

First Timothy

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PREFACE

How does one go about preparing a commentary for students who have a limited knowledge of Greek? This is a question which needs to be answered in situations where Seminary students do not have many years of Greek study before learning to do exegetical work. These students have, perhaps, been introduced into the fundamentals of Greek knowledge. They can recognize words, know the basics of syntax, and can use a Greek lexicon. They have done some translating. We must remember that to them English is still a second language. Even a “Popular Commentary” like the one written by P.E. Kretzmann is often rather difficult to follow. Neither does Kretzmann, as we know, make any direct reference to the Greek text itself. Other commentaries, such as Lenski’s, have a way of burying the chief thought in a veritable welter of explanations on all sorts of matters, and have a tendency to become altogether too involved. What is needed especially is something which can be readily followed. The German says *übersichtlich*. The student needs to know precisely where he is, and not become bogged down in searching for the right chapter and verse, or wondering which explanation fits the words of the text which he wants to study. In attempting to meet some of these requirements this exegesis of First Timothy is arranged according to the following pattern: The book is divided into 22 lessons. Each lesson deals with a small unit of verses according to the outline of the book itself. For each lesson, there is a:

- **Translation** of the unit to be considered. The translation is quite literal, so that the Greek is not lost sight of, yet at the same time not so stilted or wooden as to remain incomprehensible to the reader of English. The translation is followed by a...
- **Word study.** This takes up a list of words which the student may not know, giving a simple definition without going into much detail. In the case of verbs a brief analysis of the form is indicated. The abbreviations used are these:

Inf. - infinitive; mid. - middle; pass. - passive; subj. - subjunctive; aor. - aorist; part. - participle; acc. with inf. - accusative with infinitive; lit. - literally; imp. - imperative; fut. - future.

It may be advisable for the student to acquaint himself with these abbreviations from the very outset. In setting up our word lists we made use of Fritz Rienecker’s *Sprachlicher Schlüssel zum Griechischen Neuen Testament*, which we found to be very helpful. A suggested class assignment is to have the student learn each lesson’s word study list and to give tests on these from time to time. This will help greatly in building up a vocabulary of words used most frequently by Paul.

- Then, the **exegesis** itself. Of all the commentaries ever studied, we have found the pattern set by Prof. John Meyer in his *Ministers of Christ* (Second Corinthians) most practical

- Each lesson also has an **application** for the unit under study. The reason for this is that these lessons are intended to serve as a course in pastoral theology. While the applications are directed toward pastoral work in Africa, they are general enough, we hope, to find use elsewhere.
- Simple **review questions** on the lesson unit follow, as well as suggested exercises **for further study**. These can be used as additional assignments, usually involving a study of parallel passages, the use of specific words and concepts found in the unit, and questions to stimulate independent thought.

We acknowledge with thanks the assistance given by missionaries of the Lutheran Church of Central Africa, who contributed toward the first three chapters of this book in papers presented to the Missionaries' Conference. While much of their work had to be recast for the sake of uniformity, many of their thoughts and words were incorporated.

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INTRODUCTION

The **writer** of this epistle is **the Apostle Paul**, this is clearly stated in the letter itself. In the very first verse Paul refers to himself as the author. In other places of this letter Paul mentions certain things from his own life. For example, Paul refers to the time when he persecuted Christians (1 Timothy 1:13). He explains that in doing this he was the “chief of sinners” (1 Timothy 1:15). This no forger or false writer would want to say about himself.

The contents of the letter also clearly show that Paul was its author. Both in the way of presenting Christian doctrine as well as in the manner of explaining practical matters in the life and work of the Church we can see the writing of Paul. No true student of Scripture, therefore, even from earliest times has seriously questioned Paul’s authorship.

Paul wrote this letter **to Timothy**. Timothy’s father was a Greek. His mother Eunice was a Jewess, who became a Christian. Their home was in Lystra, Asia Minor. From early childhood Timothy was instructed by his mother in the Old Testament Scriptures (2 Timothy 3:15). When Paul came to Lystra on his first journey in 48 A.D., Timothy was converted to Christ. He worked with Paul on Paul’s missionary journeys. He served as Paul’s delegate to some of the churches which Paul could not visit. Timothy was like a son to Paul (1 Timothy 1:2).

Paul wrote this letter **when Timothy was supervising the congregations at Ephesus**, in Asia Minor. Timothy was Paul’s own representative in Ephesus, and in temporary charge of the work in that city.

The **time of writing** is between the years 63 to 65 A.D. At the end of the book of Acts we find Paul as a prisoner in the city of Rome. Paul was freed from this imprisonment. He took Timothy along on another tour of the congregations in Asia Minor, but left Timothy in Ephesus and traveled on to Macedonia (1 Timothy 1:3). This letter was no doubt written from somewhere in Macedonia or Greece, before Paul went to Spain. While all students of the Bible do not agree on the exact time and place of writing, these facts are not of great importance for a true understanding of the letter itself.

The **purpose** of Paul’s first letter to Timothy was to show Timothy how to supervise the work of the ministry in a number of Christian congregations. Timothy was still quite young and inexperienced at this time. Many of the problems of the early Church were also new. Timothy needed advice and encouragement in guiding this pastoral ministry. Paul’s letter is rich in directions for this work.

This letter is the first of the Pastoral Epistles. Second Timothy and Titus are also known as Pastoral Epistles. All three of these letters, written by the Apostle Paul, contain **instruction on the work of the pastoral ministry**, or how a Christian pastor deals with his congregation. It has been argued that Timothy was neither a bishop nor a pastor at this time, but rather a temporary representative of the Apostle Paul (see Lenski’s introduction to First Timothy). While there is truth to this contention, it is also true that Timothy, as Paul’s representative, was supervising the work of pastors. It is certainly correct to call this letter a “Pastoral Epistle,” which gives much valuable advice concerning the work of a Christian pastor.

For purposes of study we shall follow this **outline**:

**THE FIRST EPISTLE OF PAUL TO TIMOTHY
PAUL'S ADVICE TO TIMOTHY CONCERNING PASTORAL WORK**

1:1-2 Address and Greeting

CHAPTER 1, A SOUND POSITION AGAINST FALSE TEACHERS

1:3-7 False Teachers of the Law
1:8-11 The Purpose of the Law
1:12-17 Thanksgiving for God's Grace
1:18-20 A Solemn Charge

CHAPTER 2, REGULATIONS FOR PUBLIC WORSHIP

2:1-7 Prayers for All
2:8-15 The Place of Women

CHAPTER 3, QUALIFICATIONS OF CHURCH OFFICERS

3:1-7 The Office of a Bishop or Overseer
3:8-13 Deacons and Deaconesses
3:14-16 (Paul's Purpose and Basis for Writing)

CHAPTER 4, A WARNING AGAINST DANGERS

4:1-5 A Description of These Dangers
4:6-11 How to Prepare against Them (a)
4:12-16 How to Prepare against Them (b)

CHAPTERS 5 AND 6, DEALING WITH SPECIFIC PEOPLE

5:1-8 The Aged and the Widows
5:9-16 The Older and the Younger Widows
5:17-25 Elders (and Personal Advice)
6:1-2 Servants
6:3-5 Errorists
6:6-10 The Discontented and the Greedy
6:11-16 One's Own Self
6:17-19 The Rich

6:20-21 Conclusion

REVIEW QUESTIONS, INTRODUCTION

1. Why can we be sure that the Apostle Paul was the author of First Timothy?
2. Give a brief description of Timothy's early life and background.
3. What was Timothy doing when Paul wrote this letter to him?
4. What was the situation in Paul's life when he wrote this letter?
5. Give Paul's purpose in writing this letter to Timothy.
6. Why is this letter called a "Pastoral Epistle"?
7. Remember from the outline of this epistle the chief thought found in each of its chapters.

FOR FURTHER STUDY

- A.
1. Which of Paul's letters are written to individuals rather than to congregations?
 2. Which other letters of Paul belong to the "Pastoral Epistles"?
- B.
1. Read Acts 16:1, 2 Timothy 1:5 and 2 Timothy 3:15. What do these verses tell us about Timothy's background?
 2. Read Acts 16:3. Why did Paul have Timothy circumcized?
 3. Read Philippians 1:1; 2:19-23; Colossians 1:1. When did Timothy perform special services for Paul?

1 Timothy 1:1-2**TRANSLATION**

- v. 1 Paul, an Apostle of Christ Jesus by command of God, our Savior, and of Christ Jesus our hope,
- v. 2 to Timothy, true child in faith: grace, mercy, peace from God the Father and Christ Jesus our Lord.

WORD STUDY

- v. 1 ἐπιταγή command
- v. 2 γνήσιος true, genuine

EXEGESIS

- v. 1 Paul introduces himself as “an apostle of Christ Jesus.” An apostle (ἀπόστολος) is a person who is sent on a special mission, an ambassador. Paul is an apostle of Christ. He and the twelve disciples were called directly by the Lord Jesus Himself.

Paul strengthens this thought by adding the words “by command of God, our Savior, and of Christ Jesus, our hope.” Paul as an apostle of Christ not only by the **will** of God, as he states in other letters, but by the **command** of God (ἐπιταγή). Here we must think at once of the direct call which Paul received when he was on his way to Damascus.

The God who called Paul is our Savior (σωτήρ), The Bible often refers to God as the source of man’s salvation (Isaiah 12:2; 45:15; Luke 1:45; 2 Corinthians 5:18-19). “God was in Christ, reconciling the world to Himself.”

In the very same connection Christ Jesus is mentioned, who is our hope (ἐλπίς) . Christ opens to us the way back to God. Christ gives us the confidence that heaven is ours. Christ Jesus is our hope, both now and forever.

- v. 2 Paul addresses this letter “to Timothy, true child in faith.” Timothy is a true or a genuine (γνήσιος) child of Paul. He is not an illegitimate (νόθος) child. In faith (ἐν πίστει) Timothy has become a true child of God. As a true child Timothy can carry out his work as Paul’s own representative to the people in Ephesus.

Paul greets Timothy with a threefold exclamation: “Grace, mercy, peace from God the Father and Christ Jesus our Lord.”

Grace (χάρις) is undeserved love, which comes from God, and which is extended to sinners. Mercy (ἔλεος) is sympathetic understanding for those who are in need of help.

This mercy also flows from God to helpless mankind. Peace (εἰρήνη) is the blessed fruit of both grace and mercy, and is found in the hearts of those who know that all is well between themselves and God.

APPLICATION

The greeting of Paul to Timothy is one which expresses Paul's loving concern for Timothy in his difficult work. Paul wants all of God's rich blessings to help, comfort, and sustain his representative as he carries on the work as God's special servant in Ephesus.

The whole purpose of this greeting is to give confidence to Timothy. Timothy's work is a difficult work. As Paul's representative for all the churches in and around Ephesus he was supervising pastors, warning against false teachers, helping to organize the work in the congregations, and guiding and directing the Lord's work. For this work he needed authority. As a young man this authority would be called into question.

Therefore it was important for Paul to remind Timothy that his authority was coming from an "apostle of Christ Jesus," and by the command of the only Savior God, who granted a sure hope in Jesus Christ. This command was to Timothy as a "true child in faith."

Not only "grace" and "peace" was extended in this greeting "from God the Father and Jesus Christ our Lord," but also "mercy." This added thought of God's mercy was meant by Paul to comfort and encourage Timothy in a kind of work where he would be tempted to have doubts about his ability to carry out such a great and difficult task.

Even so it is by the command of God and by His authority that specially called workers serve as His representatives in the church. They, too, must often face difficult problems. They, too, are up against false teachers and troublemakers. They know that they cannot rely on their own strength to face up to these troubles. But God's authority stands behind them. Christ's command goes with them. All the blessings of God's grace, mercy, and peace rest upon them to strengthen and encourage them for their task.

REVIEW QUESTIONS (1 Timothy 1:1-2)

1. What does Paul call himself when he addresses Timothy in this letter?
2. By whose command does Paul hold this high office?
3. What does Paul call Timothy in his greeting?
4. What three words does Paul use in his special greeting to Timothy?
5. Which of these words brings special comfort in this case?
6. What is Paul's whole purpose in greeting Timothy in this way?
7. Why did Timothy especially need such confidence?
8. Why did Timothy need comfort?
9. What thoughts from this greeting bring comfort and encouragement to all those who work in the Lord's ministry?

FOR FURTHER STUDY

- A. 1. What words of these opening verses closely connect the work of God the Father with that of God the Son?
 - 2. What does this tell us about these two Persons in the Godhead?

- B. 1. What is the meaning of ἀποστέλλω?
 - 2. Which Greek word in our text is derived from this word?
 - 3. What does this tell us about the meaning of the word “apostle”?

- C. 1. Find the meaning of the word *asyndeton*.
 - 2. Which Greek words of this text form an *asyndeton*? Why?

1 Timothy 1:3-7

TRANSLATION

- v. 3 When I was going to Macedonia, I urged you to remain in Ephesus, so that you might order certain men not to teach differently,
- v. 4 neither that they busy themselves with fables and endless genealogies, which provide speculations rather than the training of God which is in faith.
- v. 5 Now the goal of this instruction is love out of a clean heart and a good conscience and a sincere faith.
- v. 6 Certain people, having failed in these things, have turned aside to foolish talk,
- v. 7 wanting to be teachers of the law, yet not understanding either what they are saying or concerning what they so strongly affirm.

WORD STUDY

v. 3	παρακάλεσα	(aor. παρακαλέω)	urge, admonish
	προσμεῖναι	(aor. inf. προσμένω)	remain, stay
	πορευόμενος	(part. πορεύομαι)	go on a journey
	παραγγείλης	(aor. subj. παραγγέλλω)	order, change
	έτεροδιδασκαλέω		teach differently
v. 4	προσέχω	(with dat.)	busy oneself with; direct attention upon
	μύθος		myth, fable
	γενελογία		genealogy, record of ancestors
	άπέραντος		endless
	έξήτησις		speculation, questioning
	οίκονομία		administration
v. 5	παραγγελία		charge, instruction, directive
	συνείδησις		conscience
	άνυπόκριτος		unhypocritical, sincere

v. 6	ἀστοχήσαντες	(aor. part. ἀστοχέω, w. gen.)	miss the mark, wander away from, fail
	ἐξετράπησαν	(aor. ἐκτρέπομαι)	turn oneself aside
	ματαιολογία		foolish or empty talk
v. 7	νομοδιδάσκαλος		teacher of the law
	νοοῦντες	(part. νοέω)	perceive, understand
	διαβεβαιόομαι		to assert or speak strongly

EXEGESIS

- v. 3 Paul begins the body of this letter: “When I was going to Macedonia, I urged you to remain in Ephesus.”

The situation here is this: Paul and Timothy had come to Ephesus. Paul, however, proceeded on to Macedonia. At that time he urged or charged Timothy concerning the matters to which he refers in this section. Just as (καθῶς) Paul gave advice to Timothy at that time, so now in this letter he renews or repeats this advice. This verse contains an ellipsis, or an omission of a few words: Just as I urged you then, (even so I urge you now) that you might order, etc. This continuing idea was well understood by the Greek reader.

Paul wants Timothy “to order certain men not to teach differently.” Paul does not mention these men by name. Perhaps there were not many of them. But they were spending their time teaching many things which were unimportant, and even foolish.

- v. 4 This verse further describes what these “certain men” were doing. They were “busy with fables and endless genealogies.” This was a favorite pastime of Jewish teachers at the time of Paul and Timothy. There were all sorts of stories out of the past. Paul calls them “fables” or “myths” (μύθοις). These stories were not even true. They were old wives’ tales. They were connected with long lists of ancestors, also imagined lists rather than true.

These fables and genealogies “provided speculations rather than the training of God which is in faith.” Instead of keeping busy by studying the chief teachings of the Word of God, these people were spending their time with questions and disputings about these fables and genealogies.

- v. 5 “Now the goal of this instruction is love out of a clean heart and a good conscience and a sincere faith.” Paul again refers to the instruction (παραγγελίας) which he had already given Timothy by word of mouth. Here he renews this in written form, reminding Timothy of the purpose of all his instruction. Instead of endless questions and foolish arguments Timothy’s true teaching was to produce love (ἀγάπη) out of a clean heart. Teaching fables and genealogies produces no love. Where there is a clean heart there is

also a good conscience (συνείδησις) and a sincere (ἀνυποκρίτου) trust (πίστις) in Christ and in His salvation. All these gifts are fruits of a faith which finds its comfort in the Gospel.

- v. 6 Here Paul again refers to the people who teach differently. Instead of enjoying the fruits of true faith, these people “having failed in these things, have turned aside to foolish talk.” They have actually missed the mark (ἀστοχῆσαντες), as marksmen who do not aim their shots correctly. Their talk is vain. It does not lead to the proper goal.
- v. 7 Paul describes those people further: “Wanting to be teachers of the law, yet not, understanding either what they are saying or concerning what they so strongly affirm.” They want to be law-teachers (νομοδιδάσκαλοι). But they don’t really understand what they are talking about. They speak as great teachers, but their words do not make any sense.

APPLICATION

Today we find many so-called religious teachers and writers of books who are not satisfied to remain with the plain truths of the Gospel. Jesus Christ becomes a “Superstar.” All sorts of foolish stories are imagined concerning His life. Others try to find all kinds of special meanings in the Bible, particularly in books such as Ezekiel or Revelation, with interpretations that are foolish, indeed. They try to speak as great authorities. And yet with all their so-called wisdom they miss the mark completely. The message of Christ, the Savior of sinners, is hidden behind all their foolish questions and arguments. True faith is not created in the hearts of those who follow their strange notions. Instead of kindling a true love for God and fellow-man, giving a good conscience which is at peace, and building a simple trust in God which is free from all hypocrisy, the result of their teaching is nothing but empty words and vain thoughts which have no goal.

REVIEW QUESTIONS (1 Timothy 5:3-7)

1. What kind of people does Paul warn Timothy against?
2. With what kind of teachings were these people very busy?
3. What kind of fruits did their teaching not produce?
4. What was the sad result of their teaching?
5. Give an example of people today who “teach differently.”
6. How do they try to hide their ignorance of the true Gospel?

FOR FURTHER STUDY

- A. 1. Read 1 Timothy 6:3-4; Titus 1:14; Titus 3:9. How do these passages also describe those who “teach different things”?
- B. 1. Read Titus 1:10-11. For what purpose did these false teachers often do their work?
- C. 1. Find the meaning of the word *ellipsis* in a dictionary. Which verse in this section contains an ellipsis?

2. Paul states in this verse that at one time he urged Timothy to stay on at Ephesus to do certain things. Just as (καθώς) Paul did this then, what does he want Timothy to do also now?

1 Timothy 1:8-11

TRANSLATION

- v. 8 But we know the law is good, if anyone uses it lawfully;
- v. 9 knowing this, that a law has not been established for a righteous person, but for those who are lawless and disobedient, for the ungodly and sinners, for the unholy and unclean, for those who kill fathers and mothers, for slayers of men,
- v. 10 for fornicators, defilers of children, kidnappers, liars, perjurers, and if there is anything else which is against healthy teaching,
- v. 11 according to the Gospel of the glory of the blessed God, which was entrusted to me.

WORD STUDY

v. 8	νομίμως	(adv.)	lawfully, properly
	χράομαι	(with dat.)	use
v. 9	εἰδῶς	(part. οἶδα)	know
	κεῖται	(perf. pass. τίθημι)	establish, place
	ἀνυπότακτος		disobedient
	ἀσεβής		ungodly
	ἁμαρτολός		sinful
	ἀνόσιος		unholy
	βέβηλος		unclean (actually, that which is trampled on)
	πατρολῶας		murderers or strikers of fathers
	μητρολῶας		murderers or strikers of mothers
	ἀνδροφόνος		murderer
v. 10	πόρνος		fornicator
	ἀρσενοκοίτης		pederast, sodomite (a defiler of boys)
	ἀνδραποδίστης		kidnapper
	ψευστής		liar
	ἐπιορκος		perjurer

	ὕγλαισούση ἀντικείμεται	(part. ὑγιαίνω)	healthy be opposed (actually, lie against)
v. 11	μακάριος ἐπιστεύθη	(aor. pass. πιστεύω)	blessed be entrusted

EXEGESIS

- v. 8 Paul simply states here that “the law is good, if anyone uses it lawfully.” Paul is writing about the Mosaic Law, the Moral Law. We should teach it. There is nothing wrong with it. But it must be taught correctly.
- v. 9 Paul now explains further what he means: “Knowing this, that a law has not been established for a righteous person.” He that is righteous in Christ is not under the threats of the law. “Christ is the end of the law for righteousness to everyone that believes” (Romans 10:4). The law should not be misused to frighten such people and give them a bad conscience. “The law cannot burden with its curse those who have been reconciled to God through Christ” (Formula of Concord VI - Conc. Tr. 963.5). Christians are not “under the law but under grace” (Romans 6:14). Paul is referring to people who fight against sin with the help of God’s Spirit, who lives in them. They are the sheep of Jesus who hear His voice and follow Him.

Paul then draws up a list of those people for whom the law is intended with all its crushing power. We note how closely this list fits the Ten Commandments. The law of God is established, Paul declares, “for the lawless and disobedient.” Here we think of those who despise all authority, who are a law unto themselves, who do as **they** please; “for the ungodly and sinners” (ἀσεβέσι καὶ ἁμαρτωλοῖς). The ungodly, of course, are condemned by the First Commandment, and where this is not obeyed, all kinds of sins will surely follow. “For the unholy and unclean” (ἀνοσίοις καὶ βεβήλοις), Paul continues. Nothing is sacred to such people, including especially the Name of God—Second Commandment—and the Word of God—Third Commandment. They walk upon such things, trample upon them as upon dirt (βεβήλοις).

“For those who kill fathers and mothers” (πατρολώαις καὶ ματρολώαις) applies, of course, to the Fourth Commandment, the first Commandment in the Second Table of the Law. “Father-strikers” and “mother-strikers” is also a correct translation here. The meaning is the same. Those who bring sorrow to parents actually cause them hurt and shorten their lives. “Slayers of men” (ἀνδροφόνους) refers to murderers and killers under the Fifth Commandment.

- v. 10 “For fornicators, defilers of children” (πόρνοις, ἄρσονοκοίταις) comes under the Sixth Commandment, referring to such gross sins as defiling young boys, which was the sin of Sodom as well as a common sin in Paul’s day. “Kidnappers” (ἀνδραποδίσταις) are stealers

of men, a sin under the Seventh Commandment. The word actually means “those who catch a man by the foot.” “Liars, perjurers” (ψεύσταις, ἐπιόρκοις) takes us to the Eighth Commandment.

Paul sums up this section by adding “and if there is anything else which is against healthy teaching.” Those who taught falsely, in other words, caused spiritual sickness. Their teaching was unhealthy, full of disease.

- v. 11 All that Paul has said here is “according to the Gospel of the glory of the blessed God, which was entrusted to me.” The law does not oppose the Gospel, when taught properly. When the teaching of the law, however, is mixed with myths and fables, raising foolish questions and disturbing consciences, it is not lawfully used. Those who abuse the sound teaching of the law fall under its own condemnation.

Paul was entrusted with the Gospel. The Gospel glorifies God and His gracious plan of salvation. It was the purpose of Paul’s ministry, and that of Timothy as well, to bring this Gospel in all its fullness, so that God might be glorified.

This also meant to know how to use the law of God correctly, so that through a knowledge of sin people might find their only salvation in the Good News of a gracious God, who gave His only Son as a sacrifice for the sins of the world. All glory to Him alone!

APPLICATION

Paul has warned Timothy to guard against those who teach differently, particularly against those “who want to be teachers of the law,” but who do not understand what they are talking about. In order to strengthen Timothy for this task, Paul reminds him about certain basic facts concerning the law of God. This law, Paul reminds Timothy, should not be taught so that the true children of God are burdened by its threats of punishment. The law is intended in the first place to bring sinners to repentance. It should show the serious results of breaking the Ten Commandments of God, and how these sins against God’s holy will lead to all sorts of wickedness. Where the law of God is taught correctly, it serves the Gospel, which frees sinners from the curse of the law and gives them the righteousness of Christ.

Both law and Gospel must be correctly divided, and each teaching must be applied according to its proper use. Those who can do this are true theologians. Every pastor ought to have this proficiency!

REVIEW QUESTIONS (1 Timothy 1:8-11)

1. What does Paul mean when he tells Timothy to use the law “lawfully”?
2. What kind of person should not be burdened by the curse of the law?
3. What kind of people fall under the curse of the law (list as many kinds as you can remember from this part)?
4. Do Christians still need the law of God? Explain your answer.
5. What is a true theologian?

FOR FURTHER STUDY

A. Read the Formula of Concord, Section VI, where it explains the uses of the law.

1. What are the three uses of the law of God?
2. Which use of the law is Paul writing about in 1 Timothy 1:9-10?
3. Give the Formula of Concord's explanation to 1 Timothy 1:9.

1 Timothy 1:12-17

TRANSLATION

- v. 12 I thank Christ Jesus, our Lord, who strengthened me, in that He considered me faithful when appointing me to (His) service.
- v. 13 At that time I was a blasphemer and a persecutor and an insolent person. But I received mercy, although I, being ignorant, acted in unbelief;
- v. 14 moreover the grace of our Lord abounded, together with faith and love which is in Christ Jesus.
- v. 15 Faithful is the saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of these I am the very first.
- v. 16 But for this reason I received mercy, so that in me, as the foremost, Jesus Christ might make known all His longsuffering, as an example of all those who are destined to believe on Him for eternal life.
- v. 17 Now to the everlasting King, the immortal, the invisible, the only God, be honor and glory forever and ever. Amen.

WORD STUDY

v. 12	ἐνυναμώσαντι	(aor. part. ἐδυναμόω)	strengthen, make strong
	ἠγήσατο	(aor. ἠγέομαι)	consider
	θέμενος	(aor. part. mid. τίθημι)	place, appoint
	διακονία		service
v. 13	τὸ πρότερον		formerly, then, at that time
	ὄντα	(part. εἰμί)	being
	βλάσφημος		blasphemer
	διώκτης		persecutor
	ὑβρίστης		insolent person
	ἠλεήθην	(aor. pass. ἐλεέω)	show mercy; pass. receive mercy
	ἀγνόων	(part. ἀγνοέω)	be ignorant

v. 14	ὑπερεπλεόνασεν δέ	(aor. ὑπερπλεονάζω)	abound (ὑπερ indicates going beyond all normal measure – be superabundant) used here in the sense of “moreover”
v. 15	ἀποδοχή σῶσαι	(aor. inf. σώζω)	acceptance (ἀποδέχεσθαι – to accept a saying as true) save, rescue
v. 16	ἐνδείξεται μακροθυμία ὑποτύπωσις μελλόντων αἰώνιος	(aor. subj. mid. ἐνδείκνυμι) (part. μέλλω)	show; make known longsuffering example with inf. be destined; be about to eternal
v. 17	ἄφθαρτος ἀόρατος		immortal invisible

EXEGESIS

- v. 12 Paul now continues to show Timothy what it meant for himself to have a right understanding of Law and Gospel. He pours out his heart in praise and thanksgiving to God for that which he personally experienced: “I thank Christ Jesus, our Lord, who strengthened me, in that He considered me faithful when appointing me to (His) service.”

This experience of Paul, to which he refers, began with his conversion. Paul gives all credit to his gracious Lord for this experience. All of Paul’s ability and strength came from Christ. Yes, the very fact that Paul was serving as an apostle was Christ’s doing entirely!

- v. 13 Paul emphasizes this thought when he continues to describe himself as he once was: “At that time I was a blasphemer and a persecutor and an insolent person.” Paul is here thinking of that time before his conversion, described for us in the book of Acts, when he blasphemed Christ and tried to force others to do the same. He blasphemed the name of Christ. He persecuted Christians. He set himself up against the true God.

“But I received mercy,” Paul continues, “although I, being ignorant, acted in unbelief.” Paul does not try to excuse himself, as though his ignorance and unbelief lessened his guilt. On the contrary. The ὅτι here is explanatory and somewhat difficult to translate. “This is the way it was with me,” Paul declares. “Mercy was the only way, ignorant and unbelieving person that I was! There was no other possible hope.” Paul wants to show Timothy that only in Christ could salvation be found for him—certainly not in any teaching about fables and genealogies.

- v. 14 Where sin abounded, grace did much more abound (Romans 5:20): “Moreover the grace of our Lord abounded together with faith and love which is in Christ Jesus.” This grace of God kindled faith and love in Paul’s heart, a faith and a love which had as its object Christ Jesus. What a change this grace of God brought about in Paul! Instead of blaspheming Christ, he now was filled with faith and love for Him.
- v. 15 What is true of Paul, applies to all sinners: “Faithful is the saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of these I am the very first.”

ὁ λόγος here means “that which is expressed by words,” or “a saying.” This is a saying which can be accepted completely and without any doubt whatsoever. The saying is simply this: “Christ Jesus came into the world to save sinners!” This is the heart of the Gospel, briefly stated elsewhere in Matthew 18:11; Luke 19:10; John 3:16; 1 John 3:5 (cf. also Matthew 9:13). Christ came not only for some. He came for all. “Sinners” here is all-inclusive. Yet as the first and greatest (πρῶτος) of sinners Paul mentions himself! This is not to say, of course, that Paul was the worst possible person who ever lived. Paul knew **himself**. He judged his own person. Everyone else must do the same. Note also that Paul says, “**I am** (εἰμί) the very first,” not “I was the very first.” Sins of the past and the present time are included. Those who claim perfection after conversion are claiming something for themselves which even Paul does not claim.

- v. 16 The reason why Paul received such great mercy did not lie within himself, but in Jesus Christ: “But for this reason I received mercy, so that in me as the foremost Jesus Christ might make known all His long-suffering, as an example of all those who are destined to believe on Him for eternal life.”

Jesus was longsuffering (μακροθυμία). He held back His just punishment against Paul. Thereby Jesus gave a model (ὑποτύπωσις), showing how He would deal with others who would come to believe on Him also. τῶν μελλόντων πιστεύειν is a periphrastic future, literally translated “those about to believe,” or “those who would in future believe.” The present participle is combined with the infinitive to make up this periphrastic construction (or “roundabout” way of saying things).

- v. 17 As Paul thinks about his own experience as well as the experience of all those who receive Christ’s grace, he breaks forth in a doxology, a song of praise: “Now to the everlasting King, the immortal, the invisible, the only God, be honor and glory forever and ever. Amen.”

Paul frequently in his writings suddenly praises God, whose goodness is so great that one can only stand in awe before it.

APPLICATION

This section is a beautiful, personal confession of the Apostle Paul concerning what God's grace in Christ did for him, blasphemer and sinner that he was, and how he owes every bit of his new life in Christ to that superabundant mercy of God.

This thanksgiving of Paul fits together with his warning to Timothy against false teachers of the law. How empty and vain their message is when compared with that which should be the real message of every true minister of Christ! And this message is for all!

In this Paul serves as an example to every believer, and especially to every pastor. As pastors personally experience the mercy of God and remind themselves of what they have received from a gracious, heavenly Father, they are strengthened and encouraged to share this wonderful grace with others. If pastors themselves, however, do not appreciate what Christ has done for them, how can they preach with power? Perhaps they will try to find a "meaningful" message in human wisdom of some kind, and the result of this is an empty, meaningless message, which brings no life at all.

May our experience with God's grace move us to spontaneous words of praise to His glory!

REVIEW QUESTIONS (1 Timothy 1:12-17)

1. Who was it who appointed Paul to the Christian ministry?
2. Why was this so unusual in Paul's case?
3. To what does Paul, therefore, ascribe all credit for his conversion and calling?
4. How does Paul refer to himself as a sinner?
5. What does all this move Paul to do?
6. Explain how Paul's appreciation of God's mercy and grace should be an example for every minister of Christ.

FOR FURTHER STUDY

- A. 1. Read Acts 26:11; also Acts 22:4 and 7; Acts 9:1

What did Paul do as a "blasphemer" and a "persecutor"?

2. Read Acts 9:4-5. Whom was Paul actually persecuting?

- B. 1. Read v. 13 of today's lesson again. Is Paul trying to excuse himself for being a blasphemer, etc.?

2. What other words of Paul in this section clearly show that Paul offers no excuses whatsoever?

- C. 1. What is the Greek word of "grace"?

2. What is the Greek word for "mercy"?

3. Use a dictionary to see if you can find a difference in meaning between these two words.

D. 1. What is a doxology?

2. Write the words of the doxology found in these verses.

1 Timothy 1:18-20

TRANSLATION

- v. 18 This instruction I entrust to you, child Timothy, according to the prophecies which have already come to you, that in connection with them you should fight the good fight,
- v. 19 having faith and a good conscience. Some, having cast this aside suffered shipwreck concerning the faith.
- v. 20 Among these are Hymenaeus and Alexander, whom I gave over to Satan, so that then might be taught not to blaspheme.

WORD STUDY

v. 18	παρατίθημι		entrust
	προαγούσας	(part. προάγω)	come in advance
	προφητεία		prophecy
	στρατεύη	(subj. στρατεύω)	fight
v. 19	ἀπωσάμενοι	(aor. part. ἀποθέομαι)	cast aside
	ἐναυάγησαν	(aor. ναυαγέω)	suffer shipwreck
v. 20	παρέδωκα	(aor. παραδίδωμι)	give over
	παιδύθωσιν	(aor. subj. pass.)	teach, in the sense of train, bring up

EXEGESIS

- v. 18 Paul refers once more to the instruction (K.J. “charge”) already mentioned in the earlier verses of this chapter (3 and 5), and explained in verses 3 to 17: “This instruction I entrust to you, child Timothy.” Paul now commits into Timothy’s care the task of dealing with false teachers.

Paul does this “according to the prophecies which have already come” to Timothy. Timothy, in other words, should make use of all that he has already learned from the Word of God in carrying out this task. “Prophecies” here means all that has been learned from God’s Word (see 1 Corinthians 14:3).

“In connection with them” (namely, the prophecies) Timothy should “fight the good fight.” Paul uses a cognate accusative to strengthen the picture of carrying on warfare. By that we mean a noun in the accusative (*στρατεία*) which comes from the same stem as the verb preceding it (*στρατεύω*). This use of military language to describe our spiritual

battle against all those who try to destroy our faith in the Gospel is common to Scripture (See 1 Timothy 5:12; Ephesians 6:13-17).

- v. 19 “Having faith and a good conscience,” Paul adds. These are necessary for the battle. Both faith and conscience are closely connected with God’s Word. Faith trusts this Word. Conscience is guided by the Word. Where this is not done, disaster results: “Some, having cast aside this (conscience) suffered shipwreck concerning the faith.” They lose all sense of direction. They are like a ship in a storm without a rudder. Their end is spiritual destruction.
- v. 20 Paul mentions two of these people by name: “Among these are Hymenaeus and Alexander, whom I gave over to Satan, so that they might be taught not to blaspheme.” Hymenaeus is also mentioned as a false teacher in 2 Timothy 2:17. Who this Alexander is we don’t know. The name is a common one.

To “give over to Satan” means to “excommunicate” (See 1 Corinthians 5:3-5). Paul did this, of course, with the congregation. This was a case of church discipline, whereby the unbeliever was excluded from the Christian congregation. The purpose of such action is always to bring the impenitent sinner to repentance. So also here with Hymenaeus and Alexander: “So that they might be taught not to blaspheme.” Only when the sinner is struck by the terrible consequences of his impenitence, will he realize that he must turn from his evil ways.

APPLICATION

The work of a minister of Christ involves doing battle. We should not be surprised that this is so. For this fight of faith the Word of God must serve as our weapon. No other weapon will do. This Word can give us confidence that what we are doing is right and just.

Yes, fighting for the truth of the Gospel may result in the unpleasant duty of excommunicating impenitent sinners. So be it! Let us not shrink from doing whatever is necessary to preserve the truth which has been entrusted to us!

REVIEW QUESTIONS (1 Timothy 1:18-20)

1. What does Paul urge Timothy to do?
2. What should strengthen Timothy for this fight?
3. What happens when faith and good conscience are cast aside?
4. What must be done to those, finally, who continue to teach falsely in spite of all admonition?
5. What is the purpose of this serious actin?

FOR FURTHER STUDY

- A. Study the Greek word *προφητεία* as it is found in 1 Timothy 1:18, and also in 1 Corinthians 14:3.

What meaning does the word have in these verses?

B. Compare the expression “to deliver a person to Satan” as it is found in 1 Timothy 1:20 and also in 1 Corinthians 5:5.

1. What is meant by this statement?
2. Why is this a good way to describe this action?

C. Study Ephesians 6:13-17

1. What are good weapons to use in “fighting the good fight”?

1 Timothy 2:1-7

TRANSLATION

- v. 1 First of all, then, I urge that petitions, prayers, intercessions, and thanksgivings be made in behalf of all men,
- v. 2 for kings and all who are in authority, so that we may lead a quiet and peaceful life in all godliness and decency.
- v. 3 This is good and acceptable before our Savior-God,
- v. 4 who wants all men to be saved and to come to a knowledge of truth.
- v. 5 There is one God, and one Mediator between God and men, the man Christ Jesus,
- v. 6 who gave Himself as a ransom for all, as a testimony for their own times.
- v. 7 For this I was appointed a preacher and an apostle (I am telling the truth; I am not lying), a teacher of Gentiles in faith and truth.

WORD STUDY

- | | | | |
|------|------------|------------------------|---------------------------|
| v. 1 | παρακαλέω | | urge, admonish |
| | ποιεῖσθαι | (inf. mid. or pass.) | be made, be done |
| | δέησις | | petition |
| | ἐντεύξις | | intercession |
| | εὐχαρίστια | | thanksgiving |
| v. 2 | ὑπεροχή | | of authority, high office |
| | ὄντων | (part. εἰμί) | |
| | ἥρεμος | | quiet |
| | ἡσυχίος | | peaceful, tranquil |
| | διάγωμεν | (subj. διάγω) | lead |
| | εὐσέβια | | godliness, piety |
| | θεμνότης | | decency, honor |
| v. 3 | ἀπόδεκτος | | accepted |
| v. 4 | σωθῆναι | (aor. inf. pass. σώζω) | save |

	ἐλθεῖν	(aor. inf. ἔρχομαι)	come
v. 5	μεσίτης		mediator, go-between
	δους	(aor. part. δίδωμι)	give
v. 6	ἀντίλυτρον		ransom (payment)
	καιρός		proper time
	ἴδιος		own
v. 7	ἐτέθην	(aor. pass. τίθημι)	appoint
	κῆρυξ		herald, proclaimer, preacher
	ἔθνος		people, plur. heathen or Gentile nations

EXEGESIS

v. 1 Two matters especially needed to be discussed concerning how Timothy was to regulate the public service of the Word.

“First of all, then,” Paul writes to him, “I urge that petitions, prayers, intercessions, and thanksgivings be made in behalf of all men.” Four synonyms are used: *δεήσεις* are petitions for special needs; *προσευχαί* are prayers in general; *ἐντεύξεις* are intercessions in behalf of others; *εὐχαριστίαι* are thanksgivings. The first three express every kind of request, which a congregation can bring before the throne of God’s grace. The fourth adds the thought of gratitude for blessings received. These are to be made for all people. *Ἄνθρωπος* is used here, as in v. 4 and also v. 5 of this same section in the generic sense, that is, for “people” instead of “men.”

v. 2 Congregational prayer is to include government: “For kings and all who are in authority, so that we may lead a quiet and peaceful life in all godliness and decency.” At Paul’s time most countries were ruled by a king. This was, therefore, the best term to use for heads of state. Included here also are all impositions of authority in government. The result of such prayers (*ἵνα*) was to be so that Christians as well as all others could live in peace and quiet, especially in the free exercise of their religion.

v. 3 “This is good and acceptable before our Savior-God,” Paul adds. God Himself wanted such prayers to be offered. They were pleasing to Him as “Savior-God,” as Paul explains in the following verse.

v. 4 It was this Savior-God’s purpose that all nations and all people should be included in His salvation: “Who wants all men to be saved and to come to a knowledge of truth.” What a beautiful expression of universal grace, of God’s will for the salvation of all! Also a clear

rejection of Calvin's ideas of a double predestination, whereby God is supposed to have chosen some people for damnation.

We pray for all, because we know that God wants to save all. If some are lost, they have nobody to blame but themselves (See Matthew 23:37 and Mark 16:16). We pray for peace, so that this Gospel of salvation can be proclaimed everywhere.

- v. 5 To add to this thought concerning prayer for all, Paul continues: "There is one God, and one Mediator between God and men, the man Christ Jesus." There is only one God. And so there is only one gracious will for the salvation of all mankind. There is also only one Mediator for all mankind. That Mediator is "the man Christ Jesus," God and man in one Person.
- v. 6 What Christ did to effect this mediation is now stated: "Who gave himself as a ransom for all, as a testimony for their own times."

Christ "gave Himself." His work of salvation was done of His own free will. No one forced Him to do this (See John 10:18).

Christ Jesus gave Himself as a ransom (*ἀντίλυτρον*). This word "ransom" means more than a mere payment. It means a payment "in the place of" (*ἄντι*) or "in the stead of" all people. Christ died as the Substitute for all people.

In order to do His great work of redemption Christ had to be both God and man. Only a man could be a substitute for all mankind. Only God could accomplish such a task.

This substitutionary death of Christ for the sins of the world is a "testimony" (*μαρτύριον*). This simply means that as a historical fact it could be witnessed and testified to. The apostles could bear witness to this act of Christ at first hand. They could do so "for their own times." And their witness could go down through the ages until the end of time. Every time until the end is a fitting time of grace for this testimony to be given.

- v. 7 "For this" (testimony) "I was appointed a preacher and an apostle," Paul continues. Paul was a preacher or a herald (*κῆρυξ*) and at the same time an apostle, one who was sent forth. His appointment was especially to be "a teacher of Gentiles in faith and truth." In order to strengthen this statement Paul adds parenthetically: "I am telling the truth; I am not lying." Although all apostles were sent to all nations, Paul particularly was meant to be a teacher of the Gentiles (See Acts 9:15; Acts 26:11-18).

APPLICATION

Prayers are an important part of public worship. These prayers are for all men. They include those in governmental authority. They are offered so that the Gospel might be proclaimed everywhere to a world of sinners. God wants this, just as God earnestly desires the salvation of all men; also just as Christ, the Mediator, as true man gave His life as a ransom for all men.

Paul's own special appointment as an apostle to the Gentiles is further testimony that all people are included in God's plan of salvation.

In being a spiritual leader to his flock a pastor should not forget this important aspect of public worship. He should lead his people to think not only about themselves and their own needs when they pray. He should see to it that all people are included in these public prayers, as well as the government which God has placed over us. This will make a congregation aware of the urgent need to reach out with the saving Gospel message to others, who are still ignorant of their only way to eternal life.

REVIEW QUESTIONS (1 Timothy 2:1-7)

1. What kind of regulations does Paul discuss in Chapter Two?
2. What should every congregation do in its public services?
3. For whom should Christians pray publicly?
4. Why should especially those in authority be remembered in these prayers?
5. What is God's gracious and universal will?
6. How did the one Mediator accomplish this saving purpose of God?
7. To what people especially was Paul appointed to bring this Good News?
8. What will a congregation be aware of when it regularly includes all people in its prayers?

FOR FURTHER STUDY

A. Consult a dictionary for the exact meaning of these words.

1. δέησις
2. προσευχή
3. έντεύξις

What difference do you find between these words?

Look up also:

4. εύχαριστία

How does this kind of prayer differ from the others mentioned?

- B. Do we in our churches today follow this direction of Paul concerning public prayer? (Give your personal opinion.)
- C. 1. Which words of this text express universal grace?
2. Which words express universal redemption?
- D. We say that the words "faith" and "truth" in verse 7 are *anarthrous*. What does this word mean?

1 Timothy 2:8-15

TRANSLATION

- v. 8 I desire then that the men pray in every place, lifting up holy hands without anger or quarreling.
- v. 9 I also (want) women to clothe themselves in decent apparel, with modesty and propriety, not with braids and gold, or pearls or costly clothing.
- v. 10 But (they should clothe themselves) by means of good works, as it is proper for women professing piety.
- v. 11 Let a woman quietly receive instruction in all submissiveness.
- v. 12 Now I do not permit a woman to teach, or to have authority over a man; but to be in silence.
- v. 13 For Adam was formed first, then Eve.
- v. 14 And Adam was not deceived, but the woman being thoroughly deceived was in transgression.
- v. 15 But she shall be saved as she continues to bear children, if they remain in faith and love and holiness with decency.

WORD STUDY

- | | | | |
|------|-------------|------------------|--|
| v. 8 | βούλομαι | | wish |
| | προσεύχομαι | (acc. with inf.) | pray |
| | ἐπαίροντας | (part. ἐπαίρω) | lift up |
| | διαλογισμός | | quarreling; lit. speaking against each other |
| v. 9 | καταστολή | | apparel; lit. cloth which covers the arm |
| | κόσμιος | | decent; modest |
| | αἰδώς | | modesty |
| | σωφροσύνη | | good sense; propriety |
| | κοσμέω | | adorn; clothe |
| | πλέγμα | | braids (in hair) |

	μαργαρίτης		pearl
	ἱματισμός		dress, clothing
	πολυτελής		costly; expensive
v. 10	πρεπει		it is fitting (impersonal)
	ἐπαγγελλόμεναις	(part. mid. ἐπαγγελω)	proclaim; mid. profess, declare oneself for
	θεοσέβεια		piety; godliness
v. 11	ἡσυχία		quiet
	μανθανέτω	(imp. pass. μανθάνω)	instruct
	ὑποταγή		submission
v. 12	ἐπιτρέπω		permit
	αὐθεντέω	(with gen.)	have authority over
v. 13	ἐπλάσθη	(aor. pass. πλάσσω)	form
v. 14	ἠπατήθη	(aor. pass. ἀπατάω)	deceive; beguile
	ἐξαπατηθεῖσα	(aor. part. pass. ἐξαπατάω)	thoroughly deceive
v. 15	σωθήσεται	(fut. pass. σώζω)	save, rescue
	τεκνογονία		childbearing
	μείνωσιν	(aor. subj. μένω)	remain

EXEGESIS

v. 8 Having instructed Timothy concerning **what is to be done** in public services, Paul now proceeds to tell Timothy **who is to do this**: “I desire then that the men pray in every place, lifting up holy hands without anger or quarreling.” The emphasis here, in the light of the following verses, is upon the **men**. **They** are to lead the praying “in every place” where public worship is held. Lenski points out that at this time no single individual served as pastor. The “elders” did the teaching, a custom inherited from the synagogue schools. With praying it was the same. Qualified, respected men took care of this. Paul wanted this custom to be kept.

“Lifting up holy hands” was an attitude of prayer at that time, just as we now fold our hands or bow our heads. It was an attitude showing a beseeching to God above.

Those who led in prayer as well as those who joined in prayer were to have their hearts and minds free from unclean thoughts and quarrelsome, envious words.

- v. 9 To this verse we also need to supply the βούλομαι, of the preceding verse (ellipsis): “I also (want) women to clothe themselves in decent apparel.” Paul is still speaking about public worship. Women were to dress themselves with decent apparel. The word καταστολή indicates the use of a flowing garment or robe. A woman’s clothing should reflect “modesty and propriety.” Paul adds: “Not with braids and gold, or pearls or costly clothing.” A woman, in other words, was not to use such adornment as would call attention to herself as a woman of this world, whose mind was entirely on herself and on the impression she would make on other people. (Some commentators add that the kind of adornment described here by Paul was the mark of a prostitute in those days. Others are rather of the opinion that only showy clothing is meant as being inappropriate for public worship.)
- v. 10 “But (they should clothe themselves) by means of good works, as it is proper for women professing piety,” is Paul’s positive directive. Again there is an ellipsis in this verse. A Christian woman has the inner qualities of modesty and propriety (v. 9), which should also be demonstrated in good works.
- v. 12 Paul next proceeds from the outward **appearance** of women in public services to their **position** in the church: “Let a woman quietly receive instruction in all submissiveness.” We refer to the type of Greek construction used here as an *asyndeton*—a rhetorical instruction which omits a connecting conjunction. This is often used to indicate a new point. “Woman” (γυνή) is here used collectively, for women in general, here **all** the women in the Christian congregation. Again let us remember that Paul refers at this place to order in public worship. Women are learners, not teachers. They receive instruction in quietness. They do not put themselves forward or make themselves heard. They may teach each other (Titus 2:3-4). They may and should teach their children (2 Timothy 3:15). In certain cases they may assist with private instruction of adults (Acts 18:26). But they should not assume a leading role in the public affairs of a Christian congregation!
- v. 12 The following verse puts this thought in the form of a clear, irrefutable statement: “Now I do not permit a woman to teach, or to have authority over a man; but to be in silence.” This does not mean, of course, that a woman cannot say a thing in a public service of worship, such as sing, join in a confession of faith, or in a prayer. But she is not permitted to carry out pastoral duties of preaching, leading the service, administering the sacraments, making decisions for the church in meetings, etc. Any place in the Church where a woman would be in a position of authority (αὐθεντεῖν) over a man is ruled out.
- v. 13 Paul now bases this direction concerning women upon certain facts (note his use of the aorist): “For Adam was formed first, then Eve.” This we refer to as the “order of creation.” God formed Adam first, then Eve. She was made for man, not man for woman (1 Corinthians 11:8-9). We know the story well from the first two chapters of Genesis. Paul refers to the record of Genesis not as a myth, but as true, actual historical fact.

- v. 14 Paul continues with a *καί*: “And Adam was not deceived, but the woman being thoroughly deceived was in transgression.” In the account of the fall of man into sin, both Adam and Eve disobeyed God’s command. But here something else took place as well. Eve took over the leadership. She was not in the subordinate position. Satan came to Eve. She tried to argue, but fell into Satan’s trap. Then Adam, instead of showing proper leadership, **followed** Eve in her sin. He let himself be persuaded by her.

Paul’s whole point here, as Lenski reminds us, is the relation of man and woman, not whether or not Eve’s was the greater sin. In that relationship each must keep his place, the man at the head, the woman subordinate.

- v. 15 In closing this subject of the place of women in the church, Paul adds a word of comfort and encouragement for them: “But she shall be saved as she continues to bear children, if they remain in faith and love and holiness with decency.” The “she” here refers to women in general. “Saved shall she be” is the word order, emphasizing the most important thing as far as women are concerned, namely their eternal salvation. Her secondary position to man does not in any way affect her place in heaven.

διὰ in this sentence with the genitive denotes “accompanying circumstance,” or “continuance over a period of time.” The best translation here, therefore, is given above: “as she continues to bear children,” doing this in her position as a mother.

The thought here is simply this: The Christian woman, according to her God-given position, is a wife and a mother in the home. In this way she makes the best use of her God-given gifts and fulfills the main purpose for which God created her. For her to rule over husband is contrary to God’s will. By following God’s plan for her, however, she will be in the best position to grow in faith, love, and holiness, with decency.

APPLICATION

Paul instructs Christian women as to how they should conduct themselves when attending public worship services. They must not dress in a way which will draw attention to themselves. They are to learn quietly and not to teach publicly, thus taking the leadership in the church away from men. For God created the woman to be subordinate to her husband. Eve acted contrary to this arrangement by taking the lead when she and Adam fell into sin. The woman’s true place under God’s arrangement is to serve as a faithful mother in the home. Here she can grow in her life of sanctification and realize God’s purpose for her, which is her eternal salvation.

It should hardly be necessary to point out the many ways in which this arrangement has been transgressed in our times. We hear much about “women’s liberation.” The whole idea of this movement is to place women on absolute equality with men. Women who follow such ideas no longer consider the life of a mother in the home as a woman’s ideal place. They rather think that women should strive for careers of their own, achieving positions of leadership in all professions. Even in the church nowadays we hear about women being ordained as pastors and becoming leaders in the church.

A Christian pastor will guide his people so that God's order is followed. He will carefully explain the woman's true position according to God's will, as Paul so clearly outlines this for us here.

REVIEW QUESTIONS (1 Timothy 2:8-15)

1. Who should lead the praying in public service?
2. What should women not use to call attention to themselves?
3. How would you apply this advice to our situation nowadays?
4. What were women not permitted to do publicly?
5. What authority did they not have?
6. Upon what does Paul base this argument?
7. Where did the woman first go against this order of creation?
8. What is the highest earthly purpose of a woman?
9. What is her final purpose as intended by God Himself?
10. Why is it especially necessary in our times to emphasize this true position of women?

FOR FURTHER STUDY

A. 1. What is an ellipsis?

2. What word must be supplied in v. 9?

3. What words should be supplied in v. 10?

B. 1. Read 1 Corinthians 14:34-35.

What principle is also expressed in these verses?

2. Read Ephesians 5:19-20; 1 Timothy 3:15; Titus 2:3-4; Acts 18:26,

Under what various circumstances is a woman not required to keep silence in spiritual matters?

C. 1. Read Genesis 2:7 and Genesis 2:21-22.

What is the order of creation?

2. Read Genesis 3:6.

In what sense can we say that Adam "was not deceived"?

3. Does this excuse Adam in any way as far as his sin is concerned?

1 Timothy 3:1-7

TRANSLATION

- v. 1 This is a trustworthy statement: if someone has as his goal the office of an overseer, he desires an excellent work.
- v. 2 It is necessary, then, that the overseer be without blame, a husband of one wife, temperate, of good judgment, of orderly behavior, friendly toward strangers, able to teach well;
- v. 3 not one who sits long at his wine, not one who is quick to strike, but one who is ready to yield, not eager to fight, not greedy for money;
- v. 4 one who manages his own house well, having his children in obedience with all dignity.
- v. 5 If anyone does not know how to stand at the head of his own house, how will he take care of the church of God?
- v. 6 Not a recent convert, lest being filled with pride he fall into the judgment of the devil.
- v. 7 Moreover, it is necessary that he also have an excellent testimony among those who are outside, lest he fall into shame and into the snare of the devil.

WORD STUDY

- | | | |
|------|-------------|---|
| v. 1 | ἐπισκοπή | office of an overseer (K.J. bishop) |
| | ὀρέγω | have as an aim or goal; strongly desire (with gen.) |
| | ἐπιθυμέω | desire |
| v. 2 | νηφάλιος | temperate |
| | σώφρων | of good judgment |
| | κόσμιος | of orderly behavior |
| | φιλόξενος | friendly toward strangers |
| | διδασκτικός | able to teach well |
| v. 3 | πάροινος | sit long at wine |
| | πλήκτης | quick to strike |
| | ἐπεικής | ready to yield |

	ἄμαχος		not eager to fight
	ἀφυλάργυρος		greedy for money
v. 4	προιστάμενον ὑποταγή σεμνότης	(part. προίσταμαι)	stand before; manage obedience, subjection dignity; respect
v. 5	προστυνῆναι ἐπιμελήσεται	(aor. inf. προίσταμαι) (fut. ἐπιμελέομαι)	stand at the head take care of (with gen.)
v. 6	νεόφυτος τυφωθείς ἐμπέση	(aor. part. pass. τυφώω) (aor. subj. ἐμπίπτω)	newly converted; actually, newly planted be filled with pride; actually, filled with smoke, blinded fall into
v. 7	ἔξωθεν ὀνειδισμός παγίς		outside disgrace; shame snare, trap

EXEGESIS

v. 1 The Greek word used here, often translated as “bishop,” actually means “overseer” (ἐπίσκοπος). The word ἐπίσκοπή, only used in the Greek New Testament, refers to the office of an overseer as this applies to the church. This office includes those whom we refer to as pastors. At first it was used almost interchangeably with πρεσβύτεροι, elders, but later the bishop or overseer had charge of the supervision of the congregations in a given area.

Concerning this office Paul writes: “This is a trustworthy statement: if someone has as his goal the office of an overseer, he desires an excellent work.” Paul commends those who aspire to this office. In all the world there is no finer and no more necessary work than this.

v. 2 “It is necessary, then,” Paul continues, “that the overseer be...

- “without blame”...No one should be able to charge him with unfitness. Some African vernaculars here use the expression “one against whom a case cannot be brought.”
- “the husband of one wife”...Most overseers were married men. The days in which Paul lived were times as today, when marriage was not kept sacred. Adultery was common. Polygamy was also practiced. Wives were often treated in a shameful way.

Overseers were to be examples to the flock. All Christians, of course, were to keep marriage holy, especially those who were the ministers of Christ.

- “temperate”...Here we mean temperate in a spiritual sense, as distinguished from temperate with regard to overeating or overdrinking. Perhaps the word “soberminded” fits best. An overseer must be able to keep his proper balance in spiritual matters, especially at a time when many popular ideas are contrary to God’s Word.
 - “of good judgment”...This underlines what has just been said. All sorts of new ideas creep into religion, and one dare not be swayed by every new idea that comes along.
 - “of orderly behavior”...An overseer should live a well ordered life. He should be well organized, knowing both what to do and when to do it.
 - “friendly toward strangers”...There was much opportunity in the early Christian church to show kindness to strangers. Christians travelled from place to place. Persecution often drove Christians from their homes. Many times these people needed shelter and food. Christians today should show the same kindness, and especially pastors. This doesn’t mean, of course, supporting lazy relatives!
 - “able to teach well”...Teaching lies at the very heart of the work of a pastor. He must be able to teach, and to teach **well**. If he does not have this ability, he can still be a good church member, but **not** a pastor. Good teaching is a gift, but it comes from hard work. A pastor should arrange time for personal study. Only then will he also be “able to teach well.”
- v. 3
- “not one who sits long at his wine”...The meaning is clear. The temptation is great. How often must we hear complaints against a called worker that “he drinks too much!”
 - “not one who is ready to strike”...Not a quick-tempered person who quarrels easily and quits readily if he doesn’t get his way.
 - “but one who is read to yield”...To some this seems the cowardly way. Actually it is the most difficult thing to do when we don’t get our own way.
 - “not eager to fight”...Not one who is always ready with his fists.
 - “is not greedy for money”...(See 1 Timothy 6:6-11). It is generally true that people in other occupations earn more money than do those who serve in the Christian ministry. Anyone who is not satisfied with food and clothing, but who craves money, will not serve well in a congregation.

- v. 4 • “one who manages his own house well, having his children in obedience with all dignity”...Quietly, gently, and yet firmly the overseer is at the head of his family. He is to manage the affairs of his family in a God-pleasing manner. His own conduct must encourage respect and obedience from his children.
- v. 5 • “If anyone does not know how to stand at the head of his own house, how will he take care of the church of God?” The argument is clear. If a man cannot manage his own family, how can he take care of the greater task of caring for the church? What a blessing for the congregation, on the other hand, when the pastor’s family serves as a good example!
- v. 6 • “not a recent convert, lest being filled with pride he fall into the judgment of the devil”...The danger of one who has just been converted serving as pastor is that he can easily become puffed up. Because of this pride in himself he is like one walking in smoke (τυφωθείς). He cannot see things clearly. As Satan was puffed up with pride and came under the just judgment of God, so also will a proud overseer come under the same judgment. Sinful pride has no place in the Christian ministry! If we depend upon our own accomplishments in doing the Lord’s work, we are doomed to fail. A recent convert, lacking experience, is apt to be weak in this respect.
- v. 7 This verse brings the qualifications of an overseer in the church to a conclusion: “Moreover, it is necessary that he also have an excellent testimony among those who are outside (the church), lest he fall into shame and into the snare of the devil.” A minister of the Word should live so that those outside the church cannot accuse him of evil. He should rather have the respect of the people in the community. Perhaps they do not always agree with his teaching. But they respect his honesty and sincerity.

When even those outside the church can point an accusing finger at the leader of the church, perhaps because he is a drunkard, or a dishonest person, etc., what a shame for the whole congregation! But this is what the world is looking for. They find great delight in being able to accuse a leader of the church and to say, “He is no better than we are. Yes, he is even worse than we are. What kind of religion is that!”

Such a person, even though he is a minister of the Gospel, is in great danger of falling from the faith entirely and losing his own soul. He falls into the devil’s power, even as an animal or a bird is caught in a snare and dies.

APPLICATION

These seven verses are in themselves a course of study in Pastoral Theology. They are simple and can be easily understood without much explanation. They contain the most valuable kind of instruction for all who are, or who wish to become, ministers of the Word of God. There is enough material here for a lifetime of study and self-examination.

The requirements of those who serve in the public ministry of the Word are high. Yet it must be so. God has established this office. He uses it to bring the blessing of salvation to many. In all the world there is no work as important as this!

It is interesting to note the great emphasis placed here upon **spiritual qualities of mature leadership**, qualities which have been demonstrated to fellow Christians. So often we are tempted to think of the Christian ministry as we do of other professions. We place great importance upon a man finishing a prescribed course of study, and if he passes this course with high marks we say he is qualified. In many societies, however, people will listen with respect only to those who have demonstrated by their own lives, first of all, that they mean what they say. They will not listen to those who live contrary to their words, no matter how bright and intelligent they may be otherwise.

“Able to teach others,” of course, is included in this list of qualifications. This is important, too, We are dealing with God’s Word. We must know how to teach and apply this Word correctly. For both of these reasons we insist on many years of training, especially for overseers, or supervising pastors in the church. We want them to know what is expected of them. We want them to use God’s Word correctly. And we also want to be sure—as much as we can—that their lives will be according to their words.

Sometimes, of course, even the best of us can become discouraged when we compare ourselves with God’s requirements. Then we must remember that there is One above who can make us what He wants us to be. He alone can do this. He has made us, redeemed us, and made us His own through faith in Christ Jesus. He has called us into His ministry. He alone can make us fit for His ministry. Let us come daily, confessing our sin and unworthiness, asking Him for strength to be what He tells us an overseer must be.

Yes, let us pray with Luther: “Lord God, Thou hast made me a pastor and teacher in the Church. Thou seest how unfit I am to administer rightly this great and responsible office; and had I been without Thy aid and counsel I would surely have ruined it all long ago.

“Therefore do I invoke Thee. How gladly do I desire to yield and consecrate my heart and mouth to this ministry. I desire to teach the congregation. I, too, desire ever to learn and to keep Thy Word my constant companion and to meditate thereupon earnestly. Use me as Thy instrument in Thy service. Only do not Thou forsake me, for if I am left to myself; I will certainly bring it all to destruction. Amen.”

REVIEW QUESTIONS (1 Timothy 3:1-7)

1. Why do you think Paul called the work of the Christian ministry an “excellent work”?
2. See how many of the qualifications of an overseer you can remember. Which one of these, in your own opinion, is most important? Why?
3. What must a called worker do in order to be “able to teach”?
4. Which of the qualifications mentioned by Paul, in your opinion, is most difficult to follow for a pastor living in a village? Living in a city?
5. What are some of the things which an overseer will do so that his family can be an example to the congregation?
6. We see that God requires much of an overseer in His Church. How can anyone hope to find the strength to meet these requirements?

FOR FURTHER STUDY

A. Study each of the following words from the list of qualifications of an overseer in your own vernacular Bible. Write the word after the English rendition. Is it an accurate translation?

(Yes or No)

v. 2 without blame

temperate (in spirit)

of good judgment

of orderly behavior

friendly toward strangers

able to teach well

v. 3 not one who sits long at his wine

not one who is quick to strike

one who is ready to yield

not eager to fight

not greedy for money

B. Our Lutheran Church requires many years of study and experience in the work before it is ready to ordain a man as a pastor. Do you think this a good way, or should we make it easier to become a pastor? (Give reasons for your answer.)

1 Timothy 3:8-13

TRANSLATION

- v. 8 So also the deacons should be highly respected, not double-tongued, not given to much wine, not greedy for gain,
- v. 9 having the mystery of the faith in a clean conscience.
- v. 10 They, too, should first be tested, and then let them serve, as being without reproof.
- v. 11 So also the women should be highly respected, riot slanderous, but temperate and trustworthy in all things.
- v. 12 The deacons should be husbands of one wife, well able to manage children and their own homes.
- v. 13 For those who have served welt gain a high standing and great boldness in faith in Christ Jesus.

WORD STUDY

v. 8	ὡσαύτως σεμνός δίλογος προσέχοντας αἰσχροκερδής	(part. προσέχω with dat.)	even so highly respected, dignified double-tongued given to, addicted to greedy for gain
v. 10	δοκιμαζέσθωσαν εἶτα ἀνέγκλητος	(imp. pass. δοκιμάζω)	put to the test, prove then without reproof, not accused
v. 11	διάβολος		slanderous, evil speaking
v. 12	ἔστωσαν προιστάμενοι	(imp. εἰμί) (part. προϊστημι)	lit. stand before; manage well
v. 13	διακονήσαντες βαθμός περιποιῶνται	(aor. part. διακονέω) (middle of περιποιέω)	serve standing, reputation achieve, gain for oneself

EXEGESIS

- v. 8 In this section Paul discusses the office of deacons, as well as deaconesses (v. 11). Deacons are referred to here and in Romans 16:1. The verb form (διακονεῖν in 1 Peter 4:1) and the kind of service (διακονία in Romans 12:7) also apply to this office.

Although very little is said about deacons in the New Testament, we conclude that the office was under that of a bishop (ἐπίσκοπος) and an elder (πρεσβύτερος). Apparently deacons did not preach or teach, unless as in the case of Stephen and Philip, their work **was extended** to include the service of the Word.

As far as we know, deacons as well as deaconesses were assistants to the pastors. They took care of money matters. They helped with caring for the sick and the poor, especially widows and orphans. They helped keep the place of worship in order, and ran errands, as in the case of Phoebe.

Today these offices could be compared best, perhaps, with those who are elected by the church or appointed according to proper procedure to assist with the practical affairs of a church or a synod—church property, finances, welfare, business matters, charity programs.

The δεῖ εἶν of v. 2 should be supplied to v. 8. Again Paul points to the need for those occupying this office to be “highly respected” (σεμνός) by their fellow-Christians. The other qualifications—“not double-tongued, not given to much wine, not greedy for gain”—follow. Especially men engaged with practical business affairs in the church had to guard against these three dangers.

- v. 9 Deacons, Paul adds, were to have “the mystery of the faith in a clean conscience.” Here Paul obviously means the objective truth which is believed (*fides quae creditur*), not the subjective, personal faith which is in the heart (*fides qua creditur*). This “mystery of the faith” is **the content of that which a Christian believes**. It is a mystery because it is hidden to natural man, but revealed by God’s Spirit to those who believe. It is **our Christian doctrine**. To have this “in clean conscience” simply means to conform your life to your profession of faith.
- v. 10 It is important that deacons, too, “should first be tested, and then let them serve, as being without reproof.” Paul uses his favorite picture for testing (δοκιμάζω), the coin test, by which one bites the metal to see if it is genuine. The present tense is used instead of the aorist, indicating a **continuous** process of testing. This is certainly a warning against choosing church officers to “give them a chance” or to “try them out,” which is putting the ox behind the cart.

- v. 11 This next verse applies to **women serving as deacons**, not to the wives of deacons, as many translations indicate (KJ, TEE, Beck, NEV, Phillips, etc.). Kretzmann, Lenski, the RSV, and most commentators show clearly that *γυναίκας* means women serving as deaconesses. The whole sense of this passage with the qualifications required demands this: “So also the women should be highly respected, not slanderous, but temperate and trustworthy in all things.”

Usually unmarried women or widows served as such helpers. The use of the tongue is referred to specifically (*μη διαβόλους*). The temptation was certainly there, when entering homes to help care for the sick and needy, to peddle damaging gossip from place to place!

- v. 12 “The deacons should be (supply *δεῖ εἶναι*) husbands of one wife, well able to manage children and their own homes.” Again the importance of well-regulated family affairs, as in the case of an overseer, is emphasized.

Since both v. 12 as well as v. 2 have been used in arguing in favor of polygamy, something ought to be added here in passing. The wrong argument goes something like this: When Paul says that overseers and deacons must be husbands of one wife, he applies this to such who hold high office, but **not** to other men in the congregation.

This is a foolish conclusion, to say the least. Every true Christian ought to possess most of the qualifications referred to in this section, particularly those pertaining to clean and decent living. In the case of special offices there should be **no question** about these qualifications. Otherwise one could say, for example: “A traffic officer should be a good driver. He should obey all traffic laws. Other drivers, however, do not have to obey these laws.” Or: “A deacon should not be a drunkard. But it is not such a serious matter if other Christians drink to excess, because the Apostle is referring here only to deacons.” What nonsense!

- v. 13 Paul concludes this entire section, which includes verses 1 to 12, with the words: “For those who have served well gain a high standing and great boldness in faith in Christ Jesus.” We agree with Lenski and others that this verse applies both to overseers as well as to deacons and deaconesses.

The reference is to **all** those who have served (*διακονήσαντες* is an aorist participle). They have served well (*καλῶς*). They have a reward. They gain an excellent standing (*βαθμὸν καλόν*). We interpret this to mean that inner assurance which only those acquire who have served faithfully and well. But they gain even more. They achieve a certain boldness and confidence (*παρρησία*) in their faith in Christ Jesus. They can say with Paul: “I know whom I have believed and am persuaded” (2 Timothy 1:12). The reward is of grace and not of merit. It is spiritual and not earthly. But it is there for every faithful servant of the Lord.

APPLICATION

As we apply these verses to the present-day situation, we should remember to use these words especially when our congregations (or other church organizations) choose their officers. All too often our people are careless when they elect officers. A chairman is chosen who fails to attend church services regularly. A treasurer is elected who has not proved himself as a man who can be trusted with money. To have such officers is worse than to have no officers at all.

As another application we are reminded of the need to care for the poor and the unfortunate in a congregation. Sometimes those who become members of the congregation are cut off from their families and clans because of their faith. They give up the care which is otherwise offered by tribal custom. Should not a fellowship of Christians have some way of supplying this need by deeds of love? In the cities people are often cut off from all ties of family and tribe. Certainly a fellowship of Christians can do much to help in times of need! Let us not excuse ourselves by saying, "If we help one, we must help all!" Why not do so! Or another excuse: "People will only take advantage of us." Of course they will! Surely we shall want to be careful. But this does not excuse us from helping fellow-Christians, as well as others, in situations where a real need exists, and where we are in a position to offer help.

Finally, this section points to the "reward" of those who dedicate their lives to the service of the Lord. This "reward" is, of course, by grace alone. It is spiritual. It consists of a strengthened inner assurance that nothing can separate them from the love of God in Christ.

REVIEW QUESTIONS (1 Timothy 3:8-13)

1. What officers is Paul speaking about in this section?
2. What kind of duties did deacons have?
3. How do some people misapply the words "husband of one wife"?
4. What are the spiritual rewards for serving the Lord faithfully?
5. When will we use these verses to guide our church members?

FOR FURTHER STUDY

A. Explain the difference between the following offices in the early Christian church:

1. Overseer (*ἐπίσκοπος*)
2. Elder (*πρεσβύτερος*)
3. Deacon (*διάκονος*)

B. In the previous chapter we learned that women were to keep silent in the church and not exercise authority over the men. How does this agree with the fact that women served as deaconesses?

1 Timothy 3:14-16

TRANSLATION

- v. 14 These things I write to you, hoping to come to you quite soon.
- v. 15 But if I'm delayed, that you may know how to conduct yourself in God's house, which is the Church of a living God, a pillar and support of the truth.
- v. 16 And without doubt great is the mystery of the godly way:
 Who was manifested in flesh,
 Was justified in spirit,
 Was seen by angels,
 Was proclaimed among nations,
 Was believed in the world,
 Was received in glory.

WORD STUDY

v. 14	τάχιον	(ad. comp. ταχύς)	more quickly, sooner
v. 15	βραδύνω		delay
	εἰδῆς	(subj. οἶδα)	know
	ἀναστρέφομαι		conduct oneself
	ζώντος	(part. ζάω)	live
	στῦλος		pillar
	ἐρδραίωμα		foundation, support
v. 16	ὁμολογουμένως	(adv.)	without doubt (K.J., without controversy; Lenski, confessedly)
	εὐσέβεια		piety; godliness; here, the godly way
	ἐφανερώθη	(aor. pass. φανερόω)	manifest, reveal
	ἐδικαιώθη	(aor. pass. δικαιώω)	justify
	ὤφθη	(aor. pass. ὁράω)	see
	ἐκηρύχθη	(aor. pass. κηρύσσω)	proclaim
	ἐπιστεύθη	(aor. pass. πιστεύω)	believe
	ἀνελήμφθη	(aor. pass. ἀναλαμβάνω)	receive

EXEGESIS

- v. 14 Paul's plan was to come soon (the comparative of *ταχύς* used by Paul would actually mean "sooner," to which one would have to supply "than one might think." One can also translate "quite soon." Yet being delayed was always a possibility, as Paul says: "These things I write to you, hoping to come to you quite soon," but then continues:
- v. 15 "But if I'm delayed" ... Even though this could happen, Paul was giving instructions how Timothy was to manage things as his representative: "that you may know how to conduct yourself in God's house." This relative clause defines God's house: "which is the Church of a living God, a pillar and support of the truth."

God's house, Paul says, is the *ἐκκλησία* of the living God. This word means "assembly." The Church is actually all those in whom God lives by faith!

A pillar (*στῦλος*) supports the roof, and the foundation (*ἐρδραίωμα*) supports the pillar.

Both of these support the truth (*ἀλήθεια*), which is God's saving truth. The whole picture here is of a structure which stands secure, based upon God rather than man. The gates of hell shall not prevail against it. This is God's Church of all believers. It stands fast. It supports eternal truth, which is the truth of the Gospel.

- v. 16 Paul goes on to express in the form of a hymn the substance of this truth: "And without doubt great is the mystery of the godly way" ("the godly way" here being the saving truth of all ages which is found alone in Jesus Christ, and which alone can work true godliness of living):

"Who was manifested in flesh,"

This, as well as the following relative clauses, refers to Christ. All contain verbs in the aorist passive, indicating statements of fact. All contain *soteriological* statements, which emphasize **the saving acts of Christ**. They are like the statements in a creed, yet expressed poetically, as in a hymn of praise.

The first statement, that Christ was manifested in flesh, expresses the truth of Philippians 2:8, John 1:14, and Hebrews 2:14. "Flesh" (*σάρξ*) is used here in the sense of the physical body of flesh and blood, as well as all that belongs to our human nature. This is the truth of Christ's incarnation. God was manifested in the flesh. He showed Himself in the form of a true man. "The Word was made flesh, and dwelt among us."

"Was justified in spirit,"

The verb *δικαιόω* means to "declare to be righteous." This same truth is expressed in many other passages of Scripture (Acts 7:52; 1 John 2:1; 1 John 2:29; Revelation 16:5). God pronounced this judgment of righteousness upon Christ when Jesus was raised from the dead. By this saving act Christ's righteousness also became our righteousness (Romans 4:25; 1 Corinthians 5:21).

Lenski calls the “spirit” in this sentence “Christ’s spirit of holy obedience unto the death on the accursed cross.” Kretzmann refers to this spirit as “the divine nature which was communicated to His flesh.” The Authorized Version capitalizes the word “Spirit,” meaning the Holy Spirit. We prefer to use it here in contrast to “flesh,” indicating simply that **Christ’s entire Person, body and spirit, took part in the work of redemption.**

“Was seen by angels,”

There are many peculiar interpretations of this sentence. Why not simply take the statement as it stands, in all its simplicity and beauty? Angels, heavenly hosts, participated in all Christ’s saving acts. They declared His birth, His resurrection, His ascension. They were present in the depths of His agony in Gethsemane. They rejoiced in His victory.

“Was proclaimed among nations,”

This refers, of course, to the carrying out of Christ’s own command (Matthew 28:16-20), with the result:

“Was believed in the world,”

Not “**by** the world.” To a great extent the world rejects His preaching. But **in** this world (*ἐν κόσμῳ*) God has His chosen ones, the believers. His Word bears fruit.

“Was received in glory.”

In the glory of heaven Jesus rules both now and forever. This began with His glorious ascension and continues to all eternity!

APPLICATION

How does this section fit in with the previous verses, where Paul refers to the duties of overseers and deacons, and with the following verses, where Paul issues a warning against coming dangers?

We might say that these verses serve as a bridge, connecting the end of one section and going over into another. They also serve as a place of refreshment, giving new strength along the way.

While Paul makes this transition from one part to the next, he emphasizes once more the basis upon which all his writing rests. Whatever Timothy does in his work, and whatever he will do in days to come as a pastor of the Church of God, finds its whole purpose and meaning in the saving acts of Christ. Without this foundation in Christ’s work everything else is meaningless.

Every pastor needs to take time out from his duties and his problems to remind himself of this same thing constantly. As we say:

“One life to live, when that is past
Only what’s done for Christ will last!”

Without Christ a pastor’s work is discouraging and futile. With Christ it has an eternal significance.

REVIEW QUESTIONS (1 Timothy 3:14-16)

1. Which Church does Paul speak about in these verses?
2. What does this Church support?
3. Upon whose work is this Church founded?
4. Mention as many truths as you can which Paul here confesses concerning Christ.
5. How can every pastor receive new strength to do the Lord’s work?

FOR FURTHER STUDY

A. Write a parallel Scripture passage which supports each of these statements about Christ:

1. “Was manifested in flesh.”
2. “Was justified in spirit.”
3. “Was seen by angels.”
4. “Was proclaimed among nations.”
5. “Was believed in the world.”
6. “Was received in glory.”

B. 1. Find the meaning of the word ἐκκλησία in a dictionary.

2. How does this meaning give a good explanation of the true Church of Jesus Christ?

1 Timothy 4:15

TRANSLATION

- v. 1 Now the Spirit says expressly that in later times some will depart from the faith, paying attention to deceitful spirits and doctrines of demons.
- v. 2 (They do this) in hypocrisy of liars, having their own consciences branded,
- v. 3 forbidding to marry, (commanding) to abstain from foods, which God created for the believers and those knowing the truth, for accepting with thanksgiving.
- v. 4 For every creature of God is good, and nothing is to be rejected when it is received with thanksgiving;
- v. 5 for it is sanctified by God's Word and prayer.

WORD STUDY

v. 1	ῥητῶς		expressly
	ὑστερος		later
	ἀποστήσανται	(fut. ἀφίσταμαι)	depart, fall away
	προσέχοντες	(part. προσέχω, with dat.)	pay attention to
	πλάνος		deceitful
v. 2	κεκαυστηριασμένων	(perf. part. pass. καυστηριάζω)	brand
v. 3	κωλύοντων	(part. κωλύω)	forbid, prevent
	ἔκτισεν	(aor. κτίζω)	create
	μετααλημιψις		acceptance, receiving
	ἐπεγνωκόσι	(perf. part. ἐπιγινώσκω)	know exactly or thoroughly
v. 4	ἀπόβλητος		worthy of rejection
	λαμβανόμενον	(perf. pass. λαμβάνω)	receive
v. 5	ἀγιάζεται	(pass. ἀγιάζω)	receive
	ἔντευξις		prayer; actually, a coming together, a consulting together

EXEGESIS

- v. 1 The Holy Spirit revealed certain things to Paul directly, giving the Apostle power to foretell what was to come. In the times of the early Christian Church the Spirit of God gave such direct revelations, as in the case of Agabus. In this case the prophecy was not in symbolical terms, as in the Book of Revelation, but in terms of actual occurrences. Paul writes: “Now the Spirit says expressly that in later times some will depart from the faith.”

These “later times” were soon to come, if not even there already. There would be a falling away from the faith, from the doctrine of the Holy Scriptures. This is also mentioned in 2 Thessalonians 2, a prophecy which refers to the Antichrist. Those who would fall away would be “paying attention to deceitful spirits and doctrine of demons.”

Not only would these who teach have deceitful spirits, telling all sorts of lies. Their teaching would come from Satan himself, the father of lies, and from his followers.

- v. 2 Another characteristic of these false teachers is that they would do their devilish work “in hypocrisy of liars.” They would show themselves outwardly as teachers concerned about the welfare of their followers. But this would be a hypocritical mask, “having their own consciences branded.” Their consciences would be burned with a hot iron. It would no longer be alive and speak to them, holding them back from their evil deeds. They would be able to lie as a way of life.
- v. 3 Certain aspects of their hypocritical teaching are now mentioned: “Forbidding to marry, to abstain from foods.” In those days the Jewish sect of the Essenes had strange teachings concerning marriage and the eating of foods. The whole monastic system later on, with its celibacy and fasts, had these same peculiar characteristics. Nowadays there are countless sects with very strange teachings concerning marriage and the eating of certain foods.

Concerning these “foods” which followers were not allowed to eat Paul declares: “Which God created for the believers and those knowing the truth, for accepting with thanksgiving.” Then Paul adds:

- v. 4 “For every creature of God is good, and nothing to be rejected when it is received with thanksgiving.

The $\delta\tau\iota$ at the beginning of this verse is explanatory. Everything that God has created for food can surely be eaten. We are not bound by Old Testament regulations concerning abstaining from certain foods. Those who know the truth of God will realize this. The important thing, stressed several times, is that we receive these foods **with thanksgiving** to God, as His gracious gifts. That is the New Testament way!

- v. 5 “For it is sanctified by God’s Word and prayer.” When we as Christians receive God’s gifts, we do so prayerfully. And our prayers are offered in the thoughts and even the very words of Scripture. As we pray thus, such things as marriage, eating and drinking, etc.,

are “sanctified.” They are done in God’s name. They are blessed by God. They are made holy by Him.

APPLICATION

A pastor must be a watchman. What happened already in the times of Paul and Timothy is taking place today, perhaps now even more so than then. The devil works hardest where the Gospel is preached. There especially he must try to spread his lies through false teachers.

We should not be surprised, therefore, to see all sorts of false doctrines being taught by those who “depart from the faith.” They may still outwardly profess to be Christian. But they fall away from the true faith so far that their lies no longer trouble their consciences. They teach their lies as if teaching a true religion.

Two characteristics describe these false prophets for what they really are: their false teachings concerning marriage and their regulations concerning abstaining from certain foods, as though by following these man-made rules people can live holier lives. Here we can immediately point to the fulfillment of these words in the teachings of Roman Catholicism, Seventh Day Adventism, as well as the many independent sects springing up all over Africa. Almost every false teacher, for that matter, teaches certain man-made laws as God’s truth.

Let us not permit these lying prophets to rob us of God’s gracious gifts! Let us rather receive these gifts of God with thanksgiving, and sanctify their use with prayer!

REVIEW QUESTIONS (1 Timothy 4:15)

1. What danger does Paul warn against in this section?
2. Why was Paul able to warn against this danger?
3. Who was behind all this false teaching?
4. What two peculiarities were characteristic of such lying sects?
5. What is the New Testament principle concerning eating and drinking?
6. Mention some false religion which you are acquainted with which is a fulfillment of Paul’s words.

FOR FURTHER STUDY

- A. 1. Read and study Romans 12:6 and 1 Corinthians 14:3. Both passages refer to the gift of prophesying. Is this the same kind of “prophecy” as we find in 1 Timothy 4:1? Explain:
2. The entire Book of Revelation is full of prophecy. How does the prophecy of Revelation differ from the prophecy of Paul in this section?
- B. Read Psalm 103:3; 106:1; 145:15-16.
1. When can these passages of Scripture be used?
 2. How does the use of these passages fit Paul’s words in 1 Timothy 4:5?
- C. Read 1 Corinthians 10:1 and Colossians 3:17.

To whose glory do Christians do all things?

1 Timothy 4:6-11

TRANSLATION

- v. 6 Putting these things before the brethren, you will be a good servant of Christ Jesus, being nourished by the words of the faith and of the sound teaching which you have followed.
- v. 7 Moreover, have nothing to do with profane and old-womanish myths. Train yourself rather in godly living.
- v. 8 For bodily exercise is helpful in a limited way, but godliness is helpful in every way, having a promise of this present life as well as of that which is to come.
- v. 9 Faithful is the saying and worthy of all acceptance.
- v. 10 For to this end we toil and we strive, because we have set our hope on a living God, who is the Savior of all men, especially of believers.
- v. 11 Order these things and teach them!

WORD STUDY

v. 6	ὑποτιθέμενος ἔση ἐντρέφόμενος παρηκολούθηκας	(part. ὑποτιθεμαι) (fut.) (part. pass. ἐντρέφω, with dat.) (perf. παρακολουθέω)	put before (as a principle) to be nourish, raise (by) follow
v. 7	βέβλος γραώδης παραιτοῦ γυμνάζε εὐσεβεια	(actually, used by everyone) (imp. παραιτέομαι) (imp. γυμνάζω) here, godly living (to fit the verb)	profane, unholy old-womanish (as of tales and stories told by old women) avoid, refuse, have nothing to do with train, exercise
v. 8	σωματικός ὀλιγός		bodily little (here πρὸς ὀλιγὸν, “in a limited way,” as contrasted with πρὸς πάντα, “in every way”)

ὠφέλιμος		helpful, beneficial
μελλούσης	(part. μέλλω)	used of something which will happen in future, as contrasted with that which takes place now (νῦν).
v. 9	(See word study under 1 Timothy 1:15, page 15)	
v. 10	κοπιάω	toil, labor
	ἀγωνίζομαι	strive, struggle; actually fight
	ἠλπικαμεν	set one's hope
	(perf. ἐλπίζω)	
	ζῶντι	live
	(part. ζάω)	
	μάλιστα	especially

EXEGESIS

- v. 6 “These things” (ταῦτα) in this verse refers to what has just been said in the five preceding verses. “Putting these things before the brethren,” Paul declares, “you will be a good servant of Christ Jesus.” διάκονος here is used in the broad sense as “minister,” or “servant,” rather than as “deacon.”

And how should Timothy strengthen himself for this task? The participial construction which follows tells us this: “Being nourished by the words of the faith and of the sound teaching which you have followed. “Faith” (τῆς πίστεως) is again used here objectively, in the sense of “doctrine” which is believed, or “Word of God.” Timothy is hereby encouraged to continue to find his strength in the sure teachings of the Bible. That must be his daily food. Only by remaining strong himself will he be able to strengthen others.

- v. 7 At the same time there were other things which had to be avoided: “Moreover, have nothing to do with profane and old-womanish myths.” This warning takes us back to Chapter 1:4, where Paul has already mentioned the fables and genealogies, with which certain teachers kept themselves busy. Timothy was to have nothing to do with such stories. He was not even to be bothered with them.

This is excellent advice. Some people like nothing better than to “argue religion.” They have many foolish notions and many silly questions which they like to discuss. To let yourself be taken in by such people is a waste of time!

Instead of doing this, Timothy was to “train himself rather in godly living.” Paul uses a word for “train” (γυμνάζω) which is used of athletes preparing for a contest. We see how carefully they train. Surely as Christians we should do no less in a life of faith! This thought is explained further in the next verse:

- v. 8 “For bodily exercise is helpful in a limited way, but godliness is helpful in every way.”

Keeping the body trained, as athletes do, is surely worth something. But keeping the spirit exercised in godliness of living is worth everything. Rather than to spend time with foolish trifles, Timothy was urged to apply the Gospel to his life daily. Why? “Having a promise of this present life as well as of that which is to come.” A godly life clings to the promise of the Gospel, which brings comfort here and now as well as in all eternity.

People often make the mistake of thinking that by living as a true Christian one has to lose all joy and pleasure here in this life. While it is true that a Christian must give up many things which the world considers to be important, he does not lose thereby. He always gains. He becomes more sure of his real purpose as a child of God. This sure hope, which clings to God’s promise, is experienced already

- v. 9 What has been said is reliable in every way! “Faithful is the saying,” Paul declares, “and worthy of all acceptance.” Then he adds:

- v. 10 “For to this end we toil and we strive, because we have set our hope on a living God, who is the Savior of all men, especially of believers.” By “we” Paul means himself and Timothy and all those who work for the Lord. The words used here go even further, perhaps, than an athlete in a contest. “We toil and we strive,” Paul says. “Toil” is used of people who work in the fields from morning till night. “Strive” is used of soldiers fighting in a battle. This is not just a game. This is the real thing! It requires every bit of strength and endurance that we have. But it’s worth the effort. Our God is a living God. And He is the Savior of all men. There can be no question about wasting our time or our energy on something which gives no results. Especially believers ought to realize this!

- v. 11 As Paul’s personal agent Timothy was to “order these things and teach them” in the Asian churches.

APPLICATION

A number of words of good advice are contained in these verses for pastors who want to know how to prepare against dangers which threaten their work:

- Be nourished by the Gospel. Cling to sound teaching. Use it daily!
- Avoid silly arguments about religion. Don’t waste your time with them.
- As far as your life is concerned, be like an athlete in a contest, yes, like a soldier in battle. Apply the Word of God to your daily life.
- It’s worth every bit of effort, both for now and for the eternal future. You can be sure these efforts will not be in vain. How sure? Just as sure as you know that God lives, and that His gracious promise of eternal life is for you.

These words seem as though they would be easy to follow. Perhaps they are. We have seen, however, how often people have been led to do the very opposite. We have all had our own temptations. Sound teaching? Who wants to hear it? How much better to teach something “clever,” something “interesting.” Train every day in godly living? How difficult, especially when nobody else seems to do the same.

May the living God strengthen us every day for our fight of faith, and may He make us sure that all His promises apply to us!

REVIEW QUESTIONS (1 Timothy 4:6-11)

1. What should Timothy use to strengthen himself against false teachers?
2. What should he avoid?
3. In what should he train himself?
4. Why is godliness helpful in every way?
5. What are ministers of the Word therefore willing to do?

FOR FURTHER STUDY

A. Read 1 Timothy 1:4. Compare this with 1 Timothy 4:7.

1. What kind of people do both passages warn against?
2. What is Timothy directed to do about these people in Chapter 1?
3. What is he directed to do here in Chapter 4?
4. Can you think of religious sects nowadays to whom these warnings would apply?

B. See if you can find a passage in 1 Corinthians where Paul compares the Christian to those competing in athletic games.

1. Where is this passage?
2. Why is spiritual training more important than bodily training?
3. Mention ways in which a Christian trains himself spiritually.

1 Timothy 4:12-16

TRANSLATION

- v. 12 Let no one despise your youth, but be an example to the believers in speech, in conduct, in love, in faith, in purity.
- v. 13 Until I come, pay attention to the reading, to the exhortation, to the teaching.
- v. 14 Do not neglect the gift of grace within you, which was given to you by means of prophecy together with laying on of the hands of the presbytery.
- v. 15 Practice these things; be in them, so that your progress might be apparent to all.
- v. 16 Give attention to yourself and to your teaching; remain in these things; for doing this you will save yourself as well as those who are hearing you.

WORD STUDY

v. 12	νεότης		youth
	καταφρονεῖτω	(imp. καταφρονέω, with gen.)	despise, look down upon
	γίνου	(imp.)	
	λόγος		word; speech
	ἀναστροφή		way of life, conduct, behavior
	ἀγνεία		purity, chastity
v. 13	ἀνάγνωσις		reading
	παράκλησις		exhortation
v. 14	ἀμέλει	(imp. ἀμελέω, with gen.)	neglect
	χάρισμα		charismatic gift, gift of grace
	ἐδόθη	(aor. pass. δίδωμι)	give
	ἐπίθεσις		laying on
	πρεσβυτέριον		presbytery, assembly of elders
v. 15	μελέτα	(imp. μελετάω)	practice
	ἴσθι	(imp. εἰμί)	to be
	προκοπή		advancement, growth

v. 16	ἔπεχε	(imp. ἐπέχω)	give attention to; take heed to
	σώσεις	(fut. σώζω)	save
	ἀκούοντας	(part. ἀκούω)	hear

- v. 12 Most commentators place Timothy’s age at between 30 and 40 years. Since some societies at that time did not regard a man as mature until he reached the age of 40, Paul writes: “Let no one despise your youth.” Timothy was serving in a position where he would need to show authority in the church; 40 was quite young for such a high responsibility.

In order for Timothy to compensate for this, Paul adds: “But be an example in speech, in conduct, in love, in faith, in purity.” The first quality includes teaching, λόγος here being used for that which is spoken. In both word and deed Timothy was to avoid any possibility of giving offense.

Many cultures, as in Africa, also prefer mature men as pastors, expecting that they will have proven their ability to live in a clean and decent way. Yet even here a younger man can win respect by being pure in his conduct and avoiding all appearance of evil.

- v. 13 While waiting for Paul’s intended visit (see Chapter 3:14) Timothy was to carry out certain duties as an *episcopus* or supervisor: “Until I come, pay attention to the reading, to the exhortation, to the teaching.” He was to see to it that the Scripture readings in the services (ἀνάγνωσις), selected from the Old Testament, were chosen wisely. He was to watch that the exhortations of the sermons (παράκλησις), based upon these readings, were such which edified the people. He was to guard against any false doctrine arising in the teaching (διδασκαλία). Only in this way could Timothy see to it that the dangers arising from false teachers could be controlled.
- v. 14 Paul continues his advice: “Do not neglect the gift of grace within you, which was given to you by means of prophecy together with laying on of the hands of the presbytery.”

What was this gift of grace (χάρισμα), or charismatic gift, within Timothy? It was the gift to which Paul has just referred, his calling to watch over the flock of God as a pastor and an overseer.

How did Timothy receive this gift? “By means of prophecy” (διὰ προφητείας), Paul says. Timothy had been carefully instructed in the Word. Along with this instruction Timothy received “the laying on of the hands of the presbytery.” This refers to a definite act, when the elders of the churches which Timothy served laid their hands upon him, thereby signifying that Timothy was called by God through them to do this work.

Even today we follow a similar procedure. First our pastors are thoroughly taught in the Word. The Church then calls them and declares them fit to carry out the duties of their call in a solemn service of ordination or installation. At the service the pastors who are present speak a word of blessing with the laying on of hands.

(Some churches claim that a special gift is transferred from one person to the next by the laying on of hands. Other interpreters say that the “prophecy” of this passage refers to prophets who predicted beforehand what Timothy would do. None of these interpretations is in the text itself.)

- v. 15 All “these things,” which Paul has mentioned in these verses, Timothy should think about: “Practice these things; be in them, so that your progress might be apparent to all.” Yes, Timothy was to be completely taken up by these things. They were to be a part of his entire life and being (*ἵσθη*, from *εἶμι*), so much so that people could already note how qualified he had become for his high office, especially when they saw how much he had progressed in the use of his gifts.
- v. 16 This section now closes with a number of present imperatives: “Give attention to yourself and to your teaching; remain in these things; for doing this you will save yourself as well as those who are hearing you.”

These words are a very fitting summary and a conclusion of all that has been said in this chapter concerning the work of a pastor and overseer, who must guard against the dangers which threaten those under his care. There is little to be added here to that which has already been said. What a fitting motto for every pastor to follow! What a fitting text to use when installing a man into an office of high responsibility in the church!

Contained in these words is also a necessary warning which every pastor should heed. It is found elsewhere in Scripture. A pastor should not make himself so busy saving others that he neglects to think about his own soul’s salvation. Whatever applies to his people, he should apply to himself as well. This means, of course, that we practice what we preach.

APPLICATION

Being a pastor means being a watchman.

The first thing to watch is our own personal life. Is my life as a pastor an example to those whom I serve, in every possible respect? Do my words, my behavior, my charity, my trustworthiness, my decency reflect the spirit of the Gospel? Also a young man can observe this rule and thereby gain the confidence which is usually given to more mature men.

The other matter to watch over carefully is the conduct of the services, particularly the use to which the Word of God is put. If others are serving under our supervision, as in our African Church, we must be just as careful about the evangelists’ use of the Word as if we were doing the work ourselves. Where the Word is used carelessly, or even falsely, the pastor is not being faithful to his calling. His evangelist is his mouthpiece.

That calling as pastor was from God Himself. It was imparted through many years of study, and substantiated by the Church in a solemn service of ordination when the work was first begun. The opportunity to do this work was a special gift of God's grace. May we not forget this gift of grace, as well as our own promise to be faithful to our calling from God!

One is certainly impressed by the solemn warnings against carelessness in teaching and practice which Paul gives Timothy. The work of the ministry is a blessed work. But it also has its dangers. One cannot be halfhearted about the work. One must live it, every day.

"In doing this you will save yourself," Paul says to every pastor, "as well as those who are hearing you." Salvation is the goal. We tremble when we think of what this means, and how much is lost if we fail. Our own eternal future is a part of this.

REVIEW QUESTIONS (1 Timothy 4:12-16)

1. Why would some people, perhaps, think that Timothy would not be fit for a high office in the Church?
2. How could Timothy stop this criticism?
3. What three things should Timothy especially pay careful attention to in the church services?
4. What gift of grace did Timothy receive?
5. How was Timothy prepared to use this gift?
6. By what outward act was Timothy declared fit to use it?
7. What danger is there even for those who preach and teach God's Word?
8. How can they guard against this danger?

FOR FURTHER STUDY

- A. How does a pastor today pay attention to the following (see v. 13).
1. ἀνάγνωσις
 2. παράκλησις
 3. διδασκαλία
- B. Read Romans 12:6f; 1 Corinthians 12:8; 1 Corinthians 14:1f.
1. What were some of the charismatic gifts which God gave to His Church in those early times?
 2. Which of these gifts did Timothy need especially as a pastor?
- C. Compare 1 Timothy 4:14 with 2 Timothy 1:6.
1. Whose hands were also laid on Timothy?
 2. When did this "laying on of hands" take place?
 3. What is the significance of this act of "laying on of hands"?

1 TIMOTHY 5:18

TRANSLATION

- v. 1 Do not speak harshly to an older man, but admonish (him) as a father, younger men as brothers,
v. 2 older women as mothers, younger women as sisters, in all purity.
v. 3 Honor widows, those who are truly widows.
v. 4 But if any widow has children or grandchildren, let these first learn to show respect to their own home and to repay what they owe to their parents for this is acceptable in the sight of God.
v. 5 But she who is a widow indeed, having been left alone, has set her hope on God and continues on in her petitions and her prayers night and day.
v. 6 But she who lives for her own pleasure has died (even) while living.
v. 7 And these things command, so that they might be without reproach.
v. 8 Now if anyone does not provide for his own and especially for his family, he denies the faith and is worse than an unbeliever.

WORD STUDY

- | | | | |
|------|--------------|--|---|
| v. 1 | ἐπιπλέξῃς | (aor. subj., with μή, imp., ἐπιπλήσσω) | speak harshly, rebuke, speak disrespectfully, as in anger |
| | παρακάλει | (imp. παρακαλέω) | admonish |
| | νεώτερος | (imp. νέος) | younger |
| v. 2 | ἀγνεία | | purity |
| v. 3 | χήρα | | widow |
| | τίμα | (imp. τιμάω) | honor |
| v.4 | ἔκγονος | | grandchild, descendant |
| | μανθανέτωσαν | (imp. plu. μανθάνω) | learn |
| | εὐσεβέω | | be pious or God-pleasing, show proper respect |

	ἀμοιβή		repayment; requital; with ἀποδίδωμι pay back what is due
	πρόγονος		forefather, parent
	ἀπόδεκτος		acceptable
v. 5	μεμονωμένη	(perf. part. pass. μονόω)	be left alone
	ἤλπικεν	(perf. ἐλπίζω)	hope; perf. set one's hope
	προσμένω	(with dat.)	continue in, remain steadfast in
v. 6	σπαταλώσα	(part. σπαταλάω)	live for pleasure; indulge oneself
	ζωσα	(part. ζάω)	live
	τέθνηκεν	(perf. ἀποθνήσκω)	die; perf., be dead
v. 7	παράγγελλε	(imp. παραγγέλλω)	command
	ἀνεπίλημπτος		without reproach; blameless
	ᾧσιν	(subj. εἰμί)	
v. 8	μάλιστα		especially
	οἰδεῖος		of one's own household, or family
	προνοέω	(with gen.)	be concerned about; here, provide for
	ἤρνηται	(perf. ἀπνέομαι)	deny
	χείρων	(comp. καχός)	worse than

EXEGESIS

- v. 1 As a supervising pastor it was necessary for Timothy to give advice as to how to deal with certain situations concerning individual cases as well as with various groups within the congregations. He had to advise the elders in these situations, as Paul's representative. This final section of the letter contains directions from Paul concerning such matters.

“Do not speak harshly to an older man,” Paul begins. ἐπιπλήσσω actually means to beat, or to strike. Here it means to strike with words, or to speak in a harsh, rough manner. Rather, Paul says, “Admonish (him) as a father.” The thought here, of course, is to be as considerate as possible in speaking to older people, especially when it becomes necessary to correct some of their faults and peculiar ways.

- v. 2 In fact, the same respectful mode of speaking applies to others as well: “Admonish younger men as brothers, older women as mothers, younger women as sisters.”

An added thought here: This is to be done “in all purity.” Some think that this last phrase applies especially when admonishing younger women. According to this interpretation, the one who admonishes dare never place himself in a position where people could get the wrong idea, as when speaking to a woman when her husband is not at home, etc. On the other hand, this could also apply in a more general way, applying to all cases mentioned. All admonishing, in other words, must be done so carefully that it does not cause more harm than good. It should be done as faultlessly as possible.

- v. 3 There were special problems in those days in dealing with widows, as the next verses show. Paul declares: “Honor widows, those who are truly widows.”

A widow (*χήρα*) is a woman who has been “robbed” (*χῆρος*) of her husband. In a general sense all women who lost their husbands through death were widows. But Paul speaks about “those who are truly widows.” The participle *ὄντως* (from *εἰμί*) conveys the thought of “genuine,” or widows “in reality.” Some translators use the expression here “widows who are alone,” or “desolate,” This may be a valid interpretation, but it is hardly a correct translation.

The contrast here, as the next verses show, is between widows who have no relatives to support them, and those who do. Also between widows who live God-pleasing lives, and those who live in pleasure and self-indulgence.

- v. 4 Paul, therefore, continues: “But if any widow has children or grandchildren, let these first learn to show respect to their own home and to repay what they owe to their parents; for this is acceptable in the sight of God.”

The meaning is clear. Children and grandchildren have the duty under God’s Fourth Commandment to show respect (*εὐσεβεῖν*) to their elders, and especially to those in their own family who provided for them. Requit (*ἀμοιβή*), or repayment, was certainly to be expected. As their parents provided for them when they were young, so it was God’s will that they provide for their parents in later years.

The support of widows was perhaps more of a problem for congregations in those days than it is today, since many widows had no other means of support than through their children. But rather than having the congregation take care of **all** widows, the first obligation under the Fourth Commandment rested with the children.

- v. 5 Paul speaks in this verse of the “genuine” widow: “But she who is a widow indeed, having been left alone, may set her hope on God and continues on in her petitions and her prayers night and day.” A “real” widow is “one who has been left alone” (*μεμονωμένη*). She has no descendants to take care of her. Her constant hope, however, is on God, and

she shows this by prayer life and by her attendance at church. Although Paul does not say it here directly, such a person is certainly worthy of support from her fellow Christians.

- v. 6 “But she who lives for her own pleasure,” Paul continues, “has died even while living.” The word *σπαταλάῃν* gives the idea of a woman who is out for a good time, and who tries to find this “happiness” in spending money on herself. She certainly must have money if she can indulge herself in worldly pleasure. She is not a “genuine” widow. In fact, even while alive, she is dead (perfect tense of *ἀποθνήσκω*).

We call this figure of speech an *oxymoron*. The words seem to be contradictory: alive yet dead. But that is exactly the situation with such a person. She is physically alive, but spiritually dead. An oxymoron is a strong way of expressing something!

- v. 7 All these matters which Paul has referred to in this chapter should be “commanded,” that is, told publicly to all in the congregation: “And these things command, so that they might be without reproach.” Children, grandchildren, widows all are to learn what it means to lead a blameless life. This is a part of the life of the congregation. Neither those within or those without the church should be able to point a finger of blame at members who neglect the duty of Christian love. People who fail in this, bring shame to the church.
- v. 8 This thought is made even stronger: “Now if anyone does not provide for his own and especially for his family, he denies the faith and is worse than an unbeliever.” Here all are included who have the obligation to care for others. This includes servants (*ἰδίοι*) and especially members of the family (*οἰκεῖοι*). Anyone who fails to do this, by his actions says the very opposite of what the Church of God teaches. Yes, such a person is actually “worse than an unbeliever.” To know the truth of God, and not to live according to it, is worse than to be ignorant of the truth and do the same.

APPLICATION

Christian doctrine and Christian living certainly go together. These verses emphasize this in the strongest possible way. We can’t preach certain doctrines and express certain Scriptural ideals on a Sunday, and then fail to practice these truths during the week.

Our most important problems today may not be the same in every respect as they were in Paul’s day. But whatever these problems may be nowadays, there is always the strong temptation to “be a Christian on Sunday” and let the world tell us what to do the rest of the time.

Paul instructed Timothy to see to it that Christian principles pertaining to the Fourth Commandment should be taught publicly, to young and old alike. Not only should they be taught. They should be lived. They should be followed so closely and carefully that no one would be able to point an accusing finger at the members of the congregation and say: “Those people talk a lot about love, but they show very little of it in their lives.”

Those in the church were guilty of being inconsiderate and loveless to the aged and the needy were “worse than unbelievers.” One cannot put their condemnation any stronger than that. Jesus

said the same when He compared the people who rejected Him with the evil cities of Sodom and Gomorrah.

Do our congregations today also take this matter of Christian living seriously? It is up to the pastors to see to it that they do!

REVIEW QUESTIONS (1 Timothy 5:18)

1. What general rule applied to admonishing others, especially people who were somewhat older?
2. What kind of widow was a “genuine” widow?
3. What kind of life did such a widow lead?
4. What did the Christian congregation owe to such a widow?
5. How does Paul describe a person who does not take care of his own family?
6. What truth do these verses impress upon us and our congregations today?

FOR FURTHER STUDY

A. 1. Which of the Ten Commandments uses the same word that Paul uses in 1 Timothy 5:4?
(See Exodus 20:12 and Ephesians 6:2)

2. If we truly honor our parents, what will we be willing to do for them when they grow old?

B. 1. What is an oxymoron?

2. Which oxymoron is found in these verses?

C. Read Matthew 10:15 and 11:22. Compare these with 1 Timothy 5:8.

Why will it be “more tolerable” for some than for others on Judgment Day?

1 Timothy 5:9-16

TRANSLATION

- v. 9 Let no widow be put on the list (of widows) who is less than sixty years, the wife of one husband,
- v. 10 being attested in good works—whether she raised children, whether she showed hospitality, whether she washed the feet of saints, whether she helped the oppressed, whether she followed after every (kind of) good work.
- v. 11 Younger widows, however, decline to accept. For whenever they become unrestrained with respect to Christ, they want to marry,
- v. 12 bringing judgment on themselves because they set aside the first faith.
- v. 13 Moreover, at the same time they learn to be idle, going about in the homes, and not only idle, but also as gossips and busybodies, talking about things which are not fitting.
- v. 14 I wish, therefore, that the younger (widows) marry, bear children, manage their households, give no occasion whatsoever to the enemy for reproach.
- v. 15 For some have already turned aside after Satan.
- v. 16 If any woman (who is a) believer has widows (in her family), let her help them and let the church not be burdened, so that (the church) can help those who are widows indeed.

WORD STUDY

v. 9	καταλεγέσθω	(imp. pass. καταλέγω)	put on a list, catalog
	ἔλαττον	(adv. comp.)	less
	ἔτος		year
	γεγονυῖα	(perf. part. γίνομαι)	state of being
v. 10	έτεκνοτρόφησεν	(aor. τεκνοτροφέω)	raise children
	ἐνιψεν	(aor. νίπτω)	wash
	θλιβομένοις	(part. pass. θλίβω)	oppress
v. 11	παραιτοῦ	(imp. παραιτέομαι)	decline to accept, turn aside
	ὅταν	(with subj.)	whenever

	καταστρογηιάσωσιν	(aor. subj. καταστρογηιάω)	become overbearing; also, become aroused in passions, become wanton
v. 13	ἄμα		moreover, besides, at the same time
	ἀργός		idle, unoccupied
	φλύαρος		overly talkative
	περίεργος		concerned about matters which are none of one's business
	δέοντα	(part. δεῖ)	be fitting, proper
v. 14	οἰκοδεσποτέω		manage the household affairs
	ἀφορμή		occasion, cause
	ἀντικειμένω	(part. ἀντίκειμαι)	actually, lie against; be an enemy
	λοιδορία		abuse, reproach
	χάριν	(with gen.)	on account of
v. 15	ἐξεστράπησαν	(aor. ἐκτρέπομαι)	turn aside, with ὀπίσω - after
v. 16	ἐπαρκείτω	(imp. ἐπαρκέω)	help
	βαρεῖσθω	(imp. pass. βαρέω)	burden

EXEGESIS

v. 9 Paul is still concerned with widows in this and in the following verses. In fact, in these verses he refers to a definite listing of widows (καταλεγεώ), where certain requirements had to be met to qualify for the list. No doubt the list was set up primarily to determine which widows should receive support from the congregation. Whether or not these widows had other duties in the church is not said.

“Let no widow be put on the list,” Paul writes, “who is less than sixty years.” At this age a widow would find it difficult to support herself, and it was very unlikely that she would enter into another marriage.

Paul adds to the qualifications: “The wife of one husband.” This refers, of course, to the widow's past life. The widow must have been a faithful wife to the man to whom she had been married.

v. 10 She must be a widow with certain attested qualities: “Attested in good works.” Examples or such “good works” are now given: “Whether she raised children, whether, she washed the feet of saints, whether she helped the oppressed, whether she followed after every good work.”

This is a list of works by which a woman could have demonstrated her Christian love to others. We need not assume that a widow must have rigidly lived up to very qualification. Paul simply suggests ways of determining a person's devotion. The one way which may strike us as unusual is the "washing of feet." But in Paul's day this was a common act of courtesy shown to visitors, usually taken care of by servants, but an act of special honor when taken care of by the hostess herself.

- v. 11 Another kind of widow is now described, those who are definitely not to be placed on the approved list of widows who deserve support: "Younger widows, however, decline to accept." They could marry again, or find proper ways of supporting themselves.

Paul now adds to this: "For whenever they become unrestrained with respect to Christ, then want to marry." The word *καταστρηνιάω* in this verse has been interpreted in different ways. Kretzmann translates this to mean that they "feel the desire of the flesh over against Christ." This behavior would place them in the strongest opposition "to Christ." Lenski, on the other hand, prefers the meaning "to act high and mighty, casting off restraint." Their desire to marry, in other words, would be the result of "becoming high and unrestrained toward Christ," and therefore not a good desire at all. The NIV translates here: "For when their sensual desires overcome their dedication to Christ, they want to marry." We are not especially happy with any of these translations of this passage. The problem no doubt lies to a great extent with a lack of knowing the exact situation of that time, which evidently caused no difficulties for those living then to understand what Paul meant.

- v. 12 The next verse, dealing with the same situation, creates similar problems. Younger widows, who in some way through a lack of restraint with respect to Christ want to marry, are guilty of "bringing judgment on themselves because they set aside the first faith."

What is meant by "the first faith"? Is it some pledge which they made, perhaps a pledge never to marry again? Some translators (RSV, NIV, Beck, etc.) simply translate the word *πίστιν* as "pledge."

Lenski and Kretzmann disagree, interpreting *πίστιν* in its real sense of "faith," which these younger widows set aside by their unchristian conduct. Lenski says that these widows lost their Christian faith by marrying a pagan. Kretzmann is of the opinion that they lost their faith by "indulging in the sins of the flesh," so that even their re-marriage was the result of gratifying their own lusts and selfish desires.

Although we cannot see *πίστιν* translated as "pledge," we hesitate to state an absolute opinion as to why these widows "set aside the first faith." Somehow their desire to marry again was not a pure one. It showed that they no longer believed firmly in Christ, the Savior. Faith in Christ became a secondary matter. Thereby they placed themselves under the judgment of condemnation.

- v. 13 Another reason is given for excluding younger widows from the list of those who should receive congregational support: “Moreover, at the same time they learn to be idle, going about in the homes, and not only idle, but also as gossips and busybodies, talking about things which are not fitting.” Supporting women who are still able to support themselves simply contributes to their idleness, which adds to the temptation of becoming mere gossips and busybodies. Here the meaning is clear, since the same situations can be readily applied to our own times.
- v. 14 Paul now summarizes the true position of women: “I wish, therefore, that the younger (widows) marry, bear children, manage their households, give no occasion whatsoever to the enemy for reproach.” Thus the remarriage of widows is here endorsed, as it also is in 1 Corinthians 7:39. “The one lying against us” (ἀντικειμένῳ) is “the enemy” referred to in this as well as in the next verse (Satan), who is always looking for some reason to tear down the name of Christian.
- v. 15 The Apostle’s warning was not without good reason. “For some have already turned aside after Satan.” Some widows had forgotten to live a chaste and a decent life. They had already turned aside, following Satan. They had denied the faith. Idleness has many dangers!
- v. 16 One final point on this subject is now mentioned: “If any woman (who is a) believer has widows (in her family), let her help them and let the church not be burdened, so that (the church) can help those who are widows indeed.”

The King James here inserts the words “if any **man or** woman.” This is from a variant reading, which is not well attested. The situation here no doubt applied to women whose husbands were not members of the church, to unmarried women, or to widows who were in a position to support those older widows in the family who were destitute. Again the principle applies: the first obligation to help others lies within the family itself. The congregation should not be burdened with a support program when the family can take care of these matters. Where the family refuses, of course, the church must step in. But then the neglectful family must be dealt with.

APPLICATION

The early Christians under the guidance of Paul and Timothy had a well-regulated support program, especially where this concerned the care of widows who were destitute. Definite rules applied. Those receiving support met certain requirements as to age and previous conduct. The principle was carefully followed that the primary obligation for the care of the destitute rested with the family.

There was a positive reason for this. If support would be given to those who really didn’t need it, this would only contribute to their idleness, and to the peculiar dangers which go along with not having enough to keep busy. Younger widows especially were encouraged to remarry, so that they could continue to live useful lives rather than to turn away from the faith on account of many temptations brought about by an unnatural existence.

Whenever the Church today enters upon programs involving charity, it has to make rules. It must also be firm in enforcing these rules. This is done not out of lovelessness (an accusation which is often heard by those who do not understand the situation), but to avoid giving aid where aid is not really needed. Helping the lazy is worse than no help at all!

In carrying out works of charity the Church should also not forget the obligations of a family under the Fourth Commandment. The Church is not called upon to do what the Christian family itself ought to take care of.

In our days of pension schemes, provident funds, social security programs, and retirement plans the need for aid by family members and fellow Christians seems to be falling into the background. Such programs are necessary, no doubt, because family ties are growing weaker and Christian principles are no longer commonly practiced. One would not wish to condemn these old-age security programs out of hand. Neither would one like to see Christian charity fall by the wayside.

REVIEW QUESTIONS (1 Timothy 5:9-16)

1. What was necessary for a widow to be eligible for support from the Church?
2. What dangers threatened younger widows if they would be idle?
3. What advice does Paul therefore give concerning younger widows?
4. Why should the Church not be burdened where members of the family could take care of things?
5. Why must the Church still have rules concerning works of charity?

FOR FURTHER STUDY

A. Read Luke 7:44 and John 13:1-17.

1. Why was the custom of foot-washing commonly practiced in the days of Jesus and Paul?
2. Who usually took care of this duty?
3. What did the woman of the house show to her guest when she took care of this duty herself?

B. Look up the word *καταστηνιάω* in a dictionary.

1. What are some of the meanings given for this word?
2. Which meaning do you think fits best in v. 11? Why?

1 Timothy 5:17-25

TRANSLATION

- v. 17 Let the elders who serve well be considered worthy of double honor, especially those laboring in Word and doctrine.
- v. 18 For the Scripture says: “Do not muzzle an ox which is treading out grain,” and “Worthy is the workman of his pay.”
- v. 19 Against an elder do not accept an accusation except on the basis of two or three witnesses.
- v. 20 Those who keep on sinning reprove in the presence of all, so that also the rest may have fear.
- v. 21 I charge you, in the presence of God and Christ Jesus and the elect angels, that you keep these things without prejudice, doing nothing according to partiality.
- v. 22 Lay hands quickly on no one, nor share in the sins of others. Keep yourself pure.
- v. 23 No longer drink water, but use a little wine on account of your stomach and your frequent illnesses.
- v. 24 The sins of some men are obvious, going on in advance of judgment; but in the case of other men they also follow later on.
- v. 25 So also the good works are obvious; and those that are otherwise cannot remain hidden.

WORD STUDY

- | | | | |
|-------|-------------|--------------------------|-------------------------------------|
| v. 17 | προεστῶτες | (perf. part. προΐσταμαι) | stand before; here, serve as elders |
| | διπλοῦς | | double, twofold |
| | ἀξιούσθωσαν | (imp. pass. ἀξιώω) | consider worthy |
| v. 18 | βοῦς | | ox |
| | ἀλοῶντα | (part. ἀλόω) | threshing; treading out grain |
| | φιμώσεις | (fut. used as imp.) | muzzle; tie the mouth shut |
| | ἐργάτης | | laborer |
| | μισθός | | pay, wages |

v. 19	κατηγορία		accusation, charge
v. 20	ἀμαρτάνοντας	(pres. part.)	sin (the present tense of the participle denotes a continuous action)
	ἔλεγε	(imp. ἐλέγχω)	reprove, rebuke
	ἔχουσιν	(subj. ἔχω)	have
v. 21	διαμαρτύρομαι		charge; testify earnestly; adjure
	ἐκλεκτός		elect, chosen
	φυλάξης	(aor. subj. φυλάσσω)	keep, guard, observe
	πρόκριμα		prejudice, prejudgment
	πρόκλισις		partiality, favoritism
v. 22	ταχέως		quickly
	κοινωνεῖ	(imp. κοινωνέω)	share, have fellowship with
	ἄλλότριος		strange, other
	ἄγνός		chaste, pure, clean
v. 23	ὑδροπότηι	(imp. ὑδροποτέω)	drink water
	χρῶ	(imp. χράομαι)	use
	στόμαχος		stomach
	πυκνός		frequent
	ἀσθενεία		weakness, illness
v. 24	πρόδηλος		manifest, obvious, very apparent
	προάγουσαι	(part. προάγω)	go on before
v. 25	κρυβῆναι	(aor. inf. pass. κρύπτω)	hide

EXEGESIS

v. 17 The next specific group mentioned by Paul which is in need of special attention are the elders: “Let the elders who serve well be considered worthy of double honor, especially those laboring in Word and doctrine.”

We consider Paul’s use of “elder” as corresponding to our word “pastor.” An elder could also be an overseer, having supervision of a group of congregations or an entire area. The qualifications of an overseer (ἐπίσκοπος) mentioned in Chapter 3 would, therefore, also apply to an elder (πρεσβύτερος).

In this chapter Paul speaks about the honor which those elders should receive who serve well. (Literally we would have to translate: “Elders who serve as elders well.”) They should have a double or a twofold honor. There are many different interpretations concerning this “twofold honor” which elders should receive. Kretzmann says this applies both to honor due to **age** as well as to honor on account of **dignity of office**. Others say it refers to a greater **dignity of office** as well as a **higher amount of pay**. Lenski simply says in general that a higher or an extra honor belongs to elders because of the excellency of service, not for a twofold reason, but in double measure.

Those who maintain that wages are involved in this “double honor,” especially for “those laboring in Word and doctrine” cite verse 18 as related to 17. (We agree with those, incidentally, who say that wages are included in this giving of honor because of verse 18 which follows.)

- v . 18 “For the Scripture says: ‘Do not muzzle an ox which is treading out grain,’ and ‘Worthy is the workman of his pay.’” Paul refers to Deuteronomy 25:4, which states that oxen which were treading out grain on a threshing floor should be allowed to eat, and not be muzzled by tying a basket over their mouths. He also quotes a word of Jesus in Luke 10:7, where Jesus Himself declares that a laborer deserves his wages.

Lenski still maintains that salary is not the question here, since elders in the apostolic church were “probably not paid.” The “pay” which they received, he says, was double honor, or an extra measure of honor. Kretzmann, on the other hand, applies this to mean that a pastor devoting his time to the Lord’s service deserves to receive his livelihood from this service. We agree with Kretzmann because of the obvious reference made here to livelihood.

- v. 19 Elders did not always receive honor. Then, as also now, charges were brought against them. In order to protect elders against those who brought charges out of ill-will, simply to cause trouble, Paul says: “Against an elder do not accept an accusation except on the basis of two or three witnesses.” If these two or three witnesses cannot be produced, don’t carry the case any further. The dignity of this office demands this protection. These “witnesses” must be witnesses of the deed for which the elder is accused, not simply “witnesses” who hear the case. The word here is ἐπί, meaning “on the basis of,” “upon,” and not “before,” or “in front of.”

The demand for at least two or three witnesses is found elsewhere in Scripture (Deuteronomy 19:15; Matthew 18:16; 2 Corinthians 13:1), and is a good rule to follow at all times.

ἐκτὸς εἰ μὴ is a pleonasm, or a redundancy of expression, and is best translated here with the word “except.”

- v. 20 In the case of those who persist in their wrongdoing, who keep on sinning (pres. part. construction – *τοὺς ἀμαρτάνοντας*), Paul declares: “Those who keep on sinning reprove in the presence of all, so that also the rest may have fear.” The thought here concerns the action to be taken when elders continue to do wrong in spite of admonition. The wrongdoing is not such which would demand suspension or expulsion from office, as fornication or drunkenness. Here we think rather of cases of laziness, carelessness, or using poor tact or judgment. Such things should not be kept secret, as often seems to happen. High responsibilities demand a high standard of performance. Slipshod work should be dealt with before the other elders, as a warning to them. “In the presence of all” (*ἐνώπιον πάντων*) refers to the presbytery, not the congregation. Cases of drunkenness, adultery, etc., of course, would be matters for the congregation.
- v. 21 To emphasize the seriousness of dealing correctly in these matters of discipline, Paul calls upon heavenly witnesses as he places the proper observance on Timothy’s conscience: “I charge you, in the presence of God and Christ Jesus and the elect angels.” One could just as well translate: “I adjure you.” That is what *διαμαρτύρομαι* means. Lenski maintains that we cannot call this an oath. He says we should translate: “I earnestly testify in the sight of, etc.” We fail to see the difference.

Paul mentions “the elect angels” serving as witnesses (*τῶν ἐκλεκτῶν*). These were the angels, of course, who did not follow Satan (Jude 6). As God chose His believers to be His very own before the foundation of the world, so also He chose those angels who would be His own forever.

Timothy would be expected to act in these matters as follows: “That you keep these things without prejudice, doing nothing according to partiality.” To be fair in judgment, not judging the case before the evidence was presented (*πρόκριμα*), not leaning to the one side or the other (*πρόκλισις*), is not an easy task. It was, therefore, important for Timothy to remember at all times that he was acting in the sight of God, and with the elect angels as witnesses.

- v. 22 Because of the many dangers arising out of an abuse of the office of the ministry, the next word of caution naturally follows: “Lay hands quickly on no one.” The laying on of hands was a custom used then, as also now, when a man was inducted into his office. As we have already mentioned in connection with 1 Timothy 4:14, the act was symbolic. It did not confer any special power or gift from one person to the other, as some claim. It signifies that the man thus installed into office is duly qualified and properly called, and asks the blessing of God to rest upon him and his work.

The admonition of Paul still applies. Only those who have demonstrated the qualifications mentioned in Chapter 3 should be inducted into the office of an elder. Sufficient time should be taken to prove these qualities. To this Paul adds: “Nor share in the sins of others. Keep yourself pure.” These words must be interpreted in the context in which they are found, namely, the disciplining and ordaining of elders. Timothy should

not share or be a partner (*κοινωνει*) to any questionable practices or act out of any impure motives in such matters.

- v. 23 Timothy is also to keep himself physically fit: “No longer drink water, but use a little wine on account of your stomach and your frequent illnesses.” This was simply good practical advice. In those days the water was often impure. Travelling from place to place to deal with matters in various congregations, therefore, had its dangers from the standpoint of keeping healthy. There was nothing wrong with drinking wine under such circumstances, as long as this was not done to excess. In fact, Paul recommended it. Timothy perhaps had his problems with staying healthy, for which reason this bit of advice was added.
- v. 24 The next verse causes some problems, especially if one wishes to render a literal translation of the Greek. A distinction is to be made here between some men, where sins are obvious even before a final judgment needs to be made, and other men, where sins are not so obvious, but where these sins become apparent when the evidence is carefully weighed. Rather than to attempt being literal, we translate this way: “The sins of some men are obvious, going on in advance of judgment; but in the case of other men they (i.e., their sins) also follow later on.”

Paul is concerned here with judging worthy candidates for the office of the ministry. He points out that where this human judgment is involved, one might be inclined to worry about making a mistake. Yet, he says, with some their failings are so evident that their unfitness for the work is proclaimed in advance. In other cases this is not so. Yet even there a careful examination will usually take care of the matter.

Mistakes in human judgment, of course, can always occur. But sooner or later the hypocrite will be revealed by what he does. As the final verse of this section states positively:

- v. 25 “So also the good works are obvious and those that are otherwise can not remain hidden.” In most cases the good works of a man will be well-known. Those works that are “otherwise,” that is to say, not so evident, will not “remain hidden.” (We translate the aorist infinitive, *κρυβῆναι*, together with the negative *οὐ δύναται*, as something which cannot remain that way permanently.) But with proper investigation these good works will also come to light.

APPLICATION

This section points out the high honor which rests upon the office of an elder, and the fact that faithful service also deserves support. It also emphasizes the care which needs to be exercised when judging the worthiness of those who hold this office, or who aspire to it.

Once a man has attained this office, great care must be taken concerning any accusations which are brought against him. If the charges can be proven, of course, a person with this office deserves to be rebuked in the presence of his fellow-elders. But the honor of the office demands extreme care in dealing with such cases.

How careful the church needs to be, then, in approving candidates for the ministry of the Word!

The standards for judging a man's fitness for the office are clearly defined by Scripture. In most cases the good works—or the lack of them—will be so obvious that there should be no question at all as to how a man's case ought to be decided. Even where these things are not so apparent, they will usually become so upon careful investigation.

Note the emphasis placed here upon a life of good works rather than mere high marks in school!

It seems a pity that the one verse in this section which is almost parenthetical in content (the one which refers to drinking a little wine) should receive so much comment, while the main emphasis of Paul's words seem to receive very little attention. How careful are we about the lives of those men who are recommended for the ministry? To what extent are they tested before we lay hands on them? Paul's emphasis here upon exercising great care and investigating thoroughly anyone and anything connected with this office is clearly stated.

There is a great danger in young churches to try to take short cuts. Why are so many years of preparation needed for one who is to be a pastor? The whole process of training and testing expected by mission agencies seems altogether too long. Often missions are accused of doing this only to hold onto power for themselves rather than let the young church develop its own way. The result of this short-sighted thinking is a degrading of the office which should actually be one deserving highest honor, and a ministry which is a disgrace to the name of Jesus Christ.

May God preserve us from this!

REVIEW QUESTIONS (I Timothy 5:17-25)

1. Is the "double honor" of 1 Timothy 5:17 to be understood as an "extra measure of honor" or an "honor of two different kinds"? Explain your answer.
2. What should a man who devotes his time and service to the ministry also receive? Upon what does Paul base this?
3. Only upon what basis can an accusation against an elder be accepted?
4. What should be done with an elder who is found to be guilty of misconduct?
5. What is meant by the words, "Lay hands quickly on no one"?
6. Upon what should the church base its judgment when considering the fitness of a candidate for the office of an elder?
7. Is our church too quick—too slow—or about right in its training program of pastors? Explain your answer.

FOR FURTHER STUDY

A. We say that *ἐκτὸς εἰ μὴ* in v. 19 is a pleonasm.

1. Look up the meaning of this word in a dictionary.
2. Why is *ἐκτὸς εἰ μὴ* a pleonasm if translated literally?

3. Can you find a similar expression in v. 17?

B. Read Acts 6:6; Acts 13:3; 1 Timothy 4:14; 2 Timothy 2:16.

1. What act is referred to in each of these passages?

2. What was done in connection with this act?

3. What did Jesus do when he performed the same act in Mark 10:16?

C. How would you answer those who claim that 1 Timothy 5:23 means using wine as medicine only?

Does this passage allow for an intemperate use of strong drink?

1 Timothy 6:1-2

TRANSLATION

- v. 1 Let as many as are under a yoke as slaves regard their own masters worthy of all honor, in order that the name of God and the doctrine be not blasphemed.
- v. 2 Those who have believing masters, let them not despise them because they are brethren; but let them render better service because they are believers and beloved, who are receiving benefit from the good service. These things teach and exhort.

WORD STUDY

- | | | | |
|------|------------------|---------------------------------|--------------------------|
| v. 1 | ἡγείσθωσαν | (imp. ἡγέομαι) | regard, consider |
| | βλασφημῆται | (subj. pass. βλασφημέω) | blaspheme |
| v. 2 | καταφρονεῖτωσαν | (imp. καταφρονέω) | despise |
| | μᾶλλον | (comp. ἀγαθός) | better, more |
| | εὐεργεσία | | good service, well-doing |
| | ἀντιλαμβανόμενοι | (part. ἀντιλαμβάνομαι, w. gen.) | receive benefit from |

EXEGESIS

- v. 1 The Roman world in which Paul and Timothy lived had many slaves. Slaves were not necessarily mistreated, as the name implies. They often had very responsible positions, but were not free in the sense that they were their own masters. They owed strict obedience to their masters. Although this way of living must have been very difficult to bear at times, Paul does not encourage any kind of resistance or rebellion to this order of things. Christianity, in other words, does not try to wipe out all class distinctions or stir up revolutions against conditions which could be considered unjust. It does not have the chief purpose “to create a better society here on earth,” as some try to teach. Paul rather states quite clearly: “Let as many as are under a yoke as slaves regard their own masters worthy of all honor.”

Note that Paul does not use words which show that the life of a slave was an easy one. A slave was under a yoke (ξυγός), used by oxen when driven by the owner. The master was a δεσπότης, a man who had absolute authority.

Yet the slaves were to show honor and respect to their masters. Why? “In order that the name of God and the doctrine be not blasphemed,” Paul declares. If a Christian slave, in other words, showed disrespect, dishonor, or disobedience to his master, this would bring dishonor both to the name of the true God as well as to the doctrine which was proclaimed in His name!

v. 2 Someone, perhaps, might ask whether Christians could be masters of slaves. Were believers obligated to free their slaves? Paul says nothing of the kind: “Those who have, believing masters, let them not despise them because they are brethren.” Both slave and master could be brethren (ἀδελφοί) in the same congregation. They were one in Christ, in that body where there is neither “bond nor free.” But their earthly class distinction remained. This may seem like a contradiction, but not if we distinguish between a spiritual kingdom and an earthly one.

Rather than to show contempt for a believing master, Paul continues: “But let them render better service because they are believers and beloved, who are receiving benefit from the good service.” Lenski interprets this last statement to refer to the good service rendered by believing masters, rather than to the good service received by masters from slaves. Whichever way the word ἀντιλαμβάνεσθαι is translated makes little difference. Actually if both masters and slaves were Christians, they would certainly want to show this in their consideration for each other.

“These things teach and exhort,” Paul adds. Both imperatives are in the present tense. Timothy was to continue doing this work with all patience and persistence.

APPLICATION

For many years false teachers in the church have advocated a “social gospel.” The real message of the Christian Church, which points men to a life after death as the real goal of man’s existence, has been exchanged for a religion which aims to make this world a better place to live. “Salvation” is interpreted as being “here and now.” “The Church,” they say, “is interested in the whole man.” By this they usually mean man in his earthly life.

Political leaders very often use these ideas in order to enlist the Church as an aid to preaching their political reforms. As long as the churches agree with their political interpretation of such slogans as “equality,” “equal opportunity,” “freedom for all,” such churches are considered as “beneficial to society.” Many churches give in to such political pressures and preach what the politicians tell them to preach.

The Bible is certainly against evil of any kind. Christianity, if practiced, **does** bring about a better society. But we see here in this section of Scripture that the Church of Jesus Christ does not see as its **chief** purpose the betterment of outward social conditions in this world, like the abolition of slavery. The true Church aims at the **heart** of man. This must first be changed. If masters and slaves are both Christians, they can do good to each other while they remain as they are. Paul’s words are very clear. It was very possible in those days that a master could serve his slaves better by having them remain as they were. As the influence of Christianity grew in the hearts of men, the outward conditions also were changed for the better.

We need to remember these truths as we are living in days when many churches no longer seem to know why they are here and what they are doing!

REVIEW QUESTIONS (1 Timothy 6:1-2)

1. Whom does Paul address in these verses?
2. What advice does Paul give to Christian slaves?
3. Could a slave-owner also be a believer?
4. Why was it especially important for slaves to show honor to their masters?

FOR FURTHER STUDY

A. Read Ephesians 6:5-10 and Colossians 3:22-24

1. With whose obligations do these verses of Scripture also deal?
2. What added advice do you find in these verses on this subject?
3. Which Commandment protects this relationship between masters and servants?

B. Read Galatians 3:28 and Colossians 3:11.

How have these passages often been misinterpreted?

1 Timothy 6:3-5

TRANSLATION

- v. 3 If anyone teaches a different doctrine and does not agree with sound words which are of our Lord Jesus Christ, and with the teaching in accord with godliness,
- v. 4 he has been puffed up, knowing nothing, but is sick with questions and word-disputes, out of which come envy, strife, blasphemies, wicked suspicions,
- v. 5 and disputings of men who are corrupted in the mind and have been robbed of the truth, supposing this sort of godliness to be gain.

WORD STUDY

v. 3	έτεροδιδασκαλέω		teach differently (in the sense of falsely)
	προσέρχομαι		turn toward, agree
	υγιαίνουσιν	(part. υγιαίνω)	be sound, actually healthy
v. 4	τετύφωται	(perf. pass. τυφώω)	to be blinded, puffed up, actually filled with smoke
	έπιστάμενος	(part. επίσταμαι)	know
	νοσῶν	(part. νοσέω)	be sick, without power
	ζήτησις		question
	λογομαχία		word-dispute
	φθόνος		envy
	έρις		strife, contention
	ύπόνοια		evil suspicion
v. 5	διαπαρατριβή		constant irritation, disputing
	διεφθαρμένων	(perf. part. pass. διαφθείρω)	corrupt
	άπεστερημένων	(perf. part. pass. άποστερέω)	rob
	νομιζόντων	(part. νομίζω)	suppose, imagine
	πορισμός		gain

EXEGESIS

- v. 3 Paul has already warned about those who would teach devilish doctrines (1 Timothy 4:1-16), and also indicated what Timothy is to do about this. Here again Paul points to

this grave danger as he writes: “If anyone teaches a different doctrine and does not agree with sound words which are of our Lord Jesus Christ, and with the teaching in accord with godliness...”

In Chapter 1:4 Paul used the same word for those who taught myths and fables (ἐτεροδιδασκαλεῖν). Here Paul refers to anyone at all, (τίς) who teaches a different doctrine from that which is true, whether this difference be great or small.

The words of Christ are clear. They are “healthy” (ὕγιαίνος). In other words, doctrine which differs from the truth is unclean. It spreads disease in a spiritual sense. It is not in accord with true godliness.

- v. 4 Such a person who teaches a different doctrine “has been puffed up,” literally like a person walking in thick smoke, “knowing nothing.” Behind an outward display of wisdom—as in the case of Watchtower and many other sects—there is an emptiness of thought. Paul adds: “but is sick with questions and word-disputes, out of which come envy, strife, blasphemies, wicked suspicions...”
- v. 5 “and disputings of men who are corrupted in the mind and have been robbed of the truth, supposing this sort of godliness to be gain.” The words which Paul uses here describe people who are sick in their minds (νοσέω). Because of this sickness they cannot understand truth. Their thoughts are twisted, blinded by sin. They actually believe that their kind of “godliness” is gain. They think that their teaching helps people, whereas it actually leads them straight to hell.

An old Greek manuscript adds the words here which are translated in the King James version of the Bible: “From such withdraw thyself.” These words agree with 2 Timothy 3:5 and fit the sense of the text, but they are not found in the more important manuscripts. It may be that they were added later by a copyist of one of the original manuscripts.

APPLICATION

Again we find in these few verses a most urgent warning against the false ideas of this modern world concerning religion in general. The popular way to think and to speak nowadays is to criticize those who are “so fussy” about “little points of doctrine.” They are accused of being “narrow-minded troublemakers,” who refuse to “cooperate” with those who do not believe exactly as they do.

Those, on the other hand, who are liberal-minded, who allow all sorts of false notions to creep into Christian teaching under the smokescreen of “independent thinking,” are highly praised. The present-day ecumenical movement, which tries in every way possible to bring all Christians into one church organization (World Council of Churches, All African Church Council, Lutheran World Federation), regardless of what they teach, is an example of the spirit of the world and its ideas about religion. Many churches give in to these popular ideas and say: “The important thing is not what you believe, but that you are sincere in whatever you believe.” They seem to think that they are gaining something by being careless about sound teaching.

A true Christian, however, does not try to judge a man's religion by how "sincere" he seems to be. Only God, we know, can look into the heart. We must judge according to faithfulness to the words of Jesus Christ, the sound or healthy words which agree with Christ's words. That is "true godliness."

Anything else, as Paul explains so clearly, will bring disease into the Church, sickness of the mind, which leads to nothing but questions, word-disputes, and eventually envy, strife, and even blasphemy.

History shows again and again how these words of Paul have come true. A little error spreads. Soon little errors grow into big ones. Finally, nothing is sacred anymore, and the Word of God is interpreted to mean the very opposite of what it actually teaches in clear words. Teachers arise who are so puffed up by their own silly wisdom that the Bible becomes nothing more than a starting place for their own human philosophy.

How important that we as a church hold fast to the true meaning of Christ's words, whether these words agree with our own human reason or not! "Thus saith the Lord" must be the watchword of our church!

REVIEW QUESTIONS (1 Timothy 6:3-5)

1. Whose words clearly show us what sound doctrine is?
2. How does Paul describe those who teach a doctrine which is different from the words of Christ?
3. What are the evil results of false teaching?
4. What do false teachers foolishly suppose?
5. What makes it so difficult nowadays to follow this advice of the Apostle Paul?

FOR FURTHER STUDY

A. Read 1 Corinthians 11:23 and 15:3.

1. Why was Paul absolutely sure that his doctrine was true?
2. What does Jesus say in John 8:45?

B. Read 1 Timothy 1:10; 2 Timothy 1:13; Titus 1:9; Titus 2:1-2.

1. Which words does the Greek text use to describe "sound" doctrine?
2. What is the basic meaning of this word?

C. Read John 3:19-21.

Why should we not be surprised when people love to listen to lies rather than the truth?

1 Timothy 6:6-10

TRANSLATION

- v. 6 Now this godliness together with contentment is great gain.
- v. 7 For we brought nothing into the world, neither can we bring anything out.
- v. 8 Having, then, food and clothing, we will be content with these.
- v. 9 But they who are wishing to be rich keep falling into temptation and a snare and many foolish and harmful lusts, which plunge these men into ruin and destruction.
- v. 10 For a root of all these evil things is the love of money, which some desiring very much, have wandered away from the faith and have pierced themselves with many sorrows.

WORD STUDY

v. 6	αὐτάρκεια		contentment, state of being satisfied with what is at hand
v. 7	εἰσηνέγκαμεν	(aor. εἰσφέρω)	bring into
	ἐξενεγκεῖν	(aor. inf. ἐκφέρω)	bring or carry out
v. 8	διατροφή		food, nourishment
	σκέπασμα		covering, especially in the sense of clothing
	ἀρκεσθησόμεθα	(fut. ἀρκέομαι)	be satisfied or content
v. 9	πλουτέω		be rich
	ἐμπίπτω		fall into
	παγίς		snare
	ἐπιθυμία		strong desire, lust
	ἀνόητος		foolish
	βλαβερός		harmful
	βυθίζω		plunge, sink
	ὄλεθρος		ruin
	ἀπώλεια		destruction

v. 10	ρίζα		root
	ὀρεγόμενοι	(part. ὀρέγομαι, with gen.)	strongly desire, long for (as a goal)
	ἀπεπλανηθήσαν	(aor. ἀποπλανάομαι)	wander away
	περιέπειπαν	(aor. περιπείρω)	pierce, bore through
	ὀδύνη		sorrow, pain

EXEGESIS

- v. 6 In the previous verse Paul mentions the sad aims of false teachers, who suppose that their kind of godliness, which is hypocritical, will bring them some sort of gain in this world. In contrast to this hypocritical godliness (εὐσέβια), Paul now turns to true godliness: “Now this godliness together with contentment is great gain.”

The kind of godliness which Paul has in mind is closely connected with (μετά) contentment. The word which the Apostle uses for “contentment” (αὐτάρκεια) provides an interesting study. The verb form of this word (ἀρκέομαι) is used in verse 8 which follows, and means “to be satisfied” or “content.” The noun used here is made up of the word αὐτός and ἀρκέομαι and means “to be satisfied with that which one has for oneself.” This kind of godliness rests upon a childlike trust in God, who cares for the needs of His own. This kind of godliness is “great gain.” It consists of an inner satisfaction which is happy with what one has, resting upon God’s care, and not chasing constantly after earthly treasures which bring no true happiness.

- v. 7 Paul adds to this: “For we brought nothing into the world, neither can we bring anything out.”

The ὅτι in the middle of this sentence gives exegetes some trouble. Is it causal? Is it epexegetical? Lenski says it is causal, and makes a strong argument for the following translation: “For not a thing did we bring into the world, **because** neither are we able to bring a thing out.” We find Lenski’s translation to be very awkward, and his argument very involved and difficult. Some manuscripts have interpolated the word δῆλον, translating: “And it is certain (that) we can carry nothing out” (King James). The Arndt-Gingrich Greek Lexicon says this is a ὅτι consecutive, expressing result: “We have brought nothing into the world, so that (as a result) we can take nothing out of it.”

Whatever we finally choose to do with this ὅτι, however, will not make a whole lot of difference to the simple yet striking thought which Paul here wishes to convey. Those who foolishly chase after earthly riches, thinking that in these there is some kind of great gain, seem to forget the simple fact that we came into this world with nothing, and we shall leave it behind with nothing. As they say: “You can’t take it with you!” or, “There are no pockets in shrouds.” We see how vainly people strive against this truth, even at the last minute when they pile all sorts of earthly possessions inside or on top of a person’s

grave, foolishly thinking that the spirit of the dead person can somehow make use of these things!

- v. 8 This adds up to the truth: “Having, then, food and clothing, we will be content with these.”

Food (διατροφή) here includes nourishment for the body. Clothing (σκέπασμα) could mean not only suitable covering for the body, but also a house to live in. Clothing doesn't have to be in the latest fashion, the house doesn't have to be the biggest, the best, and the most comfortable, built according to the latest architectural style, and the food doesn't have to be hoarded in special closets while others go hungry. The actual needs of people are often much less than they think, and one of the greatest reasons for discontent in this world is the desire for more than we actually need.

- v. 9 As Paul continues: “For they who are wishing to be rich keep falling into temptation and a snare and many foolish and harmful lusts, which plunge these men into ruin and destruction.”

The verbs used here, βουλόμενοι, πλουτεῖν, ἐμπίπτω, whether participle, infinitive, or indicative, are all in the present tense. Interpreters call this the “iterative present.” It shows a continuous action. The desire is never truly fulfilled, since the richer one becomes, the more one still keeps desiring. Such people keep on falling into a snare, which holds them in their own foolish and harmful lusts, like a bird which is caught in a wire. The more it struggles, the tighter the wire becomes.

These lusts eventually plunge (βυθίζω) such people into ruin and destruction. They are like people in quicksand, sinking into the mire deeper and deeper until they are in over their heads. The destruction finally becomes total (ἀπώεια). There is no escape from hell!

- v. 10 And what is the root of it all? What lies beneath the surface, in man's own heart, which springs forth and grows up into all these evils? Paul adds: “For a root of all these evil things is the love of money.”

At the root of it all lies ἡφιλαργυρία, not money itself but the **love** of money. This is the root “of all evils” (πάντων τῶν κακῶν). Every sin against the Ten Commandments can be traced to a senseless greed for money!

What happens to such people? Do they achieve great pleasure, even in this world? “Which some desiring very much,” Paul explains, “have wandered away from the faith and have pierced themselves with many sorrows.” When greed takes hold of an unbeliever, his unhappiness is bad enough. Since he will never really be satisfied, he can never find true happiness. But in the case of a Christian the situation is far worse. He once knew what it was to have peace with God. But now his excessive greed has robbed him of this one and only true source of joy. He has wandered away from this, and has

pierced himself (περιπέρω), literally run himself through, as with a sharp sword or spear, so that he suffers many pains. These torments begin in this life, such as constant worry over earthly possessions, a fear of losing it all, a loss of real values because of the constant drive for money, etc. But these pains do not end with this life. They carry on through all eternity.

APPLICATION

Over 40 years ago P.E. Kretzmann wrote about the United States of America as follows: “Our land, in which ‘the almighty dollar’ rules, approaches this condition with giant strides. Luxury, indulgence, pride in clothing increase from year to year in astonishing manner, moral decay grows, marital bonds become ever more lax. And they who offer these things to the people, many owners of theatres and many film producers, many restaurant and cabaret owners, especially in the great cities, allege as the reason that increasing wealth is to blame. People have the money to waste, and by means of it want the satisfaction of the lusts of their flesh and their eyes.”

R.C.H. Lenski wrote ten years later: “The great world depression is on while these lines are being written, the ‘distress of nations,’ but now there is mostly only complaint because plunging into perdition cannot go on as merrily as before. Men only long for a new era of wealth and ‘prosperity,’ to abuse it as they did before.

Since then we have seen another world war, and an unprecedented financial boom which followed in the wake of that war. But if Kretzmann could write as he did so many years ago, one wonders what he would think about the even greater decline in morality which has happened during these later years of overabundance in many countries, as well as the poverty experienced in other places at the same time. The results of man’s greed have never been more apparent. The world is sick unto death, and the greatest cause for this is the “love of money.”

REVIEW QUESTIONS (1 Timothy 6:6-10)

1. What does Paul say is “great gain”?
2. What example does Paul give to show that earthly wealth has no lasting benefit?
3. With what two things in our possession should we be content?
4. Against what kind of desire does Paul warn very strongly?
5. What is the root of all evil things?
6. What has the love of money caused believers to do?
7. Give some evidences of greed which you see in the world round about you.

FOR FURTHER STUDY

- A. In 1 Timothy 6:5 Paul speaks of gain (πορισμός). In the next verse he uses the same word and speaks of it in an entirely different sense.

What is the difference in meaning between the two uses of this word?

- B. Read Luke 12:15-21. Whom does Christ say in this parable is a very foolish man?

- C. Kretzmann writes: “Every sin in the Decalog (Ten Commandments) may directly or indirectly be traced to avarice (the love of money).”

Mention a sin in connection with each Commandment which illustrates this.

I Timothy 6:11-16

TRANSLATION

- v. 11 But you, O man of God, flee these things! Pursue righteousness, godliness, faith, love, endurance, gentleness.
- v. 12 Fight the good fight of the faith take hold of the life eternal, into which you were called and you confessed the good confession in the presence of many witnesses.
- v. 13 I charge you in the presence of God, who gives life to all things, and Christ Jesus, who witnessed before Pontius Pilate the good confession,
- v. 14 that you keep this commandment spotless, blameless, until the appearing of our Lord Jesus Christ,
- v. 15 which in His own time He will reveal the blessed and only Ruler, the King of kings and Lord of lords—
- v. 16 who alone (is) having immortality, living in unapproachable light, whom no one has seen, neither is able to see. To Him be honor and eternal power! Amen.

WORD STUDY

v. 11	φεῦγε	(imp. φεύγω)	flee
	διώκω	(imp. διώκω)	pursue
	πραΰπαθία		gentleness, meekness
v. 12	ἀγωνίζου	(imp. ἀγωνίζομαι)	fight
	ἐπιλαβοῦ	(aor. imp. ἐπιλαμβάνομαι, with gen)	take hold (and keep in one's grasp)
	ἐκλήθης	(aor. pass. καλέω)	call
	ὁμολόγησας	(aor. ὁμολογέω)	confess
v. 13	ζωογονοῦντος	(part. ζωογονέω)	give life
	μαρτυρήσαντος	(aor. part. μαρτυρέω)	witness
v. 14	τηρῆσαι	(aor. inf. τηρέω)	keep, preserve, guard
	ἄσπιλος		spotless
	ἄνεπιλημπτος		blameless

	ἐπιφάνεια		appearing
v. 15	δείξει	(fut. δείκνυμι)	reveal, show
	δυναστικής		ruler
	βασιλευόντων	(part. βασιλεύω)	rule, be king
	κυριευόντων	(part. κυριεύω)	be lord
v. 16	ἀθανασία		immortality
	ἀπρόσιτος		unapproachable
	εἶδεν	(aor. ὁράω)	see
	ἰδεῖν	(aor. inf. ὁράω)	see

EXEGESIS

- v. 11 In this entire section Paul has been advising Timothy concerning the care of specific people—the aged, the widows, the elders, servants, the avaricious, the errorists. It is one thing to know how to deal with the problems and the weaknesses of others. But first one must know also how to cope with one’s own personal life.

“But you” (σὺ δε), Paul begins as he takes up this matter of Timothy’s own self, not as just anyone, but as a “man of God.” What follows applies to every sincere Christian: “Flee these things!” Run away from them as you would from a vicious animal. Don’t think you can be associated with the things just mentioned (love of money, finding great gain in worldly pleasures, careless teaching, vain disputes, etc.) and escape without harm to yourself!

Rather: “Pursue righteousness, godliness, faith, love, endurance, gentleness.” The “righteousness” (δικαιοσύνη) referred to here is the righteousness of life, similar to the next virtue mentioned, which is “godliness” (εὐσέβεια). “Faith” (πίστις) is here also mentioned in the sense of a Christian virtue, a steadfastness in believing, a laying hold of the merits of Christ. This is coupled with “love” (ἀγάπη), which is the fulfilling of God’s law. Finally, also, Paul mentions “endurance” (ὑπομονή) and “gentleness” (πραϋπάθεια). These are virtues especially despised by the ungodly, but cherished by the true Christian. To endure without complaint, yes, to do this in the spirit of meekness rather than boastfulness, that is one of the most difficult qualities to achieve!

Paul mentions all of these virtues as things to be pursued (note the present tense of the imperative!). We keep on striving for these things, never attaining them perfectly, but growing ever more toward this attainment in a life of sanctification (see Philippians 3:12).

- v. 12 Paul continues: “Fight the good fight of faith, take hold of the life eternal.” Faith here is objective, meaning everything that faith takes hold of and stands for, namely the Word of Christ. To believe is not to sleep, or to be indifferent. It means a battle, a constant battle!

When Paul says, “take hold of the life eternal,” however, he uses the aorist imperative (ἐπιλαβοῦ). This is an action, in other words, which takes place especially at that time when we receive the “crown of righteousness” which is prepared for us in heaven (2 Timothy 4:8).

But although we shall enjoy it fully in eternity, we are already called to this inheritance now. Paul adds to this: “Into which you were called and you confessed the good confession in the presence of many witnesses.” God called us to faith by the Gospel. Then we entered the contest, as we accepted this call and were received into the fellowship of believers. In Timothy’s case this confession of faith before witnesses occurred at the time of his baptism.

- v. 13 To these words Paul adds the solemn charge: “I charge you in the presence of God, who gives life to all things, and Christ Jesus, who witnessed before Pontius Pilate the good confession.” What Paul now orders is done in the presence of that God, who is the Source of all life, and that Christ, who gave us an example by testifying to the same faith which we believe. He did this before Pontius Pilate. Jesus did so in word and deed, when He gave Himself as a sacrifice for sin. “Crucified under Pontius Pilate,” we confess in the Apostles Creed. This covers His entire act of suffering and death for the sins of the world.
- v. 14 “That you keep this commandment spotless, blameless, until the appearing of our Lord Jesus Christ,” Paul continues. “This commandment (ἐντολή), of course, includes all things which Jesus commanded (Matthew 28:20), His teaching both concerning Law as well as Gospel. Timothy is to watch over (τηρέω) this teaching of Christ, so that it is kept “spotless” and “blameless” until Christ comes again at the end of the world. Note again the importance of being faithful to Christ’s teaching, and how Paul enjoins Timothy before God to keep Christ’s doctrine pure!
- v. 15 In connection with this solemn charge to Timothy, Paul breaks forth into another of his beautiful doxologies: “Which in His own time He will reveal—the blessed and only Ruler, the King of kings and Lord of lords—”

Whether the subject of this relative clause is God or Christ has been argued both ways. Kretzmann and Lenski say that it is God who is here glorified, even though the words preceding the relative clause in verse 14 are “our Lord Jesus Christ.” God will reveal Christ, they say. Yet, as Lenski adds, the answer to this question doesn’t make all that much difference, since “*opera ad extra sunt indivisa.*” in other words, “the outward works of God are undivided” as far as the Persons of the Godhead are concerned.

The words “blessed and only Ruler,” etc., of course, magnify God, but they also refer to the Lamb of God as we see from Revelation 17:14.

- v. 16 The doxology continues: “Who alone (is) having immortality, living in unapproachable light, whom no one has seen, neither is able to see. To Him be honor and eternal power! Amen.”

God is “deathless” (*ἀθανασία*). He cannot be approached, (*ἀπρόσιτος*), so intense is the light surrounding His presence. He cannot even be seen. Because all honor and power are His, what can we do but show Him our reverence and worship His holy Name!

Amen. Again the Hebrew word for “truth” is used to seal these words of praise. All that has been said in praise to God is true. Certainly a fitting way to bring to a close words which have poured out of Paul’s heart like a hymn!

APPLICATION

These words in this section apply in the first instance to Timothy as a pastor. They are a stirring call to be faithful to his Christian calling by being faithful to the Word of Christ. To Him Timothy has pledged his allegiance. In doing so he has pledged allegiance to an eternal God so great and powerful, that we cannot approach His presence, much less see Him as He is. We can only praise and worship His majesty.

These words also apply to every Christian who has “confessed a good confession in the presence of many witnesses.” The confession is to the same Christ and to His holy Word. The witnesses are our fellow believers in the body of Christ. The glory is to the same God, who is over all, and who will reveal His Son at His Second Coming.

“To Him be honor and eternal power! Amen.”

REVIEW QUESTIONS (1 Timothy 6:11-16)

1. What things does Paul charge Timothy to flee?
2. What things should Timothy pursue?
3. Of what does Paul remind Timothy when he urges him to be faithful?
4. Who also made a good confession?
5. What must be kept pure?
6. Give some of the words which Paul uses to magnify the greatness of God.

FOR FURTHER STUDY

- A. Read 1 Timothy 1:18 and 2 Timothy 4:4.
1. What picture does Paul also use in these passages?
 2. What prize awaits those who win in this battle? (See 2 Timothy 4:8)
- B. Read Revelation 1:5 and 3:14.
1. Before whom especially was Jesus a “faithful Witness”?
 2. How did Jesus witness both in word and in deed?

- C. 1. What meaning does the word *ἐπιφάνεια* have in verse 14?
2. Find the same word in 2 Timothy 4:1 and Titus 2:13. What meaning does the word have in these verses?
3. What other “epiphany” do we speak about in connection with Jesus Christ?
- D. Read John 6:46; Exodus 33:20; 1 Timothy 1:17.
1. What do these passages also tell us about God?
2. Shall we ever “see God”? (See Matthew 5:8.)

1 Timothy 6:17-19

TRANSLATION

- v. 17 Command those who are rich in this present world not to be high-minded, nor to set their hope on uncertain riches, but on God, who richly provides us all things for enjoyment;
- v. 18 (command them also) to do good, to be rich in good deeds, to be generous, ready to share,
- v. 19 laying up for themselves as treasure a good foundation for the future, in order that they may take hold of that life which is real.

WORD STUDY

v. 17	πλούσιος		rich
	ύψηλοφρονέω		to be high minded, arrogant
	ήλπικέναι	(perf. inf. έλπίζω)	set one's hope on
	άδηλότης		uncertainty
	άπόλαυσις		enjoyment, pleasure
v. 18	άγαθοεργέω		to do good
	εύμετάδοτος		generous
	κοινωνικός		ready to share
v. 19	άποθησαυρίζοντας	(part. άποθησαιρίζω)	lay up treasure
	θεμέλιος		foundation
	μέλλον	(part. μέλλω)	intend; τὸ μέλλον – that which is intended, or the future
	έπιλάβονται	(aor. subj. έπιλαμβάνομαι)	take hold of
	όντως	(part. ειμί)	here used adverbially, in the sense of truly, or that which is real

EXEGESIS

- v. 17 In verse 9 Paul referred to those who desired to be rich. There he warned against this all-consuming desire for more and more, never being satisfied with what one had. But what about those who were rich through inheritance, or because of some fortunate business enterprise, or by an unusual blessing of some kind? What if such people were Christians? Paul says of these: “Command those who are rich in this present world not to be high-minded, nor to set their hope on uncertain riches.”

The first dagger which those legitimately rich needed to guard against was high-mindedness (ὕψηλοφρονέω – to think oneself to be superior to others). The next danger was to set one’s hope (perfect infinitive of ἐλπίζω, intensifying the meaning) on such riches, which were at best uncertain. Literally one would have to translate ἐπὶ πλούτου ἀδηλόγητι “upon the uncertainty of riches.” How often people have experienced this when their earthly riches suddenly disappeared, or failed to give them any comfort in a time of sorrow!

Rather than to set one’s hope on uncertain riches, Paul urges: “But on God, who richly provides us all things for enjoyment.” All things, great and small, as Scripture so often mentions, are of God. If a rich person continues to set his hope on God, he will realize this. He will also take a sane view of his riches, knowing that they are not to be hoarded, or simply accumulated, or wasted in a sinful way, but are there to give pleasure. The word which Paul uses here for “pleasure” (ἀπόλαυσις) is not significant, since it can be used either for sinful pleasure or for wholesome enjoyment, as here. All spending of money, in other words, is not necessarily “sinful” or “wasteful,” as some cheerless pessimists would try to have one believe. There is nothing wrong with enjoying the gifts which God has given us so bountifully, as long as we remember Him as the Giver, and do not forget the words of the next verse which follow:

- v. 18 “(Command them also) to do good, to be rich in good deeds, to be generous, ready to share.” Paul uses expressions here which are very similar in meaning, piling up one synonym after the other in order to emphasize the importance of using wealth to do good things and to share with those less fortunate. Sharing wealth (εὐμετάδοτος) is not a matter simply of putting a coin in a “poor-box.” It is giving in such a way that we truly “have something together” or “in common” with others. We give, in other words, as to equal human beings, not setting ourselves up as great benefactors for those who are far beneath us. This kind of giving is also done in a friendly spirit, not in a grudging way.
- v. 19 By following this sound advice even earthly treasures can be of lasting value: “Laying up for themselves as treasure a good foundation for the future, in order that they may take hold of that life which is real.”

Our money can be a sound investment (θεμέλιος - foundation in the sense of a sum of money which draws interest or brings dividends). It can be put to good use as a fruit of our faith. It can thereby serve as proof that our faith is not dead. Christ’s picture of the Last Judgment (Matthew 25:34-40) says the same thing. Salvation is not by works. We inherit eternal life, “the life which is real,” as a free gift of grace. But this faith is alive and active. What we do to the least of Christ’s brethren, we do unto Him!

APPLICATION

It is not money in itself which is the root of all evil, but the love of money. Money, wealth, riches, if acquired rightfully and put to proper use, can be a great blessing.

This little section shows us how riches can be put to good use. It provides a guide for an excellent sermon to the rich. “How to be rich toward God” would be an excellent theme for such a sermon. In line with verse 19 one could use as a parallel passage Luke 16:9: “Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.” The best investment for our money is to use it to spread the Gospel!

But do we have any rich people in our congregations? Yes, we do, if we have people with blessings to share. Perhaps we have more of these than is realized. Often it’s a matter of getting over this exaggerated idea that the people in Africa are “too poor.”

A farmer who has a large herd of cattle can hardly be classed as “poor.” A man who harvests many bags of maize is certainly not a pauper. And yet how often do we not find these very same people complaining when they are asked to bring an offering to the Lord? Grudgingly they give their two *ngwee* every week, or sometimes nothing at all!

A faithful pastor will not hesitate to preach the truth to these people. Here is a good text to encourage a positive attitude towards the use of God’s abundant earthly blessings!

REVIEW QUESTIONS (1 Timothy 6:17-19)

1. About what class of people does Paul give advice in this section?
2. What does he warn such people against?
3. On when should they rather set their hope?
4. In what various ways can riches be used?
5. When will the right or wrong use of earthly treasure become known to all?

FOR FURTHER STUDY

- A. Read Psalm 37:25; 145:15-16; Acts 14:17; James 1:17.
1. What fact do all of these Scripture passages emphasize?
 2. What should this move a Christian to do?
 3. How can every true Christian show that he is thankful to God for all His blessings?
- B. Read Luke 16:1-9
1. What lesson does Jesus wish to teach by means of this parable?
 2. Which words of Paul in this lesson also speak about laying up treasure for the future?
 3. Explain how faith and good works are related.

1 Timothy 6:20-21**TRANSLATION**

v. 20 Timothy, guard the entrusted gift, avoiding the godless chatter and opposition of that which is falsely called knowledge,

v. 21 which some professing missed the mark concerning the faith. Grace be with you!

WORD STUDY

v. 20	παραθήκη		the entrusted deposit; literally, that which has been set down before someone
	φυλάξον	(aor. imp. φυλάσσω)	guard
	ἐκτρεπόμενος	(part. ἐκτρέπομαι)	avoid, go out of the way
	βέβηλος		profane, godless; actually, that which has been stepped on by everyone
	κενοφωνία		empty chatter, foolish talk, vain babbling
	ἀντίθεσις		opposition (antithesis)
	ψευδώνυμος		falsely so-called
v. 21	ἤστοχησαν	(aor. ἀστοχέω)	miss the mark

EXEGESIS

v. 20 The picture which Paul uses in closing is a striking one: “O Timothy, guard the entrusted gift.”

All that Paul has mentioned in this letter, and particularly the Gospel itself, Timothy is to guard as a banker watches over a sum of money which has been entrusted to his care. The money is not his to do with as he pleases. He is to protect it against robbers. It is also expected that the money bring rich dividends. There will be an accounting one day.

So also Timothy is to watch over the Gospel. It is a sacred trust. False teachers dare not be permitted to damage it. It dare not be neglected, or used carelessly. It is to work as a power unto salvation to everyone who believes it. An accounting will be required some day as to its use.

This guarding also includes: “Avoiding the godless chatter and opposition of that which is falsely called knowledge.” The knowledge (γνώσις) of this world parades before men’s eyes as great wisdom. But it is nothing but godless chatter (βέβηλος – trampled underfoot

by everyone), consisting of empty sounds (κενοφωνία). Actually it is falsely named as knowledge (ψευδώνυμος). It is full of lies, half-truths, and untruths. This so-called knowledge is in opposition (ἀντίθεσις) to the truth of God's Word. The wise of this world can be very patient and very tolerant about all sorts of wild ideas and silly notions. But they often become filled with hatred against the simple truth of the Christian religion.

We should not be surprised when this happens. We should not try to make ourselves sound as wise as these people are, thinking, perhaps, that we can win them over by our own show of wisdom. We should avoid them (participle of ἐκτρέπομαι) constantly?

- v. 21 Not all have avoided this false wisdom: "Which some professing missed the mark concerning the faith." Paul has already referred to these people in this letter (Chapter 1:3; 1:7; 6:3). He has even mentioned two of them by name (Chapter 1:20). They have been "teaching otherwise." They are "false teachers of the law." They have wasted time with myths, genealogies, and vain discussions. They have thought, perhaps, that by this show of wisdom they could impress the world.

But they have "missed the mark concerning the faith." This is the faith in an objective sense (*fides quae creditur*), the doctrine which is believed. Concerning this true teaching they have missed the mark completely (ἀστοχέω), like a man shooting at a target who doesn't even come close to it. What a waste of time in the name of religion!

With this strong warning Paul closes his letter, adding, of course, the final greeting: "Grace be with you!" The "you" here is plural (ὕμῶν). Paul includes in this closing word all those who are in Timothy's care.

APPLICATION

It may seem strange to some that Paul closes this letter with a strong warning rather than with a word of comfort. No doubt the warning was in place. Paul knew the situation, especially the great dangers which were threatening the congregations entrusted to Timothy's care. The greatest danger of all in that particular case was false teaching spread by those who in the name of God professed to have great wisdom.

We would say that this same danger has multiplied in our day. The most empty sounding kind of human philosophy is propounded as God's truth in the name of Christ. This is not done only by some of the many sects, of which Africa has between 5000 and 6000 already. It is done by some of the leading Christian denominations in the world today. Anyone who heard the reports coming out of the All Africa Church Conference, held in Lusaka in May, 1974, will agree that words like "salvation," "repentance," "Christian liberty," and so on had very little to do with the meaning intended by the holy writers of Scripture. Everything is being given an earthly meaning, to satisfy the itching ears of those who want to identify African politics with Christianity.

Surely we, too, ought to warn our pastors again and again to "guard the entrusted gift," knowing the dangers surrounding us today, and realizing that those who have been entrusted with a precious gift from God, will be required to give an account to Him some day as to what use they made of it.

REVIEW QUESTIONS (1 Timothy 6:20-21)

1. Which “entrusted gift” did Paul urge Timothy to guard?
2. What advice did Paul give Timothy concerning false teachers?
3. Why is their teaching so dangerous?
4. Explain why this closing word is very fitting for conditions in which we find ourselves today.

FOR FURTHER STUDY

A. Look up the following words which are found at various places in this letter:

1. ἡ παραθήκη
2. ἡ ἐντολή
3. ἡ καλή ὁμολογία
4. ἡ πίστις

B. Which one word lies at the foundation of all these words?

C. What warning or charge does Paul constantly give concerning the truth which is contained in these words?

D. Why is this warning also very important for us?