be with your spirit. Grace be with you.

2 Timothy 4:9-22 (NASB)

We will study this in detail when we come to it in the study. For now, note the following.

1. Demas
2. Crescens
3. Titus
4. Luke
5. Mark (John Mark)
6. Tychicus
7. Carpus
8. Alexander the coppersmith
9. Prisca
10. Aquila
11. Onesiphorus
12. Erastus
13. Trophimus
14. Eubulus
15. Pudens
16. Linus
17. Claudia

He lists a total of 17 people as he closes. Most were fellow workers, Alexander was not.

CHAPTER ONE - LEGALISM AND UNSOUND TEACHING REBUKED

Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope, To Timothy, my true child in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord.

1 Timothy 1:1-2 (NASB)

Would you believe that this introduction contains no verbs at all? Well, there are none. In this sort of sentence, none are needed. There are a few things about this introduction that ought to be noted.

Letters, secular or Christian, written during the New Testament era typically followed the salutation formula: A to B. Greeting. A represented the author, and B represented the recipient. The greeting contained a gracious wish for the reader. Christian writers often included appropriate Christian expressions in their salutations.

New American Commentary.

Have you ever considered it odd that, when you receive a letter from someone, you have to look to the end of the letter to see who it is from (unless their name is on the return address on the envelope)? The Greeks were a bit smarter than we are.

Paul first came into contact with Timothy as noted below.

Paul came also to Derbe and to Lystra. And a disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek, and he was well spoken of by the brethren who were in Lystra and Iconium. Paul wanted this man to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek.

Acts 16:1-3 (NASB)

Before looking at this occasion, let me point out something for those of you who prefer the KJV.

Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named **Timotheus**, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

Acts 16:1 (KJV)

Why is his name different here? In Greek, nouns (both common and Proper) are “declined.” This means that they are spelled different depending on which “declension” they belong to. A list of the Greek Cases is below.

NOMINATIVE (VOCATIVE)	Subject (Person Addressed)
GENITIVE (Ablative)	A Modifier
DATIVE (Locative, Instrumental)	Indirect Object
ACCUSATIVE	Direct Object

Note: the three cases in lower case type are generally classed according to the case that are listed under EXCEPT the Vocative case which is important here. As may be noted, the case indicates how

a word is used in a sentence. Consider an example!

The boy (Nominative) gave the dog (Indirect Object) a bone (Direct Objective) In English we really need not be concerned. The order of the word in the sentence, and especially with respect to the verb determines their cases. Now

The bone gave the dog a boy!

That makes no sense in English. Now pretend it is a Greek sentence.

The bone (Direct Object) gave the dog (Indirect Object) a boy (Nominative).

Because the purpose of each of the nouns is indicated by case, this sentence means almost the same as the original sentence, I say “almost.” Greek writers did not switch the nouns around for fun, they did it for emphasis. To do the same thing in English requires a number of “helper” words. So, we might write,

A bone was given by the boy to the dog.

In other, we change the order if we want to emphasize a particular thing. Above we are (presumably) most interested in the bone. I guess that is enough Greek except for the VOCATIVE case, which is like the Nominative except it is used in direct address. John, did you give the dog a bone?

It seems strange that case ending are applied to proper nouns as well as common ones.

In Acts 16:1 (above), it is in a different case than found in the other references. We normally translate these names as if they were in the Nominative Case which it is in Acts 16:1..

O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called "knowledge"—

1 Timothy 6:20 (NASB)

The first two words here, in the Greek, are Ω Τιμόθεε (O Timothee - which becomes “Timothy”) Hence his name is obtained from the Vocative case. Enough Greek!

Timothy was already a disciple when Paul found him. This is not spelled out until Paul’s second letter,

For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois and your mother Eunice, and I am sure that it is in you as well.

2 Timothy 1:5 (NASB)

He had a faithful mother and a faithful grandmother who taught him the (Old Testament) Scriptures. Timothy had to get his instruction from them since his father “was a Greek.” The rule for mixed marriages in Israel is that the son (or daughter) is an Israelite if the Mother is. It makes no difference what the father is.

Early Life. The picture of Timothy’s early life, as described by the apostle Paul, portrays a mother and

grandmother, full of tenderness and faith, piously instructing him in the Scriptures and training him to hope for the Messiah of Israel (2 Timothy 1:5; 2 Timothy 3:15). Thus, though far removed from the larger colonies of Israelite families, he was brought up in a thoroughly Jewish atmosphere; however he could hardly be called a Jewish boy, having never been admitted by circumcision within the pale of God's ancient covenant.

— New Unger's Bible Dictionary

Paul wanted this man [Timothy] to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek.

Acts 16:3 (NASB)

There are those who criticize Paul for circumcising Timothy. Paul was a strong supporter on not circumcising Christian Believers - That is Gentile Christians. Timothy was Jewish so he was still under the law where he had to be circumcised. Case closed.

Timothy is mentioned by name as one of Paul's assistants whom Paul often sent to help others, a total of 13 times! (Ac 17:14, Ac 17:15, Ac 18:5, Ac 19:22, Ac 20:4, Ro 16:21, 1Co 4:17, 1Co 16:10, 2Co 1:19, Php 2:19, 1Th 3:2, 1Th 3:6, Heb 13:23).

Six times, Timothy is listed with Paul in the address of an epistle. (Ro 16:21, 2Co 1:1, Php 1:1, Col 1:1, 1Th 1:1, Phm 1:1).

I have pointed out all the references to Timothy for a purpose. With Timothy being a "true child in the faith," why would Paul feel the need to include his "credentials" (*an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope*) in this letter to Timothy? The answer is that this letter was not meant for Timothy alone, it was to be read to the members of Timothy's Church. According to Fox,

Timothy was the celebrated disciple of St. Paul, and **bishop of Ephesus**, where he zealously governed the Church until AD 97. At this period, as the pagans were about to celebrate a feast call Catagogion, Timothy, meeting the procession, severely reproved them for their ridiculous idolatry, which so exasperated the people that they fell upon him with their clubs, and beat him in so dreadful manner that he expired of the bruises two days after.

— Fox's Book of Martyrs

So this letter is addressed, indirectly, to the church at Ephesus. This, then, explains why Paul included his credentials. This is further attested to in the Scripture which follows.

As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines, nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith. But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith. For some men, straying from these things, have turned aside to fruitless discussion, wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.

1 Timothy 1:3-7 (NASB)

Whether or not Timothy was still in charge of the church at Ephesus when John was instructed to write to the church (Revelation 3) is unknown. It would depend on when Revelation 3 was written. The dates, however, are close.

Paul gave Timothy a tough job in straightening things out at Ephesus. It is no wonder that Paul instructed him,

No longer drink water exclusively, but use a little wine **for the sake of your stomach** and your frequent ailments.

1 Timothy 5:23 (NASB)

We note the following about the city:

EPHESUS (ehf' uh ssuhss) One of the largest and most impressive cities in the ancient world, a political, religious, and commercial center in Asia Minor. Associated with the ministries of Paul, Timothy, and the apostle John, the city played a significant role in the spread of early Christianity. Ephesus and its inhabitants are mentioned more than twenty times in the New Testament.

— Holman Bible Dictionary

Jesus Christ, through John, evaluated this city as below.

I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

Revelation 2:2-3 (KJV)

This was written about 100 AD so the city must have learned from Timothy (and others). As for his stomach's sake, he probably developed a stomach ulcer from trying to lead this congregation. One would think that serving as the Pastor of a church would be easy as far as meeting the needs of the members is concerned. But, specifically, to *instruct certain men not to teach strange doctrines, nor to pay attention to myths and endless genealogies,* would be harder. In writing "you may instruct," Paul uses the Subjunctive mood, a grammatical form that expresses the thought that he may not be able to do this, but Paul's desire is that he be successful.

Paul refers to Christian "doctrine" seven times in this short epistle (1:3, 1:10, 4:6, 4:13, 4:16, 5:17, 6:1).

DOCTRINE The basic body of Christian teaching or understanding (2 Timothy 3:16). Christian doctrine is composed of teachings which are to be handed on through instruction and proclamation. The teacher attempts to offer a clear and connected interpretation, for doctrine must be a coherent explication of what the Christian believes. For instance, what we say about humanity affects what we say about Christology; what we say about election shapes what we believe about the church.

— Holman Bible Dictionary

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;

With respect to “genealogies,”

genealogéō, to make a genealogical register. Genealogy. The expression in 1 Timothy 1:4 denotes busying oneself about traditions of the past based upon the **slightest historical hints** which diverted the heart from God's truth.

— The Complete Word Study Dictionary

As for “myths,” Paul equates them to “old wives' tales.” (Verse 7 NIV) or “worldly fables fit only for old women.” (Verse 7 NASB). I will probably get into trouble for writing this way!

What Paul wants is to have *the goal of our instruction in love from a pure heart and a good conscience and a sincere faith.*

For some men, straying from these things, have turned aside to fruitless discussion, wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions. Paul uses the term, mataiológos, a vain talker. Vain talk, empty conversation or babbling¹ James had something to say about this,

Let not many of you become **teachers**, my brethren, knowing that as such we will incur a stricter judgment. For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well.

James 3:1-2 (NASB)

Teachers is from a word defined as below (the only other place this particular form is found).

from nómos <G3551>, law, and didáskalos, a teacher. A teacher and expounder of Jewish law

— The Complete Word Study Dictionary

One of Paul's biggest problems, yea, even Christ Himself, was with these “Jewish teachers.” Jesus referred to them as “whited Sepulchres.

Woe unto you, scribes and Pharisees, hypocrites! for **ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones**, and of all uncleanness.

Matthew 23:27 (KJV)

Paul followed suit.

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by him to smite

¹ The Complete Word Study Dictionary

him on the mouth. Then said Paul unto him, God shall smite thee, **thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?** And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

Acts 23:1-5 (KJV)

We still have many such persons around. If there were none, we would not have so many denominations, branches, and sects today! The Body of Christ, today, is divided over issues of whether one must *immerse, pour, or sprinkle*. (Of, for that matter, whether water baptism is essential. I will NOT get into the issue of baptism here!)

But we know that the Law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, according to the glorious gospel of the blessed God, with which I have been entrusted.

1 Timothy 1:8-11 (NASB)

Paul would be in very big trouble today. Killers ought to be punished - no problem there. But it is "politically incorrect" to say that there is anything wrong with homosexuals. Paul does not even put it at the bottom of the list! "List, what list?" Below I have listed the Ten Commandments, in a somewhat unusual and more descriptive way. After each commandment, I have put the sin that Paul refers to above.

1. **First Commandment:** Prohibition of Worshiping Gods Other Than the Lord
for the ungodly
2. **Second Commandment:** Prohibition of Making Images (Ex 20:4-6; Dt 5:8-10)
unholy
3. **Third Commandment:** Prohibition of the Improper Use of God's Name
and profane (Ex 20:7; Dt 5:11)
4. **Fourth Commandment:** Requirement to Observe the Sabbath
lawless and rebellious (Ex 20:8-11; Dt 5:12-15)
5. **Fifth Commandment:** Requirement to Honor Parents (Ex 20:12; Dt 5:16)
for those who kill their fathers or mothers
6. **Sixth Commandment:** Prohibition of Murder (Ex 20:13; Dt 5:17)
for murderers
7. **Seventh Commandment:** Prohibition of Adultery (Ex 20:14; Dt 5:18)
immoral men and homosexuals
8. **Eighth Commandment:** Prohibition of Theft (Ex 20:15; Dt 5:19)
kidnappers
9. **Ninth Commandment:** Prohibition of False Witnessing (Ex 20:16; Dt 5:20)
and liars and perjurers
10. **Tenth Commandment:** Prohibition of Coveting (Ex 20:17; Dt 5:21)
whatever else is contrary to sound teaching

Every one of the ten commandments has an entry. I am interpreting "Adultery in the wide sense of the word.

There are those who insist the Bible does not teach against Homosexuality. Below is a list of English translations that teach against it explicitly and the date of the translation. The NIV had it first.

18.	CJB	Complete Jewish Bible	1998
19.	ESV	English Standard Version	2001
20.	GW	God's Word Translation	1995
21.	ISV	International Standard Version	1998
22.	NASB	New American Standard Bible	1995
23.	NET	New English Translation	1996
24.	NIV	New International Version	1973

It is true that the KJV does not say "homosexuality." It has "them that defile themselves with mankind", I would suppose that it was translated this way to be "politically correct." In the Greek it is only one word, not six words as in the old KJV.

arsenokoítēs; gen. arsenokoítou, masc. noun, from ársēn, a male, and koítē, a bed. A man who lies in bed with another male, a homosexual

— The complete Word Study Dictionary

Paul concludes this paragraph with, "*according to the glorious gospel of the blessed God, with which I have been entrusted.*" Paul uses this expression in five of his epistles: 1Co 9:17, 1Ti 6:20, 2Ti 1:12, Tit 1:3. He reminds Timothy that he, too, had been entrusted with the Gospel. (1Ti 6:20, 2Ti 1:14)

What is interesting is that the word used here is used over 250 times in the New Testament but with a somewhat different meaning.

pisteúō; fut. pisteúsō, from pístis, faith. To believe, have faith in, trust.

— The Complete Word Study Dictionary

Paul continues,

I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service, even though I was formerly a blasphemer and a persecutor and a violent aggressor. Yet I was shown mercy because I acted ignorantly in unbelief; and the grace of our Lord was more than abundant, with the faith and love which are found in Christ Jesus. It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all. Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life. Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

1 Timothy 1:12-17 (NASB)

In view of the above, his being entrusted with the Gospel message, he gives testimony to the things he did prior to this.

I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service, even though I was formerly a blasphemer and a persecutor and a violent aggressor.

The reason this was so striking to the apostle was that he knew so well the pit from which he had been dug. When he said he was a blasphemer and a persecutor and a violent man, he was not exaggerating for the sake of effect.

— Bible Knowledge Commentary

He confesses to three sins in particular:

1. A blasphemer
2. A persecutor
3. A violent aggressor

There is a progression to be noted here. Before examining this progression, let us consider a few things you may not know about Paul (or you have forgotten).

2. PAUL'S FAMILY

If Paul belonged to a family of wealth and position, how comes it that in great part of his career (but not in the whole) he shows all the marks of poverty, maintaining himself by his own labour, and gratefully acknowledging his indebtedness to the contributions of his Philippian converts, in Rome, in Corinth, and twice in Thessalonica (Philippians 4:15, 2 Corinthians 11:9)? It was not simply that he voluntarily worked with his hands in order to impress on his converts the dignity and duty of labour, for he conveys the impression, 2 Corinthians 11:8 f., 1 Thessalonians 2:9, that he had to choose between accepting help from his converts and making his own living.

— St. Paul the Traveler and Roman Citizen

Paul was born into a wealthy family. How do we know that? He said so!

"I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel, strictly according to the law of our fathers, being zealous for God just as you all are today.

Acts 22:3 (NASB)

Who was Gamaliel?

When the Jewish leaders wanted to get rid of the apostles, he responded as below.

But when they heard this, they were cut to the quick and intended to kill them. But a Pharisee named Gamaliel, a teacher of the Law, respected by all the people, stood up in the Council and gave orders to put the men outside for a short time. And he said to them, "Men of Israel, take care what you propose to do with these men.

Acts 5:33-35 (NASB)

To be brought up under the teachings of such a man required a family of great wealth.

He started out by blaspheming Christian believers.

Now the men who were holding Jesus in custody were mocking Him and beating Him, and they blindfolded Him and were asking Him, "Prophecy, who is the one who hit You?" And they

were saying many other things against Him, blaspheming.

Luke 22:63-65 (NASB)

Paul was, no doubt one of the crowd that day and so knew how to blaspheme.

βλασφημον (βλαξ sluggish, stupid, and φημη speech, report)

— Thayer's Greek-English Lexicon

The second think he was formerly guilty of was persecution. There are two account of this. As Stephan was martyred.

. . . they cried out with a loud voice, and covered their ears and rushed at him with one impulse. When they had driven him out of the city, they began stoning him; and the witnesses laid aside their robes at the feet of **a young man named Saul**. They went on stoning Stephen as he called on the Lord and said, "Lord Jesus, receive my spirit!" Then falling on his knees, he cried out with a loud voice, "Lord, do not hold this sin against them!" Having said this, he fell asleep.

Acts 7:57-60 (NASB)

Paul was a witness to this and even participated by holding the robes of those doing the stoning. This must have had a great impact on Paul in later years.

Saul was in hearty agreement with putting him to death. And on that day a great persecution began against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. Some devout men buried Stephen, and made loud lamentation over him. **But Saul began ravaging the church, entering house after house, and dragging off men and women, he would put them in prison.**

Acts 8:1-3 (NASB)

Saul was about a devout a Pharisee of Pharisee. O yes, Paul was a Pharisee. At one meeting of the Jewish leaders, Paul stood up,

And perceiving that one group were Sadducees and the other Pharisees, Paul began crying out in the Council, "**Brethren, I am a Pharisee, a son of Pharisees;** I am on trial for the hope and resurrection of the dead!"

Acts 23:6 (NASB)

Finally, that he was "a violent aggressor" is demonstrated by what he did next - and by what led him to be an Apostle. He was not content with his "work" in Jerusalem,

Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest, and asked for **letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem.**

Acts 9:1-2 (NASB)

It was on this trip where Paul came face-to-face with the Lord. I suppose you all know the account of Paul's conversion and will not repeat it here. Suffice it to say that the Lord had to use extraordinary methods to reach Paul and, as a result of this, Paul began to do extraordinary things as well.

Paul testifies, *Yet I was shown mercy because I acted ignorantly in unbelief; and the grace of our Lord was more than abundant, with the faith and love which are found in Christ Jesus. It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom **I am foremost of all.***

Paul concludes his "greetings" with,

*Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life. **Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen***

He ends it with the prayer underscored above.

This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight, keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith. Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme.

1 Timothy 1:18-20 (NASB)

Paul may have had a love for all of God's "children," but he was also not afraid to speak out against something or someone when needed. He mentions Alexander here. In his second epistle to Timothy, he gets more specific.

Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds. Be on guard against him yourself, for he vigorously opposed our teaching.

2 Timothy 4:14-15 (NASB)

While, as Christians we are supposed to "hate the sin but love the sinner," there comes a time when we have to recognize someone for what they are. We must treat them accordingly. We can pray for their salvation but we need not consider them as friends.

It was not easy to serve God in pagan Ephesus, but Timothy was a man under orders, and he had to obey. The soldier's task is to "please him who hath chosen him to be a soldier" (2 Timothy 2:4), and not to please himself. Furthermore, Timothy was there by divine appointment: God had chosen him and sent him. It was this fact that could give him assurance in difficult days. If you are God's servant, called by the Spirit, obeying His will, then you can "stay with it" and finish the work. These assurances enabled Timothy to war the good warfare.

Bible Exposition Commentary

The other side of this is those who are really loved.

(B) Generally for a pupil, disciple, the spiritual child of someone

— The Complete Word Study Dictionary

It would appear that Timothy was the nearest thing to an actual child Paul had.

This brings up a point that might better be neglected. We have noted that Paul was, originally, a member of the Sanhedrian. To do so, one would have to have a wife and family. (Quite a difference from Roman Catholicism!). If so, where is his wife and family? No one wants to answer this question but, my opinion is that when Paul turned to Christ, his family had a funeral service for him and that was that!

Now, as Paul himself says, he had been brought up in strict Judaic feeling, not as a Sadducee, accepting the non-Jewish spirit, but as a Pharisee; and we must infer that the spirit of his family was strongly Pharisaic. The whole history of the Jews shows what was likely to be the feeling among his parents and brothers and sisters, when he not merely became a Christian, but went to the Gentiles. Their pride was outraged; and we should naturally expect that such a family would regard Paul as an apostate, a foe to God and the chosen race, and a disgrace to the family; his own relatives might be expected to be his most bitter enemies. Looking at these probabilities, we see a special force in Paul's words to the Philippians, 3:8, that he had given up all for Christ, "for whom I suffered the loss of all things and do count them but refuse." These emphatic words suit the mouth of one who had been disowned by his family, and, reduced from a position of wealth and influence in his nation to poverty and contempt.

— St. Paul the Traveler and Roman Citizen

Now, the author here, I believe, is referring to Paul's parents and siblings. The same, however would apply to his wife and children.

This command I entrust to you, - God does "command" us at times.

When they had struck them with many blows, they threw them into prison, **commanding the jailer** to guard them securely; and he, **having received such a command**, threw them into the inner prison and fastened their feet in the stocks.

Acts 16:23-24 (NASB)

Paul says the command was *given in accordance with the prophecies previously made concerning you*

strateúomai, to lead an army. Military service, warfare, a military expedition or campaign. Metaphorically of the apostolic office as connected with hardships, dangers, trials, a warfare

— The Complete Word Study Dictionary

fight the good fight, keeping faith and a good conscience The thing which Timothy must do is to

1. fight the good fight. Some refer to Paul's own statement, "I have fought the good fight," but for Paul it was an athletic metaphor, here it is a military metaphor. A literal translation would be "war the good warfare." We all, as Christians, are in a warfare against Satan. Paul pointed out in his letter to the church at Ephesus,
-
-

Finally, be strong in the Lord and in the strength of His might. Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.

Ephesians 6:10-12 (NASB)

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2. keeping faith. Secondly he was to keep the faith. Let me begin by noting what this does NOT say, “keep the faith to yourself.” Someone said that if you were dragged into court for being a Christian, would they be able to find enough evidence to convict you! There is no need to refer to the Greek here. It simply says “Have faith!” (Implying that it is to be kept).
 3. Keep a good conscience. What does it mean to “keep” a good conscience?

from *suneídō*, to be conscious of. Conscience, to be one's own witness, one's own conscience coming forward as witness. It denotes an abiding consciousness whose nature it is to bear inner witness to one's own conduct in a moral sense (Titus 1:15). It is self-awareness.

— The Complete Word Study Dictionary

Some have rejected and suffered shipwreck in regard to their faith. Paul just finished using an army metaphor and now switches to a navel one. Paul knew quite well about shipwrecks!

Three times I was beaten with rods, once I was stoned, **three times I was shipwrecked, a night and a day I have spent in the deep.**

2 Corinthians 11:25 (NASB)

Shipwreck?

from *naús*, a ship, and *ágnumi* (n.f.), to break. To make shipwreck or to be shipwrecked

— The Complete Word Study Dictionary

Paul writes, *Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme.* We have already mentioned these two examples. What does it mean “to hand someone over to Satan?” There was trouble over in Corinth which Paul wrote about.

In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus, I have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus.

1 Corinthians 5:4-5 (NASB)

Does this mean that they were supposed to execute him so that he could sin no more?

Paul explained the discipline that should be carried out: Cast this man out of the church and into Satan's hands. This would mean excluding him from the fellowship of believers (see 1 Timothy 1:20). Without the spiritual support of Christians, this man would be left alone with his sin and Satan, and hopefully this emptiness would drive him to repentance. The church could not literally give him to

Satan, for only God can consign a person to eternal judgment. It was meant to force him to see the consequences of sin by living in Satan's sphere of influence—the world apart from Christ and the church.

— Life Application Concise New Testament Commentary

But, there is another side of this. In his second letter to Corinth, he instructed them to restore this person because he had suffered enough (2 Cor.2:5-11). Dr. McGee wrote,

The congregation did listen to Paul. They excommunicated the man.

But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

Sufficient to such a man is this punishment, which was inflicted of many [2Cor. 2:5-6].

They had obeyed Paul. They had excommunicated the man, which was the right thing for them to do.

Then the man acknowledged his sin and came under great conviction. Now what ought they to do? They should forgive him.

So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

Wherefore I beseech you that ye would confirm your love toward him [2Cor. 2:7-8].

"He will be overwhelmed, not only because of his sin, but because you won't receive him. So now put your arm about him, and restore him to your fellowship."

Thru The Bible with J. Vernon McGee.

CHAPTER TWO - PRAYER, AND THE DIVINE ORDER OF THE SEXES

First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all, the testimony given at the proper time. For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth. Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.

1 Timothy 2:1-8 (NASB)

Paul must have been a man who liked to make lists. It seems that, in every epistle, he has things that need to be listed. In Chapter 3 he makes a long list. Here, his list consists of the types of prayer we must be engaged in.

First of all, then, I urge that

- | | | | |
|----|---------------|-------------|--------------|
| 1. | entreaties | deēsis | Requests |
| 2. | prayers | proseuchē | Prayer |
| 3. | petitions | enteuxis | Intercession |
| 4. | thanksgivings | eucharistia | Thanksgiving |

be made.

Trench lists seven Greek words under the category "Vow." He writes,

Four of these words occur together in 1 Timothy 2:1, and as Flacius Illyricus justly observed: "Which group of words I far from doubt Paul brings together not by chance."

— Trench's Synonyms of the New Testament

dēēsis; to make known one's particular need. Want, need. In the New Testament, supplication or prayer for particular benefits, petition for oneself

— The Complete Word Study Dictionary

I think we feel that we ought to pray for others before we pray for ourselves. But that is not the way Paul puts it. If you are not in a right relation with God, your prayers for others will be ineffective. Pray for your own **needs** (not desires) first. Then you can go on.

proseuché, to offer prayer (James 5:17). Prayer, prayer to God

— The Complete Word Study Dictionary

The second word is the most general of the four. It simply means what it says - Pray! After getting yourself right with God you begin the rest of your prayers. So, the other types of prayer you should make are:

Enteuxis is used in the New Testament only in 1 Timothy 2:1 and 4:5, and once in the Apocrypha (2 Macc. 4:8). The Authorized Version's "intercession" is an unsatisfactory translation because of our

current understanding of this word. Enteuxis does not necessarily refer to prayer in relation to others, as it now does. . . . But as its connection with entynchanein implies, it refers to free, intimate prayer that boldly draws near to God. When the Authorized Version was made, "intercession" did not have its current limited meaning of prayer for others (see Jeremiah. 27:18; 36:25). The Vulgate uses postulationes (demands), but Augustine preferred interpellationes (appeals) because it emphasized the parrhēsia (the freedom and boldness of access) that constitutes the fundamental meaning of enteuxis. Origen also understood **boldness of approach to God and asking him for some great thing**

— Trench's Synonyms of the New Testament

To make the definition shorter, this is to be the heart of your prayers. What is that thing that weighs heavy on your heart? It may be for a need that someone else has or it may be your own need. This is where you "get down to business" with God and pour your heart out to Him.

Finally, getting things from God is no different that getting things from a friend. You need to give thanks. That is the meaning of the fourth word. It has come into English as below.

Eucharist is used in modern language for Holy Communion, embodying the highest act of thanksgiving for the greatest gift received from God, the sacrifice of Jesus. It is the grateful acknowledgement of past mercies.

— The Complete Word Study Dictionary

Having discussed the significance of these four words, we find that Paul limited their meaning in this case to *all men, for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity*. I shall let Dr. McGee expound on this so I don't get into trouble!

Paul says that Christians are to pray for public officials, and I take it that he meant that the prayers were to be made in the church. To bring this up-to-date, he is saying the Democrats ought to pray for the Republicans, and the Republicans ought to pray for the Democrats. Many years ago a famous chaplain of the Senate was asked by a visitor, "Do you pray for the senators?" He replied, "No, I look at the senators, and then I pray for the country!" That is exactly what Paul says we need to do. We need to pray for our country, and we need to pray for those who have authority over us. If you are a Republican and a Democrat is in office, pray for him. If you are a Democrat and a Republican is in office, pray for him.

Thru The Bible with J. Vernon McGee.

Paul goes on to express the reason for these prayers, they are to *be made on behalf of all men, for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth*. I am currently age 73. Fifty years ago when I was 23, there were a lot of things you could not do in this country that are permissible today. Likewise there are a lot of things which were done then which we can not now do!

We used to be able to have the Ten Commandments posted in public buildings! Not now! Fifty years ago when I married Gail, I assumed that it was proper for a man to marry a woman. Today I guess it is ok for two men to get married (I am not sure how babies will be born - may that will make this type of person extinct.

There was "a man called Peter" which history tells us the following.

On, January 4, 1947 the Senate appointed Peter Marshall to be their chaplain. Senators used to come early just to hear him pray. And this is how he prayed: "O Lord our God, even at this moment as we come blundering into Thy presence in prayer, we are haunted by memories of duties unperformed, promptings disobeyed, and beckonings ignored. Opportunities to be kind knocked on the door of our hearts and went weeping away.

<http://chi.gospelcom.net/DAILYF/2002/01/daily-01-04-2002.shtml>

but, also,

In June of 2003 Rear Admiral Barry C. Black was appointed the 62nd Chaplain to the United States Senate. His nomination by then-President Bill Clinton and the Secretary of the Navy during Black's tenure as Chief of Navy Chaplains was acknowledgement of a long and illustrious military career and indeed a special relationship with God. The appointment makes Black the first military chaplain, **the first Seventh-day Adventist, and the first African American to fill the position**, ministering to a flock of 6,000, comprising senators, spouses, Chiefs of Staff, and Capitol Hill employees. Black is advisor to the most powerful people in the United States government on moral, spiritual, and ethical issues that affect the lives of millions in the United States and abroad

<http://biography.jrank.org/pages/2332/Black-Barry-C.html>

I have included this last note, not because Black is black, but because he is a Seventh Day Adventist! We really need to pray for our government that senators and representatives not be led astray by those who are not true Christians.

A good summary of the need for prayer is below.

"First of all" indicates that prayer is most important in the public worship of the church. It is sad to see how prayer has lost importance in many churches. "If I announce a banquet," a pastor said, "people will come out of the woodwork to attend. But if I announce a prayer meeting, I'm lucky if the ushers show up!" Not only have the special meetings for prayer lost stature in most local churches, but even prayer in the public services is greatly minimized. Many pastors spend more time on the announcements than they do in prayer!

Bible Exposition Commentary

For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth. Paul begins summing up this section by listing three types of work he was called to.

1. a preacher
2. an apostle
3. a teacher

The first two of these are:

kérux [preacher] designates the herald according to his commission and work as a proclaimer, while apóstolos, [apostle], indicates more his relationship to the one who sent him. The authority of the herald or preacher lies in the message he has to bring (2 Pet. 2:5), while the apostle is protected by

the authority of his Lord who sends him.

The Complete Word Study Dictionary.

The last term is defined as:

διδασκαλος, "a teacher"; in the New Testament one who teaches concerning the things of God, and the duties of man:

— Thayer's Greek-English Lexicon

I believe Paul listed this in a certain order. First, "preacher," as he had to make himself know to those about him. Then an "apostle," giving his the credentials for speaking as he did, and, finally, a "teacher" as he taught the way of salvation.

Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.

Dr. McGee's comments on the "position" of prayer are below.

Now there are those who lift up their hands in services today, and they are sometimes criticized for it. There is nothing wrong with lifting up your hands if it is something you feel you want to do. Personally, I have always hesitated to do it because I'm not too sure about my hands, whether they are clean or not, clean physically or otherwise. Notice that Paul says, "holy hands." This would mean that they are hands dedicated to God's service. **My friend, you ought not to poke up your hands in a meeting if those hands are not used for the service of Christ.**

Thru The Bible with J. Vernon McGee.

I believe the best dissertation on the position one should take when praying is in a poem by Sam Walter Foss

"The proper way for a man to pray,"
Said Deacon Lemuel Keys,
"And the only proper attitude
Is down upon his knees."

"No, I should say the way to pray,"
Said Revelation Doctor Wise,
"Is standing straight with outstretched arms
And rapt and upturned eyes."

"Oh, no, no, no!" said Elder Slow,
"Such posture is too proud.
A man should pray with eyes fast closed
And head contritely bowed."

"It seems to me his hands should be
Austerely clasped in front
With both thumbs pointing toward the ground,"
Said Revelation Doctor Blunt.

"Last year I fell in Hidgkin's well
 Head first," said Cyrus Brown,
 "With both my heels a-stickin' up
 And my head a-pointin' down.

And I made a prayer right then and there,
 The best prayer I ever said,
 The prayingest prayer I ever prayed
 A-standin' on my head!"

Sam Walter Foss

Finally, note that these prayers are to be made without *wrath and dissension*. Trench lists a number of synonyms here for "wrath." (1) thymos = Anger Indignation Wrath (2) orgē = Revenge (3) parorgismos= Vengeance² Trench goes on to say, orgē, is more of an abiding and settled habit of mind ("an enduring anger") that is focused on revenge. This goes along well with "dissension."

"Dissension" is as good a word to use here as any. The church only grows when there is a unity of mind among its members.

Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, but rather by means of good works, as is proper for women making a claim to godliness. A woman must quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. For it was Adam who was first created, and then Eve. And it was not Adam who was deceived, but the woman being deceived, fell into transgression. But women will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.

1 Timothy 2:9-15 (NASB)

To continue on, I am going to get into trouble because Paul was not concerned with being "politically correct" but "spiritually correct." He has given information for all in the church. Now he turns to the women in the congregation.

He begins with how women, when they pray, should dress. I would suppose that this includes how they ought to dress in public in general. He uses the word "adorn." Paul was not the only one concerned with how women "adorn" themselves.

For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands;

1 Peter 3:5 (NASB)

John also used the term,

And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

²Trench's Synonyms of the New Testament

Four things the ladies are to avoid(?)

- | | | |
|----|-----------------|--|
| 1. | braided hair | The idea is not she should not get a “permanent,” it refers to an excess |
| 2. | gold | The gold, perhaps, refers to what she would wear in her hair |
| 3. | pearls | The pearls is likewise for the hair |
| 4. | costly garments | The idea is not to dress in rags, but to use discretion. |

Today I think Paul would have not said to avoid “costly garments” but “skimpy garments.” I don’t know why some women bother to dress at all, all they own shows anyway!

The prohibition against “braided hair” or expensive jewelry or clothing prohibits a gaudy, showy display, not normal attention to neatness and good taste. Paul perhaps referred to a style in which “women ... wore their hair in enormously elaborate arrangements with braids and curls interwoven or piled high like towers and decorated with gems and/or gold and/or pearls

New American Commentary.

It is not the outer appearance that is important (especially with women) but adorned by means of good works, as is proper for women making a claim to godliness.

Now we get to the real controversial things: (1) A woman must quietly receive instruction with entire submissiveness. (2) I do not allow a woman to teach or exercise authority over a man, but to remain quiet. Over the centuries this has pretty much been the case. But as the centuries passed by, a great split came about. When Islam began to take hold, women were demoted to servitude. They were to stay at home or, if they had to go out, they were to be completely covered. It is still that way in Muslim lands. The other side of the split is with women filling the positions that Christ has committed to men. In the next chapter Paul will give the qualifications for Elders, Deacons and Deaconesses. There is no provision for “Eldresses.”

In these days of “Women’s Lib” and other feminist movements, the word “submission” makes some people see red. Some well-meaning writers have even accused Paul of being a “crusty old bachelor” who was antiwomen. Those of us who hold to the inspiration and authority of the Word of God know that Paul’s teachings came from God and not from himself. If we have a problem with what the Bible says about women in the church, the issue is not with Paul (or Peter—see 1 Peter 3:1-7), but with the Lord who gave the Word (2 Timothy 3:16-17).

Bible Exposition Commentary

This “women’s Lib” movement has turned out to be anything but that! My wife stayed at home and raised our sons. When they began to get into Jr. Hi and Hi School, she did volunteer work at the church which allowed her to be home when the boys came home. The result of the wife going out and working has so perverted the U.S. Economic scheme of things that, often, wives have to go out and work in order for the family to survive. That was not God’s intent. To give “equal time,” I must point out the following.

A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul. And when she and

her household had been baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come into my house and stay." And she prevailed upon us.

Acts 16:14-15 (NASB)

I commend to you our sister Phoebe, who is a servant of the church which is at Cenchrea; that you receive her in the Lord in a manner worthy of the saints, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, and of myself as well. Greet Prisca and Aquila, my fellow workers in Christ Jesus,

Romans 16:1-3 (NASB)

I presume that these women were single or, more likely, widows (except for Priscilla who was married to Aquila and she was his "helpmeet."

I always like to point out an interesting fact here!

A vision appeared to Paul in the night: a **man of Macedonia** was standing and appealing to him, and saying, "Come over to Macedonia and help us." When he had seen the vision, immediately we sought to go into Macedonia, concluding that God had called us to preach the gospel to them.

Acts 16:9-10 (NASB)

It appears that the "man of Macedonia" who appealed to Paul to come there, happened to be a "woman of Macedonia - Lydia!

[Lydia] She sold the purple-dyed garments from Thyatira in Philippi and traded in both the cheap and expensive merchandise. As her husband is not mentioned and she was a householder, she was probably a widow. She was not by birth a Jewess, but a proselyte, as the phrase "a worshiper of God" suggests.

— New Unger's Bible Dictionary

[Pheobe] "servant" (deaconess, see marg.) of the church at Cenchrea, commended by Paul to the church of Rome, who had been a recipient of her kindness (Romans 16:1-2). She seems to have been on her way to Rome on some important business, the nature of which is not known.

— New Unger's Bible Dictionary

[PRISCIL'LA] (pri-sil'a; Lat. for "little old woman," diminutive of Prisca). The wife of Aquila, in connection with whom she is always mentioned (Acts 18:2, 18, 26). She seems to have been in full accord with her husband in sustaining the "church that is in their house" (1 Corinthians 16:19), in helping the apostle Paul (Acts 18:18), and in the theological teaching of Apollos (Acts 18:26).

— New Unger's Bible Dictionary

The first two women were, apparently single and thus free to do God's work. Priscilla (or Prisca) was the wife of Aquila, both of whom were tent makers. *But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.* Is this fair? Why can't we have a woman preacher? Why can't we have women for Elders? One simple answer is: "God said it, I believe it, and that is that!"

But, for the sake of the ladies,

Silence" is an unfortunate translation because it gives the impression that believing women were

never to open their mouths in the assembly. This is the same word that is translated "peaceable" in 1 Timothy 2:2. Some of the women abused their newfound freedom in Christ and created disturbances in the services by interrupting. It is this problem that Paul addressed in this admonition.

Bible Exposition Commentary

Women are permitted to teach. Older women should teach the younger women (Titus 2:3-4). Timothy was taught at home by his mother and grandmother (2 Timothy 1:5; 3:15). But in their teaching ministry, they must not "lord it over" men. There is nothing wrong with a godly woman instructing a man in private (Acts 18:24-28); but she must not assume authority in the church and try to take the place of a man. She should exercise "quietness" and help keep order in the church.

Bible Exposition Commentary

Paul concludes this with, *for it was Adam who was first created, and then Eve. And it was not Adam who was deceived, but the woman being deceived, fell into transgression. But women will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.* It is true that Adam was not tricked in to sinning, only Eve.

When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, **she took from its fruit and ate;** and she gave also to her husband with her, and he ate.

Genesis 3:6 (NASB)

Adam knew what he was doing. Eve had already sinned in taking the fruit and, if he was to remain "one" with her, it was needful that he eat too. So ends innocence. With that we shall go on to Chapter Three.

CHAPTER THREE - THE QUALIFICATIONS OF ELDERS AND DEACONS

It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. He must be one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?), and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil.

1 Timothy 3:1-7 (NASB)

It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. Paul begins with the highest office in the Local Church and he lists the **qualities** that the man must have, not the **qualifications!** They describe what kind of man the person is, not what he has done or is doing. He gives a quite a list of qualities. He gives a similar list in Titus 1 (I shall not consider the attributes in Titus³).

The qualifications are listed below. I have given attention to the qualifications in the KJV, the NKJV, the NASB, and the NIV. There are places where there are more differences in translations than differences between the two references. I shall just use those listed in the NASB.

I must again stress that it is important before going into the details here to note that, if you look for a man who is outstanding in all of these categories, you will never find an elder

As already noted, the characteristic changes from version to version. The only way to make an accurate comparison is by looking at the Greek terms used. The same Greek term may be translated in one way in one translation and some other way in another translation. Similarly, two translations may have the same word but the Greek word is different. Note, finally, there is one qualification in the KJV and NKJV that is not in the NASB or NIV. Actually, "covertness" in the NKJV is "free from the love of money" in the NAS. So there are two similar characteristics. Below is an analysis on each of the qualities based on the Greek term used (and listed below)

1 ABOVE REPROACH ἀνέγκλητος

anepilēpton, adj. from the priv. a <G1>, without, and epilambánō <G1949>, to seize. One who has nothing which an adversary could seize upon with which to base a charge. Rendered in 1 Timothy 3:2; 5:7 "blameless" and in 1 Timothy 6:14 "unrebukable." "Irreprehensible" is a closer translation, giving the true meaning of the word.

The Complete Word Study Dictionary

Since different translations give different terms here and in the items to follow, we really need to consider the Greek word. The Greek word will be given in each heading and its definition will follow.

³See my study on the Elder for a complete description.

At this point it might be well to indicate the source of the definitions.

The Complete Word Study Dictionary: New Testament is a wonderful tool for anyone interested in studying the words of the New Testament. This monumental work is the result of 46 years of research by the editor, Dr. Spiros Zodhiates. The dictionary offers definitions and explanations for every word used in the Greek New Testament. Each entry is identified by a number from Strong's Greek Dictionary, so that readers can make great use of the information is given about each word, even if they have no working knowledge of the Greek language.

While no book can replace the insight that can be gained by a formal study of the Greek language, how many people will ever study Greek, or how many who have studied it in the past have forgotten some of what they learned? As you read the entries in this dictionary, the idiom and nuance of the original Greek text will open up before you, and you will arrive at a deeper understanding of God's Word.

Also included in this study is The Complete Word Study Bible, a companion to the above work which was not available when the study on the Elder was done.

Dr. Zodhiates is a well known Greek Scholar and his definitions can be taken as reliable. For this first characteristic, the definition of the term is below

from the priv. a⁴, without, and egkaléō, to accuse in court. Not merely unaccusable but unaccused, free from any legal charge.

The Complete Word Study Dictionary

There are a number of other terms which Paul might have used but this has a specific meaning which suited the need. There are four Greek words that are synonyms here.

. . .the New Testament uses of anenklētos are exclusively Pauline. The authorized Version translates anepilēptos as "unreprovable" (Colossians 1:22) and "blameless" (1 Corinthians 1:8; 1 Timothy 3:10; Titus 1:6-7). Chrysostom correctly noted that anepilēptos implies not only acquittal but also the absence of any charge or accusation against the person under consideration. Like amōmos, anepilēptos does not refer to the subjective thoughts and estimates of men but to the objective world of facts. . . .

Trench - Synonyms of the New Testament

In other words, it is not that he should "appear" to be blameless because no one has caught him doing something wrong. He is to be blameless because he has done nothing to be accused of. This is the first qualification on both lists⁵. Before proceeding, I will state again that no man, other than Jesus Christ, can meet all sixteen of these qualifications perfectly. These are the ideal to strive for.

Paul thought this qualification important enough to put first on both lists. It is important to note that the word goes further than just saying no one knows of something he has did wrong. He must not have done anything wrong that might come to light later.

⁴The letter alpha (a) prefixed to a word means "not-"

⁵"Lists" refers to the lists of qualifications here and in Titus 1.

Have you ever done anything wrong? Did you steal a cookie out of the cookie jar? That is not the kind of “wrong” we are speaking of. We are speaking of serious crimes that would lower the esteem for the office. How often in American politics do we see a politician discredited because of some wrong in his past. The same idea should be even stronger in selecting an Elder.

2 HUSBAND OF ONE WIFE μιάς γυναικὸς ἀνὴρ

This qualification is the one that churches have had the biggest “hangups” over. Does it mean he **MUST HAVE** a wife and can not be a bachelor? The NIV translation would imply that with its “*the husband of **but** one wife*” The NIV is not a literal translation and, in some cases such as this, can have the wrong connotation. Does it mean he can not have been divorced? Before answering this specifically, it is needful for you to realize that the sixteen “qualifications” are all related to a man’s CHARACTER, not (necessarily) his CONDITION. All are sinners when born! Wuest’s expanded translation has,

a one-wife kind of a man

1 Timothy 3:2 (WuestNT)

The Message translation has “**committed to his wife**” Weymouth’s translation has “**true to his one wife**”

What does this mean? εἶναι μᾶι συγυναικὸς ἄνδρα = “be a one wife/woman sort of man.” Someone has made reference to the Dalmatian as being a “one man’s dog.” This is the same sort of thing. A man can be legally married for years with no divorce in site and still not be a “one woman man.” He may have eyes for every pretty female he passes on the street. If he does take a second look, what does that mean?

“You have heard that it was said to those of old, ‘You shall not commit adultery.’” But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.

Matthew 5:27-28 (NKJV)

This is not a one woman man! Show me a man who has never taken a second look at a pretty woman and I’ll show you a man that is either blind, homosexual, or a liar! Still, allowing for weaknesses of the flesh, the man that is to be sought is one who does not deliberately and habitually take the “second look.”

As to the idea that the qualification means he has to have a wife, that is a bit more difficult to settle. Especially when it also says he must rule his family well. So this would say he not only had to have a wife but a family as well. Where does this idea come from. Take a look at the reference below.

Member of the Sanhedrin. “There are strong grounds for believing that if Paul was not a member of the Sanhedrin at Stephen’s death he was elected into that powerful senate soon after; possibly as a reward for the zeal he had shown against the heretic. He himself says that in Jerusalem he not only exercised the power of imprisonment by commission from the high priest, but also, when the Christians were put to death, gave his vote against them (Acts 26:10). From this expression it is

natural to infer that he was a member of that supreme court of judicature. If this inference is well founded, and **the qualification for members of the Sanhedrin was that they should be the fathers of children, Saul must have been a married man, and the father of a family.** If so it is probable that his wife and children did not long survive; for otherwise some notice of them would have occurred in the subsequent narrative, or some allusion to them in the epistles” (Conybeare and Howson).

—New Unger's Bible Dictionary

So to be a member of the Sanhedrin, a man not only had to have a wife but children also⁶. There is no need, however, to assume that this qualification came over into the church as qualifications for an Elder. On the other hand, a (happily) married man would be more desirable than one who had never been married. This is one of the problems in the churches that practice celibacy. If a man has never been married, how can he give real marital or family advice to a couple who have come to him for counsel? In this respect, I would say that not all elders should be married but the majority should.

I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn.

1 Corinthians 7:8-9 (KJV)

Here Paul is saying it is better to be single in carrying on the work of the Lord. I suppose this is where the Roman church began to “leave the R out of celibate.” (celibate).

There are those who claim that Paul is here saying a an Elder can not be a divorced man. What do the Scriptures say (or not say)?

Some Pharisees came up to Jesus, testing Him, and began to question Him whether it was lawful for a man to **divorce** a wife. And He answered and said to them, "What did Moses command you?" They said, "Moses permitted a man to write a **certificate of divorce** and send her away ." But Jesus said to them, "Because of your hardness of heart he wrote you this commandment. "But from the beginning of creation, God made them male and female. "for this reason a man shall leave his father and mother, and the two shall become one flesh; so they are no longer two, but one flesh. "What therefore God has joined together, let no man separate." In the house the disciples began questioning Him about this again. And He said* to them, **"Whoever divorces his wife and marries another woman commits adultery against her; and if she herself divorces her husband and marries another man, she is committing adultery."**

Mark 10:2-12 (NASB)

That would seem to say the answer is “yes.” But think a minute. Would it not have been easier for Paul to have written, “An Elder must not be a divorced man.”? There is a Greek word for divorce (as shown above) but it is not used in these qualifications.

ἀπολύω, (III) Spoken of a wife, to let go free, put away, dismiss, with the presupposition that the dismissed wife is innocent and, according to Deut. 24:1–4, deserves a bill of divorcement which was

⁶Either Paul's wife had a funeral for him when he became a Christian or she had died.

equivalent to a certificate of innocence (Matt. 5:31, 32; 19:3). So also of a husband in Mark 10:12. In the case of Matt. 1:19 with Joseph wanting to dismiss Mary secretly, she was indeed not guilty of having had any relations with someone else, although in the mind of Joseph there was a suspicion. This the Lord made clear to him through an angelic message

The Complete Word Study Dictionary

The answer lies somewhere in between. If you have two equally qualified men but one has been divorced, the other not, the one not divorced would be the better choice. But this is only one of the many characteristics.

3 NOT ADDICTED TO WINE πάροινος

pará, near or by, and oínos, wine. Pertaining to wine, drunken. The word does not include the responsible and temperate usage of alcohol, rather, it has in view the abuse or incessant use of it. The word-picture is that of an individual who always has a bottle (or wineskin) on the table and so signifies addiction.

— The Complete Word Study Dictionary

This attribute speaks for itself. But, to clarify it, does it mean that an Elder must not even partake a glass of wine with his dinner? As a matter-of-fact, in the same epistle, Paul wrote,

No longer drink only water, but use a little wine for your stomach's sake and your frequent infirmities.
1 Timothy 5:23 (NKJV)

Today, Paul might have written, "*No longer drink only water, but use some Pepto-Bismo for your stomach's sake and your frequent infirmities.*" One needs to pay attention to all the words in this passage! "*use a little wine.*" Note the word "little." I don't need to refer you to the Greek. It means "a little bit" (i.e. a SMALL glass at dinner time.) And, yes, this includes whisky, rum, et. al.

Be sure to note that this is not a command for an man who abstains to start drinking a little wine to be an Elder!

I feel that I must finish this section with the following comments. Some Christians insist that many of the references to "wine" in the New Testament refer to unfermented grape juice. Humbug!

Others mocking said, "They are full of **new wine**."

Acts 2:13 (NKJV)

This is the one and only New Testament reference to unfermented grape juice. All other references are to real wine. (Even so, it appears that the crowd thought the "new wine" resulted in their behavior.

Note also, that while "a little wine" may be tolerated, one must remember Paul's testimony.

Therefore, if food causes my brother to stumble, I will never eat meat again, so that I will not cause my brother to stumble.

1 Corinthians 8:13 (NASB)

This passage has to do with meat offered to idols. The principal applies to all areas of life including wine.

4 PRUDENT

σώφρων

sóphron, adj. from sóos (n.f.), sound, and phrén <G5424>, understanding. Discreet, sober, temperate, of a sound mind (1 Tim. 3:2; Titus 1:8; 2:2, 5); self-disciplined in one's freedom, self-restrained in all passions and desires.

The Complete Word Study Dictionary

I believe "Prudent" is a term that well describes this. I do not think further explanation is needed.

5 HOSPITABLE

φιλόξενος

philóxenon, adj. from phílos, a friend or loving, and xénos, a stranger. Hospitable, loving strangers, a friend of, or kind to strangers

—The Complete Word Study Dictionary

These New Testament terms, each of which occurs only once or a few times, all refer to people as "lover(s) of..." In each case, the reference is to those people who are passionately devoted to the object of their affection.

philautos refers to "lovers of self," philēdonos to "lovers of pleasure," philotheos to "lovers of God," **philoxenos to "lover of hospitality," "given to hospitality,"** and philagathos to "lovers of good men."

—Expository Dictionary of Bible Words

Being "hospitable" means more than just having your friends over once in a while. It means to be hospitable to others (both at church and at home). In our family, when our boys were growing up (and after, also), we always tried to have a missionary speaker stay with us or, at least, have a meal with us. This was not only a help for the missionary, it exposed both boys to what missions is all about. I must add that once it had a negative impact. One time when Dale Palmer was visiting us, he had a long talk with our younger boy who was interested in missions. By the time Dale finished explaining how much work it was to be a missionary, Richard changed his mind!

Getting serious again, having missionaries and other speakers in our home certainly had an influence on our two boys and, on us too! In being hospitable in such a way turns out to be a benefit, not a burden.

James also had a word to say about the definition of hospitality.

My brethren, do not hold your faith in our glorious Lord Jesus Christ with an attitude of personal favoritism. For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes, and you pay special attention to the one who is wearing the fine clothes, and say, "You sit here in a good place," and you say to the poor man, "You stand over there, or sit down by my footstool," have you not made distinctions among yourselves, and become judges with evil motives? Listen, my beloved brethren: did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him? But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court? Do they not blaspheme the fair name by which you have been called?

James 2:1-7 (NASB)

Being hospitable means giving the same treatment to a poor brother that you give to an affluent brother. You may say, "That does not occur in churches today." Maybe not in some churches, but it does happen whether you admit it or not.

6 NOT PUGNACIOUS

πλήκτης

from pléssō <G4141>, to strike. A striker, a violent person, figuratively a reviler, one who by reproachful and upbraiding language wounds the conscience of his brethren, a contentious person, a quarreler

The Complete Word Study Dictionary

We get the word "pugilist" from "pugnacious," - a fighter. Do you ever get angry? There are times when you should. But, the person described here is the person with the proverbial "chip on his shoulder." If there is nothing real to fight about, he will figure out something to fight about. Some people like boxing matches where they watch one guy try to knock the brains out of the other guy (I doubt if either have any brains!). If you like that sort of entertainment, this is alright - just don't let it happen in the church.

7 ONE WHO RULES HIS OWN HOUSE WELL

or ONE HAVING FAITHFUL CHILDREN

This is one qualification which Paul comments at length on. He gives a good argument.

one who rules his own house well, having his children in submission with all reverence (for if a man

does not know how to rule his own house, how will he take care of the church of God?);

1 Timothy 3:4-5 (NKJV)

If a man has a “model” family with all his children saved and doing things for the Lord, it seems he would be able to provide the same leadership in the church. While this is true in concept, it is not always true in actuality. I have seen very devoted men whose children have grown up and gone about as far from the Lord as possible. Perhaps it is not because their father did not raise them right, it may be that some of the “good church members” made the church distasteful to them. Perhaps they have witnessed what the church did to their father. There will always be “prodigal sons.”

Again, we are looking at the ideal man. A man might excel in every other way - are we going to pass him by because he is not good in one of sixteen areas?

Before going on, some note should be made regarding the following.

if a man is blameless, the husband of one wife, having faithful children not **accused of dissipation or insubordination**.

Titus 1:6 (NKJV)

Dissipation and insubordination here do not refer to the man who would be an Elder, they refer to the character of his children.

Dissipation

An *ásōtos*, a prodigal, is one who spends too much, who slides easily under the fatal influence of flatterers and the temptations with which he has surrounded himself into spending freely on his own lusts and appetites.

The Complete Word Study Dictionary

If you want an example of this, just look at the prodigal son! (Luke 15)

Insubordination

from the priv. a, without, and *hupotássō*, to subject, sit under in an orderly manner. Not subject (Heb. 2:8); disobedient to authority, disorderly

The Complete Word Study Dictionary

8 HAVING A GOOD REPUTATION OUTSIDE THE (CHURCH) μαρτυρίαν καλήν ἔχειν ἀπὸ τῶν ἕξωθεν

ἀπό <G575> τόν ἐξῶθεν, from those that are without, or the strangers to the Christian community
—Complete Word Study Dictionary, The

The word here for “reputation” is the word that has come into English as martyr. This is because, during the age of the persecution of the church, being a good “witness” for the Lord often meant to be a martyr. If you look at it this way, Paul is saying that people outside of the church should be able to look at this man and tell by his reputation that he is a Christian (or a member of a church). Most of the characteristics have to do with an Elder’s walk within the church but this has to do with those outside the church.

It is becoming increasingly more important that Christians conduct themselves well before the world and this is especially true for the Elder. I am really concerned about the witness of those who are most “holy” at church and then, the next day at work, they swear and use foul language and put the church to shame.

9 FREE FROM THE LOVE OF MONEY

αἰσχροκερδής

αἰσχροκερδη (Schrivner)

aischrokerdés, adj. from aischrós <G150>, indecent, dishonorable, and kerdos <G2771>, gain. A person who is eager to gain even if such gain degrades his moral character. Occurs only in 1 Tim. 3:3 (TR), 8; Titus 1:7. A bishop, elder, or deacon must not go after gain that would dishonor his character.

The Complete Word Study Dictionary

This is a hard subject for a Scotsman to deal with! 😊 Seriously, an Elder must be free of all kinds of financial problems.

The rich rules over the poor, And the borrower becomes the lender's slave.

Proverbs 22:7 (NASB)

It is not good stewardship for a Christian to borrow money unless, of course, it is a true necessity. In our family we made a point of not borrowing money for anything except our home mortgage (which we paid off early). We were able to pay the mortgage off early because we had not spent a lot of my income on interest payments. If it becomes necessary for a person who is to be an Elder to borrow money, he should be careful to make his payments on time and bear a good witness thereby. Note that it does not say “Free from money!” It does not mean that your Pastor or Elders have to live in poverty. I am sitting here at my desk in a beautiful home the Lord **gave** us. He gave it to us, I believe, because of faithful service.

The Elder who is to be a “teaching elder” had better be free from the love of money because, in many churches today (as in the past), he may have to get by on a less than sufficient salary. Some say the pastor should not receive a salary. Let him live in the parsonage and live off the scraps given him.

The elders who rule well are to be considered worthy of **double honor**, especially those who work hard at **preaching and teaching**. For the Scripture says, “You shall not muzzle the ox while he is threshing,” and **The laborer is worthy of his wages.**”

There is no reason why a pastor should not be paid what he is worth. On the other hand, the elder should not take on this position because he may think it will make him richer in one way or another.

Covetousness

pleonexia (<G4124>) Covetousness Greediness **philargyria (<G5365>) Love of Money**

The same distinction exists between pleonexia and philargyria as between covetousness and avarice. Pleonexia is the more active sin, philargyria the more passive. Pleonexia refers to having more and (more usually) to the desire to have more, to seeking to possess what is not possessed. **Philargyria refers to seeking to retain what is possessed and, through accumulation, to multiplying what is possessed.** Pleonexia often implies bold and aggressive methods of acquisition; it frequently refers to behavior that is as free in scattering and squandering as it was eager and unscrupulous in acquiring. The pleonektēs (<G4123>) is often rapti largitor, "a squanderer of what he has seized." Theodoret defined this sin as "the desire for more and the seizure of what does not belong to a person." **Philargyria refers to miserly behavior that frequently is also cautious and timid, not necessarily having cast off an outward show of righteousness**

—Trench's Synonyms of the New Testament

10 ABLE TO TEACH

διδασκικός δίδαχή

from didáskō <G1321>, to teach. Didactic, able to communicate Christian teaching, apt or skilled in teaching. A quality named as a requisite for a bishop (epískopon <G1985> 1 Tim. 3:2) or elder (presbúteron <G4245>), the terms being synonymous

The Complete Word Study Dictionary

didáskō <G1321>, to teach. In an act. sense it means the act of teaching, instructing, tutoring (Mark 4:2; 12:38; 1 Cor. 14:6, 26; 2 Tim. 4:2); in a pass. sense, teaching which is given, that which anyone teaches, the manner or character of one's teaching

The Complete Word Study Dictionary

The terms are not identical in the two references. But, the sense is the same. In Timothy it is simply stated "**able to teach**" In Titus it is elaborated more.

holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.

Titus 1:9 (NASB)

Here some qualifications are listed.

- holding fast the faithful word
- in accordance with the teaching,
- able both to exhort in sound doctrine
- to refute those who contradict

First of all, he must **know** God's Word. Do you know the Bible from cover to cover? I do not, but after over 40 years of teaching, I know a lot of the Scriptures, especially the important ones. I do have a problem of remembering where some are found but a good concordance will solve that problem.

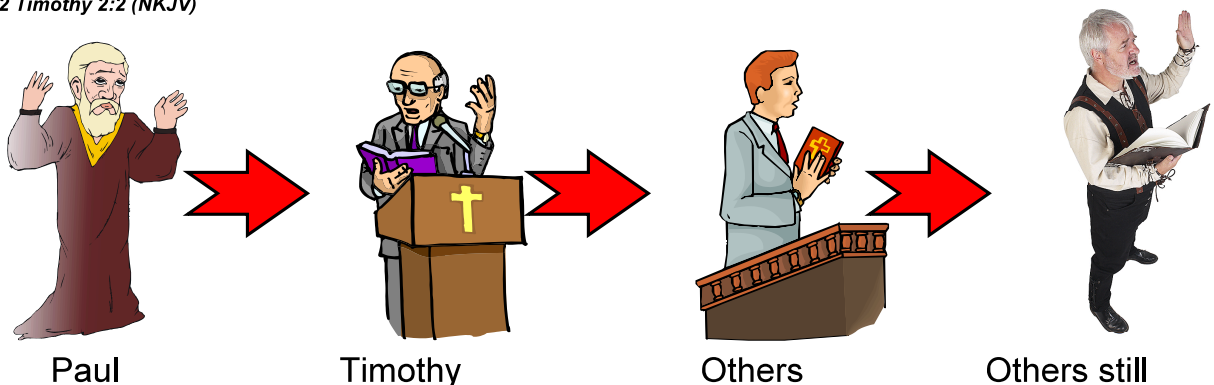
Secondly, this is the opposite of the first. He must know well what is NOT in the Scriptures as well as what is. People seem to love adding things to the Scriptures that are not there. Beware!

Thirdly, and this is important, he must be able to transfer what he knows to others. Paul wrote to Timothy.

The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.

2 Timothy 2:2 (NASB)

*The things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.
2 Timothy 2:2 (NKJV)*



How the Gospel is promulgated.

Today, much of what is said is written down for others to read. The problem today is there is too much stuff to read or hear or see on TV or the Internet and we need to separate the good from the bad. In the beginning, however, the Gospel had to go forward by word of mouth and, especially, sound teaching as illustrated above.

The last thing on the list is "to disprove." or "rebuke" those who would discredit the Scriptures with false teaching about what they actually say. It seems as the "end times" draw closer, people will like to confuse the issue of what the Bible teaches. Daniel was told that!

He said, "Go your way, Daniel, for these words are concealed and sealed up until the end time. "Many will be purged, purified and refined, but the wicked will act wickedly; and **none of the wicked**

will understand, but those who have insight will understand. "From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days. "How blessed is he who keeps waiting and attains to the 1,335 days! "But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age."

Daniel 12:9-13 (NASB)

11 TEMPERATE νηφάλιος

from néphō <G3525>, to be sober. Sober, temperate, self-controlled, especially in respect to wine. Used metaphorically, meaning sober-minded, watchful, circumspect

The Complete Word Study Dictionary

We have already discussed the wine situation so this must be other than that. ***sober-minded, watchful, circumspect*** Here we need to concentrate on "Temperate." I am not here thinking of the Women's Temperance Union. In one sense this goes with "not long at wine" because it says the Elder must be sober (earnest). He is to be "watchful." Do you know what is going on in the world today? Do you know about the millions and millions of dollars the Roman church have spent to undo the problem they created with celibacy. Do you know about the many Christians and Jews that are being slain by fundamental Muslims? The Elder must be judicious .

12 RESPECTABLE κόσμιος

from κόσμος <G2889>, order, arrangement. Orderly, decent (1 Tim. 2:9; 3:2). Plato presents someone who is κόσμιος as the citizen who quietly fulfills the duties which are incumbent on him and is not disorderly.

The Complete Word Study Dictionary

I think we all know what it means to be "respectable" persons.

13 GENTLE ἐπιεικής

from ἐπί <G1909>, upon, on, an intens., and eikós (n.f.), fair, equitable. Fitting, appropriate, suitable,

proper, to be lenient, yielding, unassertive

The Complete Word Study Dictionary

The Elder is to be a leader or shepherd of the flock. In the introduction I had a piece which noted the difference between the butcher who drove the sheep and the shepherd who lead the sheep. An Elder ought not to think more highly of himself because he is an Elder. You should be able to go into a church and not be able to spot the Elders because they were no more assertive in church than the rest of the members. If you are to be an Elder, you should be able to listen to people's problems in a kind way and gently make suggestions on what they need to do.

If an Elder is not gentle, some of the members will be reluctant to come to him with problems and needs. He must make them feel comfortable in expressing their needs.

14 NOT A NEW CONVERT ΝΕΟΦΥΤΟΣ

adj. from néos <G3501>, new, and phúō <G5453>, to germinate. Newly sprung up or, figuratively, one who is but lately converted to Christianity and newly implanted in the Church, newly instructed or a novice

The Complete Word Study Dictionary

I believe this characteristic should be obvious. How can a man who is still learning what it means to be a Christian lead others?

Having completed looking at the qualities to seek in an Elder, we move on to what an Elder should do.

The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

1 Peter 5:1-4 (NKJV)

The elders who are among you . . . Before speaking about these "Elders," there are several things to point out. There are a number of terms which, essentially, are synonyms. In the passage above we have "Elder" = "Shepherd"

This is a true saying, If a man desire the office of a **bishop**, he desireth a good work.

1 Timothy 3:1 (KJV)

The KJV has "bishop" where the NASB, and other newer translations have "Elder." There is a good

reason for the change. To Paul, a “bishop” and “elder” were one and the same. But as the church aged, there were certain divisions that used the term “Bishop” in an all new sense. As time progressed, there came Cardinals and Popes, etc. The church we are looking at has only two offices, Elder and Deacon(ess). There is still another term which is usually more restrictive. Peter exhorted the Elders the “Shepherd” the flock. From the Latin, this term becomes “Pastor.” So a Pastor is also an Elder. In most (fundamental) churches, all the Elders are expected to be able to teach (i.e. “Able to teach,” page #36) but only one (or a few in a bug church) are expected to do the actual preaching. In the formal Presbyterian form of governance, there are “Teaching Elders” and “Ruling Elders.” The only problem with this is that the Bible does not make such a solid separation.

Paul continues . . . *I who am a fellow elder.* Paul was an Apostle, he said so at the start of this letter. When the Apostle John died, an old man, the last of the Apostles was gone. So, now, we only have Elders to govern the church and to shepherd the flock.

Deacons likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, but holding to the mystery of the faith with a clear conscience. These men must also first be tested; then let them serve as deacons if they are beyond reproach. Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things. Deacons must be husbands of only one wife, and good managers of their children and their own households. For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.

1 Timothy 3:8-13 (NASB)

This passage begins with “Deacons likewise . . .” Like what? Like Elders. Paul is defining the office of Deacon as he did the office of Elder. There is one important question to be settled before we begin on the qualifications. The NASB, like most translations has “Women . . .” The problem here is that both the Hebrew and Greek languages, for some reason, do not have a word for “wife.” A man’s “woman” is his wife” and vice-versa. So, we must settle the question of whether or not Paul is referring to the wives of Deacons or to Women Deacons (Deaconesses).

The strongest argument for this referring to women Deacons is the fact that Paul nowhere describes the characteristics of an Elder’s wife which would be far more important. The only other argument put forth for women Deacons is in Romans.

I commend to you our sister Phoebe, who is a servant⁷ of the church which is at Cenchrea;
Romans 16:1 (NASB)

I commend to you Phoebe our sister, who is a servant of the church in Cenchrea,
Romans 16:1 (NKJV)

I commend to you our sister Phoebe, a servant¹ of the church in Cenchrea. Romans 16:1 (NIV)

Now, I recommend to you, Phoebe, our sister, who is a **deaconess** of the assembly which is at Cenchrea,

Romans 16:1 (WuestNT)

One might argue that the seven original deacons were all men.

⁷The NASB and NIV have “Deaconess” as footnotes

"Therefore, brethren, select from among you **seven men** of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task.

Acts 6:3 (NASB)

I do not believe anyone can issue a definitive statement about women deacons until we go to be with our Father in heaven. Since the work of the first deacons was to care for the widows, it seems that a woman deacon could do that as well, if not better than, a male deacon.

In Titus' Epistle, after defining the office of Elder and who should serve (Titus 1) goes on to say,

But as for you, speak the things which are fitting for sound doctrine. Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance. **Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good**, so that they may encourage the young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.

Titus 2:1-5 (NASB)

Paul, apparently, is not referring to the office of deaconess but, since the Greek word diakonos (deacon) means "to serve." In the passage we are studying, Paul wrote, *Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things*. This is right in the middle of this passage on deacons. The biggest problem is the KJV!

And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must **their wives** be grave, not slanderers, sober, faithful in all things.

1 Timothy 3:10-11 (KJV)

The translation problem is the fact that the Greek word used here can be translated as "woman" or as "wife." There is no Greek (or Hebrew) word for "wife"⁸

Deacons likewise . . . Paul goes on to the second office with "likewise." In other words, Deacons have to be of the same kind of caliber as Elders, but not so strictly. The qualities are listed.

Deacons likewise . . . here it would appear that Paul is saying that the Deacon has to have the same qualifications as the Elder, but that is not the case. "Likewise, there are qualifications for Deacons." I think we should compare the two (I shall omit those qualification in Titus.) A comparison will be found on the next page.

⁸Likewise, there is no word for "husband"

ELDERS

- above reproach
- the husband of one wife
- temperate
- prudent
- respectable
- hospitable
- able to teach
- not addicted to wine
- not pugnacious
- gentle
- peaceable
- free from the love of money
- He must be one who manages his own household well
- not a new convert
- have a good reputation with those outside the church

DEACONS

- men of dignity
- not double-tongued
- not addicted to much wine
- not fond of sordid gain
- with a clear conscience
- beyond reproach

DEACONESSES

- Women must likewise be dignified
- not malicious gossips
- temperate
- faithful in all things

DEACONS & DEACONESSES

- Deacons must be husbands of only one wife, and good managers of their children and their own households.

While the qualifications for Deacons sound like some of those for Elders, it is interesting to note that few are the same in the Greek text. Both the Elder and the Male Deacon must be “one women men.” A female deacon, one would assume, should be a “one man woman.” Both Elders and deacons (and deaconesses) are to rule their own homes well.

The first qualification for Deacon has no counterpart in the Elder.

from sébomai , to worship, venerate. Venerable, reverend, reputable, dignified. Semnós represents not only earthly dignity (kósmios), but that which is derived from a higher citizenship, a heavenly one, which is the possession of all believers. There lies something of majestic and awe-inspiring qualities in semnós which does not repel but rather invites and attracts (Phil. 4:8; 1 Tim. 3:8, 11; Titus 2:2)

The Complete Word Study Dictionary

Notice that the word is not used in verses 1-7, the Elder’s qualifications. The Deacon is to be an “attractive” person (male or female). Not “attractive” in the Hollywood sense, but in the sense that people are drawn to him or her. They are “nice” people. In order to do the work of a deacon, this is essential. How could they be of help to others if others didn’t want to be around this deacon?

The first item listed for the “women” is the same as for the men (see above insert).

Next is “not double-tongued.”

dílogon, adj. from díς , twice, and légō , to speak. Double-tongued, two-faced, deceitful in one's words

The Complete Word Study Dictionary

In other words, he or she should not say one thing to one person and something different to another. They need to be consistent in their talk as well as in their walk.

As for the women, not malicious gossips, is also similar to what is given for the man.

from diabállō , to accuse. A false accuser, used for the devil. (I) One who falsely accuses and divides people without any reason. He is an accuser, a slanderer

The Complete Word Study Dictionary

If you can pronounce the Greek word, you will find it the source of our word Devil.

Thirdly, the deacon is not to be addicted to much wine. While the Greek construction here is different than that for the Elder, the basic sense is the same - not a drunkard.

The third thing listed for the woman is “temperate.”

nēpháleos; fem. nēphalía, neut. nēphálion, adj. from néphō, to be sober. Sober, temperate, self-controlled, **especially in respect to wine**. Used metaphorically, meaning sober-minded, watchful, circumspect (1 Tim. 3:2, —Complete Word Study Dictionary, The

Note that this is temperance with respect to wine. Paul uses the same term for this in his qualifications for Elders in Titus 1.

There is one other qualification for the Deaconess, *faithful in all things*

peíthō, to win over, persuade. Worthy of belief, trust, or confidence.

The Complete Word Study Dictionary

This leaves us with three final qualifications for a Deacon.

not fond of sordid gain

aischrós, indecent, dishonorable, and kérdos , gain. A person who is eager to gain even if such gain degrades his moral character. Occurs only in 1 Tim. 3:3 (TR), 8; Titus 1:7. A bishop, elder, or deacon must not go after gain that would dishonor his character.

I am writing these things to you, hoping to come to you before long; but in case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth. By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.

1 Timothy 3:14-16 (NASB)

I am writing these things to you, hoping to come to you before long; Paul had addressed the Elders at Ephesus on his final trip to Jerusalem (and then to Rome), from Miletus he called the Elders of the church in Ephesus.

"And now, behold, I know that all of you, among whom I went about preaching the kingdom, will no longer see my face. "Therefore, I testify to you this day that I am innocent of the blood of all men. "For I did not shrink from declaring to you the whole purpose of God. **"Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers,** to shepherd the church of God which He purchased with His own blood.

Acts 20:25-28 (NASB)

Not being able to return because of his imprisonment, Paul is writing to give Timothy and his Elders and Deacons additional information.

I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth. Paul will no longer be able to oversee what goes on at Ephesus and charges Timothy to make sure the church prospers.

Paul concludes this chapter with Paul's version of John 3:16. Some expositors consider that this may be the first creed of the church. There have been many since.

By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.

This is the whole theology of Christ reduced to a minimum number of words. It begins with Him revealed in the flesh (the birth of Christ), vindicated in the Spirit

After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the **Spirit of God** descending as a dove and **lighting on Him**, and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased."

Matthew 3:16-17 (NASB)

*Proclaimed among the nations,
Believed on in the world,
Taken up in glory.*

And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. They also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven."

Acts 1:9-11 (NASB)

Thus Paul includes the entire work of Christ at His first coming.

CHAPTER FOUR - THE WALK OF A "GOOD MINISTER OF JESUS CHRIST"

But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, by means of the hypocrisy of liars seared in their own conscience as with a branding iron, men who forbid marriage and advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth. For everything created by God is good, and nothing is to be rejected if it is received with gratitude; for it is sanctified by means of the word of God and prayer.

1 Timothy 4:1-5 (NASB)

But the Spirit explicitly says that in later times . . . Before we proceed, we need to know what "later times" refers to. Dr. McGee confessed,

"That in the latter times." Elsewhere in my writings on 1 Timothy I have said that this expression refers to the last days of the church on the earth, but I want to change my mind on that. I now feel that this refers to the days of the church beginning immediately after the life of Paul. The apostasy of the church had begun even at that time.

Thru The Bible with J. Vernon McGee.

The fact is that, in the Bible, there are times that are more "later" than others. It is a subjective amount of time determined by how **it appears** before the Rapture occurs. This is emphasized by what follows - **some will fall away from the faith**. The author of Hebrews wrote,

For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.

Hebrews 6:4-6 (NASB)

As will be noted in the commentary below, many people misinterpret this passage. There are a good many attempts to explain this passage because it would seem that it says you might lose your salvation. Perhaps the best way to explain this is with another sentence. "It is impossible for a train travelling at 500 mph to stay on the tracks at a curve due to centrifugal force." While the statement is true, it is not possible for a train to travel that fast! In other words, this is a hypothetical situation.

These verses, along with the exhortation in Hebrews 10:26-39, have given people cause for worry and concern, mainly because these verses have been misunderstood and misapplied. I have received long distance phone calls from upset people who have misread this passage and convinced themselves (or been convinced by Satan) that they were hopelessly lost and had committed some unpardonable sin. While I do not want to give a false assurance to any professed Christian who is not truly born again, neither do I want to cause some true believer to stumble and miss God's best.

Bible Exposition Commentary

I see in the following a very important concept regarding faith.

The “some” who were to depart from the faith were professing Christians in Ephesus. They would turn from the doctrinal content of Christianity they had earlier accepted. A mere profession of faith does not guarantee the actual possession of eternal life. The emptiness of mere profession would become clear by the departure from Christianity of some of the Ephesians (see 1 John 2:19 for the same idea).

New American Commentary

The operative word here is “POSSESSION” verses “PROFESSING.” One will often make a “profession” that he believes something, that He believes (at least he thinks he does) Christ died for him, but it does not necessarily follow that the person actually received Christ and thus had become a “possessor.”

Next, we have,

- 1) men who forbid marriage
- 2) advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth

Now, has there ever been anyone who practiced these things? The Roman Catholic priest may not marry (at least that is the way it used to be) and hence take the R out of Celebrate. For many years (I have no idea how many) Catholics had to eat fish or something on Friday because they could not eat meat. Why not? Your guess is as good as mine! Even more, why is it ok now when it didn't used to be? I assume it is because the Pope says it is ok now.

For everything created by God is good, and nothing is to be rejected if it is received with gratitude; for it is sanctified by means of the word of God and prayer. So we have it here that God has provided food for us and we are to thank Him for it. Dr. McGee has one problem with this.

The Word of God does not condemn food; it commends it. If you can return thanks for the food, that sanctifies it for your body. "If it be received with thanksgiving" -- there are some foods I cannot be thankful for. There are certain foods that would really put me down physically if I ate them, and I cannot be thankful for them. Also, I am told that there is a place in San Antonio, Texas, that cans rattlesnake meat! It is a delicacy, they say. **Well, if you served me rattlesnake meat for dinner and asked me to return thanks for it, I'm not sure that I could.** But if you can receive it with thanksgiving, my friend, then go ahead and eat it, whatever it might be -- it's perfectly all right.

Thru The Bible with J. Vernon McGee.

Actually, Gail and I have sampled rattlesnake meat and it is pretty good!

Whether, then, you eat or drink or whatever you do, do all to the glory of God.

1 Corinthians 10:31 (NASB)

In pointing out these things to the brethren, you will be a good servant of Christ Jesus, constantly nourished on the words of the faith and of the sound doctrine which you have been following. But have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of godliness; for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and also for the life to come. It is a trustworthy

statement deserving full acceptance. For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.

1 Timothy 4:6-10 (NASB)

*In pointing out these things to the brethren, you will be a good **servant** of Christ Jesus.* It is interesting that Paul usually refers to himself as a bond-servant (duolos) but here he refers to Timothy as a “servant” (diakanos = deacon).

For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel.

1 Corinthians 9:16 (NASB)

Paul, as a servant of Christ, preached under “compulsion.” But he does not use that concept in referring to Timothy’s ministry,

. . . constantly nourished on the words of the faith and of the sound doctrine which you have been following. Paul is speaking about Timothy, not his congregation. Who gets the most out of Sunday Morning’s service? The preacher himself. As he prepares to lead the flock, he feeds himself even more. He has only a limited time to speak (and the trend seems to be going to even less time) to the congregation. He has all week to feed on it himself. “Following” is an interesting term to use here. Luke used it in the beginning of his writing.

it seemed fitting for me as well, **having investigated everything carefully** from the beginning, to write it out for you in consecutive order, most excellent Theophilus;

Luke 1:3 (NASB)

Luke was a physician and accustomed to technical accuracy and so, as he wrote his Gospel, he did careful research. The same was to be true for Timothy. He was to use the (1) words of the faith, and (2) the sound doctrine. “Words of faith” is a correct translation here. Where can we find the correct “words of faith?” We have 66 books containing them. Since this epistle was one of Paul’s last, Timothy probably had copies of some of Paul’s other epistles, surely Ephesians! At the end of 2 Timothy, Paul asks

When you come bring the cloak which I left at Troas with Carpus, **and the books, especially the parchments.**

2 Timothy 4:13 (NASB)

Apparently Timothy was in possession of Paul’s library, at least part of it. The “sound doctrine” may be obtained from the Scriptures.

But have nothing to do with worldly fables fit only for old women. Paul had great insight. He could look ahead to see women like Mary Patterson Baker Eddy who founded the Christian Scientist movement and Ellen Gould, founder of the Seventh Day Adventists. However, the term goes further than that and includes “fables” by men as well. “Fables” is from the Greek word giving us “myths.”

On the other hand, discipline yourself for the purpose of godliness; for bodily discipline is only of little

profit, but godliness is profitable for all things. Paul refers here to “bodily discipline.” It would appear that Paul enjoyed athletics as he uses terms from them quite often and, especially,

I have fought the good fight, I have finished the course, I have kept the faith;

2 Timothy 4:7 (NASB)

Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win.

1 Corinthians 9:24 (NASB)

Some people get fanatic over physical fitness. It is a shame that people can not get as worked up over spiritual fitness! If an athlete does not have a rigorous exercise program, his (or her) muscles will get flabby and out of shape. But, the same applies to our spiritual wellness. We can not have a habit of studying on verse a week and expect to see much benefit, benefit “for all things.” When the undertaker lowers your body into the grave, the amount of muscle you have will not make any difference. But spiritual fitness *holds promise for the present life and **also for the life to come.***

Paul closes this section with the statement, “*It is a trustworthy statement deserving full acceptance*” What he is about to write is extremely important.. Expositors are torn with respect to whether this verse is meant to amplify the previous one or the next one. I believe it refers to the previous statement regarding spiritual exercise.

We have fixed our hope on the living God, who is the Savior of all men, especially of believers. If you consider this carefully, you will discover that he is still on the example of physical exercise. If you are running a race, you do not look around at all the spectators, the other runners, etc., but you keep your eyes on the goal - the living God. It applies to other athletics as well. In ball games (baseball, football, etc.) you have to keep your eyes fixed on the ball! As Christians we need to be “on the ball!”

Prescribe and teach these things. Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe. Until I come, give attention to the public reading of Scripture, to exhortation and teaching. Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery. Take pains with these things; be absorbed in them, so that your progress will be evident to all. Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.

1 Timothy 4:11-16 (NASB)

Prescribe and teach these things. I do not know where the NASB Bible comes up with “prescribe.” It might be a likely term if Dr. Luke is by Paul’s side. Most translations simply say, “Command and Teach.” Both verbs here are Active Present imperatives, meaning that Timothy was already doing these things but Paul is commanding him to continue in them.

Let no one look down on your youthfulness. Adam Clark fixes Timothy’s age at 32 when this epistle was written. It is difficult for a young man to be the leader over a group of old men. This was Timothy’s situation. Timothy was to maintain his position of leadership by his *speech, conduct, love, faith and purity*, This would show him *an example of those who believe.*

Until Paul returned (which, most likely, he never was able to) Timothy was to give attention

1. to the public reading of Scripture
2. to exhortation
3. to teaching

Timothy was to begin by reading the Scriptures. What Scriptures did he read? He did not have the Bible as we have it today. He had the Hebrew Bible (i.e. Old Testament, perhaps in Greek version) and, according to 2 Timothy, he had a number of Paul's documents as well. One commentator has noted:

In my itinerant ministry, I have noted that many churches have dispensed with the public reading of God's Word; and I am disappointed. They have time for "special music" and endless announcements, but there is no time for the reading of the Bible. The pastor may read a text before he preaches, but that is a different thing. Every local church ought to have a schedule of Bible readings for the public services. It is commanded by Scripture that we read God's Word in the public assemblies. (I might add that those who read the Word publicly ought to prepare themselves privately. Nobody should be asked "at the last minute" to read the Scriptures publicly. The Bible deserves the best we can give.)

Bible Exposition Commentary

Secondly, he was to exhort. Do you really know what that entails?

But the **Comforter**, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 14:26 (KJV)

"But the **Helper**, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.

John 14:26 (NASB)

What does this verse have to do with "exhortation?" The verb translated "exhortation," when used as a noun, becomes "Comforter" or "Helper."

But the natural man does not receive the things of the **Spirit of God**, for they are foolishness to him; nor can he know them, because they are **spiritually discerned**.

1 Corinthians 2:14 (NKJV)

The only true way that Timothy could exhort the members of the church at Ephesus is to (1) be led by the Spirit, (2) Use the Scriptures which have been inspired by the Spirit, and (3) the members themselves must be in possession of the Holy Spirit. Some times churches have "Revival Meetings" which is all well and good, but the only "exhortation" these people might receive is the Spirit's directing them to accept Christ as their Savior.

So, the "exhortation" is primarily for the believers in the church. First the Scriptures are read and, then, based upon what was read, Timothy was to give his people discernment in what they had read.

Lastly, he was to teach.

How then will they call on Him in whom they have not believed? How will they believe in Him whom

they have not heard? And how will they hear without a preacher? How will they preach unless they are sent? Just as it is written, "How beautiful are the feet of those who bring good news of good things!"

Romans 10:14-15 (NASB)

The more you know of what is in the Scriptures, the closer will be your walk with the Lord. That is why we still have "preachers" today. They are to read the Scriptures, give the congregation discernment with respect to their meaning, and then go from there and teach them what they ought to know. We have a word for that today, it is "exegesis"⁹ and "homiletics"¹⁰

*Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery.*¹¹ Regardless of what the Oxford Dictionary may say (below), Timothy was not a "Presbyterian Minister." The term "presbytery"

presbutérion; gen. presbuteriou, neut. noun from presbúteros, elder. Presbytery, referring to the council of elders in a given area (1 Tim. 4:14) and also to the members of the Jewish Sanhedrin, otherwise called sunédrión, a joint session, council. In the NT it is a governing ecclesiastical body comprised of presbúteroi (pl.), elders, (equivalent to epískopoi, bishops).

Complete Word Study Dictionary,.

There is nothing basically wrong with the Presbyterian form of governance (there is a lot wrong with their current day Theology). Every Christian church I am aware of has a group of older men who form the "presbytery" (Board of Elders) for the church. An exception is in most Baptist churches where only the Pastor is an Elder and what would be the "Board of Elders" devolves to the "Board of Deacons." This is because they are normally "Congregational Rule" churches where the congregation has to meet monthly (or more often) to conduct church business).

So, having discussed that point at length, let us get to the heart of this section. Timothy had a "spiritual gift."

charisma, is an event, word, or action which is a concrete expression of grace or serves as a means of grace.

Holman Treasury of Key Bible Verses

To cite a rather long passage.

Now concerning spiritual gifts, brethren, I do not want you to be unaware. You know that when you

⁹n. (pl. exegesés) critical explanation or interpretation of a text, especially of scripture (Oxford Dictionary)

¹⁰n. (homiletics) the art of preaching or writing sermons. (Oxford Dictionary)

¹¹presbytery >n. (pl. -ies) 1 [treated as sing. or pl.] a body of Church elders, especially (in Presbyterian Churches) an administrative court representing the congregations of a district (Oxford)

were pagans, you were led astray to the mute idols, however you were led. Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit. Now there are **varieties of gifts**, but the same Spirit. And there are **varieties of ministries**, and the same Lord. There are varieties of effects, but the same God who works all things in all persons. **But to each one is given the manifestation of the Spirit for the common good. For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; to another faith by the same Spirit**, and to another gifts of healing by the one Spirit, and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually just as He wills.

1 Corinthians 12:1-11 (NASB)

Not all men have been given the gift of teaching, exegesis, or preaching. There would then be no one (men, anyhow) to preach **to**. Timothy had the gift. Paul did as well.

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, **the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them**. And when they had fasted and prayed, and **laid their hands on them**, they sent them away.

Acts 13:1-3 (KJV)

Timothy was not to neglect this gift which the Holy Spirit gave him for an express purpose. Paul uses,

αμελης, and this from the alpha privative and μελω to care for); very common in secular authors; **“to be careless of, to neglect”**

— Thayer's Greek-English Lexicon

Take pains with these things; be absorbed in them, so that your progress will be evident to all. “Take pains” here is defined below.

melētē (n.f.), care, meditation, which is from mélō (n.f.), to be of interest, to concern oneself. To consider, weigh or ponder over something so as to be able to perform well;

The Complete Word Study Dictionary

Dr. McGee describes this as below.

"Give thyself wholly to them." I will not accept a daily devotional time as a substitute for reading and studying the Word of God. It will not work to open your Bible to read a chapter at night when you have one eye closed and both feet already in bed. Nor will it work in the morning when you are half awake, or at the breakfast table when you are about to take off for work. My friend, you couldn't study geometry, higher mathematics, or science like that. The Word of God is worthy of all that you and I can give to it, and we can never give as much as it should have.

Thru The Bible with J. Vernon McGee.

This is all the more important for the preacher of the Word!

Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.

It is important that you observe the order of things here. Timothy was to take care of himself first, then the teaching of others. Paul was speaking from experience.

Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. **But I discipline my body and bring it into subjection**, lest, when I have preached to others, I myself should become disqualified.

1 Corinthians 9:26-27 (NKJV)

Dr. Warren W. Wiersbe wrote,

Take spiritual inventory (v. 16). Examine your own heart in the light of the Word of God. Note that Paul put "thyself" ahead of "the doctrine." Paul had given this same warning to the Ephesian elders in his farewell message: "Take heed therefore unto yourselves" (Acts 20:28). A servant of God can be so busy helping others that he neglects himself and his own spiritual walk.

The great American evangelist of the 1800s, Charles Finney, used to preach on this text. He titled his sermon "Preacher, Save Thyself!" That sermon is needed today, for we are seeing people having to leave the ministry because their lives have not kept up with their profession. Moral problems, divorces, and other kinds of shameful conduct have destroyed many of God's servants. "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

Bible Exposition Commentary

With what a solemnity does this invest the gospel ministry! O ye sons of men, the ministry is not the speaking of men, but the speaking of God through men. As many as are the real called and sent servants of God, are not the authors of their message; but they first hear it from the Master, and they speak it to the people, and they see ever before their eyes these solemn words—"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," and they hear behind them this awful threatening—"If thou warn them not they shall perish, but their blood will I require at thine hand."

— Spurgeon's Collected Sermons (Met. Tabern. Pul.)

I believe Charles Spurgeon summed up the end of this chapter well.

AUTHOR'S NOTE

This chapter has dealt with the "Walk of the Pastor." In years gone by, a man would have to have a large number of Christian reference books, training in Hebrew and Greek, and a large amount of time to prepare a sermon or Bible lesson. Today, things are different. I inserter (above) a citation from Sermon 194, one of 3563 of Charles Spurgeon's sermons. In printed form, this collection of sermons would be printed in a large collection of volumes.

Would I spend time looking through these 3563 sermons for one that had reference to the Scripture we were studying? I think not! Today it is different. I not only have all Spurgeon's Sermons, I have

a library that would take up all of the bookshelves in my study - 6 shelves, 12 feet long! But these works are stored in my computer and with the help of WordSearch¹² I could search for one of the two sermons which referred to this verse in a few seconds.

If I really wanted to dig down into the meaning of a Greek term in the passage, I have all sorts of language aids in the program for doing that. Technically speaking, preparing a sermon or Bible study is a lot easier today. Nevertheless, one still must have been given the gift of teaching by the Holy Spirit as outlined in this chapter.

¹²A computer program designed for Bible studies

CHAPTER FIVE - THE WORK OF A "GOOD MINISTER OF JESUS CHRIST"

Do not sharply rebuke an older man, but rather appeal to him as a father, to the younger men as brothers, the older women as mothers, and the younger women as sisters, in all purity. Honor widows who are widows indeed; but if any widow has children or grandchildren, they must first learn to practice piety in regard to their own family and to make some return to their parents; for this is acceptable in the sight of God. Now she who is a widow indeed and who has been left alone, has fixed her hope on God and continues in entreaties and prayers night and day. But she who gives herself to wanton pleasure is dead even while she lives. Prescribe these things as well, so that they may be above reproach. But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

1 Timothy 5:1-8 (NASB)

In the previous chapter we considered the “walk” of the minister. Now we shall look at the “work” of a good minister of the Gospel. In this, the final chapter of this letter, Paul leaves Timothy would good (God given) advice on how to run his church, the church at Ephesus.

Paul begins by how Timothy should “rebuke” members in his church. Paul explains that there are different ways to rebuke a person depending on his or her age and sex.

1: The “older man”

The “older man” is from the Greek term we have seen before, the word from which we get presbyterian. It is translated “Elder” when that is indicated but, in places such as this, it simply refers to someone older than Timothy. The “does and don’ts are enumerated. *Do not sharply rebuke the older man.*

from epí, upon, and pléssō, to strike. To strike or give blows upon, to beat. In the NT, used only metaphorically.

Complete Word Study Dictionary

While Timothy would not put on his boxing gloves and beat an older man up, he might attempt to instruct the man in a coarse and rude way. Timothy is to treat the older men in his church as he would fathers. “Appeal” is from a word we have seen several times before, the noun form used of “The Comforter” (Holy Spirit).

2: The “younger men.”

neos = New

kainos = Young

Some scholars have denied that there is any difference between neos and kainos in the New Testament. Such scholars gain plausible support for their position from the fact that both of these words are translated by “new” in the Authorized Version and often are used interchangeably. Although they contend that neos and kainos have the same force and significance, this does not follow and in fact is not the case. The same man or the same wine may be neos or kainos or both, according to one’s perspective.

Neos refers to something new in time, to something that recently has come into existence. Thus the young are hoi neoi or hoi neōteroi, the generation that has lately come into being

— Trench's Synonyms of the New Testament

neos is the word used here and, as you probably already figured out, refers to men who are younger than Timothy (or the same age). These he is treat as brothers. Adelphos is a common word for a brother. I am not sure I would have put it that way. Some brothers are bitter rivals! But Timothy would have understood that he was to treat them as brothers whom he respected.

3. the “older women”

Older Women comes from the same word for “older men.” This is the only place in the New Testament where it is used of a woman. As Timothy was to treat the older men as fathers, he likewise was to treat older women as mothers. This would have special meaning to Timothy for, as Paul noted,

For I am mindful of the sincere faith within you, which first dwelt in **your grandmother Lois and your mother Eunice**, and I am sure that it is in you as well.

2 Timothy 1:5 (NASB)

4. The younger women

Paul’s advice for younger women is identical to that for younger men, the same Greek words are used, only in the feminine form.

. . . *in all purity*. Paul added this last phrase in connection with the younger woman. I assume that Timothy was a healthy man and took Viagra regularly (at least that’s what the TV would have him do). Young women are of special concern because of the sexual connotations involved. Lives, professions, and reputations have been terribly ruined by this. I have seen this in a church where the Associate Pastor left his wife (presumably for another woman). Even though the church was not responsible for his actions, a number of members left when he left. When counseling a woman (young or old), the pastor should always have his office door open (or a window looking into his office).

Men can be destroyed over little things that do not mean a thing. A number of years ago, I was one of the defendants in a sexual harassment case brought by a new younger faculty member. When I mentioned it to other faculty members, the uniform response was “She is accusing YOU!” I was glad the state did not settle out of court and had a jury trial where this female faculty member lost the case 12 to 0! It was preposterous! The only contact I had with her was because her aunt is a missionary we have known for many years and, as a favor to her, I tried to look out for this young faculty member.

Honor widows who are widows indeed; but if any widow has children or grandchildren, they must first learn to practice piety in regard to their own family and to make some return to their parents; for this is acceptable in the sight of God. If a widow has a family who can aid her in her older years, they are supposed to do so. These women should not be a burden on the church when they have family to help them. This is “acceptable” to God.

A missionary friend of mine, now with the Lord, came home from the field to care for her sick and elderly parents. She was severely criticized by some of her associates ("We should love God more than father and mother!"), but she remained faithful to the end. Then she returned to the field for years of fruitful service, knowing she had obeyed God. After all, we love God by loving His people; and He has a special concern for the elderly, the widows, and the orphans.

Wiersbe, Warren W. - Bible Exposition Commentary

Next we come to two different types of women who are truly widows with no families.

*Now she who is a widow indeed and who has been left alone, has fixed her hope on God and continues in **entreaties and prayers night and day**.* I can attest to the fact that such widows are an essential part of any church. No one else in the church has the time or patience to spend hours in prayer for the church and its members. When we started attending a church in another town, about 20 miles from home, we had to decide whether to move to this town so we could be more active or just attend on Sunday mornings. The pastor's mother (a widow) began praying that we would be moved there by the end of the year. We moved into a new home there in December! I know another widow who would call me regularly simply to ask how I was and to tell me she was praying for me. These widows are a great asset to any church.

But she who gives herself to wanton pleasure is dead even while she lives. I have known widows like this as well.

And there was a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was advanced in years and had lived with her husband seven years after her marriage, and **then as a widow to the age of eighty-four. She never left the temple, serving night and day with fastings and prayers.**

Luke 2:36-37 (NASB)

Luke knew a woman like this and, as Luke was Paul's (nearly) constant companion, Paul must have known her as well. Luke was with Paul to the very end.

Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service.

2 Timothy 4:11 (NASB)

Prescribe these things as well, so that they may be above reproach.

from pará, to the side of, and aggélō (n.f., see anaggélō), to tell, declare. To pass on an announcement, hence, to give the word to someone nearby, to advance an order, charge or command.

Complete Word Study Dictionary

The NIV has,

Give the people these instructions, too, so that no one may be open to blame.

1 Timothy 5:7 (NIV)

Neither translation is quite clear. The things Paul has commanded Timothy to do, Timothy is to pass on to the others for them to do likewise. Paul elaborates on this in his second letter.

The things which you have heard from me in the presence of many witnesses, **entrust these to faithful men who will be able to teach others also.**

2 Timothy 2:2 (NASB)

Paul concludes this section with . . . *But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.* I never seem to be able to write things as well as Dr. McGee.

My friend, I don't know how I could make this any stronger than it's made right here: the widow is to be taken care of by her own flesh and blood. It does not matter what type of testimony a man may give at a businessmen's meeting, or what kind of a testimony a woman may give to the missionary society, if they are not taking care of their own, they have no testimony for God. They are worse than infidels. Scripture is very clear here -- you might miss some things in Scripture, but you cannot miss this.

Thru The Bible with J. Vernon McGee.

A widow is to be put on the list only if she is not less than sixty years old, having been the wife of one man, having a reputation for good works; and if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints' feet, if she has assisted those in distress, and if she has devoted herself to every good work. But refuse to put younger widows on the list, for when they feel sensual desires in disregard of Christ, they want to get married, thus incurring condemnation, because they have set aside their previous pledge. At the same time they also learn to be idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper to mention. Therefore, I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach; for some have already turned aside to follow Satan. If any woman who is a believer has dependent widows, she must assist them and the church must not be burdened, so that it may assist those who are widows indeed.

1 Timothy 5:9-16 (NASB)

In the next section, Paul goes on to teach about widows. Paul gave a quite a list of qualifications for a true widow. A widow is to be put on the list only if:

1. she is not less than sixty years old
2. having been the wife of one man
3. having a reputation for good works
4. if she has brought up children
5. if she has shown hospitality to strangers
6. if she has washed the saints' feet
7. if she has assisted those in distress
8. if she has devoted herself to every good work.

There would be a lot of women on our welfare system that would never meet these requirements. But, I must say (as before), Paul was good at making lists. As has been the case, these

characteristics are those to be desired. They have to be taken with a degree of tolerance.

Today we might change 60 years to 65 years. She does not have to have been married, as in the qualifications in chapter 3, she must not have had **more** than one¹³. The requirement of “having a reputation for good works” is amplified on in items 4-8. She may have brought up her own children but she may also have worked in an orphanage or take care of other children in some manner.

Paul wrote to the church at Rome,

I commend to you Phoebe our sister, who is a **servant** of the church in Cenchrea, that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also.

Romans 16:1-2 (NKJV)

In Chapter Three, we noted it is impossible to know if Phoebe was a deaconess or simply a servant. Assuming the later, this is what is described here. Jesus rebuked the Disciples because they did not do the proper thing.

Turning toward the woman, He said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has wet My feet with her tears and wiped them with her hair.

Luke 7:44 (NASB)

This is what Paul is referring to although I don't believe he means they have to use their tears to do it or dry the feet with her hair. She must be willing to do the simple, undramatic chores that exist in the church. In the same manner, she has helped out in other ways for those who needed help. Paul summarizes all of this with the fact that she devoted herself to helping wherever she is able to help.

One who helped Paul was the occasion for an entire epistle.

I appeal to you for my son Onesimus, whom I have begotten while in my chains, who once was unprofitable to you, **but now is profitable to you and to me**. I am sending him back. You therefore receive him, that is, my own heart, whom I wished to keep with me, that on your behalf he might minister to me in my chains for the gospel. But without your consent I wanted to do nothing, that your good deed might not be by compulsion, as it were, but voluntary.

Philemon 1:10-14 (NKJV)

Paul now refers to a different type of widow, *But refuse to put younger widows on the list, for when they feel sensual desires in disregard of Christ, they want to get married, thus incurring condemnation, because they have set aside their previous pledge*. What did Paul have against younger widows?

Paul understood that younger women might face normal physical desires and might want to remarry. While this was perfectly acceptable in most instances, it would be unacceptable if the woman had

¹³If one husband died and she remarried and he died too, I guess she would qualify but I think someone should check into her cooking!

taken a pledge to the church—then her desires will overpower her devotion to Christ and she might have to break her vow. Vows of this kind were not required nor demanded, but when made, they were considered as binding as marriage itself.

— Life Application Concise New Testament Commentary

Paul dealt with this in Corinth.

But I say to the **unmarried and to widows** that it is good for them if they remain even as I. But if they do not have self-control, let them marry; for it is better to marry than to burn with passion.

1 Corinthians 7:8-9 (NASB)

Paul gives an additional consideration. *At the same time they also learn to be idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper to mention.* If they have nothing better to do than go from house to house, and do not really help as they should, they will likely end up doing other things. They will, like all women (and most men) “gossip.” Like the woman who said, “I know I should not say anything about someone unless it is good and, boy, is this good!” The definition for “gossips” is below.

phlúō (n.f.), to boil, bubble, as with heat. A tattler, an idle or trifling talker, one who boils over with impertinent talk

The Complete Word Study Dictionary

Gossiping goes along with being a “busybody.”

from perí, an intensive, and érgon, work, business. Used of people who scurry about fussing over, and meddling in, other peoples' affairs being overwrought with unnecessary care

Complete Word Study Dictionary

Paul now presents us with a sort of dilemma. He writes, *Therefore, I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach; for some have already turned aside to follow Satan.* He wants younger widows to remarry. If we were extra critical above, if she remarried and the second husband died, she could not be on the church rolls as a widow with only one husband! That would not be good.

Then the Lord God said, "It is not good for the man to be alone; I will make him a helper suitable for him." . . . The Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man.

Genesis 2:18 & 22 (NASB)

God made women to fulfill what is lacking in a man. So these young women should fulfill the purpose for which God put them on the earth. Further, if they are not sexually and emotionally satisfied with a husband and children, she is in grave danger of doing something she ought not to do!

Paul's last remarks in this section are a bit hard to understand. *If any woman who is a believer has dependent widows, she must assist them and the church must not be burdened, so that it may assist*

those who are widows indeed. Older translations have "If any man or woman . . ." The Greek does not support this translation. The KJV is based, naturally, on some very old and less reliable Greek texts.

This last verse has had a rather wide interpretation. The most probable is that below.

Paul wanted to be certain that the instructions of verse 8 were understood to include well-situated women as well as men. The men would be the obvious objects of Paul's directions in verse 8, but not necessarily the women. So, as a closing note to his discussion of widows, Paul specified that any believing woman who possessed the means bore the same responsibilities for widows in her family as would a man in similar circumstances. This would relieve the congregation of the responsibility so that the church could help those widows who were really in need.

The Bible Knowledge Commentary.

Paul now goes to a new subject - the Elders of the church. They were very important to him. I have already commented on the fact that he sent for the Elders of the church at Ephesus on his final journey to Jerusalem.

The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. For the Scripture says, "You shall not muzzle the ox while he is threshing," and "The laborer is worthy of his wages." Do not receive an accusation against an elder except on the basis of two or three witnesses. Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning. I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality. Do not lay hands upon anyone too hastily and thereby share responsibility for the sins of others; keep yourself free from sin.

1 Timothy 5:17-22 (NASB)

The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. The first thing to note here is that Paul implies that there are two different types of Elders in the church. There are those whose work is preaching and teaching and there are those who do not. It has to be assumed that only the first part of this passage is applicable to the rest. There are Elders who, hopefully, rule well (at least, ruling is their responsibility). All are to rule but some have the specific responsibility of preaching and teaching. This was more formally developed in the Presbyterian style of governance where some were designated "Ruling Elders" and others "Teaching Elders." Technically, all had to be able to preach and teach but some had the gift for it and some did not.

I think it is fairly to be inferred that the church in Ephesus was Presbyterian in its form. Those who were to meet him at Miletus as officers of the church, were summoned as Elders or Presbyters—τοὺς πρεσβυτέρους. The term thus used would apply equally to those who were "ruling" elders, or "teaching" elders; and the fair inference is, that the church had been organized with such a body of men, and that the instruction and discipline of the church were entrusted to them. It is remarkable, also, that there is no mention of "a bishop" in relation to that church, either in Paul's address delivered at Miletus, or in his Epistle to the Ephesians—a fact which cannot be explained on the supposition that a "bishop" had been appointed either over the church in Ephesus, or in the province of Asia.

Scenes and Incidents in the Life of the Apostle Paul.

Some would like to believe that such an organization of officers in the church is either not Biblical or necessary. The fact is that Paul spells it out here is black and white. There is no other possible interpretation.

Some would argue over what Paul meant about these men receiving *double honor*. When this is considered with the verses which follow, it is quite evident that one could replace the term “honor” with “honorarium.”¹⁴ Today, with the possible exceptions in very large churches, “Ruling Elders” do not ordinarily receive any “honor.” It is possible to exercise the duties of this office while also holding down a paying source of employment. Paul singles out those that preach and teach and says they are certainly to be paid for the services rendered (except, perhaps, in a very small church) because those who teach and preach do not usually have time to hold down a secular job.

I might point out that it has not always been this way, not in the United States anyway. In days gone by the preacher was given a parsonage (or manse) to live in and, especially in rural communities, the members would provide him with food as well. Still, they needed some compensation to obtain clothes and the other necessities of life.

... especially those who work hard at preaching and teaching. Preaching and teaching **is** hard work. Paul uses the following word here.

kópos, labor, fatigue. To be worn out, weary, faint. To weary oneself with labor, to toil, used in an absolute sense (Luke 5:5; Acts 20:35; 1 Cor. 4:12; Eph. 4:28; 2 Tim. 2:6); of a teacher who labors in the gospel.

The Complete Word Study Dictionary

Before leaving this subject, what is the difference between teaching and preaching? I have spent many years **teaching** the books of the Bible. I make every effort to “rightly divide the word.” We shall come to a definition of “teaching” when we get to Paul’s second letter.

Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.

2 Timothy 2:15 (NASB)

“Accurately handling” is “rightly dividing” in the KJV. The word is interesting.

orthotomésō, from orthós, right and témnō (n.f., see below), to cut or divide.

The Complete Word Study Dictionary.

The word means “to cut at right angles. Paul was a tent maker by trade and, when he cut out the material for a tent, he would certainly have had to cut the material this way in order to make a proper tent. He says this must be done with God’s Word as well. I would go a bit further and say it means to “accurately interpret the Scriptures.” (Which requires a lot of study. Then there is “preaching” In

¹⁴honorarium >n. a payment for professional services that are rendered nominally without charge. (Oxford)

a Bible class, all that normally goes on is "teaching." In church, after teaching what a passage says, the Pastor must then call on the congregation to follow the teaching. He must encourage and, perhaps, prod them a bit.

For the Scripture says, "You shall not muzzle the ox while he is threshing," and "The laborer is worthy of his wages."

"You shall not muzzle the ox while he is threshing.

Deuteronomy 25:4 (NASB)

Now after this the Lord appointed seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come. And He was saying to them, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest. "Go; behold, I send you out as lambs in the midst of wolves. "Carry no money belt, no bag, no shoes; and greet no one on the way. "Whatever house you enter, first say, 'Peace be to this house.' "If a man of peace is there, your peace will rest on him; but if not, it will return to you. "Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house.

Luke 10:1-7 (NASB)

The Bible itself teaches that the preacher should receive his due. It is strange how many people think a pastor, or other church leader, ought to work for free.

Do not receive an accusation against an elder except on the basis of two or three witnesses.

"On the evidence of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness.

Deuteronomy 17:6 (NASB)

"A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed.

Deuteronomy 19:15 (NASB)

The need for at least two, preferably three witnesses is required for many things in the Scriptures. The concept began in the Old Testament as above. It continued into the New Testament as below.

Again I say unto you, That **if two of you shall agree on earth** as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Matthew 18:19-20 (KJV)

It is important that the Elders be safeguarded against malicious rumors and lies. His ministry may be destroyed by them. So, if an Elder has truly done something wrong, there needs to be a plurality of witnesses to accuse him.

Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning

A. Tozer wrote concerning this,

We must face up to what is going on in the churches and meet it as men and women of God. It is not enough just to show a smiling countenance and insist that we are hoping for the best. Where we see there is wrong, we must face up to it, show why it is wrong and dismiss it; and then plant truth in its place. A builder dares not erect any structure until he has cleared the sand and debris away in order to place the foundation squarely down on rock.

As Christian believers, we must stand together against some things. So, if you hear anyone saying that A. W. Tozer preaches a good deal that is negative, just smile and agree. "That is because he preaches the Bible!"

A. W. Tozer

I think no church was in as bad shape as the one at Corinth. it was the cause Paul's writing to them twice. The first time, one of the problems he sates quite bluntly.

It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife. You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst. For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present. In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus, I have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus.

1 Corinthians 5:1-5 (NASB)

Discipline is never pleasant to deliver. It takes courage to stand up and accuse another of wrong doing. But, it must be done to ensure the purity and reputation of he church, One can go too far in discipline as well as not far enough. In the above case, Paul had to write,

But if any has caused sorrow, he has caused sorrow not to me, but in some degree—in order not to say too much—to all of you. Sufficient for such a one is this punishment which was inflicted by the majority, so that on the contrary you should rather forgive and comfort him, otherwise such a one might be overwhelmed by excessive sorrow. Wherefore I urge you to reaffirm your love for him.

2 Corinthians 2:5-8 (NASB)

The man had repented, he had asked forgiveness. So it was time for them to restore this man to their fellowship. When one is sent to prison for a crime they committed, there is usually a limit set on how long he is to remain there. It is similar in the case of the church. Conviction must allow for restoration.

I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality. This sounds reasonable enough. We should be fair in dealing with problems and issues. We should also be fair and not show partiality to anyone.

No longer drink water exclusively, but use a little wine for the sake of your stomach and your frequent ailments. The sins of some men are quite evident, going before them to judgment; for others, their sins follow after. Likewise also, deeds that are good are quite evident, and those which are otherwise cannot be concealed.

1 Timothy 5:23-25 (NASB)

No longer drink water exclusively, but use a little wine for the sake of your stomach and your frequent ailments. Paul should have wrote, "Use two teaspoons of Pepto Bizmo for your stomach's sake. Only, they didn't have this sort of thing back then. If you stop here, you miss the message! There are many explanations as to why this passage is included here. There is no question that they did not have bottled water in those days and they had to faucets to draw purified city water from so one could have stomach problems from the water. Some have thought this passage may have been in the margin of the letter, just a little personal note to Timothy.

Now, what has Paul been dealing with up until now? The discipline of members of Timothy's church. For a young man like Timothy, dealing with matters such as this would quite likely result in medical problems. So, Paul would have urged Timothy to take Bepto Bizmo. Seriously, had this been available then, Timothy would probably have been using it. All they had was wine and Timothy wished to abstain from it. Paul's advice is that a little bit can be helpful to your health. He is not giving Timothy license to be constantly drinking wine.

The sins of some men are quite evident, going before them to judgment; for others, their sins follow after

The parenthetical statement of verse 23 must be there because of the difficulty Timothy was having in obtaining qualified leaders for the church. Apparently Timothy did his job well because, some years later when John was instructed to write to the church, he wrote,

"To the angel of the church in Ephesus write: The One who holds the seven stars in His right hand, the One who walks among the seven golden lampstands, says this: 'I know your deeds and your toil and perseverance, **and that you cannot tolerate evil men, and you put to the test those who call themselves apostles, and they are not, and you found them to be false;** and you have perseverance and have endured for My name's sake, and have not grown weary.

Revelation 2:1-3 (NASB)

There will come men into the congregation who appear very saintly although they have a very bad background. I have seen cases where a man seemed to be just the man you wanted, some checking on his background showed him to be a church wrecker! His sins were not evident to begin with, he appeared to be a very capable leader. It was not until later that his sons caught up with him and, especially, the church.

There are others whose background is written all over their faces. On more than one occasion a new couple has come into the church we were attending. My wife hoped they would stay because they were "such a nice couple." My remark in return was, "If they still, they are going to be nothing but trouble." Sure enough, they stayed. It was only after I (as an Elder) spoke with the wife that they made up their minds to move on to another church. Later, my wife (who was church secretary) received a call from another church in the area. "Did Mr. and Mrs. so-and-so attend your church?" "Yes," was the answer. The next line was, "Are they trouble makers?" It did not take long in the new

church for their “sins to find them out.”

Most church constitutions require a person to be a member for a certain length of time before they can become an officer. This gives the church leadership time to see the people “up close and personal.” It is my opinion that church leadership has not done enough in the way of correcting or dismissing people who do not show the character required to be called a church member.

One way of finding such people is by what they do, or, better yet, by what they do not do! If someone is in your church for quite a period of time and performs no service in the church, they are not really “members” of the church because God has something of all of us to do.

I shall conclude this chapter by saying that the church officers **must** correct people, even other officers, when they are wrong. If not, their old sin nature will act to destroy the fellowship. It is hard to dismiss a member. It is even more difficult to dismiss a church officer. It usually leads to some other members to leave the church with them. This is unfortunate but it happens. It is still better than to leave such a person uncorrected.

SECOND TIMOTHY

CHAPTER ONE - THE APOSTOLIC GREETING

Paul, an apostle of Christ Jesus by the will of God, according to the promise of life in Christ Jesus, To Timothy, my beloved son: Grace, mercy and peace from God the Father and Christ Jesus our Lord. I thank God, whom I serve with a clear conscience the way my forefathers did, as I constantly remember you in my prayers night and day, longing to see you, even as I recall your tears, so that I may be filled with joy. For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois and your mother Eunice, and I am sure that it is in you as well. For this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands. For God has not given us a spirit of timidity, but of power and love and discipline.

2 Timothy 1:1-7 (NASB)

In the Introduction we noted the approximate time these letters were written (page #4). About two years had past when Paul penned this second letter to Timothy. Paul wrote two letters each to (a) the Corinthian Church, and (b) the Thessalonian Church. Both churches had significant problems to be taken care of. At Thessalonika, Paul had not fully taught them about the Second Coming and so he had to provide further instruction. The Church at Corinth was a problem. As one pastor used to say, it was not that the church was in Corinth (a bad place to be) but that there was too much Corinth in the church! We already noted one of the problems in the study of 1 Timothy (page #63)

Timothy was a young man as noted in the first letter (“let no man despise your youth”) and so, as Paul’s (spiritually) adopted son, Paul, being led by the Spirit, felt the need to continue his advice to Timothy.

Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope, To Timothy, my true child in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord.

1 Timothy 1:1-2 (NASB)

After looking at the salutation in the first epistle, this salutation is considerably warmer than the first. *Paul, an apostle of Christ Jesus by the will of God, according to the promise of life in Christ Jesus* The first verse is typical of Paul. It is the second verse we need to look at.

To Timothy, my beloved son. . .

The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Matthew 1:1 (KJV)

The beginning of the genealogy in Matthew uses the word “son,” a translation of huios. Paul uses another term here which might better be translated, “My beloved child.” (teknon)

But they had no child, because Elizabeth was barren, and they were both advanced in years.

Luke 1:7 (NASB)

Of course, Timothy would not take offense at Paul using this word, it is a word used to show how much Paul cared for Timothy and wanted the very best for him. Paul used the same term in the first epistle but did not refer to Timothy as his “beloved” son.

Grace, mercy and peace from God the Father and Christ Jesus our Lord. I thank God, whom I serve with a clear conscience the way my forefathers did, as I constantly remember you in my prayers night and day, longing to see you, even as I recall your tears. After his usual triad of attributes, Grace, Mercy, and Peace, he informs Timothy that, in Paul’s service to his Lord, he prayed for Timothy constantly, day and night! Do you think he really meant that?

Pray without ceasing.

1 Thessalonians 5:17 (KJV)

This is what he instructed those at Thessalonika to do. It would follow that he, himself, practiced this. Not only did Paul “pray without ceasing” for Timothy, he really wanted to see Timothy. I suspect that, since the last time he had seen Timothy, Timothy was in “tears.” I think he would want to see if Timothy was better now than he was back then.

We don’t know when Paul and Timothy had last parted, but it was probably when Paul was arrested and taken to Rome for his second imprisonment. The tears they had shed at parting had revealed the depth of their relationship. Timothy brought Paul great joy. Paul longed to see Timothy again, so twice more in this letter Paul requested that Timothy do his best to come to him soon

— Life Application Concise New Testament Commentary

As I read this, I become conscious that Paul was not only the greatest evangelist we have known and a man deeply loved by God, but he was also flesh and blood like you and me and was not afraid to express his human emotions. I look back on the many times we would have a missionary or a Bible teacher speak in our church. We always made an attempt to provide food and shelter for the person, at least, food. When they were in our home, do you know what? They were just plain human beings like you and like me. They were real people. I am not suggesting that we not give them proper honor, but that we also need to recognize that they are people with cares and concerns too.

For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois and your mother Eunice, and I am sure that it is in you as well. We do not know who Timothy’s father or grandfather were. It is thought that we probably not Jewish. We do know his mother and grandmother sent him to “Good News Club” regularly and saw to it that he studied the Scriptures daily. He needed to,

Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, **examining the Scriptures daily** to see whether these things were so.

Acts 17:11 (NASB)

I wonder how many great men of the church have been there because of mothers and grandmothers. I know, well, one pastor who was prayed into the ministry by his praying mother. After he was in the ministry, she prayed for that ministry. Her prayers accomplished much in his ministry. I regret that

I did not have Christian parents who would pray for me. I did have a Father who was faithful in leading me when I was young and when I had a family, them as well - - -- my Heavenly Father.

*For this reason I remind you to **kindle afresh** the gift of God which is in you through the laying on of my hands. For God has not given us a spirit of timidity, but of power and love and discipline.* “Kindle afresh is anazôpureô. The verbal part, zôpureô, means to “set on fire.” The prefix means to do it again. We all have this trouble. We get all taken up in something and then, as time goes by, it slips from our memory or consciousness. Paul reminds him again of what he wrote in his first letter. Refer to page #48.

Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery.

1 Timothy 4:14 (NASB)

Perhaps Timothy had not in his possession the letter to the Hebrews,

Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run **with endurance** the race that is set before us,

Hebrews 12:1 (NKJV)

If you are running a Marathon, you do not run at the same speed you would a hundred-yard dash, you could not sustain that speed. Our spiritual life is the same. Do plan on know as much about the Gospel as the Apostle Paul did by a casual reading of his letters. I have been teaching books of the Bible for over 40 years and I haven't even covered all of them! So, this letter is to boost Timothy back up and get him on track again.

Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel according to the power of God, who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel, for which I was appointed a preacher and an apostle and a teacher. For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day. Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus. Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to you.

2 Timothy 1:8-14 (NASB)

Therefore do not be ashamed of the testimony of our Lord or of me His prisoner. Have you ever felt ashamed to give the Gospel to another person. Have you been reluctant because some friend of yours who is known to be a Christian is in jail. Don't! That is what Paul told Timothy. Paul may have had a feeling that something might happen with Timothy. It apparently did!

Take notice that our brother Timothy has been released, with whom, if he comes soon, I will see you.

Hebrews 13:23 (NASB)

Bible expositors are not always correct, not even me! One says this regarding the above passage.

Paul, though now at large, was still in Italy, whence he sends the salutations of Italian Christians (Heb 13:24), waiting for Timothy to join him, so as to start for Jerusalem:

— Jamieson-Fausset-Brown Bible Commentary

First, no one knows who wrote the epistle to the Hebrews. The language is like Paul's but that does not settle it. If there were a reason why we should know who wrote it, the Bible would tell us. Furthermore, I don't know of any evidence that Paul was released from prison. We do know from the passage in Hebrews that Timothy was, eventually, imprisoned.

I think the reason why we do not do a better job of witnessing to our friends and acquaintances is that we, in some way, feel ashamed to talk to them about it. We tend to feel that we are some kind of religious nut that is running around trying to convert people. I am not say that we feel that way consciously, but in the back of our minds there is that fear. So Paul's advice to Timothy is good for us all. Do not be ashamed of the testimony of our Lord.

I know people who have led many people to the Lord. They can stand on a street corner and grab someone as they way by and ask, "Have you been born again?" Then in a few minutes he will have them praying to accept the Lord. I am not saying that you and I can do that, it is a special gift. But we all can do better than we do.

Join with me in suffering for the gospel according to the power of God, who has saved us and called us with a holy calling.

Paul knew what suffering was.

For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

Romans 8:18 (NASB)

Paul commended the Corinthians for what they suffered.

Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; **How that in a great trial of affliction** the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves;

2 Corinthians 8:1-3 (KJV)

Paul had more than his share of afflictions. He enumerates them.

Are they servants of Christ?—I speak as if insane—I more so; in far more labors, in far more imprisonments, beaten times without number, often in danger of death. Five times I received from the Jews thirty-nine lashes. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep. I have been on frequent journeys, in

dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure. Apart from such external things, there is the daily pressure on me of concern for all the churches.

2 Corinthians 11:23-28 (NASB)

There are some evangelists (especially on TV) who give their listeners the impression that if you receive Christ, the remainder of your life will be a “bed of roses.” This is shameful. God does not promise that here on earth. When you join the service, you must first go through “boot camp.” There you are put through tortuous exercises, drills, and whatever. When you are finished boot camp, you are ready to go out and do the work you signed up for. You might say that the rest of our life here on Earth is our boot camp.

*God, who has saved us **and called us with a holy calling**, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, but now has been revealed by the appearing of our Savior Christ Jesus*

It is sad that there are many (and always have been) that think that Christ saved them and that is all there is to it. That is not what Paul is writing here. When He saved us, we were given a “holy calling.” Paul had written this to the Ephesian church before.

Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the **calling with which you have been called**,

Ephesians 4:1 (NASB)

I worked 36 years as a professor at Cal Poly. I have spent time on the technical staff at some of the world’s leading research labs. This is **not** my real calling. God intended for me to do this just as he intended for Paul to make tents. But here we are speaking of the real reason God called us. What did he call us to do? I know what he called Pastor Jim Wickstrom to do - to be a great shepherd of the sheep. He recently turned 81 years old and is still preaching.

There is more to this than meets the eye. John MacArthur has a very large congregation that he preaches to. Guadalupe Community Church is not very large. He is not called to get busses and bring people in, he is called to preach and rely on God and God’s people to bring them in. How successful has he been? How do you measure success. It is certainly not by the size of the congregation! We could have a large congregation if we brought some great musical group to play at our services, but that is not God’s way. What has Jim accomplished in all these years? One answer comes immediately to mind. There is a woman doing a tremendous works for the Lord in a very dangerous place, Israel. She would not be there if she had not been saved under Jim’s ministry. How many others are there that have been saved and grown under his ministry and gone on to do great works for the Lord. That is a successful ministry.

I suppose I could get quite depressed when I prepare these lessons and so few people turn out to hear them. But you know what? I feel that God has called me to teach. It is up to God to bring people to hear the teaching. So, it does not trouble me when the class is small. The ones whom God wants there are there.

I do not know what calling God has called you to do. Only you can discern that. I can say without fear of contradiction that God has called you to do something!

We sometimes lose sight of how omniscient God really is. He knew what he wanted you to do while He was creating the heavens and the earth. It only comes to light when you are born and confronted with the choice to follow Christ or not.

I was appointed a preacher and an apostle and a teacher. The word “appointed” here is from a Greek verb found below.

According to the grace of God which was given to me, like a wise master builder **I laid** a foundation, and another is building on it. But each man must be careful how he builds on it.

1 Corinthians 3:10 (NASB)

God has given each of us the responsibility to continue to build the church of Christ. Paul was appointed to lay the foundation - he did so and did very well. There has always been a question in my mind that I have no answer for. Paul went to places that bordered the Mediterranean on the north. Some believe Paul was in prison in Rome twice and, in between, he continued on as far as Spain. I do not wish to argue this. I do wish to point out that the Gospel spread to the South and to the East of the Mediterranean and it was not Paul who went there. Just because God has not seen fit to include accounts of other evangelists besides Paul, does not mean there were none. I am reminded of John's words,



And there are also many other things which Jesus did, which if they were* written in detail, I suppose that even **the world itself would* not contain the books that would* be written.**

John 21:25 (NASB)

There is a virtual infinity of things which could have been written about the early church. Since this would be impossible, God chose, for us, certain key pieces of information. I am also reminded of the song below.

The love of God is greater far
Than tongue or pen can ever tell;
It goes beyond the highest star,
And reaches to the lowest hell;
The guilty pair, bowed down with care,
God gave His Son to win;
His erring child He reconciled,
And pardoned from his sin.

Could we with ink the ocean fill,
And were the skies of parchment made,
Were every stalk on earth a quill,
And every man a scribe by trade,
To write the love of God above,
Would drain the ocean dry.
Nor could the scroll contain the whole,
Though stretched from sky to sky.

Frederick M. Lehman
<http://www.cyberhymnal.org>

For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.

I guess I am feeling musical today, but Paul's words here are echoed in music.

I know not why God's wondrous grace
 To me He hath made known,
 Nor why, unworthy, Christ in love
 Redeemed me for His own.

But I know Whom I have believed,
 And am persuaded that He is able
 To keep that which I've committed
 Unto Him against that day.

Daniel W. Whittle
<http://www.cyberhymnal.org>

Note that the refrain is taken, word-for-word from the KJV. Paul could surely have song that song - had it been written then (and assuming Paul had a singing voice).

Paul had better not be ashamed.

"For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels."
 Mark 8:38 (NASB)

In writing to Rome he said,

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

Romans 1:16 (NASB)

Now he is in Rome and still not ashamed.

I know whom I have believed. Paul did not write "I know about whom I have believed . . ." He writes "I know." The definition is below.

pisteuō, literally means **"to place one's trust in another."** It occurs over 90 times (always as a verb) in the Gospel of John alone.

Holman Treasury of Key Bible Words

Note only did he believe, he was "convinced" (KJV) or "persuaded." (NASB). Paul had entrusted his life with Christ and urged Timothy to do likewise (if he had not already).

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

1 Timothy 1:11 (NASB)

O Timothy, guard what has **been entrusted to you**, avoiding worldly and empty chatter and the opposing arguments of what is falsely called "knowledge"—

1 Timothy 6:20 (NASB)

It may be interesting to note that the word translated "trust" here is so translated in about eight passages. In 133 other passages it is translated "faith." Paul wrote,

How then will they call on Him in whom they have not **believed**? How will they **believe** in Him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent? Just as it is written, "How beautiful are the feet of those who bring good news of good things!" However, they did not all heed the good news; for Isaiah says, "Lord, who has **believed** our report?" So faith comes from hearing, and hearing by the word of Christ.

Romans 10:14-17 (NASB)

Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus. Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to you. What standard does one use in hearing "sound words."

hupotupóō (n.f.), to draw a sketch or first draft as painters when they begin a picture. A delineation, sketch, concise representation or form (2 Tim. 1:13); a pattern, example (1 Tim. 1:16).

Complete Word Study Dictionary

Paul has given Timothy (and us) a "first draft" of the plan of salvation and, as we grow in the Word, this standard will be strengthened. Paul had already schooled Timothy in "Theology." This was administered in both faith in Christ and love for both Christ and Timothy. There is only one way that information could have been transferred and there is still only one way. It is imperative that you "Guard" what has been entrusted to you. "Guard" is the verbal form of the Greek word for "prison." Timothy (and us) would have to constantly guard the Gospel entrusted to him and make sure Satan did not lead him astray.

I am not sure where the final words in the passage come from. Here it is in several translations.

That good thing which was committed to you, keep by the Holy Spirit who dwells in us.

2 Timothy 1:14 (NKJV)

Guard the good deposit that was entrusted to you--guard it with the help of the Holy Spirit who lives in us.

2 Timothy 1:14 (NIV)

That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

2 Timothy 1:14 (KJV)

I will leave you with this translation of this verse by J. B. Phillips.

So keep my words in your mind as the pattern of sound teaching, given to you in the faith and love of Jesus Christ. Take the greatest care of the good things which were entrusted to you by the Holy Spirit who lives within us.

2 Timothy 1:13 (Phillips NT)

You are aware of the fact that all who are in Asia turned away from me, among whom are Phygelus and Hermogenes. The Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chains; but when he was in Rome, he eagerly searched for me and found me—the Lord grant to him to find mercy from the Lord on that day—and you know very well what services he rendered at Ephesus.

2 Timothy 1:15-18 (NASB)

Paul writes, *“You are aware of the fact that all who are in Asia¹⁵ turned away from me.”* This is a sad statement. After all of Paul’s teaching, many of those he taught had turned away from him. Why? I think that, at least part of, the answer is in this passage. They were ashamed of Paul’s chains. He point out specifically two who did so, Phygelus and Hermogenes. No one knows who there two people were. I thought that *Hermogenes* might have invented homogenized milk! In the introduction to this study I listed seventeen people whom Paul mentions at the end of this letter. Here are three more. It seems to me that more Biblical people are mentioned in this epistle than all of Paul’s other epistles put together (I don’t think it worth the time to go through and actually count them)

There was, fortunately, Onesiphorus or, more specifically his “house”

oíkou, masc. noun. A house, dwelling, home

Complete Word Study Dictionary

The above is a technical definition because “house” often referred to the people who lived in the house. This is the case here. One wonders why he asks for mercy for Onesiphorus’ house. The seemingly probable reason would be that he had died and so the blessings went to his family. This idea is refuted below.

We have no proof that Onesiphorus was dead when Paul wrote this letter. The fact that Paul asked God to bless the man's household, but that he did not mention the man, simply means that at the time Onesiphorus was not with his household. "When he was in Rome" (2 Tim. 1:17) suggests that, at that writing, Onesiphorus was not in Rome. Therefore, he was somewhere between Rome and Ephesus; so Paul prayed for him and his household. There was no need to greet Onesiphorus, for Paul had just spent much time with him; so Paul only greeted his household.

Bible Exposition Commentary

The rest of this passage, however, seems to leave him out of the discussion.

¹⁵Asia as “Asia Minor, mostly present day Turkey.

CHAPTER TWO - THE PATH OF A "GOOD SOLDIER" IN THE TIME OF APOSTASY

You therefore, my son, be strong in the grace that is in Christ Jesus. The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also. Suffer hardship with me, as a good soldier of Christ Jesus. No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier. Also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules. The hard-working farmer ought to be the first to receive his share of the crops. Consider what I say, for the Lord will give you understanding in everything.

2 Timothy 2:1-7 (NASB)

The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also. We commented on this verse in the study of I Timothy (page #37). The reason you have heard God's Word is because it was passed down from generation to generation finally reaching you. I am not here referring to the Bible itself, but what men have taught from through the centuries.

One of the things Timothy needed to learn (if he had not already learned it) is how to lead the Christian Life. Paul gives three examples: (1) The soldier, (2) the athlete, and (3) the farmer.

THE SOLDIER

No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier. I was surprised to see how many hymns we have that portray us as soldiers. "Onward Christian Soldiers" being one of the best known one.

*Onward, Christian soldiers, marching as to war,
With the cross of Jesus going on before.
Christ, the royal Master, leads against the foe;
Forward into battle see His banners go!*

Refrain

*Onward, Christian soldiers, marching as to war,
With the cross of Jesus going on before.*

Sabine Baring-Gould

Soldiers of Christ, arise, and put your armor on,
Strong in the strength which God supplies through His eternal Son.
Strong in the Lord of hosts, and in His mighty power,
Who in the strength of Jesus trusts is more than conqueror.

Charles Wesley

Plus these others:

- Soldiers for Jesus, Rise and Away
- Soldiers of Christ, in Truth Arrayed
- Soldiers of King Jesus
- Soldiers of the Cross, Arise!
- Soldiers, Who Are Christ's below
- Soldiers Who to Christ Belong

THE ATHLETE

if anyone competes as an athlete, he does not win the prize unless he competes according to the rules. Paul uses the word *athleō* from which we get “athlete. The “prize” is the

from *stéphanos* <G4735>, crown. Trans., to crown as a victor in the public games

The Complete Word Study Dictionary

Paul uses other athletic terms in this letter. Why? Please refer to the Appendix on page #98

Thou hast not yet won the crown, but thou wilt have to cut thy way inch by inch and foot by foot, and the Master is making thee an athlete, that wrestling with thine enemies thou mayest overcome. He is strengthening thy muscles and tendons, thews and sinews, by the arduous exercise of unanswered prayer, that thou mayest be finely useful in the future.

— Spurgeon's Collected Sermons (Met. Tabern. Pul.)

THE FARMER

The hard-working farmer ought to be the first to receive his share of the crops. Paul used this analogy below.

What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one. I planted, Apollos watered, but God was causing the growth. So then neither the one who plants nor the one who waters is anything, but God who causes the growth. Now he who plants and he who waters are one; but each will receive his own reward according to his own labor. For we are God's fellow workers; you are God's field, God's building.

1 Corinthians 3:5-9 (NASB)

As “farmers” we are fellow workers with God. We should expect to see and share in the fruit of our labor. The fruit I am thinking of the gathering of unsaved souls to the Lord. Putting these three together, we have,

The soldier, athlete, and farmer all teach us the same lesson—to persevere to the end—while also helping us understand other requirements for Christian service.

The soldier must trust the commanding officer and desire to please him so that obeying the commander becomes central, even when difficulties are encountered. Pleasing Christ gives strength to endure hardship.

The athlete accepts the rules of the competition in order to complete the challenge of the game, including its difficulties.

The farmer works hard at plowing, planting, waiting, weeding, and harvesting, and is entitled to enjoy the results.

The soldier submits to the officer; the athlete to the code of the competition; the farmer to the laws of nature and agriculture. The believer submits to Jesus Christ. In him we have a gracious commanding officer: one who provides an example and directions for our course, and who rewards the hard and patient work of his servants.

— Life Application Concise New Testament Commentary

Consider what I say, for the Lord will give you understanding in everything. Christ led the way in this.

And all who heard Him were amazed at His understanding and His answers.

Luke 2:47 (NASB)

He understood all and amazed those that heard Him. We are not omniscient, but with God's help, we may gain wisdom.

Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel, for which I suffer hardship even to imprisonment as a criminal; but the word of God is not imprisoned. For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory. It is a trustworthy statement: For if we died with Him, we will also live with Him; If we endure, we will also reign with Him; If we deny Him, He also will deny us; If we are faithless, He remains faithful, for He cannot deny Himself.

2 Timothy 2:8-13 (NASB)

Remember Jesus Christ,

Paul's response begins with Jesus Christ. Paul firmly stated that Jesus is fully man (a man born into King David's family) and fully God (raised from the dead). These phrases express a central doctrine for all Christians and the core of the Good News.

— Life Application Concise New Testament Commentary

This is what Paul preached. "*according to my gospel*" There is an Old Testament passage I like to use with reference to "gospel."

Now David was sitting between the two gates; and the watchman went up to the roof of the gate by the wall, and raised his eyes and looked, and behold, a man running by himself. The watchman called and told the king. And the king said, "If he is by himself there is **good news** in his mouth." And he came nearer and nearer. Then the watchman saw another man running; and the watchman called to the gatekeeper and said, "Behold, another man running by himself." And the king said, "This one also is **bringing good news**." The watchman said, "I think the running of the first one is like the running of Ahimaaz the son of Zadok." And the king said, "This is a good man and **comes with good news**."

2 Samuel 18:24-27 (NASB)

If you (could) read this passage in the Septuagint (Greek Old Testament), you would find the Greek word euaggelion from which we get "evangelize," to bring Good News. The word is usually translated as above, "Gospel."

I suffer hardship even to imprisonment as a criminal; but the word of God is not imprisoned. Two terms in this verse use the Greek prefix, "kakos" which means "bad" or "evil." The first one is joined to *pathos* (from which we get "pathetic." Taken together it becomes "hardship." It is a strong word to describe what Paul had to deal with. The other term is "ergon" = "works" and hence refers to a

“criminal” who does bad things. Praise God, however, while they could imprison Paul, they could not “imprison” the Gospel. The Bible has had more attempts against it to eradicate it than any other book and yet, it is the most widely published book in the world!

For this reason I endure all things for the sake of those who are chosen (see page #69),

from hupó, under, and ménō, to remain. To remain under, i.e., to persevere, endure, sustain, bear up under, suffer, as a load of miseries, adversities, persecutions or provocations with faith

Complete Word Study Dictionary

Those who are “chosen” are also referred to as the Elect. A Paul dictates these words, probably to Luke, he is chained to a Roman soldier. This he “endured.”

He endured so that *they also may obtain the salvation which is in Christ Jesus and with it eternal glory*. Paul is going out of his way to stress to Timothy what is involved in the spreading of the Gospel. You can not stand in front of a TV camera on Sunday morning and preach a great sermon (although there is nothing wrong with that), you have to get up and go to where the chosen of God are so that the Gospel may be preached to them.

Paul then gives some correlations.

It is a trustworthy statement:

For if we died with Him,	we will also live with Him;
If we endure,	we will also reign with Him;
If we deny Him,	He also will deny us;
If we are faithless,	He remains faithful, for He cannot deny Himself.

Christ will allow us to continue in three of these four areas. “died” results in “live,” “endure” results in reigning, But it also works the other way around, If we deny Him, he will say,

If we are faithless, well,

Then He will also say to those on the left hand, '**Depart from Me**, you cursed, into the everlasting fire prepared for the devil and his angels:

Matthew 25:41 (NKJV)

Christ can not ever be “faithless” regardless of our relation to Him.

Remind them of these things, and solemnly charge them in the presence of God not to wrangle about words, which is useless and leads to the ruin of the hearers. Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth. But avoid worldly and empty chatter, for it will lead to further ungodliness, and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, men who have gone astray from the truth saying that the resurrection has already taken place, and they upset the faith of some. Nevertheless, the firm foundation of God stands, having this seal, "The Lord knows those who are His," and, "Everyone who names the name of the Lord is to abstain from wickedness."

2 Timothy 2:14-19 (NASB)

Remind them of these things, and solemnly charge them in the presence of God not to wrangle about words.

from *logomáchos* (n.f.), warring about words. To contend or debate about words, dispute about trifles
Complete Word Study Dictionary,

I once had a preacher who used to insist that, in witnessing to someone, not to get into an argument with them. He would say, "Win an argument, loose a soul." I think this is pretty good advice. Of course, Paul actually said it first, *which is useless and leads to the ruin of the hearers*.

Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth. Perhaps you do not recognize this verse. You may have memorized it - in the KJV.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2 Timothy 2:15 (KJV)

Deing "diligent" includes "studying," but includes more. "being diligent" is the correct translation of the Greek. "approved" come from

The word study (2 Tim. 2:15) has nothing to do with books and teachers. It means "to be diligent, be zealous." It is translated in this way in 2 Timothy 4:9, 21, and also in Titus 3:12. The emphasis in this paragraph is that the workman needs to be diligent in his labors

Bible Exposition Commentary

If you wish to avoid being ashamed, need to be a good workman. "Workman" is as good a translation as anyway. Doing the eill of Christ involves work and so, if you are to follow Christ, you will have to be a workman (workwoman?)

. . . *accurately handling the word of truth.* Accurately? What does it mean to be "accurate?" This comes from an interesting word, *orthotomeéso*, from *orthós*, "right" and *témno*, to cut or divide. It means, literally "to cut at right angles. Some of you may have spent a great deal of money on an "orthodontist" to straighten your children's teeth. Paul would be well familiar with this term. I used to sometimes watch my mother and grandmother sewing things and they had to follow the pattern carefully. When Paul made a tent, if he did not cut the expensive material at "right angles" he would wasted it. I can't think of someone who undermines the Scriptures than some "know-it-all" who thinks they know the Scriptures forward and backward but, in fact, are all mixed up on what the Bible really says. This is why I spend much time accurately determining what the Scriptures really say. If you take things out of context, you can end up with Scriptures like,

Then Judas, who had betrayed Him, went away and hanged himself. Then Jesus said, "Go and do the same." then Jesus said, "What you do, do quickly."

Matthew 27:3-5 + Luke 10:37 + John 13:27 (NASB)

While this is meant to be humorous, the fact is that some people twist the Scriptures like this in order to make them match their beliefs.

But avoid worldly and empty chatter, for it will lead to further ungodliness, and their talk will spread like gangrene. I think nothing is so disturbing is a group of people who know little or nothing about the Scriptures who get together for a “Bible Study.”

Then the disciples came* and said* to Him, "Do You know that the Pharisees were offended when they heard this statement?" But He answered and said, "Every plant which My heavenly Father did not plant shall be uprooted. "Let them alone; they are **blind guides of the blind**. And if a blind man guides a blind man, both will fall into a pit."

Matthew 15:12-14 (NASB)

Paul says their talk will spread like a “gággraina,” the Greek term for “to devour, corrode, consume, eat away.” Gangrene is taken directly from the Greek text. It might be better to translate it “cancer” rather than gangrene.

Among them are Hymenaeus and Philetus, men who have gone astray from the truth saying that the resurrection has already taken place, and they upset the faith of some.

As noted before, Paul mentions by name many of his friends and enemies in this epistle. We have no real knowledge of who Hymenaeus and Philetus.

Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honor and some to dishonor. Therefore, if anyone cleanses himself from these things, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work. Now flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart. But refuse foolish and ignorant speculations, knowing that they produce quarrels. The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.

2 Timothy 2:20-26 (NASB)

Paul proceeds to give a number of examples of how we ought to serve God. *Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honor and some to dishonor.* In the metaphor here, the “large house” is the church. The vessels are like all vessels - they are used to contain something for others use. In this case, the contents are the teachings of the word. God has made some people “golden vessels,” others are “earthen” vessels. Paul also describes “honorable” vessels and “dishonorable” vessels.

Some take this to mean that Paul is calling the golden vessels the honorable ones. I am not convinced he meant to make this parallel. In our home we have no silver vessels (except for some tea sets. We eat off of china vessels (clay). The important point Paul is making is that not all vessels are alike.

My friend, Dr. McGee wrote,

imagine you are walking across a desert, and you come to an oasis. You are parched and almost dying of thirst. You find two cups there. One is made of gold and highly ornamented, but it's dirty. The other is an old crock cup. It will just barely hold water because it is cracked, but it is clean. Which one would you use? Now give God credit for having as much intelligence as you have

Thru The Bible with J. Vernon McGee.

Warren Wiersbe has a different slant.

This great house not only has a solid foundation that is sealed, but it also has vessels (utensils of various kinds) for performing household functions. Paul divides the utensils into two categories: those of honor (gold and silver) and those of dishonor (wood and clay). He is not distinguishing between kinds of Christians, but rather is making a distinction between true teachers of the Word and the false teachers he described (2 Tim. 2:16-18). A faithful pastor is like a gold or silver vessel that brings honor to Jesus Christ. The head of a house displays his costliest and most beautiful utensils and gets honor from them. I remember the first time I viewed the crown jewels of England in the Tower of London, along with the priceless table vessels and utensils. I was overwhelmed with their glory and beauty. That is the kind of beauty God gives to his servants who faithfully handle the Word of God. False teachers are not valuable; they are like wood and clay. They are utensils to dishonor, no matter how popular they may be today. Wood and clay will not survive the test of fire.

Bible Exposition Commentary

Therefore, if anyone cleanses himself from these things, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work. Regardless of the view, it makes no difference whether you are a gold vessel or an earthen vessel, it does make a difference that you be clean and pure. Paul is giving Timothy these instructions, but they apply to all who serve at teaching or preaching the Word. Some commentators have noted about Timothy, *Timothéou. Timotheus or Timothy, meaning "honoring God."*

Now flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart

Timothy was still young. He needed to "flee from youthful **lusts**." The Greek term here does not, of necessity, refer to something bad.

But I am hard-pressed from both directions, having the **desire** to depart and be with Christ, for that is very much better;

Philippians 1:23 (NASB)

Note that the word "youthful" precedes the term.

Paul knew Timothy very well from their years of travel together, and most likely he knew Timothy's weak spots. Timothy was a young man (1 Timothy 4:12), at least young for the responsibilities he carried, so Paul offered no-nonsense advice. The youthful lusts mentioned here are not only sexual, but also the other passions characteristic of the young—impatience, contentiousness, favoritism,

egotism, intolerance, etc.

— Life Application Concise New Testament Commentary

When I reached the age of 20 or so, I really thought I had all the answers. I remember when I went in to see my Department Head at Cal Poly (either when I was a student or a new faculty member) and I argued with him about some point. He was a wise man and told me that, someday, I would learn that not everything is “black and white.” Sometimes you have to make a choice on something that is not spelled out for you. I guess all young men (and women too) have great ideals that begin to fade away as they mature. It is good that some fade away but others should not be allowed to do so.

Timothy needed to consider his desires, pray about them, check the Scriptures, and do what he could to see what was the right choice. The choice was to follow “righteousness, faith, love and peace.”

Paul wrote to Corinth about these subjects, faith and love,

If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. And if I give all my possessions to feed the poor, and if I surrender my body to be burned, but do not have love, it profits me nothing. . . . When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things. For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known. But now **faith**, hope, **love**, abide these three; but the greatest of these is love.

1 Corinthians 13:1-3 & 11-13 (NASB)

But refuse foolish and ignorant speculations, knowing that they produce quarrels.

The Lord's bond-servant must

- not be quarrelsome. not pugnacious
- but be kind to all. hospitable
- able to teach. able to teach
- patient when wronged. peaceable
- with gentleness correcting those who are in opposition. gentle

I knew a pastor who would often say with respect to witnessing to the unsaved, “Win an argument, loose a soul!” The last of the five items above deal with that, “gentleness.”

The term for “ignorant” speculations is *mōrón*, *adj.* Silly, stupid, foolish, from which the Eng. word “*moron*” is derived¹⁶ “Ignorant speculations” comes from two Greek words. The root of the first word is the Greek word for “child.” It is modified to refer to the teaching of a child. Here it is negative, it refers to things a child would not know. How many times have you heard little children arguing and none of them really knew what they were talking about. That is what Paul is referring to here.

He lists five qualities for the preacher, all of which are listed in 1 Timothy 3. Those from 1 Timothy are shown on the right-hand side.

perhaps God may grant them repentance leading to the knowledge of the truth, and they may come

¹⁶Complete Word Study Dictionary

to their senses and escape from the snare of the devil, having been held captive by him to do his will.
Looking ahead,

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;

2 Timothy 3:16 (NASB)

Paul writes that the Scriptures will accomplish all the things that God may grant them. See page #88. He write to Timothy that “perhaps” God will . . .” “Perhaps” is an interesting word to use here. Normally it has the meaning “In no supposable case.” It is used below.

Now while the people were in a state of expectation and all were **wondering** in their hearts about John, as to whether he was the Christ,

Luke 3:15 (NASB)

The purpose of using this somewhat negative term is to emphasize the fact that not all whom one witnesses to will receive Christ, many will not! None-the-less, one must strive to bring the Gospel to all. Some, indeed, will escape the devil’s snare and be free of him and able to come to a saving knowledge of Jesus Christ. There are several words for knowledge, one for “head knowledge” and one for “heart knowledge.” Here,

It is more intens. than gnósis, knowledge, because it expresses a more thorough participation in the acquiring of knowledge on the part of the learner. In the NT, it often refers to knowledge which very powerfully influences the form of religious life, a knowledge laying claim to personal involvement.

Complete Word Study Dictionary

At this point we have the old “good news/bad news” idiom. Paul has given the positive side of reaching the lost for Christ. In the next chapter he gives us the “bad news.”

CHAPTER THREE - THE APOSTASY PREDICTED: THE BELIEVER'S RESOURCE--THE SCRIPTURES

But realize this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, holding to a form of godliness, although they have denied its power; Avoid such men as these. For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses, always learning and never able to come to the knowledge of the truth. Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected in regard to the faith. But they will not make further progress; for their folly will be obvious to all, just as Jannes's and Jambres's folly was also.

2 Timothy 3:1-9 (NASB)

But realize this, that in the last days difficult times will come. First, let us determine what the "last days" are. We find the same term in the Scriptures below.

and you will come up against My people Israel like a cloud to cover the land. It shall come about in the last days that I will bring you against My land, so that the nations may know Me when I am sanctified through you before their eyes, O Gog."

Ezekiel 38:16 (NASB)

Afterward the sons of Israel will return and seek the Lord their God and David their king; and they will come trembling to the Lord and to His goodness in the last days.

Hosea 3:5 (NASB)

And it will come about in the last days That the mountain of the house of the Lord Will be established as the chief of the mountains. It will be raised above the hills, And the peoples will stream to it.

Micah 4:1 (NASB)

'And it shall be in the last days,' God says, 'That I will pour forth of My Spirit on all mankind; And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams;

Acts 2:17 (NASB)

in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

Hebrews 1:2 (NASB)

Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure!

James 5:3 (NASB)

Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts,

2 Peter 3:3 (NASB)

Some of the people in Thessalonika thought the “last days” had come and gone so Paul had to straighten them out. The point I always like to make is that some days are “more laster” than others. I will say, when I started teaching Bible classes over 40 years ago, the things of Christ were far less difficult for people to accept than today! If they get much more “laster” the Rapture will have to come.

For men will be [the following 18 things]

- *lovers of self,*
- *lovers of money,..... free from the love of money*
- *boastful*
- *arrogant,. temperate*
- *revilers, not addicted to wine*
- *disobedient to parents, one who manages his own household well*
- *ungrateful,*
- *unholy,. peaceable*
- *unloving,*
- *irreconcilable,*
- *malicious gossips*
- *without self-control,. prudent*
- *brutal,. not pugnacious*
- *haters of good,*
- *treacherous. gentle*
- *reckless, respectable*
- *conceited,. having a good reputation*
- *lovers of pleasure rather than lovers of God*

on the right hand side of the page I have listed the qualities in an Elder (1 Tim 3) which are, more-or-less, the opposites of what we have here.

I have known a lot of people who possessed one or more of these negative characteristics. “Disobedient to parents?” Every now-and-then you will read a news article of a “child” murdering his parents. “Malicious gossips” is an especially bad characteristic. Many wonderful ministries have been destroyed by gossip!

I suppose the last item in this list sums the whole thing up - If they loved God, or even just respected God, they would not go after worldly pleasure that bring no permanent satisfaction.

Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance, persecutions, and sufferings, such as happened to me at Antioch, at Iconium and at Lystra; what persecutions I endured, and out of them all the Lord rescued me! Indeed, all who desire to live godly in Christ Jesus will be persecuted. But evil men and impostors will proceed from bad to worse, deceiving and being deceived. You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them, and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.

2 Timothy 3:10-17 (NASB)

Now you followed my

- *teaching,*
- *conduct,*
- *purpose,*
- *faith,*
- *patience,*
- *love,*
- *perseverance,*
- *persecutions,*
- *sufferings,*

Each of the above characteristics have been amply demonstrated in the Scriptures. His teaching is in all of his epistles. His conduct, purpose and faith are demonstrated in them all. His love is spelled out very specifically in 1 Corinthians 13 (the “love chapter”)

The last three items on this list are amplified in his letter to Corinth.

Are they servants of Christ?—I speak as if insane—I more so; in far more labors, in far more imprisonments, beaten times without number, often in danger of death. Five times I received from the Jews thirty-nine lashes. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep. I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure. Apart from such external things, there is the daily pressure on me of concern for all the churches.

2 Corinthians 11:23-28 (NASB)

such as happened to me at Antioch, at Iconium and at Lystra

But the Jews incited the devout women of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and drove them out of their district.

Acts 13:50 (NASB)

But the people of the city were divided; and some sided with the Jews, and some with the apostles. And when an attempt was made by both the Gentiles and the Jews with their rulers, to mistreat and to stone them, they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region;

Acts 14:4-6 (NASB)

But Jews came from Antioch and Iconium, and having won over the crowds, they stoned Paul and dragged him out of the city, supposing him to be dead.

Acts 14:19 (NASB)

One expositor has written,

3. Sources of Strength for Endurance (3:10–17)

Paul had used a frightening picture to portray the opposition Timothy would face. Where could anyone find the strength and wisdom for resisting and overcoming such opposition? Two sources of

help were the sterling example Paul had demonstrated (vv. 10–13) and the instruction of Scripture (vv. 14–17). Paul directed Timothy to consider and use the strength each resource could provide.

New American Commentary

I endured, and out of them all the Lord rescued me!

Phorein occurs six times in the New Testament and invariably expresses not an accidental and temporary bearing but **a habitual and continuous one**. "For thus phorein differs from pherein so that the latter is 'to bear' and the former is 'to be accustomed to bear.'"

— Trench's Synonyms of the New Testament

Paul did not "endure" one beating or flogging or other persecution. He continued on, bearing up under them all. None of us have ever been exposed to the hardship that Paul suffered for the sake of the Gospel. How could he do it? The word Paul uses here "rescued" is more illustrative in the Greek text . . . *To draw or snatch from danger, rescue, deliver*. There is the thought here of being ensnared in something with the Lord coming and dragging us out of that place.

The Lord has never promised to deliver us from hard times. We will all suffer them. But, just as he was with the three young men in the fiery furnace (Dan/ 3:25), He will be with us as we go through the trials.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; **For You are with me**; Your rod and Your staff, they comfort me.

Psalm 23:4 (NKJV)

If you do not believe me, listen to Paul. *Indeed, **all who desire to live godly in Christ Jesus will be persecuted***. If you are having a wonderful life with no problems here on Earth, perhaps you need to examine that life to see if you are really living for Christ.

But evil men and impostors will proceed from bad to worse, deceiving and being deceived. As I read these words, I am reminded of Paul's response below.

But I want you to know, brethren, that the things which happened to me have actually turned out for the furtherance of the gospel, so that it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ; and most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear. **Some indeed preach Christ even from envy and strife**, and some also from good will: **The former preach Christ from selfish ambition, not sincerely, supposing to add affliction to my chains**; but the latter out of love, knowing that I am appointed for the defense of the gospel. What then? Only that in every way, whether in pretense or in truth, Christ is preached; and in this I rejoice, yes, and will rejoice.

Philippians 1:12-18 (NKJV)

In the above passage, Paul could take comfort at least in the sense that those who were preaching for wrong reasons were, at least, preaching the true Gospel. Today there are many who are not speaking the truth of the Gospel. There may come a time in this country where you may have to meet in secret to avoid Muslim policemen! I pray that the Lord will come before we get to that point.

You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them, and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus.

Paul concludes this section showing confidence that Timothy has learned well and will be able to “continue” in what he has been taught to do. I would like to cite a rather long comment from Dr. McGee.

"Which are able to make thee wise unto salvation." What kind of salvation is he talking about? After all, Timothy was already saved. Well, salvation occurs in three tenses. There is the past tense: I have been saved from sin. The present tense is: I am being saved from sin. The third tense is future: I shall be saved from sin. Let me elaborate. In the past tense, we have been saved. Christ bore a judgment death for us. When we believe on Him, we pass from death to life, and we are no longer under condemnation -- "There is therefore now no condemnation to them which are in Christ Jesus . . ." (Rom. 8:1). We are also being saved. He is working out a salvation in us, and we won't even have that perfected in this life. But as we look into the future we know a day is coming when ". . . it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him . . ." (1John 3:2).

Thru The Bible with J. Vernon McGee.

Timothy had receive a good education at the feet of his Godly grandmother, Lois (see page #67) and his mother Eunice. Paul built on that foundation to bring Timothy to the state where he could be a good preacher of the Gospel. It is to be noted that Paul writes that the “sacred writings” would lead to salvation. Have you ever considered that the Old Testament is also a source of learning about God’s salvation.

"You are My witnesses," declares the Lord, "And My servant whom I have chosen, So that you may know and believe Me And understand that I am He. Before Me there was no God formed, And there will be none after Me. "I, even I, am the Lord, And there is no savior besides Me. "It is I who have declared and saved and proclaimed, And there was no strange god among you; So you are My witnesses," declares the Lord, "And I am God.

Isaiah 43:10-12 (NASB)

This is one of many Scriptures that speak of God as our Savior! Note, however, Paul’s words, “. . .that leads to salvation.” You can not stop with just the Old Testament, you need the New Testament as well.

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work. This is a well know Scripture, but it won’t hurt to review it. The first word is “All.” Not just some here and some there, We refer to this as the plenary inspiration of the Scriptures.

Formerly all that was necessary to affirm one’s belief in full inspiration was the statement, “I believe in the inspiration of the Bible.” But when some did not extend inspiration to the words of the text it became necessary to say, “I believe in the verbal inspiration of the Bible.” To counter the teaching that not all parts of the Bible were inspired, one had to say, “I believe in the verbal, plenary inspiration of the Bible.” Then because some did not want to ascribe total accuracy to the Bible, it was necessary

to say, "I believe in the verbal, plenary, infallible, inerrant inspiration of the Bible."

— Basic Theology

"Inspired" here falls short of the Greek *-from Theós, God, and pnéo, to breathe or blow*¹⁷ Hence the word is "God breathed." You can not get much more direct than that! Peter wrote,

But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men **moved by the Holy Spirit** spoke from God.

2 Peter 1:20-21 (NASB)

"Moved" here is to be borne along, as in a ship before the wind, be driven (Acts 27:15, 17). Figuratively to be moved, incited as here.

The Scriptures will do four things and in the order listed below.

- for teaching (doctrine)
- for reproof (conviction)
- for correction (discipline)
- for training in righteousness (instruction which aims at the increase of virtue)

I have listed the four terms Paul used (in the NASB) and followed them by the closest meaning of the Greek terms.

The NT employs two terms for teaching, *didaché*, and *didaskalía*. Generally speaking, *didaché* mean the substance of teaching and *didaskalía* the act of teaching. In the kjv this distinction is not made so apparent since both *didaché* (Matt. 7:28; 16:12) and *didaskalía* (Eph. 4:14; 1 Tim. 4:1) are usually rendered "doctrine."

Complete Word Study Dictionary

Doctrine must come first. If a person is to come to a saving knowledge of Christ, or a Christian brother is to grow in his knowledge of Christ, doctrine must be taught. One must know what the Bible teaches. This requires attendance at a Bible class or, if you are good at studying yourself, a self-Bible study. You must know what the Bible teaches.

conviction" (Augustine, *convictio*): *προς ελεγχον*, for convicting one of his sinfulness

— Thayer's Greek-English Lexicon

If a man is unsaved, a proper teaching of the Scriptures will convict a person of their sins and cause them to admit they are sinners. Until the indwelling of the Holy Spirit convicts that person, there will be no relationship with Christ.

Well, if you have been convinced that you have sin in your life and you want to be free from that, you will then need "discipline."

¹⁷Word Study Dictionary

Fathers, do not provoke your children to anger, but bring them up in the **discipline and instruction** of the Lord.

Ephesians 6:4 (NASB)

The Scriptures have the information you need to lead a disciplined life before the Lord. So, finally, you may continue in your training to be a good servant of Christ.

“whatever in adults also cultivates the soul, especially by correcting mistakes and curbing the passions “; hence, a. “instruction which aims at the increase of virtue”: 2 Timothy 3:16.

— Thayer's Greek-English Lexicon

Once someone has taken these four steps, where will they be? . . . *the man of God will be adequate, equipped for every good work*. The KJV has “perfect” here. We will never be “perfect” here on Earth. We can be “complete,” that is, we can be prepared with sufficient knowledge of the Scriptures to lead a Godly life here on Earth. Not only will the Scriptures enable us to walk correctly, but they will help us to work with others who have not yet attained to this state in their walk with Christ.

CHAPTER FOUR - A FAITHFUL SERVANT AND HIS FAITHFUL LORD

I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths. But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.

2 Timothy 4:1-5 (NASB)

I solemnly charge you in the presence of God and of Christ Jesus, Most of the translations do not have “solemnly” here. It really belongs here. *diamarturomai* is an intense form of charging someone. Paul uses this term several times, once in 1 Timothy (see page #60). Paul also uses strong words in reference to Christ.

Now we come to another of Paul’s lists!

- *preach the word;*
 - *be ready in season and out of season;*
 - *reprove,*
 - *rebuke,*
 - *exhort,*
- doing these *with great patience and instruction.*

According to Paul, Timothy was to “preach.” this term is defined below.

“to be a herald; to officiate as herald; to proclaim after the manner of a herald”; always with a suggestion of **formality, gravity, and an authority which must be listened to and obeyed**

— Thayer's Greek-English Lexicon

I will let you in on a personal secret. I really do not like these preachers (TV one notably) who go through all sorts of antics and tricks in an attempt to get their message across. I think of the late Dr. Kennedy whose TV preaching was in accord with the above definition. He spoke to my heart.

Paul must have been a boy scout - be prepared! (or ready) He was to be “standing by” (i.e. in season) *eu-kairôs* and *a-kairôs*. Both are the words for “time.” The first has a prefix meaning “good.” He is to be ready to preach when ever it is a good time to do so. But, in addition, he must be able to do the same when it is “not,” seemingly, the right time. In a practical sense, Timothy was to be well prepared when he got up to preach. He was to always be prepared so if, at some unexpected time, there is a need to teach someone.

We have already learned that the Scriptures are good for

- for teaching (doctrine)
- for reproof. *reprove*
- for correction *rebuke*
- for training in righteousness. *exhort*

On the right hand side I have placed the list of things Timothy was to do. The left hand side (above) are the things we found that the Scriptures were good for. So, all Timothy needed to do was to use the Scriptures in full measure.

For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, Paul wrote that a time would come “ Well, the time **has** come. Would you like to have a large church with several services each Sunday? I can tell you how. First, do away with “sound” doctrine. I can visualize Paul writing this letter and he asks Dr. Luke what a good word would be to use here. The result is,

hugíes, sound, healthy. To be healthy, sound, physically well (Eng.: hygiene).

Complete Word Study Dictionary

It is a Greek medical term describing a healthy person. It is the source of our word “hygiene.” There are many churches today which are infected because they did not practice good hygiene. Next, check around and determine what people are “just itching” to hear. We scratch our dogs ears when they want it but here we are speaking of scratching peoples ears to make them content rather than to speak the Gospel which will provide teaching, reproof, correction, and train them in righteous living. There are many who go where the music is the best (or **loudest**). They go where there are lots of social activities to join in. It really does not make much difference what the pastor has to say.

“We are broad minded, we do not want to hear preaching about homosexuality!” “We really don’t care if the pastor is a woman, especially if she is a Lesbian!” People now want to go to a church that makes them happy. The end result is they will *turn away their ears from the truth and will turn aside to myths (see fables, page #10.)*

Paul now sums this up, *But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.* “Being sober” is understandable and is used in the general sense. But, why would Paul instruct Timothy to “endure hardship.” The term “endure hardship” comes from *pathos* which is translated “passion” (NASB) six times: Pr 14:30, 1Co 7:9, Col 3:5, 1Th 4:5, Rev 14:8, Rev 18:3. We get the word “pathetic” from it.

“Make full proof of thy ministry” means “fulfill whatever God wants you to do.” Timothy’s ministry would not be exactly like Paul’s, but it would be important to the cause of Christ. No God-directed ministry is small or unimportant In this final chapter, Paul named some co-laborers about whom we know nothing; yet they too had a ministry to fulfill.

A young preacher once complained to Charles Spurgeon, the famous British preacher of the 1800s, that he did not have as big a church as he deserved.

"How many do you preach to?" Spurgeon asked.

"Oh, about 100," the man replied.

Solemnly Spurgeon said, "That will be enough to give account for on the day of judgment"

Bible Exposition Commentary

This was to be Paul's final advice to son Timothy as we see next.

For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

2 Timothy 4:6-8 (NASB)

For I am already being poured out as a drink offering, and the time of my departure has come.
The same term is found once in the Septuagint,

Jacob set up a pillar in the place where He had spoken with him, a pillar of stone, and he poured out a drink offering on it; he also poured oil on it.

Genesis 35:14 (NASB)

Paul wrote the same thing in his letter to Phillipis,

But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all.

Philippians 2:17 (NASB)

There are a few Old Testament references to drink offerings but I think that Paul is just generalizing here. Indeed, he believed that soon his head would be on the chopping block and then, with a mighty axe, it would be chopped off with blood being poured out on the ground.¹⁸

*and the time of my **departure** has come*

1. "an unloosing (as of things woven), a dissolving (into separate parts)".

2. "departure" (a metaphor drawn from loosing from moorings preparatory to setting sail,

— Thayer's Greek-English Lexicon

Continuing the metaphor, Paul was unloosing the ties that bound him here on earth and was about to "set sail" to the presence of his Lord.

¹⁸Note: Some believe Paul was released and later imprisoned, others, myself included, think there was only one imprisonment. There is no proof one way or the other.

If you enjoy athletics and feel a little guilty spending time on them instead of doing more for the Lord, you can take heart in the fact that Paul was, apparently, a great spectator of the games.¹⁹ We can tell by how often he uses athletic terms in his letters. He writes, “*I have fought the good fight*.” You might be tempted to write “I have agonized the good agony.” This is because the term he uses here for “fight” is *agōnizomai* from which we get “agonize.” It is a Greek word used in the Greek athletic contests.

agōnizomai; fut. *agonisomai*, mid. deponent from *agón* <G73>, conflict. To contend for victory in the public games (1 Cor. 9:25). It generally came to mean to fight, wrestle

The Complete Word Study Dictionary

Not only had he fought the good fight, he had *I finished the course*. “Course” from the word below.

drómos; a place of running, a stadium.

The Complete Word Study Dictionary

I have kept the faith; in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; This is the only place where the “crown of righteousness” is mentioned. There is

Blessed is a man who perseveres under trial; for once he has been approved, he will receive the **crown of life** which the Lord has promised to those who love Him.

James 1:12 (NASB)

The “crown” which Paul refers to is the wreath that is awarded to the victor in athletic games. He finish his course and so he is entitled to it. Where are you in your race? Are you anywhere near receiving this crown? Paul wrote, *and not only to me, but also to all who have loved His appearing*. So, that is what you need to do, you have looked forward eagerly to the Lord’s return and lived your life accordingly.

Make every effort to come to me soon; for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia. Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service. But Tychicus I have sent to Ephesus. When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments. Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds. Be on guard against him yourself, for he vigorously opposed our teaching.

2 Timothy 4:9-15 (NASB)

We listed Paul’s friends (and enemies in the introduction (page #5)). For a while, Paul had a lot of friends surrounding him in Rome. One by one they left. Some left at Paul’s bidding.

I appeal to you for my child Onesimus, whom I have begotten in my imprisonment, who formerly was

¹⁹See the appendix on page #98)

useless to you, but now is useful both to you and to me. I have sent him back to you in person, that is, sending my very heart, whom I wished to keep with me, so that on your behalf he might minister to me in my imprisonment for the gospel; but without your consent I did not want to do anything, so that your goodness would not be, in effect, by compulsion but of your own free will.

Philemon 1:10-14 (NASB)

Demas, having loved this present world, has deserted me and gone to Thessalonica. Paul had to write two epistles to Thessalonika - I hope and pray that Demas did not undo the work that Paul had done there!

Crescens has gone to Galatia. Paul wrote an epistle to the “churches in Galatia”

and all the brethren who are with me, To the churches of Galatia:

Galatians 1:2 (NASB)

We not know whether the condemnation of Demas was also meant for Crescens as he is mention in the same verse. Titus was a “good guy” except he may of gone to the dogs? Isn’t that where Dalmations come from? Seriously, Paul wrote an epistle to him also. It was, apparently written after Paul’s first letter to Timothy and before this one.

We commented in the introduction about Luke, Paul’s friend and personal physician (and, apparently, stenographer). We also noted that Mark, who had split Paul and Banabus up, was now useful to Paul. We also noted Paul need for something to keep him warm in a Roman prison (even though he expected his end was near).

Paul spent more time in regard to Alexander the Coppersmith.

Nobody knows [sbout Alexander] , and there is no value in conjecturing. The name was common, but it is possible that this heretic went to Rome to make things difficult for Paul. Satan has his workers too. By the way, Paul's words, "The Lord reward him according to his works" (2 Tim. 4:14), are not a prayer of judgment, for this would be contrary to Jesus' teaching (Matt. 5:43-48). "The Lord will reward him" is a better translation.

Bible Exposition Commentary -

Be on guard against him yourself, for he vigorously opposed our teaching. I suspect that, today, there are a good many other people who Paul would warn us about.

At my first defense no one supported me, but all deserted me; may it not be counted against them. But the Lord stood with me and strengthened me, so that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was rescued out of the lion's mouth. The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen.

2 Timothy 4:16-18 (NASB)

At my first defense no one supported me, but all deserted me. In accordance with the previous note,

we are not sure what this “first defense” was. Was it a preliminary hearing, an arraignment? He was then waiting for the full trial. For those who think Paul was imprisoned twice, this would be the defense for his second imprisonment.

The statement, *but all deserted me; may it not be counted against them*, is a sad commentary on life. I really don't know who the “all” was. Certainly Like, Timothy and others did not desert him.

Paul realized the fear the Christians were feeling; it had become extremely dangerous to be identified as a Christian in Rome. Emperor Nero had blamed the Christians for starting a great fire in Rome (a.d. 64). He had decreed that the Christians should be persecuted through torture and death as punishment. Three or four years later, when this letter was written, fear was still very present, causing Paul's fellow believers to be unwilling to defend him before the Roman authorities.

— Life Application Concise New Testament Commentary

But the Lord stood with me and strengthened me, so that through me the proclamation might be fully accomplished, and that all the Gentiles might hear.

If I am to go on living in the body, this will mean fruitful labor for me. Yet what shall I choose? I do not know! I am torn between the two: I desire to depart and be with Christ, which is better by far; but it is more necessary for you that I remain in the body. Convinced of this, I know that I will remain, **and I will continue with all of you for your progress and joy in the faith**,

Philippians 1:22-25 (NIV)

At one time Paul felt he must remain here on Earth for there was much work to do. By now Paul has been through a lot. It is time that he receive his reward. He has finished his course!

I was rescued out of the lion's mouth. The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen

Although rescued from certain death at the first hearing (and certainly at many times over the years of his ministry), Paul realized that the end was near. He was prepared to die, confident in God's power and sovereignty. The Lord's deliverance mentioned here would not be physical this time, but spiritual. Here Paul was affirming his belief in eternal life after death. Anyone facing a life and death struggle can be comforted and encouraged knowing that God will bring each believer safely to his heavenly Kingdom. Just as Paul praised God in life (see, for example, Galatians 1:5; Ephesians 3:21), he also praised God in the face of death.

— Life Application Concise New Testament Commentary

*to Him be the glory forever and ever. **Amen***. This “amen” concludes Paul's epistle. What remains are his final greetings to his friends.

Greet Prisca and Aquila, and the household of Onesiphorus. Erastus remained at Corinth, but Trophimus I left sick at Miletus. Make every effort to come before winter. Eubulus greets you, also Pudens and Linus and Claudia and all the brethren. The Lord be with your spirit. Grace be with you.

2 Timothy 4:19-22 (NASB)

Finally, we have a list of his closest friends. Prisca and Aquila made tents with him in

After these things Paul departed from Athens, and came to Corinth; And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

Acts 18:1-3 (KJV)

We read more about this couple below.

And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

Acts 18:24-26 (KJV)

Make every effort to come before winter. Paul wanted Timothy with him since all he had with him now was Luke. Timothy would be a big help in his trial. With this, Paul closes his letter to Timothy. So far as we know, this is the last we have heard from Paul.

APPENDIX - PAUL THE ATHLETE

St. Paul makes frequent allusion to a topic which engrossed the interest, and called forth the utmost energies, of the Greeks. The periodical games were to them rather a passion than an amusement, and the Apostle often uses language drawn from these celebrations, when he wishes to enforce the zeal and the patience with which a Christian ought to strain after his heavenly reward. The imagery he employs is sometimes varied. In one instance, when he describes the struggle of the spirit with the flesh, he seeks his illustration in the violent contest of the boxers (1 Cor. ix. 26). In another, when he would give a strong representation of the perils he had encountered at Ephesus, he speaks as one who had contended in that ferocious sport which the Romans had introduced among the Greeks, the fighting of gladiators with wild beasts (ib. xv. 32). But, usually, his reference is to the foot-race in the stadium, which, as it was the most ancient! continued to be the most esteemed, among the purely Greek athletic contests. If we compare the various passages where, this language is used, we find the whole scene in the stadium brought vividly before us, - the herald who summons the contending runners, - the course, which rapidly diminishes in front of them, as their footsteps advance to the goal, - the judge who holds out the prize at the end of the course, - the prize itself, a chaplet of fading leaves, which is compared with the strongest emphasis of contrast to the unfading glory with which the faithful Christian will be crowned, - the joy and exultation of the victor, which the Apostle applies to his own case, when he speaks of his converts as his 'joy and crown,' the token of his victory and the subject of his boasting. And under the same image he sets forth the heavenly prize, after which his converts themselves should struggle with strenuous and unswerving zeal, - with no hesitating step (1 Cor. ix. 26), - pressing forward and never looking back (Phil. iii. 13, 14), - even to the disregard of life itself (Acts xx. 24). And the metaphor extends itself beyond the mere struggle in the arena, to the preparations which were necessary to success, - to that severe and continued training which, being so great for so small a reward, was a fit image of that "training unto godliness," which has the promise not only of this life but of that which is to come, - to the strict regulations which presided over all the details, both of the contest and the preliminary discipline, and are used to warn the careless Christian of the peril of an undisciplined life, to the careful diet, which admonishes us that, if we would so run that we may obtain, we must be "temperate in all things!" This imagery would be naturally and familiarly suggested to St. Paul by the scenes which he witnessed in every part of his travels. At his own native place on the banks of the Cydnus, in every city throughout Asia Minor, and more especially at Ephesus, the stadium, and the training for the stadiums were among the chief subjects of interest to the whole population. Even in Palestine, and at Jerusalem itself, these busy amusements were well known.

Taken from "The Life and Epistles of St. Paul, by Conybeare and Howson

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