

AN OUTLINED COMMENTARY ON

1 & 2 TIMOTHY,  
TITUS & PHILEMON

**BOB WINTON**



**GOSPEL  
BROADCASTING  
NETWORK**

This material is the intellectual property of The Gospel Broadcasting Network. It is not to be altered, posted online, or printed without written permission. Questions about use can be sent to [info@gbntv.org](mailto:info@gbntv.org).

© 1996, Revised 2006, 2014, 2018, 2022.

## Acknowledgment

These various commentaries and other Biblical studies were developed through many years of hard and close study of the Bible. I have had an insatiable appetite to learn all of God's Word possible. I grew up in the Beans Creek Community of Coffee County Tennessee. My family started attending the Lord's church at Beans Creek in 1949, where I was privileged to have sister Ethel Croft as an outstanding Bible class teacher. All seven member of my father's family were baptized into Christ, plus my wife, Marie. Each of our five children also obeyed the gospel.

Sister Croft greatly encouraged me to study the Bible and to become a good worker for the Lord. I tried not to cause her any disappointment. In 1978, after preaching for many years, the brethren at Beans Creek invited me to conduct a gospel meeting. Sister Croft, though she was in advanced years and had to drive a good distance, did not miss any of the services.

Since first becoming acquainted with the gospel more than seventy years ago, I have had the honor to hear some of the greatest gospel preachers of the time. Some of these well-known to most members of the Lord's church, but some of them labored in the shadows, learning and dispensing the truth of God quietly and effectively. Not so many people in the brotherhood today knew such preachers as Luke Gibbs and Henry Simmons. I have learned much and have been profited greatly from many gospel preachers and teachers through these many years. I am fully appreciative also to those many sound brethren who have published books which I have had the privilege to study. I began preaching in July of 1961 in Italy.

A debt of gratitude is owed by many to the instructors of Memphis School of Preaching for the tremendous work they did through the years, patiently teaching their students the wonderful word of life. I am especially grateful to these great men who were serving in this capacity during 1970-72, when I attended the school: Roy Hearn Frank Young, Richard Curry, Charles Pledge, Ray Hawk and E.L. Whitaker.

I claim no originality for all of the material presented in the material included in my books. There is no way to give proper credit to all who have contributed to the information I have learned, but in every case possible, acknowledgment is cited. I have attempted to be as accurate, clear and concise as my finite knowledge allows, but, as with all human productions, there will doubtless be imperfections. Our grasp of the infinite will of God is not absolute, despite the diligence of our efforts; there is always more to learn.

Some have incorrectly thought that my books are merely expansions of the notes I took while studying at MSOP. But those notes were skimpy at best, and were not in my possession when I wrote my material. The notes were put together in connection with Bible classes I have taught over much time. For several years, a hundred or more hours weekly were required as I prepared to teach two different Bible books each week, Sunday morning and Wednesday evening, while at the same time, during full-time work as a gospel preacher. These notes became the "Outlined Bible Commentaries" that have been made available to countless people. "Outlined" does not imply skimpy—these are full-length books.

It has not been my aim to make money through these efforts—indeed, we barely cover our expenses. Many of my books have been given away without charge to the recipients. An uncounted numbers of books and compact discs were ordered and shipped out, for which no payment was ever received. A good many of these non-paying costumers were gospel preachers. I have learned from brethren who operated Bible Bookstores that they have had the same problem. One of these brethren reported that he had to secure his supply of Bibles, in locked cases, to prevent their being stolen by preachers. How sad!

The Bible quotations in my books are from the King James Version, unless noted otherwise. These books were intentionally put on 8.5 by 11 inch pages, to make the outline format easier to view. A normal hardback book contains about 800 words per page; my pages contain twice that number of words. The spiral-bound or wire-bound books are much less expensive to produce. My wife and I have done all the manual labor required to produce the books. The supplies, software and equipment are very costly. Marie still helps as much as she can despite the dementia she has had for several years— and her many surgeries and broken bones and heartaches.

Bob Winton

December 23, 2021

[bwint38@hotmail.com](mailto:bwint38@hotmail.com)

(931) 728-7610 \* (931) 639-0317

## TABLE OF CONTENTS

Introduction to I Timothy	7
I Timothy 1	12
I Timothy 2	37
I Timothy 3	51
I Timothy 4	80
I Timothy 5	95
I Timothy 6	105
Qualifications and Duties of Gospel Preachers	123
Bibliography of I Timothy	132
Introduction to II Timothy	133
II Timothy 1	139
II Timothy 2	155
Rightly Dividing the Word of Truth	177
II Timothy 3	184
II Timothy 4	201
Bibliography to II Timothy	223
Introduction to Titus	224
Titus 1	230
Titus 2	254
The Law of God and the Grace of God	282
Titus 3	287
Bibliography to Titus	306
Introduction to Philemon	307
Philemon	311
Bibliography to Philemon	322

---

## INTRODUCTION TO 1 TIMOTHY

### A. Author and Date.

1. Paul is plainly affirmed to be the inspired author of both epistles to Timothy. One who respects the integrity of the Scriptures will not take issue with this affirmation. Until the 18th century, there was scarcely a dissenting voice regarding the Pauline authorship.
  - a. 1 Timothy 1:1: "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope."
  - b. 2 Timothy 1:1: "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus."
2. Certain statements in the epistles are characteristic of Paul.
  - a. 1 Timothy 1:13: "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief."
  - b. Acts 26:9-11: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*. And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities."
  - c. 1 Timothy 1:15: "This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."
  - d. 2 Corinthians 12:11: "I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing."
3. The apostle Paul is elsewhere on record expressing his close relationship with Timothy, a spiritual tie that is especially emphasized in his epistles to Timothy.
  - a. Philippians 2:19-20: "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state."
  - b. 1 Timothy 1:2: "Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord."
  - c. 2 Timothy 1:2-3: "To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord. I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day."
4. The date Paul penned these letters has been reckoned to be from 64-67 A.D., with a few scholars thinking it could have been as early as 56 A.D. In order to identify the approximate date, it is essential to survey the life of the apostle.

### B. Paul the Apostle.

1. Paul was arrested in Jerusalem (Acts 21) and was imprisoned at Caesarea for two years (Acts 24:27) before being sent to Rome (Acts 27). The Book of Acts closes with the apostle having been in prison at Rome for two more years (Acts 28:30-31). What happened at the end of these two years?
2. The following quotation from Thiessen, pp.260-262, gives one view:
  - a. "Paul was tried and acquitted. The flimsy charges against him (Acts 25:14-27; 26:30-32) did not convince even a Nero of the Apostle's guilt. Certain expressed purposes of Paul in the Prison Epistles (Phil. 23,24; Philemon 22) and certain references to men and places in the Pastorals [?—bw] (to be noted) enable us to determine his movements and activities after his release with some feeling of certainty.
  - b. "From Rome he probably went to Brundisium, crossed the Adriatic, either to Apollonia or to Dyrachium, and then took the Egnatian Road to Macedonia and Philippi. He probably did not stay long at Philippi at this time, but hastened on to Ephesus and from this as a center he visited Laodicea,

Colossae, and other cities in this neighborhood. After spending the biggest part of a year in the East, he probably set out for Spain. There was constant intercourse between the East and Massilia (the modern Marseilles), and so he would have no difficulty in reaching the 'limit of the west.' It is thought that he remained about two years in Spain. During this time, probably, Timothy took up the work at Ephesus. It appears, however, as if somewhere on Paul's way back from Spain to Macedonia Timothy asked Paul to allow him to leave Ephesus and to travel with him once more. But this Paul did not allow (1 Tim. 1:3). Some time after this the Apostle wrote 1 Timothy to his faithful co-worker.

- c. "Timothy, converted under Paul's ministry (1 Tim. 1:2,18) on his first missionary journey (Acts 14:6-23), became the Apostle's assistant on the second journey (Acts 16:1-3) after his ordination [the sectarian "ordination" is not authorized by the Scriptures—bw] to the ministry (1 Tim. 4:14; 2 Tim. 1:6). He was with Paul at Troas, Philippi, Berea, and Athens. From the last place he made a trip to Thessalonica and returned to Paul at Corinth (Acts 18:5). Then we lose sight of him for about five years (Plummer). He reappears at Ephesus, on Paul's third journey, and is sent by the Apostle with Erastus to Macedonia (Acts 19:22). Paul hoped he would get to Corinth also, but it is not certain whether Timothy ever reached that city (1 Cor. 4:17; 16:10). He is with Paul again in Macedonia when Paul writes 2 Corinthians (2 Cor. 1:1,19), and must have accompanied him to Corinth, for he sends greetings when Paul writes Romans (Rom. 16:21). He returned with Paul to Macedonia and to Asia, at least as far as Troas (Acts 20:3-6). Then we again lose sight of him for the two years of Paul's Caesarean imprisonment. We next find him at Rome, joining Paul in sending greetings to Colossae, Philemon, and Philippi. From Rome he, undoubtedly, made the trip to Philippi of which Paul speaks (Phil. 2:19-23), after which he again disappears from the record. We may, however, assume that he was with Paul in some of his further ministries in various eastern cities; but it is not likely that he accompanied the Apostle to Spain. Some time during Paul's visit to Spain he probably took up the work at Ephesus. While still at this place he received what we call The First Epistle to Timothy."
3. Quotation from Rex Turner, Sr., MSOP, pp.14-18:
    - a. "Luke closed his Acts of the Apostle in the following words: 'And he (Paul) abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, and none forbidding him' (Acts 28:30,31). In this conclusion to his Acts of the Apostles, Luke did not say that at the end of the two year imprisonment Paul was put to death, nor did he imply it. In fact the necessary implication is that Paul had been set free...."
    - b. "Someone is bound to ask: 'Is there external evidence that bears on the question of Paul's release, or non-release from prison, and if so, what does the evidence show, and how relevant is it?' There is external evidence!"
    - c. "To illustrate, one source of external evidence is from the writing of Clement of Rome. Clement (A.D. 30-100) wrote the Corinthians, and the salutation reads as follows: 'The Church of God which sojourns at Rome to the Church of God sojourning at Corinth, to them that are called and sanctified by the will of God, through our Lord Jesus Christ: Grace unto you, and peace, from Almighty God through Jesus Christ, be multiplied.' In this epistle, written about A.D. 97, Clement admonished: 'Let us set before our eyes the illustrious apostles. Peter, through unrighteous envy, endured not one or two, but numerous labours; and when he had at length suffered martyrdom, departed to the place of glory due to him. Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and west, he gained the illustratious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west, and suffered martyrdom under the prefects. Thus was he removed from the world, and went into the holy place, having proved himself a striking example of patience.' Stress should be placed upon the fact that Clement said that Paul came unto 'the extreme limit of the west,' and after his having done so, he suffered martyrdom. Under no circumstances could Rome be counted the extreme west. The clear and unmistakable implication is that Paul was released

- from his Roman imprisonment, and in turn, that he completed his long avowed purpose to preach the gospel in Spain.
- d. "A second source of external evidence is the Muratorian Fragment. This fragment or canon was discovered by L.A. Muratori (A.D. 1672-1750) in the Ambrosian Library and published by him in A.D. 1740. It was written in Latin and consists of eighty-five lines. Scholars agree that the original form, of which the Muratorian fragment is a copy, was written about A.D. 180-190. That fragment reads: 'Luke compiled for most excellent Theophilus' what things were done in detail in his presence, as he plainly shows by omitting both the death of Peter and also the departure of Paul from the city, when he departed [for] Spain.' Note should be taken of the fact that his Muratorian fragment explicitly states that Paul left for Spain.
  - e. "A third source of external evidence is from the historian Eusebius. His life dates about A.D. 260-340. He wrote as follows: 'Festus was sent by Nero to be Felix's successor. Under him, Paul, having made his defense, was sent bound to Rome. Aristarchus was with him, whom he also somewhere in his epistles quite naturally calls his fellow prisoner. And Luke, who wrote the Acts of the Apostles, brought his history to a close at this point, after stating that Paul spent two years at Rome as a prisoner at large, and preached the word of God without restraint. Then after he made his defense it is said that the apostle was sent again upon the ministry of preaching, and that upon coming to the same city a second time he suffered martyrdom. In this imprisonment he wrote his second epistle to Timothy, in which he mentions his first defense and his impending death.' As should be observed, this external evidence is independent. There is no attempt by the author to have it agree with another external evidence, but on the other hand it is in complete agreement with the prior external evidence already submitted.
  - f. "A fourth source of external evidence is from the historian Jerome. He wrote from Bethlehem in A.D. 492. In his preface he states that he had no predecessor in his work, but he very properly acknowledged his indebtedness to the church history written by Eusebius. Concerning the apostle Paul, he wrote: 'And because a full account of his (Paul's) life is given in the Acts of the Apostles, I only say this, that the twenty-fifth year after our Lord's passion, that is the second of Nero, at the time when Festus Procurator of Judea succeeded Felix, he was sent bound to Rome, and remaining for two years in free custody, disputed daily with the Jews concerning the advent of Christ. It ought to be said that at the first defense, the power of Nero having not been confirmed, nor his wickedness broken forth to such a degree as the historians relate concerning him, Paul was dismissed by Nero, that the gospel of Christ might be preached also in the west. As he himself writes in the second epistle to Timothy at the time he was about to be put to death dictating his epistle as he did while in chains; 'at my first defense no one took my part, but all forsook me: may it not be laid to their account.' This external evidence is in harmony with the other three sources as quoted. The case is that Paul's writings together with external history make certain the fact that he was released from his imprisonment at Rome, and that 'he preached also in the west,' or Spain. Thus by both internal and external evidence—Paul's release, his visit to Philippi and Ephesus, his visit to the Island of Crete, and his visit to Spain—all of these are confirmed. Paul's second imprisonment and his ultimate death at the hands of Nero are also confirmed.
  - g. "The external evidence as set forth, especially by Eusebius and Jerome, indicates that Paul was put to death just prior to Nero's death. Nero's death occurred on June 8, A.D. 68. Luke closed his Acts of Apostles at the end of Paul's two whole years of Roman imprisonment, or A.D. 62, and certainly not later than A.D. 63. Now, from A.D. 62 to A.D. 67 or 68 would leave a minimum of five to six years for Paul to make his promised visits and to preach the gospel in Crete and in Spain as well."
4. "It is difficult to say how long it was after his release that Paul wrote this Epistle. But since the three Pastorals [?—bw] have an affinity of language, similarity of thought, and likeness of error to combat they must have all been written at about the same time. If Paul was released in 61, and if we allow one year for his travels and work in the East and two years for his work in Spain, we get 64 or 65. This, then, is
-

the date we would suggest for 1 Timothy” (Thiessen, p.263).

### C. The So-Called Pastoral Epistles.

1. "Paul Anton, in 1726, wrote a book in which he designated the epistles to Timothy and Titus as being 'Pastoral Epistles.' The title caught on, and those epistles are almost wholly so designated by the theologians of today. The concept reflected by the title is that the epistles were written by an over-head pastor, or church officer, to his subordinate pastors. *Such could not be farther from the truth*" (Turner, MSOP, p.18).
2. Paul was an apostle of Christ. As such, he was given great responsibility in receiving, delivering, and confirming the gospel of Christ. To enable him to accomplish his mission infallibly, he (and the other apostles) were given special miraculous powers by the Holy Spirit. Paul could lay hands on Christians and confer certain supernatural gifts (1 Cor. 12:8-10; Rom. 1:11; Acts 19:1-7).
  - a. In discharging his duties as an apostle, Paul wrote many letters in which he gave specific directions by which the saints were to conduct themselves. He wrote the epistles under consideration to Timothy and Titus, young gospel preachers. In these letters, detailed instructions were give to them which would make it possible for them to do their work of preaching the gospel. These preachers were not "pastors" as the modern sectarian world would have us believe.
  - b. The terms *pastor*, *bishop (overseer)*, and *elder* are used interchangeably in the New Testament.
    - 1) Acts 20:17,28: "And from Miletus he sent to Ephesus, and called the **elders** of the church.... Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you **overseers**, to **feed** [verb form of 'pastor'] the church of God, which he hath purchased with his own blood."
    - 2) 1 Timothy 3:1-3: "This *is* a true saying, If a man desire the office of a **bishop**, he desireth a good work. A **bishop** then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous." [This passage is parallel with Titus 1:5-7].
    - 3) Titus 1:5-7: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain **elders** in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre." [This passage is parallel with 1 Timothy 3:1-3].
  - c. The one-man (or woman) pastor system of modern denominational churches is totally unknown in the Scriptures. In every case in the New Testament where the office of pastor (elder, bishop) is discussed, a plurality of men is indicated.
    - 1) Acts 14:23: "And when they had ordained them **elders** in **every church**, and had prayed with fasting, they commended them to the Lord, on whom they believed."
    - 2) Philippians 1:1: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the **bishops** and deacons."
    - 3) Titus 1:5: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain **elders** in every city, as I had appointed thee:"
  - d. The qualifications of elders (1 Tim. 3:1-7; Titus 1:5-11) excludes every woman and unmarried man from consideration.

### D. Outline of 1 Timothy.

1. Chapter One.
  - a. Introduction and salutation: 1:1-2.
  - b. Timothy is instructed to charge the saints: 1:3-7.
  - c. The proper scope of the Law: 1:8-11.
  - d. A Tribute to the glorious gospel and its blessed Author: 1:12-17.
  - e. Paul's charge to Timothy: 1:18-20.
2. Chapter Two

- a. Prayers are to be offered for all men: 2:1-2.
  - b. Reasons for offering prayers for all: 2:3-7.
  - c. The role of women: 2:8-15.
  3. Chapter Three.
    - a. Qualifications of elders: 3:1-7.
    - b. Qualifications of deacons: 3:8-10.
    - c. Qualifications of their wives: 3:11.
    - d. Further qualifications of deacons: 3:12-13.
    - e. Proper behavior in the Lord's church: 3:14-15.
    - f. The mystery of godliness: 3:16.
  4. Chapter Four.
    - a. Description of the future apostasy: 4:1-5.
    - b. Description of a good minister of Jesus Christ: 4:6-16.
  5. Chapter Five.
    - a. Treatment to be given to various church members: 5:1-8.
    - b. The Church's Duty to Widows Indeed: 5:6-16.
    - c. Instructions and Information Regarding Elders in the Church: 5:17-25.
  6. Chapter Six.
    - a. Instructions Concerning Servants: 6:1-2.
    - b. Warnings Against Those Who Oppose Sound Doctrine: 6:3-5.
    - c. Godliness With Contentment -versus- Love of Money.
    - d. Fight the Good Fight of Faith: 6:12-16.
    - e. How to Handle Riches: 6:17-19.
    - f. Final Words: 6:20-21.
-



---

# 1 TIMOTHY 1

## A. 1 Timothy 1:1-2: Introduction and Salutation.

1. Verse 1: "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope."
  - a. Those who respect the integrity and inspiration of the Scriptures have no difficulty in accepting the fact that Paul is the inspired penman of this epistle. To deny this fact is to deny the rest of the letter, and is tantamount to rejecting the entire Bible.
  - b. Paul immediately identifies himself as an apostle of Christ, which carried with it the authority and supernatural power to receive, reveal and confirm the will of God.
    - 1) 1 Corinthians 2:9-13: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."
    - 2) 2 Corinthians 12:12: "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."
  - c. His apostolic office came by the commandment of God. It was God's will that Paul was to be given this work. It was with the full approval of the Father that Christ appeared to Paul on the Damascus road, beginning a series of events which would lead to his conversion (Acts 22:16) and appointment to be an apostle of Christ (Acts 26:12-19).
    - 1) Romans 1:1: "Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God."
    - 2) 2 Timothy 1:1: "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus."
    - 3) Acts 9:15: "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."
    - 4) Galatians 1:1: "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)."
    - 5) Compare: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2).
  - d. He describes God as "our Saviour." The word "Savior" appears twenty-four times in the New Testament; eight of these are in reference to God as our Saviour, six of which appear in the epistles to Timothy and Titus. He is our Savior in that he was the original source of the plan by which we are saved; Christ is his agent by whom he saves. [Since he provides for our physical necessities, God is also the Savior of our lives (cf. 1 Tim. 4:10; Acts 14:17)].
    - 1) 2 Corinthians 5:18-21: "And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him."
    - 2) Ephesians 3:8-11: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who

- created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord:"
- 3) Romans 5:8: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."
  - 4) 1 Timothy 4:10: "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe."
- e. God and Christ are the source of Paul's authority. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ" (Gal. 1:11-12).
- f. Christ is our hope. Without him, there would be no hope.
- 1) Ephesians 2:11-12: "Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."
  - 2) Colossians 1:27: "To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."
  - 3) Acts 4:12: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."
  - 4) 1 Corinthians 15:19-20: "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, *and* become the firstfruits of them that slept."
2. Verse 2: "Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord."
- a. The letter is addressed to Timothy. Along with 2 Timothy and Titus, this epistle is called a *Pastoral epistle*, a gross misnomer. The entire denominational world has a misunderstanding of this fact. Timothy was not a *pastor*; he was a gospel preacher. As noted under the introduction, elders are pastors; they are also called *bishops* ("overseers"). The word "pastor" is not even found in either of the three letters.
  - b. Timothy is not addressed by any religious title. Many today refer to the apostle as "Paul," but in reference to themselves, they use such titles as doctor, reverend, etc., a practice which is repudiated by Christ.
    - 1) Matthew 23:8-11: "But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. And call no *man* your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ. But he that is greatest among you shall be your servant."
    - 2) In the Lord's church, some are falling into this trap. There have been occasions in which distinctive references are used. Those participating in worship services have been introduced in the following way: "Mister \_\_\_\_ will lead the singing, Brother \_\_\_\_ will lead the prayer, and Doctor \_\_\_\_ will speak."
  - c. He calls Timothy his "own son in the faith." There was no fleshly kinship between the two, but they were in the same spiritual family. Paul had been instrumental in Timothy's conversion to the Lord, and hence the apostle properly calls him his "son in the faith." The apostle had taken this young man into his company, instructing him more fully in the truth of the gospel, and guiding him in fulfilling the work of a gospel preacher.
    - 1) 2 Timothy 2:2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."
    - 2) Compare: "For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel" (1 Cor. 4:15).
    - 3) Acts 16:1-3: "Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named
-

Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek: Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek."

- 4) Compare: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (2 Tim. 1:5). "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15).
- 5) The spiritual relationship between Christians and between Christians and Christ is far superior to fleshly kinship.
  - a) Matthew 12:48-50: "But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."
  - b) Luke 11:27-28: "And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed *are* they that hear the word of God, and keep it."
- d. Timothy was an able and trustworthy worker. "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel" (Phil. 2:19-22).
- e. The purpose Paul sought to fulfill in writing this letter is stated succinctly in 1 Timothy 3:14-15: "These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."
- f. Timothy was in Ephesus for an important work. He needed guidance and apostolic approval to accomplish his mission. The letter gave him the guidance and this verse gave him authority. If any questioned his authority, he could show them the letter.
- g. The apostle expresses his heart's desire that the grace, mercy, and peace of God and Christ should rest upon Timothy. Nothing better could be wished upon him.

#### B. 1 Timothy 1:3-7: Timothy is Instructed to Charge the Saints.

1. Verse 3: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine."
  - a. "It is clear from this, that Paul and Timothy had been labouring together at Ephesus, and the language accords with the supposition that Paul had been compelled to leave before he had completed what he had designed to do there" (Barnes, p.114).
  - b. When Paul was at Ephesus during his third missionary tour, Timothy was with him. He dispatched Timothy and Erastus into Macedonia, while the apostle remained at Ephesus (Acts 19:21-22). After the riot at Ephesus (Acts 19:23-41), Paul departed and went into Macedonia (Acts 20:1). It may be possible that Timothy returned to Ephesus prior to Paul's departure, but it appears more likely that he did not. If he did not, then the occasion in which Paul and Timothy were at Ephesus at the same time, when Paul left Timothy behind and went into Macedonia himself, was later. Scholars think this is evidence that the apostle was released from prison and was able to return to Ephesus in company with Timothy.
  - c. The purpose for which Timothy had been left at Ephesus was to charge certain ones against their teaching doctrines which were not part of the gospel. This is part of the work of every gospel preacher. Why did Paul give this command if doctrine is unimportant? If one belief is as good as another, why

- is this charge to be given? "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).
- d. Obviously, there were some at Ephesus who were guilty of teaching other doctrines. In Acts 20: 17-32, Paul reported to the elders at Ephesus that there would be false teachers who would enter the church there, and even infiltrate the eldership, and rend the flock. Timothy's mission was, in part, to attack this error in its incipient stage.
  - e. This shows that not all doctrines are good. The soundness and rightness of a teaching hinges on the author of the tenet or practice. The teachings of men are of no merit to the soul.
    - 1) Matthew 17:4-5: "Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; **hear ye him.**"
    - 2) Mark 7:7-9,13: "Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition....Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye."
    - 3) Galatians 1:8-9: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed."
    - 4) Colossians 3:17: "And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him."
    - 5) 2 John 9: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."
2. Verse 4: "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*"
    - a. The apostles warns Timothy against giving heed to fables and endless genealogies. These, he said, engender questions which provide no edification.
    - b. A fable is an imaginary event or story told by uninspired men. "The 'fables' here referred to were probably the idle and puerile superstitions and conceits of the Jewish Rabbis. The word rendered *fable* (*muqos*) means properly *speech* or *discourse*, and then fable or fiction, or a mystic discourse. Such things abounded among the Greeks as well as the Jews, but it is probable that the latter here are particularly intended. These were composed of frivolous and unfounded stories, which they regarded as of great importance, and which they seem to have desired to incorporate with the teachings of Christianity....One of the most successful arts of the adversary of souls has been to mingle fable with truth; and when he cannot overthrow the truth by direct opposition, to neutralize it by mingling with it much that is false and frivolous" (Barnes, p.115).
    - c. Genealogies were a significant part of the Mosaic system, for these were necessary in order for the land to be passed on to its proper owners in succeeding generations, and that the priestly offices could be filled by those to whom they were intended, and that Christ might be identified clearly as the descendant of David. Relatively brief genealogies are included in the Scriptures, but very extensive genealogical tables were kept by the Jews, which were stored in the temple.
      - 1) "The Hebrews kept careful genealogical records, for this was necessary in order that the distinction of their tribes might be kept up. Of course, in the lapse of centuries these tables would become very numerous, complicated, and extended—so that they might without much exaggeration be called '*endless*'" (Barnes, p.115).
      - 2) There was the tendency among the Jews to place great emphasis on their fleshly relationship with Abraham. They strongly resented being disabused of this imagined advantage.
        - a) Matthew 3:9: "And think not to say within yourselves, We have Abraham to *our* father: for I

say unto you, that God is able of these stones to raise up children unto Abraham."

- b) Compare: "They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: *but* the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God" (John 8:33-41).
- 3) Since the Messiah had now come, the need for the genealogical tables was no longer valid. When the Romans destroyed the temple and the genealogical records, the Jews were unable to trace their ancestry; indeed, none of them is able to determine his tribal connection today. Only those lists that were included in the Bible remain today.
  - d. One who promotes fables and endless genealogies is one who creates disputes, wrangling and strife. This condition is a poor substitute for godly edifying which promotes faith. "In sharp contrast to activities which mistakenly and foolishly gender mere speculation (and even strife and division), God would have men to teach and to do that which results in true faith in Jesus Christ as the Son of God (1:4-5; John 20:30-31). The ultimate aim of the preaching of the gospel is to produce the love which comes out of a pure heart, a good conscience, and a sincere faith (1:5)" (Warren, MSOP, p.35).
3. Verse 5: "Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned."
  - a. The aim of the charge was that the truth might be taught in (and heeded by) love. The love Paul speaks of [*agape*] is a product of the mind, and not of shallow emotions. It is the willing of good toward its object. Compare: "Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law" (Rom. 13:10).
  - b. We preach the truth in love when we sincerely and earnestly desire to aid those we teach. "But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ" (Eph. 4:15).
  - c. We express love toward God by obeying his will sincerely and earnestly.
    - 1) 1 John 5:3: "For this is the love of God, that we keep his commandments: and his commandments are not grievous."
    - 2) John 14:15: "If ye love me, keep my commandments."
    - 3) John 14:21: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."
    - 4) 2 Thessalonians 1:8-10: "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."
    - 5) 2 Thessalonians 2:10-12: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."
  - d. For love to be beneficial, it must proceed from a pure heart. "The love which is genuine must proceed from a holy heart. The commandment was not designed to secure merely the outward expressions of love, but that which had its seat in the heart" (Barnes, p.116).

- 1) The heart that is pure is one which is honest with itself, with others, and with God. It does not pretend; it is not hypocritical.
  - 2) The heart that is pure is one that has been cleansed by the gospel of Christ. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet.1:22-23; cf. Acts 22:16; 1 Pet. 1:18-19; Matt. 26:28; Rev. 1:7; Jas. 1:21-25).
  - 3) The heart that is pure is one that is sincere and earnest; its loyalties are not divided between two contrary masters: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24).
- e. For love to be beneficial, it must be accompanied by a good conscience. A good conscience is one that is clear and honest, and operates as it does because it firmly believes that what it is doing is right.
- 1) A conscience is reliable only if it has accepted and follows the truth. Paul lived with a good conscience even while he persecuted the Lord's people (Acts 23:1; 26:9ff). He always did what he believed was right, so when he learned he was wrong, he changed.
  - 2) 1 Samuel 24:5: "And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt."
  - 3) Romans 14:23: "And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin."
  - 4) 2 Timothy 1:3: "I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day."
  - 5) 1 John 3:20-21: "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God."
- f. For love to be beneficial to the soul, it must be accompanied with unfeigned faith. Faith is unfeigned if it is unpretended and sincere.
- 1) Faith is produced by God's word. God speaks; we listen and learn; we accept the testimony when we see that it is truth.
    - a) Acts 15:7: "And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe."
    - b) Romans 10:17: "So then faith *cometh* by hearing, and hearing by the word of God."
  - 2) Faith and love go together, and both are expressed in obedience. "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Gal. 5:6).
4. Verses 6-7: "From which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." "From which some, having strayed, have turned aside to idle talk, desiring to be teachers of the law, understanding neither what they say nor the things which they affirm" (NKJ).
- a. Paul affirms that some of those at Ephesus had turned aside from the truth and had turned unto vain jangling [idle or foolish talk]. The context of these statements indicates that the errorists were those who sought to join Christianity with the Mosaic Law, hence were Judaizers. Cf. Acts 15.
    - 1) The gospel system was predicted by the Old Law, but it is separate and distinct from it. The doctrine of the Judaizers was a confused, inconsistent, and unintelligent system.
    - 2) It made both the Old Testament and the Gospel meaningless. It was based on "their traditions and ceremonies; on their useless genealogies, and on the fabulous statements which they had appended to the law of Moses" (Barnes, p.116).
  - b. "These words teach that those teachers had once been in the right way, but had not remained in it; indeed, it is clear that these persons, not only had been, but were still reckoned among the members of the Ephesian church, and were engaged in disputations that brought no good to anyone" (Lips-

comb, p.127).

- c. These false teachers desired to be teachers of the law, but they did not know what they were saying. Their doctrine was not consistent with either the Old or the New Law. Compare: "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan" (Rev. 2:9).
- d. Both Paul and Christ had deep respect for the Law of Moses, for it was God's operative system for the Jews from the time of Moses until the death of Christ.
  - 1) Matthew 5: 17: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."
  - 2) Galatians 3:19, 24: "Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator...Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith."
  - 3) Ephesians 2:14-15: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace."
  - 4) Colossians 2:14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."
  - 5) Hebrews 9:15-17: "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth."
- e. "Jesus further taught that not every religious person will be saved but only those who obey his will (Matt. 7:21-27). But because some men have lost sight of the true goal of preaching (to seek and save the lost, Luke 19:10; Mark 16:15,16) and also do not understand the only means by which that goal can be reached (that is, the truth, John 8:31,32), they have lost themselves in a sort of endless jargon of 'arguments' which lead nowhere (except into strife). They have lost themselves by designing to become famous as teachers of God's law, yet they do not understand the meaning of even their own words (much less those of God, 1:7). Many preachers today give evidence of more allegiance (1) to the philosophies of men such as David Hume, Immanuel Kant, and Bertrand Russell (all agnostics) and (2) to the theologies of men such as Friedrich Schliermacher, Soren Kierkegaard, and Karl Barth than they do to the gospel of Jesus Christ" (Warren, MSOP, p.36).
- f. The many false teachers of today (among the sectarian churches and in the Lord's church) have a perverted message to present. They have excluded from their doctrine all things that they find distasteful and things which are unpopular, but still maintain that they teach the gospel. Paul's words fit them precisely: they do not understand "what they say, not whereof they affirm." It does not bother them that their doctrine flatly denies God's truth.

### C. 1 Timothy 1:8-11: The Proper Scope of the Law.

1. Verse 8: "But we know that the law *is* good, if a man use it lawfully."
  - a. The apostle hastens to point out the usefulness of God's Old Testament Law; it is good if it is used properly. The Judaizers, as well as the unbelieving Jews, did not understand that the Mosaic Law was limited to the time preceding the inauguration of the New Law (the gospel). The Old Testament itself predicted its own replacement.
    - 1) Deuteronomy 18:15: "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."
    - 2) Jeremiah 31:31-34: "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with

- their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more." Cf. Hebrews 8:1-13.
- b. The New Testament shows that it has replaced the Old Testament.
- 1) Acts 3:22-23: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people."
  - 2) Acts 4:11-12: "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."
  - 3) Colossians 2:14-17: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; *And* having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: Which are a shadow of things to come; but the body *is* of Christ."
  - 4) Ephesians 2:14-15: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace."
- c. The moral principles of the Old Testament are ageless and ever-true. Nine of the ten commandments (Exod. 20:1ff) are incorporated into the New Testament; the fourth, which bound the Sabbath, is not included. Some of these nine are in fact made stronger and more stringent in the New Testament.
- 1) Matthew 5:27-28: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." The Ten Commandments forbade the act; the Gospel forbids the act and the lust that precipitates the act.
  - 2) Ephesians 4:28: "Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth." The Decalogue forbade the act of stealing; the Gospel forbids stealing and directs Christians to be willing to give to the needy, such as they need and we are able to provide.
- d. The events and stories of the Old Testament have many useful lessons for the Gospel Age. God has not changed and man has not changed; the devil and his methods have not changed; the needs of man have not changed. Lessons of both positive and negative emphasis are included in God's Old Testament revelation for our benefit.
- 1) Romans 15:4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."
  - 2) 1 Corinthians 10:6, 11: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted....Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."
- e. The Law of Moses filled several important functions.
- 1) It taught man the essentiality of obedience to God. Great stories are related and wonderful principles are expressed throughout the Old Testament to show the need to do the will of God (cf. 1 Sam. 15).
-



- a) Ecclesiastes 12:13-14: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man. For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil."
  - b) Jeremiah 6:16: "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*."
  - c) 2 Timothy 2:5: "And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully."
  - d) Hebrews 2:1-4: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"
  - e) Hebrews 10:23-31; "Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. *It is* a fearful thing to fall into the hands of the living God."
- 2) It taught the needed lesson that man is not to pervert God's Law.
    - a) Deuteronomy 4:2: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you."
    - b) Proverbs 30:6: "Add thou not unto his words, lest he reprove thee, and thou be found a liar."
  - 3) It was given to make people conscious of sin, and to restrain and limit sin: "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith" (Gal. 3:15-24).
  - 4) It was revealed in order to prepare people for the coming of the Messiah: "Wherefore then serveth
-

the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:19-29).

- f. The average denominational person today has the idea that the Old Testament gives us information on how to be saved and how to worship and serve God.
  - 1) Many will go to the penitent thief of the cross for an example of how we are saved today. This man lived his life and received salvation prior to the death of Christ; he was saved before the gospel took effect: "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth" (Heb. 9:15-17). At the time he received pardon, the gospel plan of salvation had not been fully revealed.
  - 2) Many go to the example of David for authority for the use of mechanical instruments of music in the worship of God in the church on earth today. If David's practice furnishes authority for instrumental music in worship, then his example also furnishes us authority to have more than one wife. But Christ is our only authority (Matt. 17:1-5; Col. 3:17).
- g. We must properly divide God's word if we are to know and do his will. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).
2. Verses 9-10: "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with man-kind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine."
  - a. Romans 13:1-7: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour."
    - 1) If a citizen is obedient to the civil law, he has nothing to fear from those who enforce it. Civil law was designed to promote an orderly society, thus enabling individuals to pursue productive lives, enjoy freedom, and seek happiness.
    - 2) It was also designed to protect its citizens from criminals; it also has incorporated into it the means

- to identify and punish those who break its requirements.
- 3) Law abiding people have no reason to fear the law of their land unless they break its requirements. To have peace with civil authorities, obedience to the law is all that is normally demanded of citizens.
- b. Both civil law and the Law of Moses were designed to hinder wrong-doing; each identifies and proscribes certain activities; each prescribes proper punishment for lawbreakers. An obedient person has nothing to fear from civil or heavenly law. This is Paul's point in this passage: a righteous man (one who obeys God's law) has nothing to fear; God's law does not punish the righteous.
- 1) If every member of a society always did the right thing, never caused trouble, never stole, never abused another, never murdered, never lied—that society would not need civil laws. It would be a righteous [right-doing] society. But there is no such perfect society. Therefore, every society needs civil laws.
  - 2) If all individuals lived in perfect agreement with God's original plan, they all would be sinless and would not need a means of salvation—they would each be righteous [right-wise]. But accountable individuals do not live perfect lives. Therefore, we need God's spiritual Law (the gospel).
- c. Righteous people are blessed by God's law. They honor and respect his law. They show their love, honor, and respect for God and his law by faithful obedience. "The law of Christ is for all men (Mark 16:15-16). Nothing Paul says here should be interpreted in such fashion as to contradict a truth so plainly declared. If properly handled, the law of Moses (as well as the Patriarchal law) leads men to Christ (Gal. 3:23-27) and to the living of the abundant life which Jesus came to provide for men (John 10:10; II Cor. 8:9). The gospel of Christ—when properly responded to—will lead men into the body of Christ, where men have peace with God and with their fellow members of the body (Eph. 2:13-16; I Cor. 12:13)" (Warren, MSOP, pp.37f).
- d. The passage does not say we become righteous separate and apart from obedience to God's law. Other verses show that obedience to the gospel of Christ is essential to righteousness and salvation.
- 1) Matthew 7:21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."
  - 2) Acts 2:38: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."
  - 3) Acts 10:34-35: "Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."
  - 4) Romans 1:16-17: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."
  - 5) Romans 6:17-18: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Notice the time element: the state of righteousness comes upon the individual at the point of his obedience to "the form of doctrine" (baptism).
  - 6) Romans 10:1-3: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."
  - 7) Hebrews 5:8-9: "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him."
  - 8) 1 John 3:7: "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous."
- e. To identify that for which the law was prescribed to hinder and punish, the apostle gives a list of fourteen specific cases of sinful activity, and summarizes all other cases under the heading of "any
-

other thing that is contrary to sound doctrine." The sins named were violations of both the Mosaic Law and the Law of Christ.

- 1) Sins of rebellion: the lawless and disobedient.
  - 2) Sins of unbelief, false religion, and general misconduct: the ungodly and sinners.
  - 3) Sins of impurity and irreverence: the unholy and profane.
  - 4) Sins of killing: murderers of fathers, murderers of mothers, and manslayers (homicide).
  - 5) Sins of a sexual nature: whoremongers (fornicators) and abusers of themselves with mankind (homosexuality).
  - 6) Sins of illegal captivity: menstealers. This was commonly practiced as a means of obtaining slaves. Though the Lord did not call for an immediate end of slavery, which would have created economic chaos in the Roman Empire, he did forbid forcing a free person into slavery.
  - 7) Sins of making false statements: liars and perjured persons.
  - 8) Any other activity that is contrary to sound doctrine. All of the above sins are violations of sound doctrine; there are many other specific sins which are unnamed here that are also contrary to the sound doctrine of God's way. Sound doctrine stands in direct opposition to these and other similar sins. Compare: "Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21).
- f. "In the two epistles to Timothy, Paul writes frequently and very strongly against false teachers. He brands the preaching of false doctrine as a sign of spiritual sickness and calls them, in effect, conceited idiots (I Tim. 6:3-4). In contrast to the wholesomeness (healthiness) of sound doctrine. Paul sees false doctrine as a gangrene (II Tim. 2:17). (This indicates the horror with which Paul, guided by the Holy Spirit, viewed false doctrine.) False doctrine, then, is like corruption from a cancer which spreads to other parts of the body to bring about its destruction. However, for the gangrene of false doctrine there is a cure—the 'curative' power of the Word of God, the gospel (Rom. 1:15-17)...God has made clear in so many ways in so many passages of Scripture that he simply will not tolerate our doing in religion that for which we have no Bible authority (Col. 3:17; II John 9-11; et al)" (Warren, p.38).
3. Verse 11: "According to the glorious gospel of the blessed God, which was committed to my trust."
- a. The sins named above, together with all other dispositions and activities which are contrary to sound doctrine, are likewise in opposition to the glorious gospel of God. The gospel is sound (or healthy) doctrine (teaching); there is nothing unhealthy or unsound in it.
  - b. The gospel is glorious because of the light it sheds. We would know little about the Resurrection, the Judgment, Eternal Life, Heaven, and Hell without the New Testament. We would not know as much about God without it; we would not know the mind of God (cf. 1 Cor. 2:9-13); we would know nothing about the truth of John 3:16 without the New Testament.
  - c. The gospel is glorious because of the blessings it bestows: pardon, reconciliation with God, providential help, fellowship with the best people on earth, and hope of eternal life in heaven.
  - d. "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:3-4).
  - e. The gospel is God's in that he originated it and saw to its enactment. All three members of the Godhead were involved in the development and revelation of the Gospel. The Father planned it; the Son executed it; the Holy Spirit revealed and confirmed it.
  - f. Paul stated also that the gospel had been committed to his trust. This was a heavy responsibility and a wonderful privilege. The destiny of many precious souls depended on his fulfilling his duty in dispensing and defending the gospel. In a similar way, every Christian has had the gospel entrusted to him (or her); every preacher and teacher of the word carries a heavy burden in this regard. The
-

charge Paul gave Timothy, applies to us today:

- 1) "O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called" (1 Tim. 6:20).
- 2) "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).
- 3) "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry" (2 Tim. 4:1-5, ASV).

D. 1 Timothy 1:12-17: A Tribute to the Glorious Gospel and its Blessed Author.

1. Verse 12: "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."
  - a. This verse has a direct relationship to the preceding verse. The glorious gospel had been placed into the faithful hands of Paul; he was grateful that the Lord had that much confidence in him. He had obtained the benefits and blessings offered by the gospel, and was honored to have the privilege of preaching it to many others.
  - b. Paul speaks of the Lord having enabled (empowered) him to serve in the ministry (as an apostle of Christ). The "enabling" [empowering] he obtained included the baptism of the Holy Spirit, seeing the resurrected Christ, and being individually selected by the Lord to become an apostle of Christ.
    - 1) Luke 24:49: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."
    - 2) Acts 1:20-26: "For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."
    - 3) 1 Corinthians 9:1-5: "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?"
  - c. The Lord had confidence in Paul, a most unlikely candidate for the apostolic office. When he was in Damascus, having been convinced that Jesus is the Christ and was thus convicted of sin, Paul fasted and prayed. Ananias was reluctant to approach him. When he went to Jerusalem later, the brethren were also hesitant to believe he had made so great a change from being their tormentor to being their brother in Christ.
    - 1) Acts 9:13-14: "Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name."
    - 2) Acts 9:27-28: "But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached

- boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem."
- d. Although a detailed report is not given in the Scriptures of his receiving the baptism of the Holy Spirit, we know that he did indeed receive this essential apostolic power (cf. 2 Cor. 12:11-13). He also had the other qualifications to become an apostle of Christ. The Lord picked him out, called him, and empowered him to serve in that office.
- 1) Acts 9:15: "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."
  - 2) Acts 26:16-18: "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."
  - 3) 2 Corinthians 12:12-13: "Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works. For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong."
2. Verse 13: "Who was before a blasphemers, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief."
- a. The apostle describes his conduct prior to becoming a Christian as a blasphemer, persecutor, and one who caused injury to others.
  - b. Before his conversion, he was a blasphemer. A blasphemer is one who speaks against, reviles, or speaks reproachfully. We may be sure that he never blasphemed God directly (cf. Acts 23:1), but he did so indirectly by his hate-filled attacks against Christ and his church. He certainly spoke evil against those who called on the name of Christ.
    - 1) Acts 9:1-2: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem."
    - 2) Acts 26:9-11: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*. And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities."
    - 3) Philippians 3:4-6: "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless."
  - c. He confesses that he had been a persecutor and had caused injury to others.
    - 1) Acts 9:1-2: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem."
    - 2) Acts 26:9-11: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities."
-

- 3) Philippians 3:4-6: "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless."
- 4) Acts 22:4: "And I persecuted this way unto the death, binding and delivering into prisons both men and women."
- 5) 1 Corinthians 15:9: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."
- 6) Galatians 1:13: "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:"
- 7) Galatians 1:23: "But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed."
- d. The apostle adds that he obtained God's mercy, since his assaults against the church had been done out of ignorance and unbelief.
  - 1) "Of course, this does not mean that he was saved from his sins simply and only because he did what he did against Christ and the church while not knowing that Jesus really was (is) the Christ—he could not have been saved without believing in Christ and obeying the Gospel (John 8:24; Acts 3:17; 2:22-38; II Thess. 1:7-9). Christ not only saved Paul from his sins (when he was baptized into Christ, Acts 22:16; II Tim. 2:10; Gal. 3:26-27; Rom. 6:3-5), but he blessed him with the great opportunity of preaching the glorious gospel of Christ (I Cor. 1:1-2)" (Warren, MSOP, pp.38f).
  - 2) If he had continued in ignorance and unbelief, he would have died lost. A hard heart cannot believe and obey the gospel. Willful sin is extremely dangerous to the soul! The change required in that kind of individual involves not only a turn from the usual sins of life, but also a genuine sorrow for having knowingly violated God's will.
    - a) 2 Corinthians 7:9-10: "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."
    - b) Hebrews 10:26-31: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. *It is* a fearful thing to fall into the hands of the living God."
  - 3) The Jewish and Roman authorities who were involved in the execution of Christ were unaware of his true identity.
    - a) Acts 3:17: "And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers."
    - b) 1 Corinthians 2:8: "Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory."
3. Verse 14: "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus."
  - a. The grace of Christ is exceedingly abundant; there is a never-ending source of it. Grace is able to forgive any sin, provided the conditions set by God's grace are met by the individual.
  - b. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither

- fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:9-11).
- c. The grace of God operates through the gospel of Christ, and requires faith and obedience on the part of individuals in order that its blessings may be imparted.
    - 1) Romans 5:21: "That as sin hath reigned unto death, even so might **grace reign through righteousness** unto eternal life by Jesus Christ our Lord."
    - 2) Psalms 119:172: "My tongue shall speak of thy word: for **all thy commandments are righteousness.**"
    - 3) Romans 1:16-17: "For I am not ashamed of the **gospel of Christ**: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For **therein is the righteousness of God revealed** from faith to faith: as it is written, The just shall live by faith."
    - 4) Titus 2:11-12: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Blackstone defines law as that which requires the right and forbids the wrong. God's grace requires the right and forbids the wrong. It teaches both the negative and the positive. It operates through his law (the gospel); the gospel (the law of Christ) forbids the wrong and requires the right. The grace of God does this through the gospel of Christ.
  4. Verse 15: "This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."
    - a. "This is a faithful saying" is a phrase which appears five times in the letters to Timothy and Titus.
      - 1) 1 Timothy 3:1: "This *is* a true saying, If a man desire the office of a bishop, he desireth a good work."
      - 2) 1 Timothy 4:9: "This *is* a faithful saying and worthy of all acceptation."
      - 3) 2 Timothy 2:11: "*It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*."
      - 4) Titus 3:8: "*This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."
    - b. "The word rendered 'saying,' means in this place *doctrine, position, or declaration*. The word 'faithful,' means *assuredly true*; it was that which might be depended on, or on which reliance might be placed. The meaning is, that the doctrine that Christ came to save sinners might be depended on as certainly true..." (Barnes, p.122). The word translated "saying" is the Greek term *logos*.
    - c. The expression is used to introduce and emphasize the truth that follows (or precedes). In the present case, Paul affirms that Christ came into the world to save sinners. This is a truth that is worthy of being received by every sinner.
      - 1) Romans 3:23: "For all have sinned, and come short of the glory of God."
      - 2) Romans 6:23: "For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord."
      - 3) Acts 4:12: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."
      - 4) 1 Timothy 2:4-5: "Who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God, and one mediator between God and men, the man Christ Jesus."
    - d. Paul states that he is the chief sinner. This condition was not true because he willfully violated any known precepts of God. To the contrary, he honestly believed that all the while he was opposing Christ and seeking to destroy Christians that he was serving God well.
      - 1) He thought of himself as the foremost sinner because of his fierce opposition to the Lord's church.
        - a) Acts 9:1-2: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that



- if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem."
- b) Acts 26:9-11: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*. And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities."
  - c) Philippians 3:3-7: "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ."
- 2) "He was the foremost among sinners because of the particular historical position which his persecutions held at the *very beginning* of Christianity. A million sinners today, operating against Christianity with Pauline zeal and power, would not pose a fraction of the threat inherent in the activities of Paul at that singular period in history" (Coffman, p.155).
  - 3) Prior to his conversion at Damascus, Paul was the church's number one enemy. Of all the adversaries who actively opposed the brethren, Paul was the single greatest foe they had.
  - 4) This statement is indicative of the humility of Paul, who frequently spoke of himself in a self-abasing manner. In view of the fact that he wrote by inspiration, the Holy Spirit is affirming the accuracy of the apostle's genuine feeling. Compare:
    - a) "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3:8).
    - b) "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God" (1 Cor. 15:9).
  - 5) "The apostle did not mean, that he was absolutely the greatest of all sinners, but the greatest of those who sin through ignorance; as is plain from ver. 13. And he spake in this manner concerning himself, to shew the deep sense he had of his sin in reviling Christ, and persecuting his disciples: and that he judged charitably of the sins of other men, and of their extenuations" (Macknight, p.190).
  - 6) "I am chief; in respect of his having been 'a blasphemer, a persecutor, and injurious.' That great sin was indeed freely forgiven by God's grace, but it could never be forgotten by him who had been guilty of it' [Pulpit Commentary, Electronic Database. Copyright (c) 2001 by Biblesoft].
5. Verse 16: "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting."
    - a. Despite his strong hatred for the church, he obtained mercy. The immediate effect of his receiving mercy from God was his own salvation. But there were other considerations. The Lord intended to use Paul as an example for many who would obey the gospel.
    - b. "Paul had been chief of sinners in persecuting Christ. He now must be chief or first among those who suffer for him. He labored and suffered for Christ more than all the other apostles....Paul was of an intense temperament and of the heroic mold that fitted him to inflict suffering on others, and bear it himself for what he believed to be right" (Lipscomb, p.132).
  - 1) 1 Corinthians 15:30-32: "And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die."
-

- 2) 2 Corinthians 11:23-27: "Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."
- c. "Paul's case, then, constitutes an example of how any sinner—who will believe and obey the gospel—can be saved. And it is an example of how men who were once such terrible sinners (and Saul was a terrible sinner—before his becoming a Christian—because he blasphemed and persecuted the Son of God by persecuting his church) can be saved by the blood of Christ (Rom. 5:8-9; 8:1-5; Eph. 1:7; 2:13-16)" (Warren, MSOP, p.40).
- d. Paul's experiences formed an example (a pattern) for other people of his own time and later, in how to become a Christian and how to suffer tribulations for Christ's sake. "It settled the question for ever that the greatest sinners might be pardoned; for as he was 'the chief of sinners,' it proved that a case could not occur which was beyond the possibility of mercy" (Barnes, p.124).
- e. His case was an example to those who would in years to come believe on Christ to (unto; *eis*) life everlasting. "This strongly suggests Romans 10:10,11; and significantly 'believing on' Christ in both passages is 'unto' eternal life, and salvation, as is ever the case in the NT. The sacred writers were diligent never to leave an impression that merely 'believing on' the Lord Jesus Christ surely led to eternal life, but merely in the direction of it, 'unto life.' The apostle John gave the classical example of a case in which it did not bestow eternal life (John 12:42,43); but in even that instance 'believing on' the Lord led in the direction of it" (Coffman, pp.155f).
- f. The faith that saves is the faith that obeys God.
- 1) James 2:24: "Ye see then how that by works a man is justified, and not by faith only."
  - 2) James 2:26: "For as the body without the spirit is dead, so faith without works is dead also."
  - 3) Galatians 5:6: "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."
  - 4) John 12:42-43: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God."
  - 5) John 1:11-12: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name."
- g. Following conversion, Christians are required to cultivate the Christian qualities. After a life of faithfulness, the eternal reward of heaven is given to the obedient. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. 1:5-11).
- 1) Matthew 10:22: "And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved."
  - 2) 1 Peter 1:7-9: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing,

- ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, *even* the salvation of *your* souls."
- 3) Revelation 22:14: "Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."
6. Verse 17: "Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen."
- a. "This ascription of praise is offered to God in view of the mercy which he had shown to so great a sinner....It somewhat interrupts, indeed, the train of his remarks, but the heart was so full that it demanded utterance. It is just an instance of the joy and gratitude which fill the soul of a Christian when he is led along in a train of reflections which conduct him to the recollections of his former sin and danger, and to the fact that he has obtained mercy and has now the hope of heaven" (Barnes, pp.124f).
  - b. The apostles refers to God as "the King eternal," which in the Greek literally reads, "the king of the ages." God the Father is the ultimate King and Ruler of the universe; in him abides all authority and power. The only distinction between the Father, the Son, and the Holy Spirit (other than their being distinct personalities) is in the realm of authority. This truth is demonstrated in the following passages.
    - 1) John 13:16: "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him." The one who sends is greater in authority than the one who is sent on a mission.
    - 2) John 3:16-17: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." The Father sent Christ into the world, hence he is greater than the Son. One of the reasons that Christ is called the Son of God is because he was subject to the Father's will.
    - 3) John 15:26: "But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me." Christ sent the Holy Spirit upon the apostles, hence he has greater authority than the Spirit.
  - c. Paul affirms that God is **eternal** in being. "Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen" (1 Tim. 6:15-16).
  - d. The following passages are only a few more of the great number of Biblical references to God's eternal nature:
    - 1) Job 36:26: "Behold, God *is* great, and we know *him* not, neither can the number of his years be searched out."
    - 2) Psalms 9:7: "But the LORD shall endure for ever: he hath prepared his throne for judgment."
    - 3) Psalms 90:1-2: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God."
    - 4) Psalms 90:4: "For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night."
    - 5) Psalms 102:24-27: "I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou *art* the same, and thy years shall have no end."
    - 6) Isaiah 40:28: "Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his

- understanding."
- 7) Jeremiah 10:10: "But the LORD *is* the true God, he *is* the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."
  - 8) Daniel 4:34: "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation."
  - 9) Romans 1:20: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse."
- e. God is **immortal** in his nature. This speaks of the undying nature that God possesses. "Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen" (1 Tim. 6:15-16).
- 1) Greek definition:
    - a) Immortal [Strong's number 862]: "Uncorrupted, not liable to corruption or decay, imperishable: of things (1 Cor 9:25; 1 Peter 1:4,23; 3:4)...used of the risen dead (1 Cor 15:52); used of God (Rom 1:23; 1 Tim 1:17)...[Thayer's Greek Lexicon, Electronic Database. Copyright (c) 2000 by BibleSoft].
    - b) Immortal: Not liable to corruption or decay, incorruptible...is used of (a) God, Rom 1:23; 1 Tim 1:17 (KJV, "immortal"); (b) the raised dead, 1 Cor 15:52; (c) rewards given to the saints hereafter, metaphorically described as a "crown," 1 Cor 9:25; (d) the eternal inheritance of the saints, 1 Peter 1:4; (e) the Word of God, as incorruptible seed, 1 Peter 1:23; (f) a meek and quiet spirit, metaphorically spoken of as "incorruptible" apparel, 1 Peter 3:4 [Vine's Expository Dictionary of Biblical Words, Copyright (c)1985, Thomas Nelson Publishers].
  - 2) God is never subject to death. All earthly kings grow old and die; they are subject to death at any time, from an enemy, or an accident, or a disease.
  - 3) All mortal are subject to death:
    - a) 1 Corinthians 15:50, 53: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption....For this corruptible must put on incorruption, and this mortal *must* put on immortality."
    - b) Hebrews 9:27: "And as it is appointed unto men once to die, but after this the judgment."
  - 4) The word translated "immortal" in the KJV is rendered "incorruptible" in the ASV. Concerning the Greek word, Vine gives this comment: "The *adjective* *aphthartos*, translated 'immortal' in 1 Tim. 1:17, A.V., does not bear that significance, it means 'incorruptible.' So with the noun *aphtharsia*, incorruption, translated 'immortality.' in the A.V. of Rom. 2:7 and 2 Tim. 1:10" (Vol. 2, p.249). To be incorruptible is to be beyond corruption: literal or spiritual.
- f. God is **invisible** to the human eye.
- 1) Exodus 33:20: "And he said, Thou canst not see my face: for there shall no man see me, and live."
  - 2) Job 9:11: "Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not."
  - 3) John 1:18: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*."
  - 4) John 5:37: "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape."
  - 5) John 6:46: "Not that any man hath seen the Father, save he which is of God, he hath seen the Father."
  - 6) Romans 1:20: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse."

- 7) 1 Timothy 6:16: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen."
- 8) Hebrews 11:27: "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."
- 9) 1 John 4:12: "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us."

g. God is the **only** God.

- 1) Isaiah 44:6: "Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God."
- 2) He is the only true and living Deity. There is only one Divine Nature; this Divine Nature is the Godhead; the Godhead is comprised of Three Divine Beings: the Father, Christ, and the Spirit.
- 3) What is said in this passage about the Father is equally applicable to Christ.
  - a) John 1:1-3: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."
  - b) Colossians 2:9: "For in him dwelleth all the fulness of the Godhead bodily."
  - c) Hebrews 1:8: "But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom."
- 4) What is said in this passage about the Father is equally applicable to the Holy Spirit.
  - a) Hebrews 9:14: "How much more shall the blood of Christ, who through **the eternal Spirit** offered himself without spot to God, purge your conscience from dead works to serve the living God?"
  - b) Acts 5:3-4: "But Peter said, Ananias, why hath Satan filled thine heart to lie to the **Holy Ghost**, and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto **God**."

h. God is the only **wise** God. God is infinitely wise; there is no knowledge or understanding that is beyond him.

- 1) Job 9:4: "*He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?"
- 2) Psalms 104:24: "O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."
- 3) Psalms 147:5: "Great *is* our Lord, and of great power: his understanding *is* infinite."
- 4) Proverbs 3:19-20: "The LORD by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew."
- 5) Romans 16:27: "To God only wise, *be* glory through Jesus Christ for ever. Amen."
- 6) 1 Corinthians 1:24: "But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."
- 7) Ephesians 3:10: "To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God."
- 8) Jude 25: "To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and for ever. Amen."

i. In view of the greatness and goodness of God, he is deserving of honor and glory for ever. It is the apostle's desire that Timothy and all mankind should render to the Father the honor and glory that is due him. *Amen* is a word which means "may it be so." It "denotes the solemn ascent of the heart to the sentiment conveyed by the foregoing words" (Lipscomb, p.133).

E. 1 Timothy 1:18-20: Paul's Charge to Timothy.

1. Verse 18: "This charge I commit unto thee, son Timothy, according to the prophecies which went before

on thee, that thou by them mightest war a good warfare."

- a. "The charge is to withstand and correct the errors of the false teachers. (Verse 3.) The sum of the charge was that men should put their whole trust in Jesus Christ, who came into the world to save sinners, and who alone was able to lead them into everlasting life....Anxious above measure for the churches in Asia, of which Ephesus was the center, foreseeing that the perils and dangers from within and without would rapidly close round the congregations, and placing his greatest earthly hope on the steadfastness and knowledge of Timothy, he charged him, by the memory of the prophetic utterances which years before had been made concerning him...to hold fast the doctrine which taught men to put their trust in Jesus Christ" (Lipscomb, p.134).
- b. The reference to the prophecies, which were given concerning Timothy prior to their fulfillment, is made as an encouragement for the young preacher to "war a good warfare." What the content of these prophecies were, when and where they were given, and by whom they were delivered, are not revealed. Any one of the New Testament prophets could have been the source; they could even have been given through Paul.
- c. Timothy had received at least one miraculous gift, which would assist him in fulfilling the charge. That gift had been bestowed upon him through the laying on of Paul's hands.
  - 1) 2 Timothy 1:6: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." The gift was one of the nine spiritual gifts which God provided for the church in the first century (1 Cor. 12:8-10; 13:8-13).
  - 2) 1 Timothy 4:14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." Only an apostle could confer miraculous gifts, so the part played by the presbytery in the bestowal of the gift was in some other capacity. The prophecy of this verse evidently is the same as in the text. The gift of 1 Timothy 4:14 is possibly the commission [given by the elders] to the work of preaching the gospel (Acts 16:1-3). The elders could have appointed him to the work, which grew out of the prophecies indicated, which was formally pronounced by the laying-on of the hands of the presbytery (eldership). The gift that Timothy received was evidently one of the subjects contained in the prophecies. The apostle bestowed the spiritual gift; the elders appointed him to the work by laying their hands on him. Laying hands on others was a practice observed in the first century in several connections (cf. 1 Tim. 5:22).
- d. Paul admonishes Timothy to "stir up the gift of God" (2 Tim. 1:6), and to "neglect not the gift" (1 Tim. 4:14). The miraculous gifts were under the control (to some extent) of the one possessing them. "And the spirits of the prophets are subject to the prophets" (1 Cor. 14:32). Timothy could neglect to use the gift or use it; Paul calls on him to use this gift and the prophecies indicated, in waging the spiritual war.
- e. Christianity is a spiritual war, with every saint of God a soldier in the army of Christ. The gospel contains many references of this nature, including the following:
  - 1) 2 Corinthians 10:4-5: "(For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."
  - 2) Ephesians 6:10-17: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take

- the helmet of salvation, and the sword of the Spirit, which is the word of God."
- 3) 1 Timothy 6:12: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."
  - 4) 2 Timothy 2:3-4: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier."
- f. Paul shows the closeness of fellowship he shares with Timothy by calling him his son. He had been instrumental in the young man's conversion, and had guided and instructed him during the course of the third missionary journey; he had been with Paul at Rome, rendering invaluable service to him there: "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel" (Phil. 2:19-22).
2. Verse 19: "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." "Having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck" (NKJ). "Holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith" (ASV).
- a. Paul admonishes Timothy to hold **faith**. Without faith it is impossible to please God (Heb. 11:6); without faith, it is impossible to be saved from sin (John 8:24). If Timothy gives up his faith, he loses everything of spiritual and eternal value.
    - 1) Faith comes by learning God's word (Acts 15:7; Rom. 10:17); therefore, faith is maintained by increasing our knowledge of his word. A trusting faith is cultivated by sincerely living the Christian life, attending to all the duties and participating in the privileges given to us.
    - 2) To have faith requires us to be faithful. If we are not faithful, we do not have saving faith.
      - a) Hebrews 10:39: "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."
      - b) Hebrews 11:7: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."
      - c) "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Gal. 5:6; cf. Jas. 2:14-26).
    - 3) To be faithful, we must hold on to the faith (the gospel). This is the very point of the passage, for Paul has commanded Timothy to warn the false teachers against teaching another doctrine (1 Tim. 1:3).
  - b. Paul admonishes Timothy to hold to a **good conscience**. This was something within Timothy's power to control.
    - 1) "Conscience is the faculty within man that demands he should do what he believes to be right. His conscience is good, clear, pure when he does what he believes to be right" (Lipscomb, p.135).
    - 2) A man's conscience can deceive him into believing that he is right with God. This was Paul's condition prior to his conversion to Christ (Acts 23:1; 26:9-11). A conscience operates on the basis of what it believes to be true. If what a man has accepted as truth is not truth, his conscience will commend his actions, even though what he is doing is sinful. It is extremely important, in view of this, that we know God's inerrant word.
    - 3) Our conscience will commend or condemn our actions, giving us ease or tormenting us, in accordance with what we believe.
      - a) 1 Samuel 24:5: "And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt."
      - b) Romans 2:14-15: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the
-

work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another."

- 4) If we ignore the voice of our conscience or ride roughshod over it, its voice will eventually be silenced. "Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:2).
- 5) Violating our conscience is a sinful act of itself. "But he that doubteth is condemned if he eat, because *he eateth* not of faith; and whatsoever is not of faith is sin" (Rom. 14:23, ASV).
- c. Paul states next that some have made shipwreck of the faith (the gospel). The definite article *the* precedes "faith." [See Vincent, p.1020]. These men taught and practiced a doctrine that was foreign to the gospel (cf. 1 Tim. 1:3-4), and had made shipwreck of the gospel.
  - 1) No man can destroy the gospel, but they can cause others to reject the pure gospel and accept a perverted gospel. In doing this, as far as they and their converts are concerned, the gospel has been destroyed; it has no blessings for them; it condemns them.
  - 2) Before his conversion, this was what Paul had been doing. "But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed" (Gal. 1:23).
  - 3) A false teacher may claim piety, but his true nature is of a different nature; he may get people to believe he is serving God, but if he does not proclaim the whole counsel of God without any addition, deletion, or perversion, he is a most dangerous individual; he destroys the gospel to those who believe him. They are trying to sail on a ship that is not safe for the water.
3. Verse 20: "Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."
  - a. The apostle identifies by name two of the men he has in mind: Hymenaeus and Alexander. "Hymeneus is nowhere else mentioned in the New Testament, except in 2 Tim. 2:17, where he is mentioned in connection with Philetus as a very dangerous man. An Alexander is mentioned in Acts 19:33, which some have supposed to be the same as the one referred to here. It is not certain, however, that the same person is intended....In 2 Tim. 4:14, Alexander the coppersmith is mentioned as one who had done the apostle 'much evil,' and there can be little doubt that he is the one person who is referred to here" (Barnes, p.127).
  - b. 2 Timothy 2:17-18: "And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." The doctrine that Hymenaeus preached claimed that the resurrection was already past. This was false doctrine; those who believed it had had their faith overthrown.
  - c. Paul had delivered Hymenaeus and Alexander to Satan to the end that they might learn not to blaspheme. The false doctrine they held constituted blasphemy. It is probable that these two men were Judaizers; the doctrine taught by Judaizers was a direct blow against Christ, who is the end toward whom the Mosaic Law pointed (Rom. 10:4).
  - d. In what way had these two men been delivered unto Satan? One view is stated by Lipscomb in these words:
    - 1) "Many of the early critics, and some of the later ones, James Macknight among them, hold that Satan inflicted bodily punishments in the days of the apostles. Sometimes they cast out demons and delivered from the afflictions of the body. That was to deliver from Satan. To deliver to Satan was to turn the person over to him that he might inflict bodily disease or punishment upon them. If such was the case, it ceased with the age of miracles. During that age both God and Satan exerted wonderful working power. They both ceased at the same time. One used his power to bless, the other to afflict and punish" (pp.135f).
    - 2) Supportive of this view are the cases in which demons indwelt and controlled certain ones in the first century. There are a good many cases related in the four accounts of the gospel. If one who was a false teacher came under this affliction, and Paul did not cast out the demon, he was in effect allowing the individual to suffer until such time that he came to repent.
    - 3) Perhaps the view could find some support in the positive punishment meted out through the



- apostles, as in the case of Ananias and Sapphira (Acts 5) and Elymas (Acts 13), and to which Paul may have made reference in 2 Corinthians 12:20-21: "For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed."
- e. However, the view that seems far better is found in a similar case in Corinth. In 1 Corinthians 5, Paul tells the brethren what to do with a certain man who had his father's wife. "For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor. 5:4-5). This man was to be with-drawn from (5:7-13; 2 Thess. 3:6). This they did, and in 2 Corinthians 2:5-11, the incestuous man repented. "But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. Sufficient to such a man *is* this punishment, which *was inflicted* of many. So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm *your* love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ; Lest Satan should get an advantage of us: for we are not ignorant of his devices" (2 Cor. 2:5-11).
- f. The purpose of the action Paul took against Hymenaeus and Alexander was the reformation of their lives; he did not want to destroy them, but to encourage their penitence.
-

## 1 TIMOTHY 2

### A. 1 Timothy 2:1-2: Prayers to be Offered for All Men.

1. Verse 1: "I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men."
  - a. Timothy had been left in Ephesus to teach and exhort the brethren. One of the subjects he was to deal with was prayer. What Paul taught Timothy was to be inculcated into the church. What he taught the church at Ephesus is needed by the church in every other place, in every generation. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).
  - b. In the present context, the first item Paul exhorted to be done was the offering of prayers for all men. His first item of exhortation in this list is prayer; he is not saying that prayer is more important than everything else, but that prayer is an activity that must be made a prominent feature in public worship and in private devotion.
  - c. The apostle exhorted [urged; entreated; besought; admonished; encouraged] prayers in behalf of all men. These prayers were to be offered so "that we may lead a quiet and peaceable life in all godliness and honesty" (1:2). To save alien sinners, we teach the gospel to them (Mark 16:15-16); they cannot be saved by prayers (Ps. 66:18; Prov. 28:9; John 9:31). Erring Christians are to pray for forgiveness, after repenting and confessing their sins (Acts 8:22; 1 John 1:9; Jas. 5:16).
  - d. Paul names four kinds [or features] of prayers that were to be offered. "The writer uses several synonyms for prayer, all of which have slightly different etymological meanings, but which are probably used only for the sake of emphasis. A special point is made that this prayer is to include all men, even kings and authorities. The Jews seriously debated in other ages that heathen kings and rulers should be made the subject of prayers" (Roberts, p.20). "That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons" (Ezra 6:10).
  - e. **Supplications:** "This word signifies requests for particular benefits, and is a special form of the more general word rendered prayers" (Lipscomb, p.137). This Greek term is used in the following places:
    - 1) Luke 2:37: "And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and **prayers** night and day."
    - 2) Romans 10:1: "Brethren, my heart's desire and **prayer** to God for Israel is, that they might be saved."
    - 3) 2 Corinthians 1:11: "Ye also helping together by **prayer** for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf."
    - 4) Hebrews 5:7: "Who in the days of his flesh, when he had offered up **prayers** and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."
    - 5) James 5:16: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent **prayer** of a righteous man availeth much."
    - 6) 1 Peter 3:12: "For the eyes of the Lord are over the righteous, and his ears are open unto their **prayers**: but the face of the Lord is against them that do evil."
    - 7) Luke 1:13: "But the angel said unto him, Fear not, Zacharias: for thy **prayer** is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John."
    - 8) Philippians 1:4: "Always in every **prayer** of mine for you all **making request** with joy."
    - 9) 2 Timothy 1:3: "I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my **prayers** night and day."
  - f. **Prayers:** "*Prayer* is the heart's devotion, addressed only to God. We may supplicate men; but we can pray only to God, that is, in the sense that the term is used here" (ALC, 1970, p.186). Before we can address God in prayer, with assurance we will be heard and answered, we must be in the right

relationship with him.

- 1) Psalms 66:18: "If I regard iniquity in my heart, the Lord will not hear *me*."
  - 2) Proverbs 15:29: "The LORD *is* far from the wicked: but he heareth the prayer of the righteous."
  - 3) Proverbs 28:9: "He that turneth away his ear from hearing the law, even his prayer *shall be* abomination."
  - 4) Isaiah 59:1-2: "Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear."
  - 5) John 9:31: "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth."
  - 6) 1 Peter 3:12: "For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil."
  - 7) 1 John 3:22: "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."
- g. **Intercessions:** "This word suggests a closer and more intimate communion with God on the part of the one praying. It speaks of drawing near to God, of entering into free, familiar speech with him.... One of the most distinct examples of intercessory prayer is that of the Lord's intercession for Peter" (Lipscomb, p.138).
- 1) Luke 22:31-34: "And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."
  - 2) The Lord also makes intercession for us. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).
  - 3) The word rendered *intercessions* is found only in 1 Timothy 2:1 and 4:5 in the Greek text (see Vincent, p.1020). The Greek word "is a technical term for approaching a king, and so for approaching God in intercession; it is rendered 'prayer' in I Tim. 4:5..." (Vine, Vol. 2, p.267).
- h. **Giving of thanks:** *Thanksgiving* is an expression of our gratitude, not only for the blessings we have received, but also for the privilege of approaching God in prayer" (ALC, 1970, p.186). Ingratitude is inexcusable.
- i. **These prayers are to be made for all men.** Every person needs the mercy and help of God, whether they realize it or not. This truth, coupled with verse four, is a death blow to the egotistical view of the Jews, who thought they were more important than the rest of humanity. No race or nation of people has a monopoly on the love of the Creator.
2. Verse 2: "For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." "For kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence" (NKJ). "For kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity" (ASV).
- a. We are to pray in behalf of kings and others in authority, the highest and lowest in civil government. "The meaning here is, that while all men should be the subjects of prayer, those should be particularly remembered before the throne of grace who are in authority. The reason is, that so much depends on their character and plans; that the security of life, liberty, and property depends so much on them" (Barnes, p.129).
- 1) Romans 13:1-7: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But

if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour."

- 2) 1 Peter 2:13-17: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God. Honour all *men*. Love the brotherhood. Fear God. Honour the king."
- b. This epistle was written at a time when wicked rulers were in power. Even if our rulers today are vile, we need to pray in their behalf. We might be opposed to the political party in control of the government, but we are to pray for them. When evil rulers are in control, we are in special need of God's providential help. "And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace" (Jer. 29:7). The prophet was speaking of wicked Babylon, which conquered Israel, destroyed Jerusalem, killed many of God's people, and enslaved the rest of the population.
- c. We are to pray that those in authority will make proper decisions, which will result in a quiet and peaceable life for the church. If God grants the request, Christians will be able to live in peace and be unhindered in the spread of the gospel. We must live godly, respectful lives regardless of the kind of civil government in power. "Godliness" points to our obligations to God; "honesty" [reverence; gravity] points to our dealings with our fellowman.
- d. These prayers can be answered, or else they would not have been required. Christ forewarned his people to pray for certain circumstances to be present if they should be caught in Jerusalem when the Roman army laid siege to it. "Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day" (Matt. 24:17-20).
- e. "Nebuchadnezzar was compelled to eat grass with the beasts of the field for seven years in order to learn the lesson that 'The Most High ruleth in the kingdom of men' (Dan. 4:25); and it is feared that many today are in need of learning the same lesson. Christian prayers are therefore a means of putting into God's hands an instrument for overruling the affairs of human kingdoms for the benefit of God's children" (Coffman, p.163).

#### B. 1 Timothy 2:3-7: Reasons for Offering Prayers for All.

1. Verse 3: "For this *is* good and acceptable in the sight of God our Saviour."
  - a. The statement of this verse points back to the information in the previous two verses. It is good and acceptable in God's sight for us to pray for all men, including those in civil authority.
  - b. "It is a fact, clearly set forth in the Scriptures, that God sometimes uses wicked and base rulers to accomplish his purpose. (Cf. Dan. 4:17; Isa. 10:5-11; Rom. 13:1-7; 1 Pet. 2:13-17.)" (ALC, 1970, p.187).
  - c. The verse includes the observation that God is our Savior. He is the source of the plan by which our souls may be saved, and he provides for the means by which our existence on earth is made possible.
    - 1) Acts 14:17: "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."
    - 2) 1 Timothy 4:10: "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe."
2. Verse 4: "Who will have all men to be saved, and to come unto the knowledge of the truth."

- 
- a. There are several plain statements in the Scriptures which affirm that God does not seek the condemnation of any person. Rather, it is his will that every accountable individual should be saved.
- 1) Genesis 6:5-6: "And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart."
  - 2) Deuteronomy 5:29: "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!"
  - 3) Ezekiel 18:31-32: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves*, and live ye."
  - 4) John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
  - 5) 2 Peter 3:9: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."
- b. These statements are not to be understood to mean that everyone will be saved. Universal salvation is not taught in the Scriptures. To the contrary, Christ showed that the great majority of accountable human beings will be lost.
- 1) Matthew 7:13-14: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."
  - 2) Matthew 7:21-27: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."
- c. The only way we can know the mind of God is through the revelation he gave.
- 1) 1 Corinthians 2:9-13: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."
  - 2) Romans 1:16-17: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."
  - 3) Hebrews 10:9-10: "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*."
  - 4) James 1:21: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with
-

- meekness the engrafted word, which is able to save your souls" (KJV). "Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls" (NKJ).
- d. The verse is not saying, in view of the foregoing passages, that we are saved and subsequently learn the truth. We learn the truth first, and following our obedience to its requirements, we are saved; afterwards, we increase in our knowledge of the truth.
- 1) Matthew 28:18-20: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."
  - 2) John 8:30-32: "As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free."
  - 3) John 17:17: "Sanctify them through thy truth: thy word is truth" (cf. 2 Thess. 2:10-12).
  - 4) Mark 16:15-16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
  - 5) Acts 2:36-41: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls."
  - 6) Acts 11:13-14: "And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved."
  - 7) 2 Peter 3:18: "But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen."
- e. It is manifestly clear that God loves the precious souls of the men, even those who are steeped in sin. It is also clear that we must have a love for lost souls, and be willing to do what we can to effect their salvation. This was the example of Paul: "Be ye followers of me, even as I also *am* of Christ" (1 Cor. 11:1).
- 1) Romans 1:14-16: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."
  - 2) Romans 9:1-3: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:"
  - 3) Romans 10:1-3: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."
  - 4) 1 Corinthians 9:16-27: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me. What is
-

my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with *you*. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

- 5) Jude 23: "But others save with fear, pulling *them* out of the fire, hating even the garment defiled by the flesh" (NKJ).
3. Verse 5: "For *there is* one God, and one mediator between God and men, the man Christ Jesus."
    - a. "If Jehovah were only one among many gods, then it would be neither possible nor practical for his people to pray for all men; because there would be too many conflicting interests. But, as it is, there is only one true God; and it is his will that all men be saved. (Cf. Rom. 3:29,30.) The truth just stated is further emphasized by the fact that there is only one mediator between God and men" (ALC, 1970, p.187).
      - 1) Acts 17:26-28: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."
      - 2) Romans 3:29-30: "*Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith."
      - 3) Ephesians 4:4-6: "*There is* one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who *is* above all, and through all, and in you all."
      - 4) Acts 4:11-12: "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."
      - 5) John 14:6: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."
      - 6) Not only is this verse a death blow to polytheism, but also it dooms the Catholic doctrine of many mediators. If we believe the Bible, we must believe that there is only one mediator between God and man—that Mediator is Christ Jesus.
    - b. A mediator stands between two parties who are in disagreement. He occupies an equal relationship with both of these parties. Each one has agreed to accept his verdict by which the controversy is resolved. Christ is the perfect (and only) Mediator.
      - 1) Man needs to be reconciled to God. "And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God" (2 Cor. 5:18-20).
      - 2) Moses was the mediator between God and Israel in receiving and communicating the Old Law.

- "Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator" (Gal. 3:19).
- 3) A mediator must be respected and accepted by both sides, and be equally related to both sides in the variance. Christ is Deity, thus is related to the Father and is accepted by him; Christ was the Son of man, and is related to mankind and is acceptable to those who properly perceive the situation.
  - 4) Christ is sympathetic to both sides, God's and man's. Being Divine, he perfectly understands heaven's case; having lived among men in a human body, he perfectly comprehends all the struggles and problems associated with the flesh.
- c. To get the picture before us, consider this illustration: Two men, once friends, are now separated. Both parties may be equally guilty in the estrangement. One may be entirely innocent; the other may be entirely guilty. They may be equals socially, or one superior to the other socially. Reconciliation is desired by both men; a mediator is chosen to help resolve the schism.
- 1) The mediator is acceptable to both parties, who agree to accept the verdict given by him.
  - 2) Not just any person could serve as mediator. He must not be involved in or be party to the schism.
  - 3) He must be able to approach both parties on equal footing, and be equally related to each.
  - 4) He must be fully acquainted with the details of the separation; he must have personal, first-hand knowledge of the situation.
- d. God and man have been separated by the sin of man; they need to be reconciled.
- 1) Originally they were united, but enmity has developed.
    - a) Genesis 2:16-17: "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."
    - b) Genesis 3:6: "And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Romans 3:23: "For all have sinned, and come short of the glory of God."
    - c) 1 John 3:4: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."
  - 2) It is the case of a superior (God) and an inferior (man); God is entirely innocent; man is entirely guilty. Man is responsible for the separation for he moved away from God by violating the Creator's law. God is where he always has been; he has not moved or changed. The movement back and the change made is man's responsibility (2 Cor 5:18-20), but God, the offended party, had to make the first move; man could not save himself or dictate to God.
  - 3) Creeds of men claim that he saves us by grace or faith only through the direct operation of the Holy Spirit. They further assert that Christ died "to reconcile his Father to us." But this is contrary to 2 Corinthians 5:18-20: "And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God."
- e. Jesus is the only possible mediator between God and man; no one else is qualified.
- 1) No man is qualified, for each human is accountable unto God, and is a party to the separation; his verdict would be biased in his own favor.
  - 2) No angel is qualified, for an angel is not on equal footing with God or man.
  - 3) Satan is not qualified: his verdict would be against both God and man.
  - 4) But Jesus Christ is fully qualified.
- f. He is not a party to the cause of the separation; he is utterly without sin.
-



- 1) Hebrews 4:15: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin."
  - 2) 1 Peter 2:22: "Who did no sin, neither was guile found in his mouth." He endured all the temptations which are common to mankind without succumbing to any temptation. He understands the power of temptation, and also knows God's point of view perfectly.
- g. He is able to approach both parties on equal footing.
- 1) Galatians 4:4-5: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."
  - 2) Philippians 2:5-8: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."
  - 3) He is the Son of God; he is a much Deity as is the Father.
    - a) Hebrews 1:5,8: "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?....But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom."
    - b) Colossians 2:9: "For in him dwelleth all the fulness of the Godhead bodily."
  - 4) He is the Son of man: on earth he was as human as Mary, his mother.
    - a) Hebrews 10:5: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me."
    - b) Hebrews 2:9-18: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."
- h. He is fully acquainted with the details of the separation. He was present when the commandment was given and when the violation occurred.
- 1) Micah 5:2: "But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting."
  - 2) John 1:1-3: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."
  - 3) He was present when Adam and Eve were evicted from the presence of God and the punishment applied. Genesis 3:1-24.
  - 4) He knows all the details of the problem.
-

- a) "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*" (Matt. 11:27).
- b) "And needed not that any should testify of man: for he knew what was in man" (John 2:25).
- i. "The fact that there is only one mediator must be emphasized because there are multiplied millions of people who teach otherwise. For example, the Roman Catholic Church argues for a large number of mediators between God and men. Naturally, they recognize Christ as Mediator, but only as 'A' mediator. They put the Virgin Mary on a plane that seems to be equal with Christ and teach their people to pray to her. They refer to her as 'the mother of God' and stress that surely she can have more influence over Christ than anyone else. Then a little lower than her they have a great number of saints they pray to. The New Testament teaches that all Christians are saints. As a matter of fact the followers of Christ are called saints more than they are called Christians. However, in the Catholic's thinking no one living is a saint. To be a saint according to Catholic theology, one must first die and go to purgatory, and after passing through purgatorial expurgations, he may then be 'sainted' or 'canonized' by the Church. When one is thus exalted to 'sainthood' by the Catholic church, he then supposedly acts as an intercessor for living humans beings. The Catholics have on their calendar what is known as 'All Saints Day,' and upon that day the names of the Catholic saints are read aloud and the people respond, 'Oh, Saint So and So, pray for me.' There are hundreds of such so-called saints and millions of people, ignorant of the Bible on this subject, believe these saints act in a mediatory way between them and God. Such is foolish and foreign to the teaching of the Bible, for the scripture plainly says there is 'One God, and one mediator between God and men, the man Christ Jesus.' If God be true and every man a liar (Rom. 3:4), then all who teach contrary to I Timothy 2:5 teach false doctrine. The scriptures stand. There is only one mediator" (Cline, MSOP, p.44).
4. Verse 6: "Who gave himself a ransom for all, to be testified in due time."
- a. "Ransom is the price paid for the redemption of a captive. Man had through sin sold himself a captive to the evil one. Jesus became mortal, shed his blood, died to redeem man from the thralldom of sin and the bondage of the grave" (Lipscomb, p.140).
- 1) Revelation 13:8: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."
  - 2) Matthew 26:28: "For this is my blood of the new testament, which is shed for many for the remission of sins."
  - 3) Mark 10:45: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."
  - 4) John 10:17-18: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."
- b. He gave himself for **all**, not for a selected few.
- 1) Hebrews 2:9: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." The fact that many will not be saved is proof that men have a choice in the matter of salvation.
  - 2) Revelation 22:17: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."
- c. "To be testified in due time." "The testimony to be borne in its own times" (ASV). "It is to this ransom of Christ for all men to which 'testimony' is to be borne in its own or in the proper times. The apostles, prophets, and preachers of the early church bore this testimony (II Tim. 1:8,10; I John 5:9). It was for this very purpose of testifying about the gospel that Paul was made an apostle, a preacher (herald), and a teacher especially of the Gentiles. The reality of his being chosen to these offices Paul affirms with an oath, because his enemies, of course, denied that he was an apostle" (Roberts, p.21).
-

- 1) 2 Timothy 1:8,10: "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God... But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."
  - 2) 1 John 5:9: "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son."
  - 3) John 15:26-27: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning."
  - 4) John 16:13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."
  - 5) Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."
  - 6) Acts 26:16-18: "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."
- d. The entry of Christ into the world was perfectly timed to have the best impact on the world.
- 1) Romans 5:6: "For when we were yet without strength, in due time Christ died for the ungodly."
  - 2) Galatians 4:4: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law."
5. Verse 7: "Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity."
- a. "The word 'preacher' here carries the meaning of an original herald or proclaimer rather than one who teaches an old truth. The apostles of Christ were those sent and authorized to speak in his name, which authority was attested by the power to work miracles" (Lipscomb, p.140).
  - b. Paul and the other apostles were able to speak with authority.
    - 1) Mark 13:11: "But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost."
    - 2) John 14:26: "But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."
    - 3) John 16:13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come."
    - 4) Acts 2:1-4: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."
    - 5) Galatians 1:11-12: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ."
  - c. Therefore, his auditors could know assuredly that what he spoke and wrote was not a lie, but the truth.
-

- 1) Galatians 1:20: "Now the things which I write unto you, behold, before God, I lie not."
  - 2) 1 Corinthians 14:37: "If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord" (NKJ).
- d. Although we find him very much involved with the Jews, Paul was primarily concerned with carrying the gospel to the Gentile nations, as he states in this passage.
- 1) Acts 9:15: "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."
  - 2) Acts 26:16-18: "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."
  - 3) Galatians 2:7: "But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter."
- C. 1 Timothy 2:8-15: The Role of Women.
1. Verse 8: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting."
    - a. "I will therefore" is an authoritative injunction. What he names is not a mere suggestion, but is a binding decree. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Cor. 14:37).
    - b. With this verse Paul returns to the thought introduced in verse one. "I will therefore that men pray..." *Men* is from the Greek word *aner* which is used "with reference to sex, and so to distinguish a man from a woman" (Thayer, p.45). Vine says *aner* "is never used of the female sex" (p.34).
      - 1) In Acts 8:3,12 this word is also used to make the same distinction: "As for Saul, he made havock of the church, entering into every house, and haling **men** and **women** committed *them* to prison....But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both **men** and **women**."
      - 2) *Aner* is used also in James 1:12, where the truth is stated that a man is blessed who endures temptations; the statement is made of a man (not of a woman), but the same is true of a woman who endures temptations; James is simply making the point in reference to a man. "Blessed *is* the man [*aner*] that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12).
      - 3) The context of 1 Timothy 2:8 shows that a contrast is being drawn between the obligations of men and women. What is said in verse 8 applies to the man, not the woman. The Greek text has the article *the*, thus the injunction is issued literally to *the men*, and further emphasizes the restriction given. The restriction does not forbid women to pray at all for the Bible gives examples where women did pray.
        - a) 1 Samuel 2:1: "And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation."
        - b) Luke 2:36-37: "And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day."
      - 4) But there is no example in Scripture where a woman prayed audibly when men were present. We conclude that when both men and women are worshiping together, the men are to lead in praying, not women.
    - c. "I will therefore that men pray every where [in every place—ASV]..." Where ever and whenever Christian men and women are gathered, this restriction applies. This includes public and private

- gatherings. Men are to lead the prayers.
- d. "...Lifting up holy hands, without wrath and doubting." The bodily position is not being bound here for the Bible gives examples of prayers being offered where the hands were not lifted up: "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner" (Luke 18:13). Lifting up the hands during prayer was a Jewish custom. Prayers are to be free from anger and doubting (disputing—ASV). Men are not to offer angry prayers and pray *at* one another.
2. Verses 9-10: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works."
    - a. "In like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works" (NKJ). "In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works" (ASV).
      - 1) Modest apparel is clothing that is appropriate, decent and becoming. It is between the extremes of gaudiness on the one hand and indecency on the other. Christian ladies are to dress modestly on all occasions. [Of course, Paul has reference to public settings].
      - 2) Shamefacedness is a sense of shame that precedes and prevents any shameful acts (Thayer). It implies self-restraint that a woman imposes on herself to avoid anything that is low and unbecoming of a woman professing godliness. Sobriety is the result of this self-restraint (Lipscomb).
      - 3) "...Not with broided hair, or gold, or pearls, or costly array; but...with good works." This is a warning against extravagance in dress and appearance. The emphasis a woman is to make is in doing good works, not outward adorning.
      - 4) 1 Peter 3:3-4: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." If it is sinful for a woman to plait her hair or wear gold, it is also wrong for her to put on apparel. What proves too much, proves nothing. What is being regulated is extravagance in dress, dress which draws unwarranted attention, and dress which is an expression of pride.
  3. Verses 11-10: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." "Let a woman learn in silence with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence" (NKJ). "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness" (ASV).
    - a. "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (2:11-12). *Silence* is from the same Greek term in both instances in this passage.
      - 1) "Let the woman learn in silence..." In 1 Corinthians 14:34 the word *silence* is from a Greek word (*sigao*) meaning "absolute silence" [with reference to public speaking; it is a stronger word than that used in 1 Tim. 2:11]. The word *speak* in 1 Corinthians 14:35 is from a word meaning "to utter a sound, to emit a voice, make one's self heard" (Thayer). But as noted above, the restriction is to making a public address. [If 1 Corinthians 14:34-35 requires a complete silence on the part of women in the public worship assembly (1 Cor. 14:23), it is to be understood that making the good confession and singing are exceptions to the rule.]
      - 2) But the word *silence* in 1 Timothy 2:11-12 is from a different word (*hesuchia*) which means quietness, tranquillity, causing no disturbance to others. Busybodies in 2 Thessalonians 3:12 were told to work with *quietness*; and the same word is translated *peaceable* in 1 Timothy 2:2. Hence, Paul is not in this verse demanding that women be absolutely silent, but to be quiet, or tranquil, and

- cause no disturbance.
- a) 2 Thessalonians 3:12: "Now them that are such we command and exhort by our Lord Jesus Christ, that with **quietness** they work, and eat their own bread."
  - b) 1 Timothy 2:2: "For kings, and for all that are in authority; that we may lead a **quiet** and peaceable life in all godliness and honesty."
- 3) The use of the present word gives women the right to ask and answer questions, read scriptures, and make comments in a class situation, or in private gatherings, when men are present. But in the worship assemblies the women are not given this right.
- b. "...But I suffer not a woman to teach..." This is not a blanket restriction applying to every situation, for Titus 2:2-5 demands that older women teach the younger women.
- 1) Acts 18:26 reports that Priscilla had some part in privately, with her husband, expounding (*setting forth, declaring*) the way of God more perfectly unto Apollos.
  - 2) But the word *teach* in 1 Timothy 2:12 is from *didasko* which means "to hold a discourse with others in order to instruct them; deliver a didactic discourse" (Thayer).
  - 3) Women may be "teachers of good things" to other women (Tit. 2:3-4), but are not allowed to preach a sermon or deliver a discourse in the presence of men.
- c. "...Nor to usurp authority over the man but to be in silence" (*quietness*—ASV)." The word *nor* is from the Greek *oude* which "places side by side things that are equal...it always makes reference to something preceding" (Thayer). Thayer also says it serves to continue a negation (p.461). The point is this: "I suffer [permit] not a woman to teach, nor in any other way, to usurp the authority God has given the man." For a woman to take to herself the authority God gave men, and teach men [or pray audibly in the presence of men], is to violate this divine injunction.
- 1) This means that for a woman to teach would be to usurp man's authority. Since women are told to teach other women, this passage does not forbid teaching as such, but forbids her exercising the authority God has given to men.
  - 2) For a woman to teach over men, or do any other duties assigned to men, such as lead prayers, wait on the Lord's table, lead singing, take part in business meetings, serve on a preacher-search committee, is to usurp man's authority. God gave men the responsibility to be leaders in the church; women are not given this duty. [Authority carries responsibility with it].
  - 3) When none but women are present, women can preach, teach, lead prayers, etc., since there is no usurpation of man's authority.
4. Verses 13-14: "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."
- a. The reason given why women are given the subordinate role is because God created Adam first. Further, Adam was not deceived by Satan; Eve was first deceived, and was the first to transgress God's law.
  - b. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church" (1 Cor. 14:34-35). Women are not permitted to usurp the authority God gave to men. This forbids them from presenting a public discourse, or offering a public prayer, in the presence of men. Women have no right to speak in the assembly and interrupt the proceedings with questions or comments. It is not their role in life to take a leading part in the services. If she has a question about something, she is to ask her husband (or someone else, privately) at home.
  - c. This was not merely dealing with a local situation in Corinth [or Ephesus], for the Corinthian letter was also addressed to "them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor. 1:2). It is shameful for women to speak in the assembly. Shame or shameful: "of that which is opposed to modesty or purity, is translated as a noun in I Cor 11:6; 14:35, A.V. (R.V. 'shameful'); Eph. 5:12; in Tit. 1:11,
-

'filthy (lucre)', lit. 'shameful (gain)'" [Vine, p.16].

- d. These restrictions are not characteristic of the religious practices of the pagans. The pagan temple at Corinth had a thousand priestesses. Women occupied leadership roles in many of the man-made religions of ancient times. The Bible's restrictions concerning women are not representative of the times, but are distinctive in this matter; it calls man's attention back to God's original plan for the relative roles of men and women. Humanity had departed from God's pattern in virtually every subject, including this one.
5. Verse 15: "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."
  - a. Although woman is given the subordinate role in certain affairs of life, if she fulfills her God-given duties (which are symbolized by her childbearing role), she will be saved. Her sins are washed away by the same process as are the man's; but man has a different set of duties in life and in the church from the woman; she is to perform her obligations and the man is to perform his.
    - 1) The salvation of a woman does not depend on her ability to produce children, but in her willingness to obey the will of God. Her primary obligations center around family and household concerns, but in spiritual matters, she must also become a Christian and be faithful to the Lord.
    - 2) Paul indicates this by his reference to her need to continue in faith, charity, and holiness with sobriety. Faith, love, and holiness are required of both men and women, and frivolity is an attitude unbecoming of any child of God.
  - b. Women have wonderful roles to fill in the world, in the family, and in the church. They have excellent talents which can be used in secular positions. In our time and land, women have had virtually every field of endeavor opened to them, if they choose such a role.
  - c. In the family, women have natural talents many of which are indispensable to the good of the children and husband.
  - d. Women have abilities which they are to use in Christ in their proper way. Some women in the first century had spiritual gifts (Acts 2:17; 21:8-9); they were told to teach younger women (Tit. 2:3-5). Women are forbidden to give a "teaching discourse" (1 Tim. 2:12) which usurps the authority that God gave to man, but this does not prohibit them from making a comment or asking a question in a Bible class situation since it is not a case where "the whole church has come together" (1 Cor. 14:23, 34-35).
    - 1) 1 Corinthians 14:23: "If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?"
    - 2) 1 Corinthians 14:34-35: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."
    - 3) Compare: "When ye come together therefore into one place, *this* is not to eat the Lord's supper" (1 Cor. 11:20).
  - e. Women have talents now which are to be used as regulated by this passage. A man labors in a public role for the lifting of fallen humanity; the woman labors in a private role for the same end. Woman was involved in the fall before man; she is now first in the rise of the race by being given the opportunity to mold and teach her children. The average Christian woman contributes far more to the spiritual climate of society than does the average Christian man. (Rex Turner).
  - f. The same qualities that make women to be loving, sympathetic mothers also make them to be angels of mercy to the sick and elderly. Also, look around in most any assembly of the saints, and you will see more women than men. Women generally live longer than men, but also they are generally more interested in spiritual concerns than men. It is possible that there will be more women in heaven.

## 1 TIMOTHY 3

- A. Some Introductory and Background Information about Elders (Adapted from Outline by Roy J. Hearn).
1. This is a Bible theme, and is thus deserving of studying. Without a grasp of the New Testament pattern for the organization of the local church, we would be operating in the dark.
    - a. The organization of a local congregation in the New Testament was very simple and functional, and vastly different from the usual denominational practice.
      - 1) Philippians 1:1: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons."
      - 2) Ephesians 5:17: "Wherefore be ye not unwise, but understanding what the will of the Lord *is*."
    - b. In studying any Bible theme, it is essential that we eliminate all preconceived ideas, and allow God's word to instruct us. Consider:
      - 1) Acts 10:34-35: "Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."
      - 2) Romans 2:11: "For there is no respect of persons with God."
      - 3) 1 Timothy 5:21: "I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality."
    - c. The trend is to reorganize, to eliminate elders and deacons, and substitute boards, committees, and leaders. There is an unwillingness on the part of some members to acknowledge the authority God has given to elders. But God's laws are immutable. What the Bible says on the subject of elders and deacons is as binding as any other truth it affirms.
      - 1) 1 Corinthians 4:6: "Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other" (NKJ).
      - 2) 2 John 9: "Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son" (NKJ).
  2. Some observation concerning the eldership.
    - a. Often, in times of departure from the truth, those who are charged with teaching and defending the truth are inclined to "tread softly" because of fear.
      - 1) Galatians 1:10: "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."
      - 2) Galatians 4:16: "Am I therefore become your enemy, because I tell you the truth?"
    - b. The qualifications of elders are clearly set forth in the Bible: 1 Timothy 3:1-7; Titus 1:5-11.
    - c. To appoint men to the "office" of elder does not of itself *make* them elders. One is an elder only if he meets the qualifications and is appointed to the work. Many unqualified men have been given the position; these men often are the source of discord within the congregation.
    - d. Some who desire the "office" of elder are mere "office-seekers." They are not dedicated to the great purpose of tending to the flock of God.
    - e. Some are in the eldership who do not even qualify as faithful Christians, and are surely not fit for the work of elder. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:28-31).
    - f. For a congregation to call a man an elder, does not make him an elder. For a man to call himself an elder does not make him an elder. To call a dog's tail a leg does not give the dog five legs. One could



- call himself the governor of the state, but that does not make him the governor.
- g. Men have been chosen to be elders for unscriptural reasons. Just because a man has wealth, or has been successful in business, or has been a Christian for many years, or has natural leadership abilities, or has a wonderful family, does not mean that he is qualified to be an elder.
  - h. Elders are made by the Holy Spirit (Acts 20:28). The Holy Spirit makes elders by providing all the qualifications and describing the duties; this he does through the inspired word. The Holy Spirit baptizes us into Christ (1 Cor. 12:13) by giving all the information and motivation in the inspired word, which guides us into submitting to the requirement. The Holy Spirit does not baptize or make a man an elder by a miraculous or direct operation.
3. Some observations on the term "elder."
- a. *Elder* is translated from the Greek word *presbuteros*, which primarily describes one who is *older*. In the context in which it is used in this study, the word designates one who is qualified for and does the special work ordained for elders. Regardless of the qualifications, no one is an elder who does not do the work of an elder.
    - 1) The first mention of the term in the singular is in Genesis 10:21: "Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born."
    - 2) The first mention of the word in the plural is in Genesis 50:7: "And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt."
    - 3) The word is used with reference to certain men in the nation of Israel. "Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover" (Ex. 12:21).
  - b. The term is later used to designate "overseers."
    - 1) Note Jethro's advice to Moses: Exodus 18:13-26.
    - 2) Not all the old men of Israel were overseers (officers). "And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee" (Num. 11:16).
  - c. The use of the term in the New Testament.
    - 1) The elders are mentioned as distinct from the apostles. "When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question....And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them....And the apostles and elders came together for to consider of this matter" (Acts 15:2, 4, 6).
    - 2) As indicated in Acts 15, the church at Jerusalem had elders, and Acts 6:1-6 shows that they also had deacons. The word "deacon" designates one who serves; these seven men served the church, and thus may be correctly called "deacons." The organization of the church at Jerusalem included both elders and deacons (cf. Phil. 1:1).
    - 3) Elders are first mentioned in Acts 11:30: "Which also they did, and sent it to the elders by the hands of Barnabas and Saul." It is apparent that they had been in the church for some time, even though their appointment is not recorded.
    - 4) Titus was commissioned to see to it that elders were appointed "in every city" (Titus 1:5). From Acts 14:23, it is clear that every congregation was to have elders. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14:23). This shows that a plurality of elders were in each church.
    - 5) The church at Ephesus had elders.
      - a) Acts 20:17: "And from Miletus he sent to Ephesus, and called the elders of the church."
      - b) Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy

Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

- 6) The church at Philippi had elders: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Phil. 1:1).
  - 7) Conclusion: The eldership is a permanent office (work), intended for all times and places. God has always had some means of government among his people.
- d. There are various terms used in reference to this same group of men.
- 1) Elder or presbyter is from the Greek word *presbuteros*.
    - a) The word literally designates an older man.
    - b) Wisdom is acquired at different rates by age and experience; no specific age can determine whether a man is sufficiently wise to serve as an elder. Some might have gained enough wisdom by the age of forty, while others at the age of sixty would still be lacking.
    - c) Not every old man is eligible for the eldership. Sufficient time in the church, knowledge of the Bible, ability and wisdom, in company with the other qualifications, identify his fitness.
  - 2) Bishop or overseer is from the Greek word *episkopos*.
    - a) This word is used interchangeably with *elder*. "And from Miletus he sent to Ephesus, and called the **elders** of the church.... Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you **overseers**, to feed the church of God, which he hath purchased with his own blood" (Acts 20:17, 28).
    - b) "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain **elders** in every city, as I had appointed thee.... For a **bishop** must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre" (Titus 1:5, 7).
    - c) "The **elders** which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the **oversight thereof**, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:1-4).
    - d) The word bishop means "overseer."
  - 3) Pastor or shepherd means *to feed* and *to tend*. These terms are used interchangeably with "elder" and "bishop," clearly showing that these words are all used in reference to the same men.
    - a) Acts 20:17, 28: "And from Miletus he sent to Ephesus, and called the **elders** of the church.... Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you **overseers, to feed** the church of God, which he hath purchased with his own blood."
    - b) 1 Peter 5:1-2: "The **elders** which are among you I exhort, who am also an **elder**, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: **Feed** the flock of God which is among you, **taking the oversight thereof**, not by constraint, but willingly; not for filthy lucre, but of a ready mind."
- e. Additional remarks.
- 1) Scriptural elders are assigned to an important work, ordained of God. They should be highly respected as special servants of God, and should conduct themselves so as to demand proper respect.
  - 2) Men should strive to prepare themselves for the work of elders. They should be chosen only according to qualifications.
  - 3) Perfection should not be expected of elders, except in meeting the physical qualifications; there is always room for growth in the spiritual qualifications.

B. 1 Timothy 3:1-7: Qualifications of Elders.

1. Verse 1: "This *is* a true saying, If a man desire the office of a bishop, he desireth a good work."

- a. The apostle introduces the statement concerning the good work to which a bishop is called by the familiar observation that what he is about to say is a true or faithful saying. See the comment under 1 Timothy 1:15.
  - b. The man who desired to do the work of a bishop, was seeking to do a good work. The office of a bishop is a work, not a mere position. There is no greater work than that of overseeing the flock of God, and thus requires the greatest of qualifications and dedication.
    - 1) Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."
    - 2) Hebrews 13:17: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you."
  - c. No man is qualified to serve as a bishop who does not desire that work, even though he may meet all of the other qualifications listed.
2. Verse 2: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach."
- a. The qualifications which follow are preceded by the word *must*, which denotes requirements. These are not mere recommended qualities or desirable traits, but God-given requirements. "Some would eliminate arbitrarily some of these qualifications; others seek to 'reason' them out of the list, hence, the verb 'must' would indicate they are not to be eliminated, any more than the conditions one 'must' obey in order to be saved from past sins. Cf. Acts 16:30; Acts 9:6b" (Hearn, p.8).
    - 1) Acts 16:30: "And brought them out, and said, Sirs, what must I do to be saved?"
    - 2) Acts 9:6: "And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do."
  - b. A bishop (elder, pastor) must be blameless [*anegleetos*]. Compare: "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly" (Titus 1:6). No man, even those with great spiritual powers, is beyond the appeal of temptation; no one can claim sinless perfection. The apostle Paul (1 Cor. 9:27) and the apostle John (1 John 1:6-10) both confessed that they were not beyond the possibility of sin. The apostle Peter clearly committed sin, thus was blameworthy (Gal. 2:11-14). No one today could claim to be the spiritual superior of either of these great men.
    - 1) To be blameless, therefore, does not mean sinless perfection. The Greek term is defined to mean "that cannot be laid hold of, hence, not open to censure, irreproachable" (Vine, Vol. 1, p.131).
    - 2) The ASV renders the word "without reproach" (in 1 Tim. 3:2; 5:7; 6:14).
    - 3) One who is blameless is one who is without guilt, one against whom no evil charge can be sustained. One is blameless who does not have a continuing practice of sin; he does not live in sin, even though he stumbles on occasion—and when he stumbles, he repents.
  - c. A bishop must be the husband of one wife (cf. Titus 1:6). Some have misinterpreted this condition to forbid polygamy, but not to require him to be married. But can one be the husband of one wife without being married? Again, notice the word *must*, which applies to this qualifying condition. If one does not meet the condition, he is unqualified to be an elder.
    - 1) The statement, "husband of one wife," affirms that a bishop must not have more than one living wife, and that he must have one wife.
    - 2) It has been argued that the two statements ["a bishop must be the husband of one wife" and "a bishop must be married"] are "not parallel, for in I Corinthians 7:2,9, it says: 'Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.' Thus, one is not required to be a married person to be a Christian. This being true, then one can be an elder without being married. BUT, notice the reason for Paul's statement in I Corinthians 7:2: 'to avoid fornication' hence, everyone who cannot contain so as to avoid fornication is required to be married. The command to be married is bound upon everyone to whom the language is

- applicable. The language, 'husband of one wife' is applicable to the bishop hence he must be married (not applicable to all Christians...)" (Hearn, pp.8f).
- 3) What about an elder who loses his wife to death? If he is otherwise qualified, must he resign if his wife dies? Each of the qualifications listed is prefaced with the condition "must be." Furthermore, the elder must **be** the husband of one wife. The condition speaks of what the elder **has**, not what he once **had**. If the wife is dead, the elder no longer has a wife. "A married man certainly possesses advantages for such a work that are impossible to an unmarried man, and the experience of the world must confirm the wisdom of the requirement that the overseer shall be the husband of one wife. It may be well to add that one living wife is clearly meant, and that there is no allusion to the number of deceased wives he may have had" (J.W. McGarvey, *The Eldership*, p.57).
- d. A bishop must be vigilant. This is from a Greek term which means *to be awake, cautious, circumspect*. The ASV renders the word *temperate*. To be temperate is to avoid every sinful practice and be moderate in other matters. Elders are to be watchful over themselves and those under their charge. Sin separates the guilty from God and will cause the soul to be lost eternally.
- 1) Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."
  - 2) Hebrews 13:17: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you."
  - 3) Religious error must be avoided. Elders are under divine directive to protect their flock from it. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake" (Titus 1:9-11).
- e. A bishop must be sober (sober-minded). Compare: "But a lover of hospitality, a lover of good men, sober, just, holy, temperate" (Titus 1:8). This term "denotes of sound mind...hence, self-controlled, soberminded" (Vine, Vol. 4, p.44).
- 1) If one is sober-minded, he is not given to frivolity, is not flighty or flippant, but is self-restrained and uses good sense. He is "not affected by passion or prejudice; well-balanced" (Webster).
  - 2) An elder takes his work very seriously. The welfare of immortal souls is in his care. A man who is given to frivolity could not be expected to command the respect and obedience of others.
  - 3) It is hardly necessary to say that one who is given such responsibility for the care of souls will completely shun intoxicating drink of all kinds.
- f. A bishop must be of good behavior (orderly—ASV).
- 1) This item is from the Greek term *kosmion*, meaning "orderly, decorous."
  - 2) "Not only must he be wise and self-restrained in himself, but his outward bearing must in all respects correspond to his inner life" (Lipscomb, pp.146f).
  - 3) An elder will not be sloven or rude in his deportment; he will be a Christian gentleman in all instances; he will not be crude in speech or conduct. He will be tactful in his dealings.
- g. A bishop must be given to hospitality.
- 1) The parallel statement in Titus 1:8 says the elder must be "a lover of hospitality." A desire to show hospitality fills his heart, and he devotes himself to that service.
  - 2) To show hospitality is to entertain or receive a stranger (sojourner) into one's home as an honored guest and to provide the guest with food, shelter, and protection. This was not merely an oriental custom or good manners but a sacred duty that everyone was expected to observe. Only the depraved would violate this obligation. Hospitality is demonstrated in kindness and generosity shown to strangers or guests, at home or elsewhere.
  - 3) "Hospitality probably grew out of the needs of nomadic life. Since public inns were rare, a traveler
-

had to depend on the kindness of others and had a right to expect it. This practice was extended to every sojourner, even a runaway slave (Deut. 23:16-17) or one's arch enemy. Hospitality was regarded as a sacred obligation by the ancient Greeks and Romans, one that was approved by Zeus, the god and protector of strangers. The Egyptians claimed it as a meritorious deed in life. For the bedouins, it was an expression of righteousness. The word is not used in the Old Testament, but its elements are recognizable: Abraham and the three visitors (Gen. 18:1-8), Lot and the two angels (Gen. 19:1-8), Abraham's servant at Nahor (Gen. 24:17-33), Reuel and Moses (Ex. 2:20), Manoah and the angel (Judg. 13:15), Elijah and the widow of Zarephath (1 Kings 17:10-11), and Elisha and the Shunammite woman (2 Kings 4:8-11). The Pentateuch contains specific commands for the Israelites to love the strangers as themselves (Lev. 19:33-34; Deut. 10:18-19), and to look after their welfare (Deut. 24:17-22). The reason for practicing hospitality was that the Israelites themselves were once strangers in the land of Egypt. Some acts of hospitality were rewarded, the most notable of which was Rahab's (Josh. 6:22-25; Heb. 11:31; James 2:25). Breaches of hospitality were condemned and punished, such as those of Sodom (Gen. 19:1-11) and Gibeah (Judg. 19:10-25). The only exception was Jael who was praised for killing Sisera (Judg. 4:18-24).

Hospitality seemed to form the background of many details in the life of Jesus and the early church (Matt. 8:20; Luke 7:36; 9:2-5; 10:4-11). It was to be a characteristic of bishops and widows (1 Tim. 3:2; 5:10; Titus 1:8) and a duty of Christians (Rom. 12:13; 1 Pet. 4:9). It was a natural expression of brotherly love (Heb. 13:1-2; 1 Pet. 4:8-9) and a necessary tool of evangelism. Furthermore, one might even entertain angels or the Lord unawares (Heb. 13:2; Matt. 25:31-46). Both the Didache, which contained early Christian instructions, and rabbinic literature provided guidelines for guests' behavior and their duration of stay. Guests were enjoined to act appropriately, to observe the rules of etiquette, and to avoid presuming upon their hosts" (Holman, Lai Ling Elizabeth Ngan).

- 4) Hospitality is a requirement of every Christian.
  - a) Hebrews 13:1-2: "Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."
  - b) Mark 12:30-31: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment. And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."
  - c) Matthew 7:12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."
- h. A bishop must be apt to teach.
  - 1) An elder needs the ability to teach (publicly and privately) in order to do his duty as an overseer of the flock. If a false doctrine or sinful practice is advocated in a public Bible study, in a sermon, in a song or prayer, or in a private setting, any elder present must be able to recognize and refute it. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake" (Titus 1:9-11).
  - 2) An elder is to have the ability and skill required to teach; if he does not have this capacity, he is to that extent disqualified to serve. There is always room for improvement in this matter. To meet this qualification, the individual must have demonstrated a measure of ability and skill, and have the willingness to improve himself in these areas.
  - 3) "This is one of the most ignored and abused among the qualifications. It is translated from the Greek *didaktikos*, and means 'Apt and skillful in teaching.' This is one of the most important requirements for elders. This work demands that he have an adequate and accurate knowledge of the Scheme of Redemption, and be able to teach others. 'Teach' means to impart knowledge, but

- one cannot impart that which he does not have. Those without this skill may be classed merely as 'ruling elders,' which is without sanction in the New Testament. This qualification is not limited to private teaching, but demands that the elder be able to teach publicly, from the pulpit if necessary. Otherwise, how can he properly 'Feed the flock' (1 Pet. 5:2) and expose and oppose false teachers (Tit. 1:9)? This qualification must not be set aside and treated lightly" (Hearn, MSOP, p.72).
- 4) Again, every Christian should seek to develop and utilize his ability to teach. "And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim. 2:24-26).
3. Verse 3: "Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous." "Not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous" (NKJ). "No brawler, no striker; but gentle, not contentious, no lover of money" (ASV).
    - a. A bishop must not be given to wine.
      - 1) "The elder is not to indulge in the use of any beverage, especially alcoholic, that would tend to unbalance mind and body. Every Christian should avoid such. The priests under the Old Testament were forbidden to use wine or strong drink (Lev. 10:9). All Christians are priests (1 Pet. 5:4-9), the antitype of Old Testament priests, therefore, should refrain from intoxicants. Since deacons were forbidden to be 'given to *much* wine' (1 Tim. 3:8), it is argued they and elders may drink some wine. Paul told Timothy to 'use a little wine for thy stomach's sake and thine often infirmities' (1 Tim. 5:23), therefore, the use of wine was limited to medicinal purposes, not for regular or social use" (Hearn, MSOP, pp.72f).
      - 2) The ASV translates the Greek term as "no brawler," and gives this marginal rendering: "Not quarrelsome over wine."
      - 3) "No more dangerous and hurtful practice is known to man than the use of strong drink. An elder must set a good example in all things" (Lipscomb, p.147).
      - 4) "The root meaning goes back to the effect of wine on the individual who carries over it. 'Given to much wine' is the translation in some versions. The usage of the word in the language of the time supports the idea of a 'rowdy.' Hence an elder is not to be a rowdy. Those who drink are usually disturbers of the peace" (Roberts, p.29).
      - 5) The qualifications of elders and deacons are for the purpose of bringing men to the leadership who have the highest qualities. These qualities separate them from the rest of the church, making them to be superior to the others in these areas. If an elder is not to be given to wine, does this imply that the other saints may be given to wine? If a deacon is not to be given to much wine (1 Tim. 3:8), does this imply that the other saints may be given to much wine? If it is the case that elders and deacons may drink intoxicating wine in moderate amounts, would not this mean that other Christians could drink intoxicating wine in immoderate amounts? Or is it the case that all saints, including elders and deacons, must abstain from alcoholic drink? The latter is the prudent position. What proves too much, proves nothing.
      - 6) The word *wine* in both the Old and New Testaments is used in reference to both intoxicating and non-intoxicating liquids. The context must determine which is intended.
    - b. A bishop must not be a striker.
      - 1) A striker is one who does not control his temper, who is ready to strongly resent insult or wrong, whether real or imagined, one who is of a quarrelsome disposition and ready to strive with another.
      - 2) Paul uses the term in the verse in contrast to being patient and gentle of spirit. A violent person is not suited for the eldership, and his standing with Christ is questionable.
      - 3) This quality of heart does not prohibit the elder (or any other Christian) from strongly opposing sin or error. Paul was one who possessed this disposition in a highly developed state, but he did

- not ignore the opposition. "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:4-5).
- c. A bishop must not be greedy of filthy lucre.
- 1) The ASV omits this qualification. It is found in Titus 1:7 in both the KJV and ASV, so the trait is part of the requirements.
  - 2) In Titus 1:7, the elder is not to be given to filthy lucre; in the text, he is not to be greedy of it. An elder must not seek financial gain through any base or dishonorable means; he must not be involved in any shady or illegal business. Material possessions must be secondary in the thinking of every Christian; an elder must not be greedy.
- d. A bishop must be patient.
- 1) The ASV has "gentle" in the place of "patient." The word is from *epiekes*, and "indicates a fair, mild, gentle, lenient, yielding spirit, one who is undisturbed by delays or obstacles, and who is willing to endure sufferings and persecutions (Jas. 1:3; I Pet. 2:19-20)" (Hearn, MSOP, p.73).
    - a) James 1:3: "Knowing *this*, that the trying of your faith worketh patience."
    - b) 1 Peter 2:19-20: "For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God."
  - 2) "Here the idea is that of mildness or of moderateness in one's temper or attitude toward others. Some people are unreasonable in their attitudes. They have no moderation in their ideas and can tolerate no opposition to their opinions. A false sense of 'authority' gives many people a domineering attitude. In modern times this has probably caused more church trouble than all other things put together" (Roberts, pp.29f).
  - 3) The word is used in the verse as a contrast to being a striker or contentious. "And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim. 2:24-26).
  - 4) This kind disposition does not forbid opposing sin or error. "...Wherefore rebuke them sharply, that they may be sound in the faith" (Titus 1:13; cf. Gal. 2:11-14; Matt. 23).
- e. A bishop must not be a brawler.
- 1) This word is from *amachos*, and means literally "not fighting (*a*, negative, *mache*, a fight, combat, quarrel), primarily signifying invincible, came to mean not contentious" (Vine, Vol. 1, p.234).
  - 2) Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints." The word "contend" in Jude 3 "signifies to contend about a thing, as a combatant (*epi*, upon or about, intensive, *agon*, a contest), to contend earnestly, Jude 3. The word 'earnestly' is added to convey the intensive force of the preposition" (Vine, Vol. 1, p.233).
  - 3) 2 Timothy 2:24-26: "And the servant of the Lord must not strive [*machesthai*]; but be gentle unto all *men*, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will."
- f. A bishop must not be covetous. [The word used in the text is from *philarguros*].
- 1) "There are six words in the New Testament translated covet, covetous, and covetousness, as follows: *Epithumeo*, 'To fix the mind on' (Rom. 7:7); 'have a desire for, long for' (Jas. 4:2). *Philarguros*, 'One who wishes to have more; especially what belongs to others; greedy of gain' (I

- Cor. 6:10; Eph. 5:5). *Oregomai*, 'To extend the arms for anything; to stretch oneself out in order to grasp something' (I Tim. 6:10). *Pleonexia*, 'To wish to have more; greedy desire to have more' (Col. 3:5; II Pet. 3:5). There is only one good sense in which covet is used, as in I Corinthians 12:31, 'But covet earnestly the best gifts.' Here *zeloo* is used and means literally, 'To be zealous for, to be zealous in the pursuit of good' (Rev. 3:19)" (Hearn, MSOP, p.73).
- 2) Luke 12:15-21: "And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So *is* he that layeth up treasure for himself, and is not rich toward God."
  - 3) 1 Timothy 6:6-10: "But godliness with contentment is great gain. For we brought nothing into *this* world, *and it is* certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."
  - 4) 1 Timothy 6:17-19: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."
  - 5) Matthew 6:24: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."
  - 6) Ephesians 5:5: "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God."
  - 7) Colossians 3:5: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."
4. Verses 4-5: "One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)."
- a. A bishop must rule well his own house.
    - 1) "He who knows how to train children and lead them in the right way—in a kind and gentle manner so as to make worthy men and women of them—exercising the qualities given here for the bishop. The same qualities are needed for the proper training of a family that are needed for the training of a congregation" (Lipscomb, p.147).
    - 2) "'Rule' is from *proistemi*, meaning 'to be over, superintend, preside over.' House refers to the whole family, including wife and children (Acts 16:31). Wives sometimes seek to be the 'power behind the throne,' and dictate the policies of the congregation. Ephesians 5:23 teaches that the husband is the head (*kephale*) of the wife, which metaphorically means anything supreme, chief; and of persons, master, lord, or a husband in relation to wife. First Peter demands that wives be in subjection to their husbands. Paul affirms God's law to be that women are not to usurp authority over the husband (I Tim. 2:11-12). Experience with would-be 'she-elders' is always an unhappy one. Unruly, bossy wives disqualify otherwise good men. Wives should try to fulfil the Scriptures to help husbands to qualify" (Hearn, MSOP, pp.73f).
  - b. A bishop must have his children in subjection.
    - 1) "Children are also to be respectful for and in subjection to their fathers. When children attend



- services faithfully as long as they are at home, then as soon as they have graduated from high school desert the assembly and cease to be faithful, this indicates their father did not have proper control, did not rear them properly, therefore could be questionable as elder material. It should be observed, however, that not all children are of the same disposition. Twin horses may have the same trainer and training, and one be unruly, unresponsive. The same is true in human circles. However, when ALL the children become unfaithful upon leaving home, something is wrong. Questions on this topic seem to be endless. However, if one is faithful for a number of years after leaving parental guidance, and on his own departs from the faith, it is unlikely parents are to blame" (Hearn, MSOP, p.74).
- 2) "In Titus the qualification is 'having believing children.' This might indicate that the subjection which Paul has in mind is submission to his teaching and leadership in the church as well as in family life. If the child rebels against his authority not only in the home but in refusing obedience to the Gospel, the father would seem to lack the power to lead. There seems little doubt in Titus 1:6 Paul means that the children should be Christians, as in II Corinthians 6:15. This would not necessarily mean that all children would have to be old enough to be Christians, provided there was no exception among the older children. The question always comes: Must there be a plurality of children? The noun is plural, but it may have the generic sense which the plural noun has in I Timothy 5:4; Matthew 22:24; and many passages in the Greek translation of the Old Testament. The wording, of itself, would not demand a plurality of believing children." (Roberts, pp.31f).
    - a) 2 Corinthians 6:15: "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"
    - b) 1 Timothy 5:4: "But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God."
    - c) Matthew 22:24: "Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother."
  - 3) More on the plurality of children.
    - a) Genesis 21:7: "And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age." Sarah only had one child, but she properly used the plural "children."
    - b) 1 Timothy 5:4: "But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God." The condition applies to the widow who has one or more than one child (or grandchild).
    - c) Ephesians 6:4: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." The injunction applies to those who only have one child and to those who have two or more children.
    - d) "All you with children..." includes those with one or several children.
  - c. If a man does not know how to rule his own house, how shall he take care of the Lord's church? By having guided his family and having reared his children to be responsible citizens in society and in the church, a man will have demonstrated the knowledge, ability, leadership, and example which are essential ingredients of a good elder. On the other hand, if one has met with failure in rearing his children and guiding his family, he is not likely to be able to be a good elder.
  5. Verse 6: "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil."
    - a. A bishop must not be a novice. "'Not a novice,' from *neophutos*, 'One newly planted,' a new convert, 'one who has recently become a Christian.' Such are incapable of responsibility and will need considerable time to grow in knowledge and wisdom. Green lumber that has not had time to cure or season, when used to build a house, will in time buckle and cause problems. Operators of locomotives on railroads must spend much time in training before the throttle is turned over to them. Likewise pilots of ships or airplanes must go through rigorous training. It is unwise to turn the affairs of the household over to young people, especially a baby. Though one may be sixty years old when

- he obeys the gospel, that does not qualify him, but moral and spiritual qualities, aptitude and studiousness must be considered in addition to age" (Hearn, MSOP, pp.74f).
- b. Paul appointed men in the churches of Asia Minor to the eldership shortly after their conversion. It is likely that they had obtained and cultivated the leadership qualities in their former business, family, and religion connections (some of them were from a Jewish background), which would have prepared them for overseeing the flock of God. Paul could also have imparted to them spiritual gifts which would have provided them with the knowledge and wisdom to do the work.
  - c. One who is a novice is likely to be unable to handle the authority and responsibility inherent in the work of an elder. Many of us have known individuals who achieved success, prosperity, and lofty responsibility before they were able to handle either. A little success can be a great promoter of self-confidence, but it can also lift a man up in sinful pride.
  - d. "To push the new convert too quickly into positions of leadership tends to give him an exaggerated idea of his importance and leads to vanity and pride. And 'pride goeth before a fall' (Prov. 16:18). The condemnation of the Devil is probably objective and means the kind of condemnation to which the Devil is himself worthy or subject. He will be cast into Hell (Rev. 20:10). Many a young man as a young preacher, scholar, or leader has developed a swelled head over too-rapid progress, which has led to his apostasy and spiritual ruin. Several years should lapse, and a man should definitely prove his ability before being selected to the presbytery" (Roberts, p.32).
6. Verse 7: "Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."
- a. A bishop must have a good report from those who are without. "'Report' means to give a formal account; as a treasurer reports the receipts, and as a noun, an account of relation, particularly of some matter especially investigated. The word in this text is translated from *marturia*, which means 'In a legal sense, of testimony before a judge. In an ethical sense, of testimony concerning one's character.' Third John 12 states, 'Demetrius hath good report of all men, and of the truth itself; yea, and we also bear record, and ye know that our record is true.' Any member of the church who conducts himself in an ungodly manner is a hindrance to the cause of Christ, especially one who is supposed to be in a position of authority and to be an example to the flock and the world. A shepherd, therefore, must have the respect of those not Christians" (Hearn, MSOP, p.75).
  - b. If a man is considered to be a poor worker on the job, or if his honesty is suspect in the business world, he would make an equally poor leader of the church. His influence in the community would be weak at best, and most likely negative; his influence on the church would likewise be negative or ineffectual. An elder's life is to be an example for the flock.
  - c. 1 Peter 5:1-3: "The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock" (NKJ).
-

### Positive Qualifications of Elders (1 Timothy 3:1-7; Titus 1:5-11)

QUALIFICATION	PASSAGE
Must be blameless	1 Timothy 3:2; Titus 1:6
The husband of one wife	1 Timothy 3:2; Titus 1:6
Having faithful children	Titus 1:6
Vigilant	1 Timothy 3:2
Sober	1 Timothy 3:2; Titus 1:8
Of good behavior	1 Timothy 3:2
Given to hospitality	1 Timothy 3:2; Titus 1:8
Apt to teach	1 Timothy 3:2
Patient	1 Timothy 3:3
Rule well his own house	1 Timothy 3:4
Of good report from those without	1 Timothy 3:7
Lover of good men	Titus 1:8
Just	Titus 1:8
Holy	Titus 1:8
Temperate	Titus 1:8
Holding fast the faithful word	Titus 1:9

### Negative Qualifications of Elders (1 Timothy; Titus 1:5-11)

QUALIFICATION	PASSAGE
Not given to wine	1 Timothy 3:3
No striker	1 Timothy 3:3; Titus 1:7
Not greedy of filthy lucre	1 Timothy 3:3
Not a brawler	1 Timothy 3:3
Not covetous	1 Timothy 3:3
Not a novice	1 Timothy 3:6
Not self-willed	Titus 1:7
Not soon angry	Titus 1:7

### Comparison of 1 Timothy 3:1-7 and Titus 1:5-11

1 Timothy 3:1-7	Titus 1:5-11
Desires the Work	
Blameless	Blameless
Husband of One Wife	Husband of One Wife
Vigilant	Temperate
Sober	Sober
Of Good Behavior	Just
Given to Hospitality	Lover of Hospitality
Apt to Teach	Able to Exhort and Convince
Not Given to Wine	Not Given to Wine
No Striker	No Striker
Not Greedy of Filthy Lucre	Not Given to Filthy Lucre
Patient	Not Soon Angry
Not a Brawler	Not Self-willed
Not Covetous	
Rule Well His Own House	
Have His Children Under Subjection	Have Faithful Children
Take Care of Church	
Not a Novice	
Have Good Report Among Outsiders	
	A Lover of Good
	Holy

## Qualifications of Elders (1 Timothy 3:1-7; Titus 1:5-11)

QUALIFICATION	PASSAGE	MEANING
Must be blameless	1 Timothy 3:2; Titus 1:6	Not sinless perfection; Without reproach; does not have continuing practice of any sin
The husband of one wife	1 Timothy 3:2; Titus 1:6	Must be married; must have one wife, but not more than one living wife
Having faithful children	Titus 1:6	One or more of his children must be faithful Christians
Vigilant	1 Timothy 3:2	Awake; Cautious; Circumspect; Watchful
Sober	1 Timothy 3:2; Titus 1:8	Sober-minded; Take his work seriously; Not frivolous or flighty; Steady
Of good behavior	1 Timothy 3:2	Orderly; Decorous; Not rude; Not crude in speech or conduct; Tactful
Given to hospitality	1 Timothy 3:2; Titus 1:8	Desires to show hospitality; Willing to receive and tend those in need
Apt to teach	1 Timothy 3:2; Titus 1:9-11	Able and skillful in teaching, privately and publicly; Able to silence gainsayers
Not given to wine	1 Timothy 3:3	Not indulge in strong drink
Not a striker	1 Timothy 3:3; Titus 1:7	Not ready to strike another; Controls his temper; Not quarrelsome; Not quick to take offense
Not greedy of filthy lucre	1 Timothy 3:3; Titus 1:7	Not involved in shady business; Not greedy; Not covetous of ill-gotten gain
Patient	1 Timothy 3:3	Gentle; Mild in temperament; Lenient and yielding spirit; Undisturbed by obstacles
Not a brawler	1 Timothy 3:3	Not contentious; Rules his own spirit
Not covetous	1 Timothy 3:3	Not greedy of material gain; Content with what he has
Rule well his own house	1 Timothy 3:4	In control of his family; Wife in subjection; Children in control
Not a novice	1 Timothy 3:6	Not a new convert; Knowledgeable; Wise; Experienced
Of good report from those without	1 Timothy 3:7	Good standing with non-Christians; Has a good influence; Honest in his dealings
Not Self-willed	Titus 1:7	Willing to give others their way; Not demand his way without considering others
Not soon angry	Titus 1:7	Has emotions under control; Not quick to take offense

---

Lover of good men	Titus 1:8	Loves all good (people and things)
Just	Titus 1:8	Fair and impartial in his dealings; Righteous
Holy	Titus 1:8	Not unrighteous or deviled, but pious and devout
Temperate	Titus 1:8	Has control of self; Abstains from all that is wrong; Moderate in things that are right
Holding fast the faithful word	Titus 1:9	Knows, believes, teaches, and defends the truth; Able to recognized and expose error

---

## Qualifications of Deacons

### (1 Timothy 3:8-10, 12-13)

QUALIFICATION	PASSAGE	MEANING
Grave	1 Timothy 3:8	Serious, sober-minded, Not frivolous, Not uncouth, Not Undignified; Reverent, Steady, Sedate
Not Doubletongued	1 Timothy 3:8	Not giving conflicting information to different people; Consistent in speech and reports
Not Give to Much Wine	1 Timothy 3:8	Knows the evils of alcohol; Abstains; Is not addicted; Sets proper example
Not Greedy of Filthy Lucre	1 Timothy 3:8	Not covetous, greedy, or materialistic; Does not obtain money from evil means; Right attitude toward money
Holding Mystery of the Faith in Pure Conscience	1 Timothy 3:9	Holds the truth of the gospel in his pure heart; Has a proper grasp of the gospel; Loves the Faith
First Be Proved	1 Timothy 3:10	Experienced; Able; Tested; Qualified; His life found to be in harmony with the gospel
Use Office of Deacon	1 Timothy 3:10	Willing and able to serve
Blameless	1 Timothy 3:10	Conduct, attitude, and words are in harmony with the requirements of the gospel
Husband of One Wife	1 Timothy 3:12	Married; Has only one wife
Rule Their Children	1 Timothy 3:12	His children are subject to his control and guidance
Rule Their Own Houses	1 Timothy 3:12	His whole family is in subjection to his control and guidance

1. Verse 8: "Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre."
  - a. Men who aspire to the work of deacons are obligated to meet certain qualifications, just as do men appointed to serve as elders. The qualifications are different, but they are still demanding.
  - b. "Our English word 'deacon' is simply a transliteration of the Greek word *diakonos*. The original word meant a servant, especially a table waiter (John 2:5,9), and then it had a general meaning of a servant of any kind (Matt. 22:13). It always had the idea of a willing service, not of slavery or bondservice. In the New Testament the word is used in the sense of 'service' or ministration of different kinds (Matt. 20:26; Col. 1:23; John 12:26). The verb form generally is translated by the English 'serve' when the general sense is apparent. Special uses of the word to designate particular areas of service are usually translated by the English 'minister.' Thus the apostles spoke of the 'ministry of the word' (Acts 6:4) as opposed to that of 'serving tables.' In this sense Paul often spoke of his companions who labored as evangelists and helpers as 'ministers' (Col. 4:7). In this sense it is synonymous with evangelist or preacher. There is also in the New Testament evidence of a technical use of the word to designate a special servant of the church. When this meaning is apparent from the context, the word is transliterated and we have the word 'deacon' or the verb 'serve as deacon,' as in I Timothy 3:10.
    - 1) "As an illustration consider the uses of the expression 'minister' in the following governmental expressions: One wearing the title of President might say that he wants to be a 'minister' or 'servant' of the people. Here it is merely descriptive. But in the title 'Foreign Minister' it is a technical term.
    - 2) "The technical use of the word 'deacon' is demonstrated for the New Testament by the following facts: It is listed in Philippians 1:1 along with 'bishops' and as distinguished from 'saints.' It is found in the listing of qualifications for a special group in...(I Tim. 3:8ff) as a parallel to the other special group—elders. Furthermore, the fact that the qualifications contain conditions not demanded of all Christians (i.e., 'Husband of one wife') is proof that the usage is not a general one" (Roberts, pp.34f).
  - c. A deacon must be grave.
    - 1) The work a deacon is called on to accomplish is one that the Lord has given. It is important and necessary, and must not be entered into with flippancy.
    - 2) A deacon, therefore, is to be grave, serious, sober-minded; he is not to be frivolous, obnoxious, undignified, uncouth, but be reverent, steady, and sedate.
  - d. A deacon must not be double-tongued.
    - 1) One is double-tongued (*dilogos*) if he says one thing when in certain company, but something entirely different when with another group.
    - 2) One who is double-tongued will say one thing when talking directly to a certain party, but says something else behind that person's back.
  - e. A deacon must not be given to much wine.
    - 1) "Given to" [*prosecho*] is "to hold the mind towards, i.e., pay attention to, apply oneself to, adhere to..." (Strong).
    - 2) "No distinction is taught here between the amounts of alcoholic beverage elders and deacons are allowed to drink. 'Not given to wine' ('no brawler'—ASV) is from *paroinos*, meaning to be alongside of wine in the sense of lingering or tarrying with it. The ASV places the secondary meaning ('brawler') in the text, because one who drinks usually becomes quarrelsome. 'Not given to much wine' in reference to deacons is a totally different expression (more so in the Greek than in the English), referring to the hold (addiction) which wine has on those who freely imbibe it. The two passages represent two different ways of issuing warnings about the danger and evil of drinking wine. It is passing strange that some profess to see justification for drinking in two passages which warn men of the evils of the same!
      - a) "The justification for 'social drinking' that many brethren (even elders and preachers) seek on the basis of this qualification for deacons is non-existent. Who is going to decide how 'much'



- it takes to equal 'much wine'? The drinker himself cannot do so, for by the second or third drink his judgment is impaired by alcohol.
- b) "If 'not given to much wine' means that it is all right to drink moderately, consistency would demand that 'Be not over much wicked' (Eccl. 7:17) grants permission to be somewhat wicked. Likewise, when Paul ordered, 'Let not sin therefore reign in your mortal body' (Rom. 6:12), one may as well argue he was actually giving license to sin as long as one does not completely yield to it. Would it be all right to steal or commit fornication 'moderately' as long as one did not become addicted to those practices? Such is the 'reasoning' of those who would defend drinking in any amount from I Timothy 3:8.
  - c) "Further, if this passage authorizes 'moderate' drinking (I deny that there is such a thing), it does not merely justify moderate *consumption*, but moderate *addiction*! Notice: If 'not given (addicted) to much wine' means that one can drink some, it also means that one can be addicted to some wine. This obviously proves too much and therefore proves nothing.
  - d) "Any interpretation of this passage which makes it contradict many Scriptures that elsewhere condemn strong drink (Prov. 20:1), those who drink it (I Pet. 4:3), and those who encourage others to drink it (Hab. 2:15-16) is obviously a false interpretation. There is no Scriptural authorization here for consumption of any amount of alcohol as a beverage for a deacon or any other Christian" (Dub McClish, MSOP, pp.105f).
- 3) The qualifications of elders and deacons are for the purpose of bringing men to the leadership who have the highest qualities. These qualities separate them from the rest of the church, making them to be superior to the others in these areas. If an elder is not to be given to wine, does this imply that the other saints may be given to wine? If a deacon is not to be given to much wine, does this imply that the other saints may be given to much wine? If it is the case that elders and deacons may drink intoxicating wine in moderate amounts, would not this mean that other Christians could drink intoxicating wine in immoderate amounts? Or should all saints, including elders and deacons, abstain from alcoholic drink? To say the least, the latter is the prudent position. What proves too much, proves nothing.
- f. A deacon must not be greedy of filthy lucre.
- 1) "A deacon cannot be one who is covetous, greedy, and materialistic. This prohibition also rules out anyone who is involved in a dishonest or dishonorable means of profit. Greed will often cause a man to seek gain at the expense of righteousness, truth, and honesty, thereby rendering such gains 'filthy.' Although some may not exhibit this trait by dishonorable profiteering, they may do so by refusing to give to the Lord's cause as they have been prospered. The thrust of the qualification is to rule out any who are either materialistic or dishonest. Deacons must be men in whom spiritual principles have triumphed over material concerns to an observable degree. It is not surprising that the identical qualification is given for elders (Tit. 1:7)" (Dub McClish, MSOP, p.106)
  - 2) *Filthy lucre* "means 'dirty money,' that is, money acquired through questionable or dishonest means; but more than that is meant. Any man whose chief end in life is the acquisition of wealth, or whose affections are primarily set upon the things of this life, or who has any inordinate love of material possessions—any such person should not be named as an elder [or deacon—bw] of the Lord's church" (Coffman, p.322).
2. Verse 9: "Holding the mystery of the faith in a pure conscience."
- a. The term "mystery" refers to the great plan of the gospel which God developed in his mind before the beginning of time. He knew by his infinite knowledge and wisdom that man would not remain obedient, and thus would need to be redeemed. God conceived the plan by which he would redeem man, but he kept it secret until the time was ripe for its revelation (Gal. 4:4). After it was revealed, it was no longer a mystery.
    - 1) Galatians 4:4: "But when the fulness of the time was come, God sent forth his Son, made of a
-

- woman, made under the law."
- 2) Romans 16:25-26: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."
  - 3) Ephesians 3:3-5: "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit."
  - 4) Colossians 1:25-29: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily."
  - 5) Colossians 2:2: "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ."
  - 6) Colossians 4:3: "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds."
- b. "The faith" is used in the New Testament as a reference to the gospel, which is a system of faith.
- 1) Ephesians 4:4-5: "*There is* one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, **one faith**, one baptism."
  - 2) Acts 6:7: "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to **the faith**."
  - 3) Galatians 1:23: "But they had heard only, That he which persecuted us in times past now preacheth **the faith** which once he destroyed."
  - 4) Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for **the faith** which was once delivered unto the saints."
- c. "To hold the faith in a pure conscience, is to have the truth of the gospel in a pure heart. A mere intellectual attitude toward the gospel, without a righteous life, is not enough; deacons must retain a positive attitude toward the gospel, as it respects both their faith and their practice" (ALC, 1970, p.199).
- 1) One must be sincere in his profession of Christianity, or else his religion is meaningless.
    - a) 1 Timothy 1:19: "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck."
    - b) Hebrews 10:22: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."
  - 2) "Paul made a great deal of the conscience; and, while a clear conscience does not prove one is right, an impure conscience most certainly proves one is wrong" (Coffman, p.182).
3. Verse 10: "And let these also first be proved; then let them use the office of a deacon, being *found* blameless."
- a. A deacon must first be proved. Neither elders nor deacons are to be selected from the ranks of the inexperienced. New converts are not suitable for the eldership, and unseasoned men are not qualified to be deacons.
    - 1) "A man is *first* to be proved or tested, and only if he is found blameless is he to serve as a deacon. Oftentimes, men are very careless about the appointment of both elders and deacons" (Dub
-

McClish, MSOP, p.103).

- 2) A prospective deacon must have his life, ability, sincerity, steadfastness, and faithfulness tested; if he is manifestly deficient in one or more of these areas, he is unqualified for the work. If he is weak in attendance, for example, his influence for good will be more hurtful than helpful.
- b. A deacon must be found blameless.
  - 1) His conduct, words, and life must not contain a continuing practice or habit that is sinful. Even the best Christians are subject to occasional, isolated acts of sin (1 Cor. 9:27; 1 John 1:7-10). He must so live that no evil charge can be sustained against him (cf. Matt. 5:14-16).
  - 2) "This qualification is also parallel to that given for bishops (I Tim. 3:2,7). I do not understand this to mean that a man must never have any accusation or criticism of any sort brought against him, for no man could pass such a test. Rather, he must be blameless in regard to the qualifications listed. When new deacons are being sought, it is the responsibility of any member of the church to step forward with any information regarding a man's failure with respect to any of these qualifications. Sad experience teaches that it is much easier to 'make a deacon' of one who is unqualified than to 'unmake' one! The church is subject to grave harm when untested men are appointed as deacons" (Dub McClish, MSOP, p.104).

#### D. 1 Timothy 3:11: Qualifications of Their Wives.

1. Verse 11: "Even so *must their wives be* grave, not slanderers, sober, faithful in all things."
  - a. 1 Timothy 3:11: "Likewise *their wives must be* reverent, not slanderers, temperate, faithful in all things" (NKJ).
  - b. 1 Timothy 3:11: "Women in like manner *must be* grave, not slanderers, temperate, faithful in all things" (ASV).
2. If the apostle had intended for his readers to understand that the qualifications given in this verse to be for female deacons, he would surely have made it plain.
  - a. "It is alleged that the word 'women' is ambiguous in the Greek, and well it may be; but in context the word has to mean wives. To make it read 'female deacons' is a gross transgression of the word of God. The verse says absolutely nothing about any female deacons; and the supposition that it does would mean that *no qualifications whatever* are laid down for the wives of elders and deacons, a fault that no man has the right to charge against the apostle Paul. This verse on the qualities of officers' wives is absolutely mandatory to be observed. The wrong kind of wife can ruin any elder or any deacon; and to make the qualifications in sight here applicable to a whole new class of church officials would be to make Paul guilty of a very glaring omission" (Coffman, p.183).
  - b. Paul would not have given a list of qualifications for the wives of deacons without also specifying qualifications for the wives of elders. Although this verse is situated in the midst of a discussion of the qualifications of deacons, it is also amid a discussion of the qualifications of elders. It cannot be the case that specifications are given for the wives of deacons (a lesser office) and none be given for the wives of elders (a greater office). Hence, it seems beyond question that the qualifications given in this verse are intended to be applicable for the wives of both elders and deacons. Both the elder and the deacon are required to the husband of one wife; this verse sets the standard for these wives.
  - c. "I suggest that Paul's reference to the women in the midst of the qualifications of elders and deacons is just that—a reference to women (or wives). It is my view that he is referring to the wives of both elders and deacons, since both must be 'husbands of one wife' to be qualified. But would merely being married to a wife of any sort meet the demands of the qualifications of these men? Hardly. Would not the women described in I Timothy 3:11 be peculiarly suited to complement the work of any elder or deacon? These qualifications for wives are best construed as extensions of the qualifications for elders and deacons, therefore" (Dub McClish, MSOP, p.110).
3. The wife of an elder or a deacon must be grave.
  - a. The husband (elder or deacon) must be grave, and so must be the wife. If she is flighty, frivolous, or flippant, the serious work of her husband will be undermined. As the husband is to be grave, serious,

- sober-minded, reverent, steady, and serene, so must be his wife.
- b. Without the full cooperation of his wife, no elder or deacon can reach the full potential of his talents and opportunities. If the wife hinders his efforts, by direct intervention or by indirect influence, the elder or deacon will not succeed.
4. The wife of an elder or deacon must not be a slanderer.
    - a. In fact, no Christian who is a slanderer is faithful. Even meddling in the affairs of others is prohibited of all Christians. "For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters: but if *a man suffer* as a Christian, let him not be ashamed; but let him glorify God in this name" (1 Peter 4:15-16, ASV).
    - b. "A slanderer is one who repeats or makes up untruthful statements concerning other people. He is one who utters false or malicious statements tending to harm the reputation of another. In so many passages of the Bible, especially in Solomon's writings, this sin is condemned. The word 'devil' in the Bible is from the same Greek word as the word 'slanderer'" (Roberts, p.38).
  5. The wife of an elder or deacon must be sober (temperate—ASV).
    - a. "The word is the same one used of elders in I Timothy 3:2. It originally meant abstaining from wine; its proper meaning is 'not intoxicated with wine,' but probably here it has its secondary sense of 'sober' or 'sober-minded'" (Roberts, p.38).
    - b. One who is sober-minded is of a serious disposition, is not easily excited, is steady and dependable, and is not quick to take offense.
  6. The wife of an elder or deacon must be faithful in all things.
    - a. Faithfulness extends first to the Lord, then to the husband, family, and friends. A wife who is not faithful to Christ will be of no use to her husband (an elder or deacon), and surely not to the Lord.
    - b. They are to be faithful to all the requirements and restrictions placed on them by the Lord. "In like manner, ye wives, *be* in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behavior of their wives; beholding your chaste behavior *coupled* with fear. Whose *adorning* let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but *let it be* the hidden man of the heart, in the incorruptible *apparel* of a meek and quiet spirit, which is in the sight of God of great price. For after this manner aforesaid the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands: as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not put in fear by any terror" (1 Pet. 3:1-7, ASV).
  7. Were there deaconesses (female deacons) in the church of the first century? Should the church today appoint women deacons? The following bulletin article by Dub McClish, which appeared in "The Edifier," Denton, Texas on September 22, 1988 gives a clear and scriptural answer to these questions.
    - a. "For several years it has been the practice of some religious groups (including the Independent Christian Church) to appoint 'deaconesses.' Predictably, some of the 'faddists' among us are now adopting the practice. Is there Scriptural warrant for it? Those who answer affirmatively usually point to Phoebe who is called a 'diakonon' (feminine form of word for 'deacon') (Rom. 16:1). They will usually suggest that their qualifications are given in 1 Timothy 3:9-11). We are not at all convinced that Phoebe or any other woman was ever a 'deaconess' in the same sense that certain men were appointed as elders and deacons.
    - b. "First, *diakonos* is frequently used in a general sense in the New Testament. The term is applied to civil rulers (not even Christians) and to Christ in the near context (Rom. 13:4; 15:8), but surely none would say they were deacons in the church. Paul was not a 'deacon,' yet he called himself a '*diakonos*' (1 Cor. 3:5; 2 Cor. 3:6; et al.). By what right then does one assume that the term is used in an official sense concerning Phoebe? The 149 scholars who translated the King James and American Standard Versions, respectively, simply rendered the term 'servant' in Romans 16:1, rather than 'deaconess,' with which we heartily agree.
    - c. "Paul's reference to the women in the midst of the qualifications of elders and deacons is just that—a
-

reference to women (or wives) (1 Tim. 3:11). Had he referred to 'deaconesses' he could have (and doubtless would have) used the term to indicate it clearly, but he did not. Our conviction is that he was referring to the wives of both elders and deacons, since both must have wives to be qualified (vv. 2,12). Not just any sort of wife would be suitable, but one described in verse 11 would certainly complement the work of an elder or deacon.

- d. "The 'enrolled' widows (1 Tim. 5:9-10) are just that. To assume that they were 'deaconesses' is eisegesis (reading it into the text) rather than exegesis (deriving it from the text). The qualifications of elders and deacons are clearly stated (1 Tim. 3:2-12; Tit. 1:6-9). That they were appointed and served in the first century church is a matter of record (Acts 14:23; 20:17; Phi. 1:1; Tit. 1:5, et al.). We have none of the above for 'deaconesses.' The mere fact that one serves a church in some capacity does not make one an 'official.' The appointment of 'deaconesses' is an unauthorized innovation."

E. 1 Timothy 3:12-13: Further Qualifications of Deacons.

1. Verse 12: "Let the deacons be the husbands of one wife, ruling their children and their own houses well."
  - a. A deacon must be the husband of one wife.
    - 1) "This is the identical phrase (in both Greek and English) to the one relating to elders (v. 2). Remember that 'must be' prefaces each of these inspired requirements for both bishops and deacons. This rules out deaconesses (women deacons) because no woman can be a 'husband of one wife.' This means that a deacon must be married, for one cannot be a husband without being married. A few brethren and some denominational commentators take the position (regarding elders *and* deacons) that Paul means *if* they are married they must have only one wife. That is not what Paul says. By this qualification all bachelors, polygamists, and men with unscriptural marriages are ruled out" (Dub McClish, MSOP, p.104).
    - 2) In his wisdom, God ordained the necessity of a deacon being married to a faithful wife. There are many situations in which the unmarried deacon would be inadequate and unsuited, by talent or convention, to do certain things. Also, his loyal spouse would be of great encouragement and assistance to him in the performance of his duties.
  - b. A deacon must rule well his children and his house.
    - 1) "Again this is the exact wording of the qualification of the previous section concerning elders. The qualification is here continued in about the same language, though shorter. Instead of 'having children in subjection' Paul says here 'ruling them.' This would follow as a matter of course. Paul does not say 'believing children' of the deacon as he does in Titus concerning elders' children" (Roberts, p.36).
    - 2) "The children of a man who would serve as a deacon should show the effects of proper training by their father. When a man allows his children to run wild or to rule the home, he demonstrates a woeful lack of moral courage or responsibility or both, and he fails this qualification, however much he may possess the others. 'Ruling one's own house' includes wife as well as children" (Dub McClish, MSOP, pp.104f).
2. Verse 13: "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."
  - a. Other versions:
    - 1) "For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus" (ASV).
    - 2) "For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus" (NKJ).
  - b. "The deacons that serve well gain to themselves a good standing—that is, as they care for the needy and afflicted and attend to their designated responsibilities, they gain skill in comforting and encouraging and teaching those who are in need of spiritual and material assistance. Of the seven men chosen to serve tables under the direction of the apostles, at least two of them—Stephen and Philip—emerged as great effective and dynamic evangelists....Deacons that serve well not only gain

to themselves a good standing: but they also gain to themselves a good boldness in the faith which is in Christ Jesus. This means that they gain confidence and courage, and they soon reach the point where they teach with boldness. The office of the deacon can be a base for greater work and influence for good in the kingdom" (Rex Turner, *Sound Doctrine*, "Deacons and Their Work").

- c. "The word 'standing' means a position, a grade or rank, a step in a career. Stephen and Philip of the original seven went on to become well-known evangelists in the church. Most elders, perhaps, in the church today have previously served as deacons in the church. A job well done in one position indicates ability and invites the confidence of the church. Paul seems to say that the work of a deacon is a good place to start up the stairs of service to the church....Paul says that those who serve well also gain much boldness in the Lord. This word means freedom of action or speech, open disposition to do something. Some Christians seem timid to begin taking a public part in the work of the church. To serve as a deacon is a good place to try one's wings in public service for Christ" (Roberts, p.39).
3. The work of deacons.
    - a. "The role of deacons in the local church is subject to considerable misunderstanding. This is especially true regarding the relationship of elders and deacons as respective groups. Some have the concept that elders and deacons are somehow coordinate with each other; deacons are thought of as sort of 'co-elders' or 'junior elders.' I know of some cases where elders and deacons would regularly meet together in a local church, making decisions wherein everyone present had an equal voice. Obviously, if there are more deacons than elders (the usual case), the deacons could control any or every decision, or one elder and a few deacons could overrule the thinking of the majority of the elders. This cannot be right because the elders are overseers (the meaning of 'bishops') of the local church (Acts 20:17,28) and every member of the congregation must submit to their rule (Heb. 13:17). Deacons are servants (the meaning of the term) and must submit to the rule and oversight of elders like every other member. A servant has no authority except what is delegated to him by his overseers.
    - b. "Others have the concept that elders and deacons are independent of each other. Such people argue that elders have oversight of 'spiritual' matters, while deacons have oversight of material, physical, and financial matters, and neither has any authority in the field of the other. In the first place, it is impossible to divide the business of a local church into neat, separate 'packages' of 'spiritual' and 'material.' Everything pertaining to the work of the church should be considered 'spiritual' because it has a spiritual purpose behind it. In the second place, such a concept of 'independence' is anti-Scriptural. The church in Antioch sent its famine contribution to the elders, not the deacons, in Judea (Acts 11:30). Further, elders are charged with *all* of the oversight of *all* of the work of *all* of the church (Acts 20:28).
    - c. "There is yet another false concept of the relationship between elders and deacons that sees them as dependent on one another. This concept goes beyond the normal dependency all Christians should feel toward one another. This concept views the elders and deacons as somewhat like the House and the Senate in Congress, respectively. It would require the elders to pass on the ideas of the deacons, but also the deacons to pass on the proposals of the elders before any action could be taken. The aforementioned Scriptures expose the fallacy of this view, as they do the errors already discussed.
    - d. "There is no specific information in the New Testament to tell us the work of deacons. The nearest thing to a statement concerning their work is at the conclusion of the qualifications: 'For they that have served well as deacons gain to themselves a good standing and great boldness in the faith which is in Christ Jesus' (I Tim. 3:13). The key words here are 'served well'; it is the work of deacons to serve well in whatever responsibility they are given. Also, remember that the very meaning of *diakonos* connotes willing service....
    - e. "While the seven men appointed to serve in Jerusalem are not called 'deacons' in the text, the work of service performed by them may be considered typical of tasks that would be assigned to deacons. It seems obvious in the nature of the case that elders would want to assign and delegate to deacons many of the tasks relating to physical matters and 'busywork' in the local church, thus leaving them
-

more free time for matters peculiar to the work of elders. So did the apostles with the seven men in Jerusalem (Acts 6:2-4).

- f. "A failure of elders properly to assign and delegate various tasks to deacons produces a sad state of inefficiency and waste in the local church. It leaves elders doing work which they should have assigned to deacons, preachers trying to get their own work done plus doing the work neglected by the elders, and deacons with no assignments, wondering what they are supposed to be doing. The work of a deacon may be to supervise the church property, to administer a program of benevolent work, to organize and select men to serve at the Lord's table and lead prayers, or to coordinate the Bible class program. Any work that the elders assign that is Scriptural and is within his ability to perform should be willingly and diligently performed by a deacon" (Dub McClish, MSOP, pp.107-109).

F. 1 Timothy 3:14-15: Proper Behavior in the Lord's Church.

1. Verse 14: "These things write I unto thee, hoping to come unto thee shortly."
  - a. The foregoing material which Paul has included in his epistle to Timothy was written to furnish the young preacher some information that would help him prior to the arrival of Paul. As he will write in the next verse, this information will guide him in proper conduct in the Lord's church.
  - b. It was Paul's intention and expectation to be with Timothy shortly in Ephesus, where the young man had been left by the apostle (1 Tim. 1:3-4). We have no way of knowing for certain that his plans were consummated; however, the information presented in the introduction has led many to the conclusion that Paul was released from this first imprisonment.
2. Verse 15: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."
  - a. Other translations:
    - 1) "But if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth" (ASV).
    - 2) "But if I am delayed, *I write* so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth" (NKJ).
  - b. If he should be long in coming to Timothy, or not be able to come at all, the information he wrote above would instruct the young preacher in the performance of his work and conduct. The ASV rendering broadens the statement to include other Christians. The pronoun [the second *thou*] is missing in the Greek.
  - c. There is a standard of behavior which applies to all. If Timothy did not measure up to this standard of decorum and conduct, he would not be approved of God. Cf. Acts 17:30-31; Romans 12.
  - d. The house of God is the situation in which proper behavior is enjoined. He is not speaking of the physical meeting house, but the body of Christ (the church; the kingdom). "The spiritual house, the temple made without hands. The local assembly with its bishops and deacons in the house of God in which God through the Spirit dwells" (Lipscomb, p.152).
    - 1) Isaiah predicted the establishment of God's house. "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2-4, ASV).
    - 2) "Paul used the word 'house' as a metaphor, just as he did when he called the church a 'body' (Col. 1:18; Eph. 1:23) or a 'temple' (I Cor. 3:16; Eph. 2:21). The point Paul had in mind is that as children behave in a family, being in subjection to the wishes of the father, so ought we to be in our conduct in the church" (Kenneth Cook, MSOP, p.115).

- e. The church is here described as the pillar and ground of the truth. A pillar is a column; the ground is the foundation upon which the pillar rests.
- 1) "The church is the foundation and support of the truth. God has given the truth to the world and has established the church for the upbuilding, maintaining, and practicing that truth in its purity in the world. Its duty is to do it by precept and example. In precept it proclaims the truth just as God gave it. Changed or modified it ceases to be truth or the truth. It compromises nothing. Its mission is to bear that truth in its divine purity to the world. It must present to the world what the truth is when practiced. The church, fulfilling its mission, is an exhibition of a body of people such as the world would be if it was what God desires it to be. He proposes to convert the world by showing to the world in the example of the church how much better it would be if it, like the church, would live by the truth or be governed by God. [In the first picture the church is presented as a vast assembly with the living God dwelling in its midst. In this it is represented as a massive pillar, holding up and displaying before men and angels the truth—the gospel. In the first picture the thought of a great company gathered together in the midst of which God dwells is prominent; in the second, the thought of the gospel as 'the power of God unto salvation to every one that believeth' comes to the front, and the church of God is no longer viewed as a company of separate individuals, but as one massive foundation pillar supporting and displaying the glories of redemption]" (Lipscomb, pp.125f).
  - 2) "God expects the church to maintain, preserve, contend for, proclaim the gospel of truth. This is her work. This is not the work of a lodge or a civic organization, of the state or a society, but of the church, God's people. Also it ought to be pointed out that all other works are the work of the church only as they contribute to this great objective. We do not think that the great work of the church is (for example) benevolent work, hospital work, etc. Christ did not come primarily to save men's bodies but their souls. What work he could do in healing bodies and ministering to men in compassion he did without losing sight of his real mission. 'The Son of Man came to seek and to save that which was lost' (Luke 19:10; cf. 1 Tim. 1:15)" (Roberts, p.43).
- f. The Lord's church has been commissioned with the responsibility of maintaining the truth in its original purity, doing all within its power to instill the truth in each generation, and to defend the truth when unbelievers assail it.
- 1) We do no one any good if we communicate to them a perverted gospel. We do not live up to our God-given obligations if we pass on to future generations a message that is polluted with error. We have failed in our duty if we allow perverters to run amok in the church, weakening it in its knowledge, belief, and practice of the truth.
  - 2) We have been given stewardship of the truth, which can save precious souls if it is fully taught to others. We must be wise and strong enough to accept and fulfill this great responsibility.
  - 3) 1 Timothy 6:20: "O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called."
  - 4) 1 Corinthians 4:1-2: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful."

G. 1 Timothy 3:16: The Mystery of Godliness.

1. Verse 16: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."
  - a. 1 Timothy 3:16: "And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory" (NKJ).
  - b. 1 Timothy 3:16: "And without controversy great is the mystery of godliness; He who was manifested in the flesh, Justified in the spirit, Seen of angels, Preached among the nations, Believed on in the world, Received up in glory" (ASV).



2. "Great is the mystery of godliness."
    - a. That the mystery of godliness is great is beyond dispute. This fact has been demonstrated to be true, and all who are willing and able to weigh the evidence will accept it as such.
    - b. "The word 'godliness' means religion or piety. This can be thought of objectively as the system of faith and devotion which one follows or subjectively of the effect of that practice in his life. Here Paul evidently means the system of religion, the true religion. 'Mystery' means in Greek, not something which is 'mysterious' or 'cannot be explained,' but that which is secret because man cannot discover it of his own intelligence. The mystery may be as simple as the fact of the universalism of the gospel (Eph. 3:3,6); but, since that fact was hid in early states of God's revealing of his will, it was a 'mystery.' The term is therefore practically synonymous in the New Testament with the term 'revelation'" (Roberts, pp.43f).
      - 1) Romans 16:25-27: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, *be* glory through Jesus Christ for ever. Amen."
      - 2) "Paul now proceeds to give in almost poetic form a series of propositions which summarize the salient features of this mystery. Note that the emphasis is on the great points of the incarnation, the resurrection, and the exaltation of Jesus Christ. The significance is probably that the false teachers who become the point of the next paragraph (in which the 'falling away from the faith' is described) denied these cardinal doctrines in their teachings" (Roberts, p.44).
  3. "God was manifest in the flesh."
    - a. The ASV has "He who" in place of "God," but since Christ was Deity, even while in the flesh, the KJV is still accurate in its rendering. Although Christ is not specifically identified by name in the verse, he is the one who is meant.
    - b. Some errorists of the first century denied that Christ had come in a fleshly body, basing their idea on the false notion that there is something sinful about the flesh itself. "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God" (1 Jn. 4:2).
    - c. John 1:1-3: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."
    - d. John 1:14: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."
    - e. 1 John 1:1-3: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen *it*, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ."
    - f. Hebrews 2:14-18: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."
  4. "He was...justified in the Spirit."
    - a. "'Justified' has two Scriptural senses—that of vindication (Matt. 11:19) and 'acquitted' or 'declared righteous.' The latter is the meaning (practically equaling forgiveness) in ordinary New Testament
-

- usage. It can hardly be the meaning here, for Jesus did not have sins from which to be justified" (Roberts, p.44). Our Lord was vindicated when he arose from the dead. The foolish efforts of his enemies were fruitless.
- b. "Spirit" here is most likely a reference to the Holy Spirit. This third member of the Godhead descended upon Christ at his baptism (Matt. 3:15-17; John 1:31-34). He was aided by the Spirit during his days in the flesh. "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*" (John 3:34). If the reference is to the inner spirit, it speaks of his spiritual purity and his divinity.
  - c. The Holy Spirit was involved in the conception and the resurrection of Jesus.
    - 1) Matthew 1:20: "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."
    - 2) Romans 8:11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."
    - 3) 1 Peter 3:18: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."
  - d. The Holy Spirit declared the Divine Sonship of Christ, and affirmed that he was without sin.
    - 1) Romans 1:4: "And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."
    - 2) Hebrews 4:15: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin."
    - 3) 1 Peter 2:21-22: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth."
5. He was "...seen of angels."
- a. Angels are "messengers," a term which is applied both to heavenly and human servants (Mark 1:2).
    - 1) If the angels meant are human messengers, the apostles would be those described. He was seen by his apostles, those men who were witnesses of his resurrection.
      - a) Acts 10:40-41: "Him God raised up the third day, and showed him openly; Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead."
      - b) 1 Corinthians 15:1-8: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."
    - 2) If the angels meant were of the heavenly variety, there are several occasions in which they were involved in his earthly sojourn.
  - b. The angels of heaven were active in his support during his earthly mission:
    - 1) They were present at his birth (Luke 2:7-15).
    - 2) They warned the Lord's family to take him to Egypt to escape Herod's evil designs (Matt. 2).
    - 3) They ministered to him after his fast and temptations in the wilderness (Matt. 4:1-11).
    - 4) They strengthened him after his ordeal in Gethsemane (Luke 22:43).
    - 5) They removed the stone from his tomb following his resurrection (Matt. 28:1-4).
-

- 
- 6) They announced that he had arisen from the dead (Matt. 28:5).
  - 7) They were present at his ascension (Acts 2:9-11).
  - c. Great numbers of angels were at hand to deliver him from the Jews if he had desired their help (Matt. 26:53) and will accompany him when he returns (Matt. 25:31-32; 2 Thess. 1:7-9).
6. He was "...preached unto the Gentiles."
    - a. The eternal plan, which Christ executed and the Holy Spirit revealed, was intended to be taken to the entire world of mankind (Matt. 28:18-20; Mark 16:15-16). At the time Paul wrote Colossians, the gospel had been preached to "every creature which is under heaven" (1:23).
    - b. "The universalism of the gospel is the very point of the mystery of the gospel to Paul (Eph. 3:4-6). That Jesus, a Jew, had become the Savior of the whole world is a wonder confessedly 'great,' no less than the other great points of the gospel" (Roberts, p.45).
    - c. "The great need of this age is preaching the word of God. Evil forces have battered down the outer doors and are assaulting the inner citadel of faith itself. No such crisis in a millennium has confronted the church; the hour of her mortal decision is upon her. She must forsake the evil philosophies of men and return to the faithful proclamation of what the word of God declares, if she is either to be saved herself or have the power to save others" (Coffman, p.189).
  7. He was "...believed on in the world."
    - a. This is a wondrous result of the great work done by Christ and his apostles, and the other great men and women of the first century. Christ started his earthly sojourn in a stable, had to flee to Egypt to escape the jealousy of a despotic ruler, grew up in the despised village of Nazareth, and spent the years of his short ministry among the citizens of a small, despised nation, who rejected him.
    - b. How marvelous, therefore, is the fact that before that generation passed from earthly scenes, a very great number of people, primarily from among the Gentile nations of the world, had come to accept him as God's Son.
    - c. "This is a continuing mystery. Contrary to every evil, in spite of what appears to be every good reason against it, the word of God still falls in honest and good hearts; and God continues to reap his precious harvest of souls from the earth. In spite of a roaring tornado of wickedness on every side, God's faithful continue to love him rather than darkness. Countless thousands, or millions, no one knows how many, continue to live by every word that proceedeth out of the mouth of God; and every passing decade sees more buildings erected in the name of Christ and dedicated to his service than were ever built and dedicated to any earthly ruler in all history. Yes, our Lord is believed on in the world!" (Coffman, p.189).
  8. He was "...received up into glory."
    - a. This statement speaks of his ascension back into heaven, when he was given the great privilege to sit at the right hand of the Almighty, receiving the power over the eternal kingdom of God.
    - b. Acts 1:9-11: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."
    - c. Daniel 7:13-14: "I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed."
    - d. Acts 2:32-36: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool.
-

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

- e. Hebrews 9:12,24-26: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*...."For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."
  - f. 1 Corinthians 15:24-25: "Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet."
-

## 1 TIMOTHY 4

### A. 1 Timothy 4:1-5: Description of the Future Apostasy.

1. Verse 1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."
  - a. The preceding verse showed the eternal scope of the gospel system; it was designed by the Father, fulfilled by the Son, and revealed by the Holy Spirit. It had been accepted by a great many in the world. But despite all of these truths, many who believed the gospel would turn aside from it. This is the burden of this passage.
  - b. Concerning this forthcoming apostasy, the Holy Spirit had something to say plainly. This matter was not to be addressed by the Spirit in dark, unclear words.
  - c. At some unidentified time in the future, some would depart from the faith. They would fall away from the truth (the gospel). The truth is God's word (John 17:17). *The faith* is the gospel (Acts 6:7; Gal. 1:23; Eph. 4:4-5; Jude 3).
    - 1) Acts 6:7: "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."
    - 2) Galatians 1:23: "But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed."
    - 3) Ephesians 4:4-5: "*There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism.*"
    - 4) Jude 1:3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints."
  - d. The *latter times* is a reference to the Christian Dispensation, the last major division of time as God has ordained it. The Bible clearly warns Christians that all men will not accept the truth; there will be some who will adhere to it for a while, but then fall away.
    - 1) "Paul casts his description of the false teachers in such language in several places. In II Timothy 3:1 a similar description is set in 'the last days,' but Paul proceeds to use the present tense by way of showing that the description had a contemporary significance (cf. II Tim. 3:1,6). A similar description in I Timothy 6:3ff is not even couched in such terms" (Roberts, pp.45f).
    - 2) The apostasy was already in its beginning stages at the time Paul wrote. "And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (2 Tim. 2:17-18).
  - e. The apostasy would occur because those involved would accept the teachings of *seducing spirits*. Seducing spirits are teachers who pervert the truth, teaching their own doctrine.
    - 1) 1 John 4:1-3: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world."
    - 2) 1 Kings 22:22: "And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so."
  - f. The apostasy would occur because those involved would accept the *doctrines of demons*. Doctrines of demons are those teachings which have as their source the demonic beings who serve Satan. The Greek construction could be taken to mean "doctrines about demons," but this is not the case. The false teachers of the first phrase [*seducing spirits*] would proclaim the doctrines of demons. The apostle identifies [in verse 3] two particular doctrines the apostates would proclaim.

2. Verse 2: "Speaking lies in hypocrisy; having their conscience seared with a hot iron."
    - a. These seducing spirits would speak lies, while claiming to speak the truth. One can be deceived honestly about a matter, but if he knows he is speaking a lie, he is a hypocrite. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17-18).
      - 1) A hypocrite is a mere pretender; he has "two faces under one hat." An honest man who is taught the truth, but refuses to accept it, ceases to be an honest man.
      - 2) Seducers are able to deceive simple people. While we must not become bitterly skeptical, we must protect ourselves from deceitful workers, especially in spiritual matters.
    - b. How can one willfully deceive others? He cannot unless he overrides his conscience, and when he does that long enough, his conscience will effectively be silenced. Paul describes the effect of this on the conscience as having it "seared with a hot iron" ["branded in their own conscience as with a hot iron"—ASV].
    - c. "The allusion here is doubtless to the effect of applying a hot iron to the skin. The cauterized part becomes rigid and hard, and is dead to sensibility. So with the conscience of those referred to. It has the same relation to a conscience that is sensitive and quick in its decisions, that a cauterized part of the body has to a thin, delicate, and sensitive skin. Such a conscience exists in a mind that will practise delusion without concern; that will carry on a vast system of fraud without wincing; that will incarcerate, scourge, or burn the innocent without compassion; and that will practise gross enormities, and indulge in sensual gratifications under the mask of piety" (Barnes, p.162).
    - d. Ephesians 4:18-19: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."
    - e. 2 Peter 2:14: "Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children."
    - f. A society (or individual) can degenerate to such a spiritual condition that they feel no shame over their sinful conduct. A generation ago, the greatest shame a girl could bring upon herself and her family was to conceive a child out of wedlock; for two people to live together as man and wife without marriage was abhorred by all; and sexual perversion was considered by all to be the vilest and most shameful conduct. Our society has so degenerated that these activities no longer produce a sense of shame in the offenders, and no longer shock the rest of the population. Is there any wonder why the gospel falls on so many deaf ears and hard hearts in our generation?
      - 1) Jeremiah 6:15: "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD."
      - 2) Jeremiah 8:12: "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD."
  3. Verses 3-5: "Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer."
    - a. The seducing spirits would prohibit marriage by their teachings. "This does not necessarily mean that they would prohibit marriage altogether, but that it would be a characteristic of their teaching that marriage *would be forbidden*, whether of one class of persons or many. They would *commend* and *enjoin* celibacy and virginity. They would regard such a state, for certain persons, as more holy than the married condition, and would consider it as *so* holy that they would absolutely prohibit those who wished to be most holy from entering into the relation" (Barnes, p.162).
-

- 1) "It is needless to say how accurately this applies to the views of the Papacy in regard to the comparative purity and advantages of a state of celibacy, and to their absolute prohibition of the marriage of the clergy. The tenth article of the decree of the Council of Trent, in relation to marriage, will show the general view of the Papacy on the subject. 'Whosoever shall say that the married state is to be preferred to a state of virginity, or celibacy, and that it is not better and more blessed to remain in virginity, or celibacy, than to be joined in marriage; let him be accursed!'" (Barnes, p.162).
  - 2) "There is also the universal prohibition against marriage during Lent, a ban that denies marriage during a specified period to hundreds of millions throughout the earth....Paul's prophecy was fulfilled in the most comprehensive and extensive dimensions imaginable" (Coffman, p.196).
  - 3) Clearly, the apostle's prophetic utterance deals with the Roman Catholic heresy. It extends to anyone who propagates a doctrine which forbids scriptural marriage. The Romanist doctrine is directly indicated, and all others who teach this error are included. The Shaker movement in 19th century America is a modern era example.
- b. The seducing spirits would forbid the eating of meats. Under Judaism, certain kinds of animal flesh were prohibited to the Israelites. In some cases, there were medical reasons included in the prohibition, as in the case of pork [unless properly cooked, pork can contaminate the eater with a serious disease]. In other cases, the restrictions were tests of their faith. Certain modern religious groups follow the Mosaic prohibition, even though Christ has lifted the ban.
- 1) "The word *meat* in the Scriptures, commonly denotes *food* of all kinds, Mat. 3:4; 6:25; 10:10; 15:37. This was the meaning of the word when the translation of the Bible was made. It is now used by us, almost exclusively, to denote animal food. The word here used—*broma*—means, properly, whatever is eaten, and may refer to animal flesh, fish, fruit, or vegetables. It is often, however, in the New Testament, employed particularly to denote the flesh of animals, Heb. 9:10, 13:9; Rom. 14:15,20; I Cor. 8:8,13" (Barnes, pp.162f).
    - a) Hebrews 9:10: "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."
    - b) Hebrews 13:9: "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein."
    - c) Romans 14:15: "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died."
    - d) Romans 14:20: "For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence."
    - e) 1 Corinthians 8:8: "But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse."
    - f) 1 Corinthians 8:13: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."
  - 2) Forbidding the eating of meat would be one of the identifying features of the apostasy when it came on the scene. The Catholic heresy, which has developed into a world-wide entity, has prohibited the eating of meat on Friday. Any group which forbids the eating of meat for religious reasons, is made part of the great apostasy Paul here describes.
- c. The Bible teaches the rightness of marriage, and does not exalt the non-married state above the state of marriage. It is obvious, of course, that an unmarried person would have more time to devote to the Lord than a married person, but his single status is not one of greater purity.
- 1) 1 Corinthians 7:1-2,26: "Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband....I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be."

- 2) Hebrews 13:4: "Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge."
  - 3) Matthew 19:4-6: "And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."
  - 4) Matthew 19:9: "And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."
- d. The Bible teaches that there is no meat which is inherently wrong for man to eat.
- 1) Genesis 9:3-4: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, *which is* the blood thereof, shall ye not eat."
  - 2) Acts 11:5-10: "I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common. And this was done three times: and all were drawn up again into heaven."
- e. God has created meat, which is to be received with gratitude by them who believe and know the truth. The very fact that God created meat is evidence that it is not inherently evil; everything God made he pronounced as "very good" (Gen. 1:31).
- 1) Compare: "Behold *that* which I have seen: *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it *is* his portion" (Eccl. 5:18).
  - 2) "There can be no doubt that in the apostasy here referred to, those things would be forbidden, not because they were injurious or hurtful in their nature, but because it might be made a part of a system of religion of self-righteousness, and because there might be connected with such a prohibition the belief of special merit" (Barnes, p.163).
- f. Again the apostle gives the condition of gratitude, saying that every creature God created is good for food, provided it is received with thanksgiving. "It does not...mean that all that God has made is good *for every object to which it can be applied*. It is good in its place; good for the purpose for which he made it. But it should not be inferred that a thing which is poisonous in its nature is good for food, *because it is a creation of God*" (Barnes, p.164).
- g. These things are sanctified through the word of God and prayer.
- 1) "But all these blessings given by God should be received with prayer that we might use them as God directs and that we may be blessed in the use of them. This is an indication of how we should pray in all things, as we give thanks to God for our food that we may be blessed in its use and be guided by God in using it. So we should receive all blessings and favors....The sanctification to which reference is made is the constant habit of looking to God as the giver of every good and perfect gift" (Lipscomb, p.157).
  - 2) Meat has been sanctified [set apart; consecrated] to our use by God's word; he has plainly stated that we may eat meat without offense against him. Meat is also sanctified by the thanksgiving we tender to God by our prayers. Authority and obligation to express our thanks for our food is stated here.

B. 1 Timothy 4:6-16: Description of a Good Minister of Jesus Christ.

1. Verse 6: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus



Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."

- a. The things Timothy is told to instill in the minds of the brethren are those items in the preceding passage (verses 1-5). It was essential that he tell them plainly about the forthcoming apostasy. A significant part of a preacher's work is that of reminding.
  - 1) 2 Peter 1:12-15: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance; Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance."
  - 2) 2 Peter 3:1-3: "This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts."
- b. A good minister of the word (a gospel preacher) is obligated to warn brethren against sin and false doctrine. This is made clear in this passage and elsewhere in the Scriptures. One who will not issue these warnings is unfaithful to the Lord.
  - 1) 2 Timothy 4:1-5: "I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."
  - 2) Titus 3:8-11: "*This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretic after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself."
  - 3) Elders are also given this responsibility. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:28-31).
- c. "Minister" is from the Greek word for "servant" (*diakonos*). A gospel preacher serves Christ when he preaches and teaches the pure gospel. Every Christian is a servant, thus is a minister. Preachers are servants of the word—they devote their time to the study and dissemination of the gospel.
- d. By discharging his obligations as a faithful preacher, Timothy would be nourished up in the words of faith and good doctrine. In verses 13 and 15, Paul will tell his young counterpart that he is to give himself fully to the study of God's word, so that he will be profited thereby and will be able to help others in the same knowledge. *Nourish* is used as a figure of speech, suggesting the idea that in feeding his soul on God's word, he would be "well-fed" (spiritually). "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2).
- e. By "words of [the] faith" Paul refers to the words of the gospel; by "good doctrine" he speaks of the teachings of the Lord, which are always good.
  - 1) 1 Timothy 6:3: "If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness."
  - 2) 2 Timothy 1:13: "Hold fast the form of sound words, which thou hast heard of me, in faith and

- love which is in Christ Jesus."
- 3) 2 Timothy 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."
  - 4) Hebrews 5:12-14: "For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil."
  - f. Timothy had been properly trained in God's word, first by his mother and grandmother, and later by the apostle Paul. He had also received a spiritual gift (1 Tim. 4:14; 2 Tim. 1:6).
    - 1) 2 Timothy 1:5: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."
    - 2) 2 Timothy 3:15: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."
  - g. The apostle reminds him of his having attained (followed) the will of God. "The word [attained] used here means, properly, to accompany side by side; to follow closely; to follow out, trace, or examine. It is rendered *shall follow*, in Mark 16:17, *having had understanding*, in Luke 1:3, and *hast fully known*, in 2 Tim. 3:10. It does not elsewhere occur in the New Testament" (Barnes, p.165). Timothy had learned the truth and was following it closely, in life and teaching. Naturally, he could always learn more (2 Tim. 2:15).
2. Verse 7: "But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness."
    - a. In fulfilling his mission as a Christian and gospel preacher, he must reject certain things; Paul here identifies "profane and old wives' fables" as things which were to be shunned.
      - 1) 2 Timothy 4:4: "And they shall turn away *their* ears from the truth, and shall be turned unto fables."
      - 2) Titus 1:14: "Not giving heed to Jewish fables, and commandments of men, that turn from the truth."
      - 3) 2 Peter 1:16: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty."
    - b. Profane things were beliefs and practices which were unholy, common, and unhallowed. There were certain such items in the Jewish traditions, and paganism abounded in such practices and tales. "But shun profane *and* vain babblings: for they will increase unto more ungodliness" (2 Tim. 2:16).
    - c. "Old wives' fables" are silly tales, fictitious stories, and superstitions. "They are called 'old wives' fables,' because they were such as old women regarded as being important; but they were profane, because they led away from godliness, and all that is pleasing to God" (ALC, 1970, p.207).
    - d. There are many of the same in religions of modern-day America; these foolish items have always been abundant in Catholicism [such as the Shroud of Turin].
    - e. Timothy and all other gospel preachers (along with all Christians) are to shun all such profane fables, and exercise themselves instead unto godliness.
      - 1) "As the athlete trains his body so do you with strenuous effort train yourself in true piety in your heart and life. A man needs to school himself to the restraint of his passions, lusts, and worldly ambitions, and to the use of his spiritual faculties and powers that he may practice godliness" (Lipscomb, pp.158f).
      - 2) Developing the Christian character involves continuing, dedicated effort and practice; a life of unending study and effort is necessary. Ultimately, the time and effort will be worthwhile.
  3. Verse 8: "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."
    - a. Physical exercise is profitable, but only for a short duration and to a limited degree. Its benefits pertain only to our time on earth. Certainly, this kind of activity will enhance the health and strength of the
-

- body, and may indeed prolong its life, but in time, even the strongest constitution will grow old, weaken, and die. And under the best of circumstances, exercising the body cannot guarantee a long and healthy life.
- b. On the other hand, godliness is profitable for all things, providing important benefits on earth and in heaven, in both time and eternity. It is far more important to have a healthy, strong soul than to have a healthy, strong physical body.
    - 1) Psalms 37:25: "I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread."
    - 2) Matthew 6:33: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."
    - 3) Matthew 7:13-14: "Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it."
    - 4) 2 Corinthians 7:1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."
    - 5) Philippians 3:20-21: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."
    - 6) 1 John 3:1-3: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."
  - c. "Godliness is not merely an inward holiness, but an operative, active piety, which, springing from an intense love for God, manifests itself in love for his creatures. This godliness transfigures and illumines with its divine radiance all busy, active life, every condition, every rank in all ages. This surely is that to which every faithful child of God should seek to attain" (Lipscomb, p.159).
4. Verses 9-11: "This *is* a faithful saying and worthy of all acceptance. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach."
    - a. The preceding statement is here affirmed to be a faithful saying, worthy to be accepted by all men. The apostle made this same point in 1 Timothy 1:15, 3:1, 2 Timothy 2:11, and Titus 3:8.
      - 1) 1 Timothy 1:15: "This *is* a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."
      - 2) 1 Timothy 3:1: "This *is* a true saying, If a man desire the office of a bishop, he desireth a good work."
      - 3) 2 Timothy 2:11: "*It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*."
      - 4) Titus 3:8: "*This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."
    - b. To receive the reward of godliness in eternity is the object of Paul's efforts and tribulations; if there were no inheritance in heaven, his work and sufferings would all have been in vain.
    - c. But he is fully confident that his trust in the Living God would surely result in eternal glory. Paul had every assurance in the reality of heaven, its blessings, and that the Christian hope is genuine and reliable. The miracles God wrought through him verified it, putting it beyond doubt.
    - d. Trust in God is essential. The Christian life is a life of faith. In the face of temptation and hardship, only a trusting faith in God and his promises will sustain us.
      - 1) 2 Corinthians 5:7: "For we walk by faith, not by sight."

- 2) 2 Timothy 1:12: "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."
  - 3) Hebrews 11:1: "Now faith is the substance of things hoped for, the evidence of things not seen."
  - 4) Colossians 3:4: "When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory."
  - 5) 1 Peter 5:4: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."
  - 6) 1 John 2:28: "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."
- e. Paul says that God is the Savior of all men. There are several ways in which this is true.
- 1) He is the potential savior of everyone; he saves souls through Christ. It is his desire that all will come to repentance (1 Tim. 2:4-5; 2 Pet. 3:9).
  - 2) He is the savior of everyone who is saved. Separate from God (in cooperation with Christ and the Holy Spirit) there is no salvation.
  - 3) He saves every living person on earth in that he provides for their sustenance. In this sense, the salvation is the preservation of human life. This is doubtless the sense of the passage, for he is the savior of all men, especially those who believe. Without the life-giving and life-sustaining power of God, there could be no life or sustenance. That the innocent frequently die does not work against this basic truth.
- f. Believers and non-believers are contrasted, with the former being the special ones whom God saves. God is the Savior of all men because he makes life on earth possible. How long could any one live on earth if God were to withdraw suddenly every blessing?
- 1) James 1:17: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."
  - 2) Job 7:20: "I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?"
  - 3) Psalms 37:25: "I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread."
  - 4) Psalms 107:28: "Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses."
  - 5) Matthew 5:45: "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."
  - 6) Matthew 6:33: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."
  - 7) Acts 14:17: "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."
- g. Salvation by faith is not salvation by faith only.
- 1) James 2:24-26: "Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? For as the body without the spirit is dead, so faith without works is dead also."
  - 2) Compare Numbers 20:12: "And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."
  - 3) Galatians 5:6: "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."
  - 4) John 3:36: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (ASV).
-

- 
- 5) Acts 18:8: "And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized" (ASV).
  - 6) Hebrews 3:18: "And to whom sware he that they should not enter into his rest, but to them that were disobedient?" (ASV).
  - h. Paul instructs Timothy (and all other gospel preachers) to command and teach these things. The items indicated are those in the context. One who neglects or refuses to preach and teach these things is not a faithful preacher of the word. Liberal preachers of our day fall into this category. One who will not teach the whole counsel of God, without alteration, is withholding essential truths from his audience, by reason of which their souls are slowly being starved (cf. Acts 20:17-32).
    - 1) Hebrews 5:12-14: "For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil."
    - 2) 1 Peter 2:1-2: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby."
  5. Verse 12: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."
    - a. Timothy's age is not given, however this statement shows that he was still of a tender age. Scholars have suggested that he may have been about forty years of age. "The Romans divided life into childhood up to eighteen years, youth up to forty-four, and old age up to death. But Paul's language would imply that he was of an age that he would be liable to youthful indiscretions and follies" (Lipscomb, p.160).
      - 1) 2 Timothy 2:22: "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."
      - 2) "This expression [regarding his youth] has occasioned much discussion. Several critics have seen in it an evidence that the epistle is not genuine. By all accounts of time involved in Timothy's early life before he joined Paul as a young preacher (Acts 16:1 ff) somewhere around 50 A.D. and in the time involved since that event, Timothy must have been between 35 and 40 years of age. Can one so old really be called a 'youth?' This is to look at the problem from our point of view and not from those of the first century. Sir William Ramsay and others have shown [*Historical Commentary on the Pastoral Epistles*] that 'youth' was an age designation among the Greeks which lasted up through the military age to the year forty. Thus Paul's use of the term is vindicated" (Roberts, pp.50f).
      - 3) His relative youthfulness should not detract from his right to preach the gospel with full authority. Regardless of the age, appearance, size, education, or other external factors, the truth is still the truth. One who rejects the gospel because the proclaimer does not fit the hearer's ideal of a gospel preacher is extremely ignorant and foolish. Compare: "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me" (Luke 10:16).
      - 4) Timothy was told to insure that no one would find cause to despise his efforts at preaching the gospel on account of his youth. Unseasoned, immature men are prone to emotional outbursts, feelings of insecurity, peer pressure, intimidation by the opposition, falling victim to youthful lusts, being deceived by shrewd operators, and other such things. It was within Timothy's power to avoid these and other such blunders.
    - b. What the apostle presents in this verse is applicable to all saints, since each of the items listed in the verse is elsewhere required of each Christian. These traits are especially applicable to gospel preachers. Each saint is to be an *example* (a pattern; *tupos*) of what God expects of every follower of Christ. Compare: "In all things showing thyself a pattern of good works: in doctrine *showing*
-

uncorruptness, gravity, sincerity" (Titus 2:7).

c. Be an example **in word**.

- 1) Our words form a picture or index of our character. We speak that which is found in the heart. One who speaks kindly to others, has a kind heart; one who speaks evil words, has evil stored up in his heart. "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:18-19).
- 2) The gospel requires that our speech be pure.
  - a) Ephesians 4:29: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."
  - b) Colossians 4:6: "Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man."
- 3) Our words should be intended to edify others, not harm them.
  - a) Matthew 12:36-37: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."
  - b) James 3:9-10: "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."
  - c) Romans 14:19: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."
- 4) Our speech should be characterized by tact.
  - a) Proverbs 15:23: "A man hath joy by the answer of his mouth: and a word *spoken* in due season, how good *is it!*"
  - b) Proverbs 25:11: "A word fitly spoken *is like* apples of gold in pictures of silver."
- 5) The tongue is impossible to tame (Jas. 3:8), but it can be controlled if we first master our heart. "Keep thy heart with all diligence; for out of it *are* the issues of life" (Prov. 4:23).
- 6) To be an example of believers, we must be pure in speech. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer" (Ps. 19:14).

d. Be an example **in conversation [conduct]**.

- 1) We employ our greatest influence by our lives and actions. The way we live will either amplify or nullify our verbal claims. No record remains of Abel's words, but his actions live on: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11:4).
- 2) Manasseh's influence was wielded by his actions. "And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem" (Jer. 15:4; cf. 2 Kings 21:1-16).
  - a) Matthew 5:16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."
  - b) 1 Peter 2:11-12: "Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation."
- 3) Paul's point in our text requires our example in life and action to be typical of what God expects of all believers.
  - a) "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Ph. 1:17).

- 
- b) "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father" (1 Th. 1:3).
  - c) "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing" (1 Th. 1:8).
  - 4) Outsiders should see the gospel in our life. When the Yankee army marched through a Southern town during the War Between the States, an old lady began hitting the soldiers with her broom. When she had been subdued, the Yankee commander asked her why she attacked them. She replied, "I just wanted you all to know which side I was on!"
  - e. Be an example **in love**.
    - 1) Love is the badge that Christians wear. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all *men* know that ye are my disciples, if ye have love one to another" (John 13:34-35).
    - 2) We must have love for God, enough to reverence and obey him.
      - a) Hebrews 12:28: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."
      - b) 1 John 5:3: "For this is the love of God, that we keep his commandments: and his commandments are not grievous."
    - 3) We must have love for all of our fellowmen: alien sinners; faithful Christians; unfaithful saints; infants; children; the mentally deficient; the rich; the poor; the intelligent; the educated; the unintelligent; the uneducated; Americans; non-Americans; people of every race. If society followed our example, would they be closer to God?
    - 4) To love others is to have a sincere desire for their betterment, not their hurt. "Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law" (Rom. 13:10).
    - 5) We must love biblical truth and righteousness. "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Th. 2:10-12).
  - f. Be an example **in spirit** [attitude].
    - 1) Each Christian is to be a model in attitude. "Spirit" is a reference to the attitude [disposition] of our heart. It means to be sincere; to offer 100% of the heart's service. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom 6:17-18; cf. 2 Cor 8:1ff).
    - 2) Christ was fully committed to his mission. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8).
    - 3) The Laodicean Christians were the opposite example. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:15-17).
    - 4) People of the world are looking for an excuse to justify their disobedience. Unbelievers are looking for any kind of deviation from the truth that we may experience. Sectarians look for any inconsistency in our life or teaching.
  - g. Be an example **in faith**.
    - 1) Faith includes both belief and trust. To doubt the reality of some Bible statement is unbelief. To
-

- doubt God's ability to fulfill his promises is distrust. Inordinate anxiety indicates weak faith; extreme worry shows a lack of trust in God's promises. To reject part of the Bible as unworthy of acceptance is unbelief.
- 2) Our obligation is to do the best we can, and leave the rest to God. "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5-6; cf. Matt. 6:25ff; Heb. 3:7-19).
  - 3) Consider the case of Abraham. He never had any written revelation from God. What he knew of God was through infrequent communications. He left his homeland, believing God meant what he said and was able to fulfill his promises (Gen. 12:1-3; Heb. 11:8-10). He made all the necessary preparations to offer his son as a sacrifice, simply because God told him to do so (Gen. 22:1ff; Rom. 4:18-21).
  - 4) We must believe all God has said in the Bible (Rom. 10:17; Heb. 11:6; John 13:17; Luke 11:27-28; Jas. 2:24-26; 2:10; Luke 16:10).
  - 5) To fulfill this requirement, we must believe God's word and do our very best to be faithful to do all of his will, trusting him to fulfill his part.
- h. Be an example **in purity**.
- 1) Christians have been purified by the blood of Christ.
    - a) 1 Peter 1:18-19: "Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."
    - b) Revelation 1:5: "And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood."
  - 2) Only those who are pure in heart can see God.
    - a) Matthew 5:8: "Blessed *are* the pure in heart: for they shall see God."
    - b) Hebrews 12:14: "Follow peace with all *men*, and holiness, without which no man shall see the Lord."
    - c) Revelation 21:27: "And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life."
  - 3) God expects his people to put forth the necessary effort to maintain purity in heart, word, and life.
    - a) 2 Corinthians 7:1: "Having therefore these promises, dearly beloved, let us cleanse our-selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."
    - b) 1 John 3:3: "And every man that hath this hope in him purifieth himself, even as he is pure."
6. Verse 13: "Till I come, give attendance to reading, to exhortation, to doctrine."
- a. Paul had left Timothy at Ephesus while he journeyed on into Macedonia (1:3); he stated his intention of returning to Ephesus (1 Tim. 3:14). Here the apostle restates that purpose. Meanwhile, Timothy is to continue his work.
  - b. The young preacher is instructed to **give attendance to reading**. The statement can be understood to refer to either public or private reading. Both public and private reading are included. The Old Testament scriptures were available at the time, and various letters which comprise the New Testament would also be at Timothy's disposal.
    - 1) Ezra read God's word before Israel.
      - a) Nehemiah 8:8: "So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading."
      - b) Nehemiah 9:3: "And they stood up in their place, and read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God" (cf. Acts 13:15; 2 Cor. 3:14).
    - 2) Because copies of the New Testament letters were few, they were read in the assemblies of the
-



- saints. "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea" (Col. 4:16).
- 3) Naturally, Timothy would regularly read the scriptures in his private studies. This is directly implied in verses 15-16, where Paul tells him to teach what he learns to the brethren. One cannot teach what he does not know. In the day of miraculous gifts, what God had already revealed (especially in written form) would supply the information a teacher needed; only in those cases where an inspired written message was unavailable, were the prophets given new revelations, hence there was a need for Timothy to study.
- c. The young preacher is instructed to **give attendance to exhortation**.
    - 1) Exhortation (*parakalew*), means "primarily, to call to a person (*para*, to the side, *kaleo*, to call), denotes (a) to call on, entreat...(b) to admonish, exhort, to urge one to pursue some course of conduct (always prospective, looking to the future, in contrast to the meaning to comfort, which is retrospective, having to do with trial experienced..." (Vine, Vol. 2, p.60).
    - 2) In the work of a gospel preacher, there is the need for exhortation, for members face regular disappointments and discouragements. The epistles of the New Testament are examples of how inspired men exhorted the brethren.
  - d. The young preacher is instructed to **give attendance to doctrine**.
    - 1) The word *doctrine* means "teaching." Timothy was to implant the word of God into the minds of men. "Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls" (Jas. 1:21, NKJ).
    - 2) The heart and soul of a gospel preacher's work is the implantation of the word into the hearts and lives of men and women.
      - a) Mark 16:15-16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
      - b) Acts 20:32: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."
      - c) 2 Timothy 2:2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."
    - 3) "Teaching is explanation and instruction; exhortation is urging and inspiring people to act upon the knowledge gained from teaching and learning." (Roberts, p.52).
7. Verse 14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."
    - a. The gift was one of the spiritual gifts. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues" (1 Cor. 12:8-10).
    - b. Spiritual gifts were imparted by the laying-on of an apostle's hands. Only an apostle had the power and authority to thus confer these gifts.
      - 1) Acts 8:14-17: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they *their* hands on them, and they received the Holy Ghost." Philip did not have this ability.
      - 2) Acts 19:6: "And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."
      - 3) Romans 1:11: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." It was necessary for Paul (an apostle) to be at Rome in order for the gifts to
-

- be imparted to the Roman Christians.
- c. The spiritual gift Timothy had was one which would enable him to do his work. He was told not to neglect this gift (vs. 14), and to "stir up the gift" (2 Tim. 1:6), which indicates that the spiritual gifts were under the control of the individual to some extent. Each Corinthian prophet was told to "hold his peace" when another prophet received a revelation. "Let the prophets speak two or three, and let the other judge. If *any thing* be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets" (1 Cor. 14:29-32).
  - d. Timothy's spiritual gift had been imparted to him through the apostle Paul. "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands" (2 Tim. 1:6). Our text indicates that the presbytery (the eldership) was involved in the operation in some way.
    - 1) The elders joined with Paul when he actually imparted the gift; they did not have the ability to impart the gift, for only apostles had that power (Acts 8:14-17; 19:6; Rom. 1:11). On the occasion in which Timothy received the gift, Paul laid hands on him to impart the gift; the elders also laid hands on him, but for another purpose.
    - 2) Another explanation offers the proposal that there was a prophecy regarding Timothy and his reception of the gift, and that this was the elders' connection with the case; that they laid hands on him in connection with the prophecies that were revealed concerning Timothy. "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare" (1 Tim. 1:18).
  - e. "Whatever Timothy's gift was, he was not to neglect it. Even a miraculous gift could be controlled by the one who exercised it (1 Cor. 14:30-32) or quenched ('put out') (1 Tim. 5:19)" (Roberts, p.53).
8. Verse 15: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." "Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all" (ASV).
- a. Timothy was to be concerned with these things (which Paul had been addressing); he was not to live for fame, glory, or some other worldly advantage. His work was his life; it was a way of life, not a means of making a living.
  - b. If Timothy applied himself fully to his work, doing his duty as revealed in the scriptures, he would make progress which others could see. His progress would be made manifest to others, which would take their attention from his relative youthfulness, and focus it on the knowledge and wisdom which he was able to impart to them. His progress would be able to provide essential knowledge, wisdom, and motivation to those he taught.
  - c. A preacher studies the Bible, not only for his own profit, but to gain information and insight which will be useful to others. We study to learn, and we learn in order to teach; we teach ourselves and others in order to better praise and serve God. Timothy was instructed to make progress in his knowledge and other spiritual attainments—especially for the benefit of those he taught. The Greek term [*profiting*] is used in:
    - 1) Philippians 1:12: "But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel."
    - 2) Philippians 1:25: "And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith."
9. Verse 16: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."
- a. A preacher must first apply the truths of the gospel to his own life; he cannot teach and guide others in the way in which he himself will not go. "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?" (Rom. 2:21-22).
-

- b. By continuing in the truth, Timothy would be able to save himself and those who heard his lessons. It is to be understood that no human can actually save the soul of another human. However, in the sense of Paul's statement, preachers can save others.
    - 1) First, he saves himself by applying the principles of the gospel to his own life. He was saved from his past sins when he obeyed the gospel, just as all others are saved (Rom. 6:1-18; 1 Pet. 1:18-25; Acts 2:36-38).
    - 2) Next, the gospel preacher teaches to others the truths of the gospel which he has learned. As his knowledge and wisdom increase, he is better able to instruct them. By teaching others the way of salvation, he is able to guide them into salvation—to bring about their redemption.
  - c. The responsibilities of a gospel preacher are great! The eternal welfare of immortal souls often lies within his hands. "My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment" (Jas. 3:1). If he neglects or shuns his duty, his own soul is in great peril.
  - d. The privileges of a gospel preacher are also great! He has the knowledge of the gospel within his hands, by the impartation of which he is able to lead men to Christ. If he uses his knowledge and opportunities well, many precious souls will learn the way of salvation, and many will be exhorted to continue in that way.
-

---

## 1 TIMOTHY 5

### A. 1 Timothy 5:1-8: Treatment of Various Church Members.

1. Verse 1: "Rebuke not an elder, but entreat *him* as a father; *and* the younger men as brethren."
    - a. Timothy is taught in this passage how the various classes within the church are to be treated. The elders are not to be rebuked. This is not a reference to the bishops of the congregation, since these are listed parallel with young men, elderly women, and young women. These are aged men, and not elders in the official sense of 1 Timothy 3.
    - b. Rather than rebuking these aged men, who likely are also old in the faith, Timothy is to entreat (exhort—ASV) them as he would his father. The Bible, as well as many ancient civilizations, requires respect for the aged. Socrates lamented the fact that the younger generation of his time did not have the respect for their elders that they should. The Bible makes these statements:
      - 1) Leviticus 19:32: "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD."
      - 2) Proverbs 20:20: "Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness."
      - 3) Proverbs 30:17: "The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."
      - 4) Ephesians 6:1-3: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth."
    - c. Younger men are to be treated as brothers. If a fleshly brother, for whom Timothy felt a close attachment, fell into sin, he would know intuitively how to handle the situation. Treat an erring younger brother in the church in a similar manner.
  2. Verse 2: "The elder women as mothers; the younger as sisters, with all purity."
    - a. The elderly women are to be treated as he would treat his own mother— with respect. If they fell victim to sin, they were to be corrected as he would correct his mother. The natural love he felt would urge him to point out the error—kindly. Asa removed his mother [grandmother] from her office of queen (1 Kings 15:13).
    - b. Younger women were to be treated as sisters—with purity. Caution is to be exercised when dealing with young women.
  3. Verse 3: "Honour widows that are widows indeed."
    - a. Widows are to be honored, especially those who are truly widows. These are not to be degraded as if they were beggars. They deserve respect and help. *Honor*, according to the context, includes providing for their material support.
    - b. The Old Testament speaks of widows.
      - 1) Exodus 22:22-24: "Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless."
      - 2) Deuteronomy 24:17-19: "Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; nor take a widow's raiment to pledge: But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands."
    - c. One of the first problems in the church was the neglect of widows. "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude
-

of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables" (Acts 6:1-2).

- d. The "widows indeed" are those who have no relatives (or if there are kinsmen, they are unwilling or unable to help her) and are destitute. The church ought to support them.
4. Verse 4: "But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God."
  - a. But if the widow has children or nephews (grandchildren—ASV), these relatives bear primary responsibility for her support.
  - b. These kinsmen are to show piety (kindness) at home (towards their own family), thus requite (repay) their aged mother (or grandmother) for the things she did for them.
  - c. This is pleasing to God that they do so. If one does not assist her in this situation, that negligence is certainly displeasing to God! "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8).
5. Verses 5-6: "Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth."
  - a. She is desolate: she has no family; she is unable to provide for herself; there is no one on earth, but the church, to whom she may turn for support.
  - b. She has set her hope on God. But God does not miraculously provide for the support in such cases (supernatural provisions of food were extremely rare when miracles were being wrought). Israel was given manna directly from heaven; Elijah was fed by ravens; a widow's food supply did not run out; our Lord fed great multitudes by a supernatural multiplication of food on two occasions. Since God works through his children, the church must seek to help.
  - c. James 1:27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world." [Cf. James 2:14-26].
  - d. Her trust in God is demonstrated by her continuing supplications and prayers to God, offered night and day. The picture is one of a wonderful Christian lady.
  - e. But by way of contrast, Paul describes the opposite kind of character, that of a woman whose lifestyle is not one of piety and obedience to God, but one characterized by selfishness, sensuality, and sin. Such a person is spiritually dead although she is very much alive physically.
6. Verse 7: "And these things give in charge, that they may be blameless."
  - a. The foregoing truths are to be charged to the saints; they are to be taught to them as requirements of God. If they practice these things, they will be blameless in God's sight; if they do not obey them, they would be blameworthy before him.
  - b. The ASV renders verse seven in these words: "These things also command, that they may be without reproach."
7. Verse 8: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."
  - a. Giving warning to those saints who will not support their aged mother or grandmother, Paul declares that such a person has denied the faith and is worse than an infidel (an unbeliever). Many idolatrous people, even those who had learned and rejected the gospel, would take care of their needy relatives. "But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*" (Mark 7:11).
  - b. The seriousness of Christians taking care of their needy relatives in particular, and other needy people in general, is shown here, as well as in Matthew 25:31-46.
  - c. Galatians 6:9-10: "And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith."

B. 1 Timothy 5:9-16: The Church's Duty to Widows Indeed.

1. Verses 9-10: "Let not a widow be taken into the number under threescore years old, having been the wife

of one man, Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

- a. Paul mentions a certain "number" of which certain qualified widows could be made a part. This enrollment of widows is not the forerunner of nunnery. There is no authority for any such organization in the church; nunnery and its male counterparts were developments of the apostate church, many years later.
- b. Paul is not describing a class of deaconesses. If so, why must they be at least 60 years old in order to qualify? No such age requirement is specified for deacons or elders.
- c. What is meant? Obviously, from the context, Paul is describing a class of women who could and should be supported by the church. They had no relatives who were willing or able to tend to them, so the church must accept the responsibility.
- d. But just because the church would give them material support, did not mean that they were to spend their time in idleness, as later verses show. Rather, they were to meet certain definite qualifications, which showed that they had a past history of godliness, hospitality, good motherhood, and good works. The ladies would be able to use their abilities and opportunities for the good of many in the future, while being supported by the brethren.
- e. Eight qualifications are then given before a widow could be enrolled.
  - 1) **She must be at least 60 years old.** This did not prohibit the church from coming to the assistance of younger widows; but the younger ones were not to be made part of this number who were fully supported by the church. One who had reached the age of 60 was likely unable to do much work, at least not enough to support herself; she would need daily sustenance. But in general, the younger widows would be able to work, and were still of a marriageable age.
  - 2) **She must have been the wife of one man.** Frequent divorce, loose morality, and bigamy were common practices in the ancient pagan world, even as it is so in our modern paganism. One who had a history of such conduct was not to be enrolled; that would be tantamount to rewarding her for a life of profligacy. The same word is used in 1 Timothy 3:2 to require an elder to be the husband of one wife. "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. What shall we say then? *is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet" (Romans 7:1-7).
  - 3) **She must be well reported of for good works.** Since her conversion to Christ, her record must be one which is rich in good works. If she has shown a willingness to practice Christianity, she has the right to the church's support, and she has thus shown an aptitude for doing the same in the future.
  - 4) **She must have properly brought up her children.** Having reared them so that they would become faithful saints may be indicated. This shows that she is trustworthy, that she will discharge her motherly duties fittingly. She would be equipped to instruct the younger women in performing their responsibilities: "The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young

- women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Tit. 2:3-5).
- 5) **She must have lodged strangers.** This was one of the primary means of showing hospitality. If she had been unwilling to open her house to travelers, her Christianity was suspect. One of the basic duties of serving Christ is to show hospitality, and gladly to help others to the extent possible.
  - 6) **She must have washed the saints' feet.** When one offered shelter to a traveler, or another guest, the host or hostess washed the feet of the individual. This was doing a needed, practical service. It showed hospitality and humility. One who would not do so, showed a lack of both. "Foot-washing" was never made an act of worship, in the Bible.
  - 7) **She must have relieved the afflicted.** In every society, there are many who encounter afflictions of various kinds. No particular type of affliction is specified, hence any kind is included. Afflictions arise from illness in a family, death, financial problems, persecution, and natural disasters. The godly widow was one who "did what she could" in relieving the burdens others were enduring.
  - 8) **She must have diligently followed every good work.** Whatever she was able to do, she had diligently done. She would not have shrunk from performing a needed service because it was demeaning.
    - a) Mark 14:3-9: "And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. 8 She hath done what she could: she is come aforehand to anoint my body to the burying. 9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her."
    - b) Galatians 6:9-10: "And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith."
2. Verses 11-13: "But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith. And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not."
- a. Turning from the older widows, Paul addresses the general state of younger widows. Knowing the situation, the apostle asserts that if the younger women were to be enrolled for the full support of the church, they would later desire to marry, and thus renounce their devotion to Christ.
  - b. Paul is not speaking against marriage; he is not discouraging marriage. But in the peculiar circumstance of the case, these younger widows would give up their devoted service in the church in exchange for a husband. He rules that they should support only the older widows described above.
  - c. The word translated *wanton* means to grow lustful of worldly concerns which are contrary to the gospel. "The point the apostle makes is that the younger widows would cultivate idle habits and excite wanton and lascivious feeling that would lead them to give up faith in and obedience to Christ and they would seek marriage" (Lipscomb, p.168).
  - d. They would incur condemnation because they had cast off their first **faith**. "Faith" is rendered as "pledge" in the ASV. It appears that becoming part of the "number" entailed some kind of special

commitment. By accepting enrollment, they naturally agreed to the conditions and responsibilities involved; by desiring marriage, they would surrender that pledge and place worldly affairs above the spiritual.

- e. The apostle identifies some of the sins involved: they would become idle; wander from house to house, bearing tales and being busybodies; they would speak things that they ought not to utter.
  - f. The qualifications and conditions given do not fit *nunnery*—sixty or more years of age, widowed, having children.
3. Verses 14-15: "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan."
    - a. The younger women here are the younger widows of verses 11-13. They were still of an age to bear children. If they married, bore children, guided the house, and gave no occasion to the enemy to find fault with them and the church, they would do well.
    - b. But Paul said that some (of the younger widows) had already turned aside after Satan. Their fault would be in keeping with his statements in verses 11-13.
  4. Verse 16: "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed."
    - a. This is a summary statement. If a member of the church had an aged mother or grandmother, that Christian was to support her. The church would not be burdened with this extra expense, and could aid those who were widows indeed.
    - b. Paul did not give any specific formula by which the relief was to be done by the church.
- C. 1 Timothy 5:17-25: Instructions and Information Regarding Elders of the Church.
1. Verses 17-18: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward."
    - a. Those elders who "rule well" are to be deemed worthy of double honor; they are to be honored on account of their work, plus they are proper recipients of financial support for their labor. That elders have authority is implied by the statement about their ruling well.
      - 1) 1 Thessalonians 5:12-13: "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves."
      - 2) Hebrews 13:7: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation."
      - 3) Hebrews 13:17: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you."
      - 4) 1 Peter 5:1-4: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."
    - b. All elders are to be "apt to teach." In the case Paul cites, the elders indicated labored in word and doctrine (teaching). They discharged their duties in a praiseworthy manner; they both taught and exercised oversight over the congregation (Acts 20:28).
    - c. These elders, wherein possible, were to be given double honor. The exact meaning is difficult in itself, but seen in the context, the significance becomes apparent.
      - 1) The apostle has just finished a rather lengthy discussion of the church supporting those who are widows indeed. The double honor here would naturally involve giving financial support to those elders who rule well.



- 
- 2) Elders are to receive honor from all of the members of the congregation; they are to be respected for their work's sake. But Paul's statement about double honor does not mean that a good elder is to be accorded double the honor that others are to receive. To provide a good elder with financial support for him and his family would free him to do even more work for the Lord, thus to honor and assist him.
  - d. The apostle clearly implies that the elder indicated may be remunerated. Further evidence for this conclusion, is seen in the two quotations Paul gives: The Israelites were forbidden to muzzle the ox that was used to tread out the grain; and, the worker is worthy of his hire.
    - 1) Leviticus 19:13: "Thou shalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired shall not abide with thee all night until the morning."
    - 2) Deuteronomy 24:14: "Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates."
    - 3) Deuteronomy 25:4: "Thou shalt not muzzle the ox when he treadeth out *the corn*."
    - 4) 1 Corinthians 9:9: "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?"
    - 5) Matthew 10:10: "Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat."
  2. Verse 19: "Against an elder receive not an accusation, but before two or three witnesses."
    - a. Since the immediate context deals with elders [bishops, pastors] of the church, the accusation here is that which is directed against one of these men.
    - b. Anyone can make charges, but just because a charge is made, does not mean it is true. Any malcontent can level accusations, and often does; thus, Timothy is cautioned to disregard such unless there are at least two different individuals making the charge. Compare:
      - 1) Deuteronomy 19:15: "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."
      - 2) Matthew 18:15-17: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."
    - c. Timothy and Titus were inspired men; under the guidance of the Holy Spirit, they had the authority to do things which no preacher, young or old, has today. But even when Titus was told to appoint elders in the congregation of Crete, he still had to abide by the divine qualifications given by the Holy Spirit (Tit. 1:5-11; cf. Acts 20:28). Titus could do the appointing, but that does not mean that he also made the selections. The first deacons (Acts 5) were identified by the members and appointed to their work by the apostles. That is a worthy pattern which we may imitate.
  3. Verse 20: "Them that sin rebuke before all, that others also may fear."
    - a. The context is still dealing with elders (5:17-22). Thus the verse seems to have direct application to sinful elders. No one is able to live above sin; this is true of elders as well as anyone else.
    - b. In those cases where elders get involved in sin, and will not repent, Timothy is charged with the distasteful duty of publicly exposing the sin of that elder. In the case of sinful members, the elders, as overseers of the flock, primarily bear this responsibility; of course, the preacher is required to preach the word, which entails reproving, rebuking, and exhorting everyone (2 Tim. 4:1-5).
    - c. Paul predicted expressly that among the elders would men arise who would not hold the truth in high regard, and thus would lead many souls astray: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse
-

things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:28-32). The elders to whom this prediction was given were at Ephesus. Timothy was then at Ephesus (1 Tim. 1:3). The early stages of the apostasy within the eldership may have been present already. Timothy was to stymie that evil as much as possible: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine" (1 Tim. 1:3).

- d. The purpose of rebuking the sinful is to produce fear in the hearts of others. When God took direct, miraculous action against Ananias and Sapphira, the result was that all the people who learned of it feared (Acts 5:1-11). The kind of fear we are to encourage in people is reverential awe, a deep respect of God, Christ, the Spirit, the Bible, and all things holy (Eccl. 12:13-14; Heb. 12:28-29; 10:23-31).
- e. Any faithful Christian is likewise charged with talking to sinful brethren with the intent of restoring them to faithfulness.
  - 1) Galatians 6:1-5: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden."
  - 2) James 5:19-20: "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."
  - 3) 1 John 5:16: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."
  - 4) Matthew 18:15-17: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."
4. Verse 21: "I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality."
  - a. Timothy is solemnly reminded of the seriousness of his work. The apostle charges him to apply the directions he is given without partiality.
  - b. Timothy is to guard the truth and discharge his duty without prejudice. It is easy for a preacher to overlook the sins of an elder, if he is overly concerned with keeping his own position. To ignore the sins of an elder might give him temporary security, but God would take note and take action!
    - 1) Romans 14:10-12: "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."
    - 2) 2 Corinthians 5:10-11: "For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences."
  - c. The young evangelist was charged with being fair in his dealing with sinful elders. He was not to assail an elder because of personal animosity he might have toward him.
  - d. The charge Paul gives Timothy, and other preachers, is shown to be profound by the basis upon which the apostle gave it. It was a charge made in the presence of God, Christ, and the angels of heaven.

- These were all witnesses of the charge.
- e. The angels are called "elect" in recognition of their faithfulness and purity. They were not involved with the rebellion suggested in 2 Peter 2:4 (cf. Jude 6). These angels had "elected" to remain faithful to God.
    - 1) 2 Peter 2:4: "For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment."
    - 2) Jude 1:6: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."
  - f. Having respect of persons is contrary to the nature of God.
    - 1) Romans 2:11: "For there is no respect of persons with God."
    - 2) Ephesians 6:9: "And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him."
    - 3) Colossians 3:25: "But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons."
    - 4) Acts 10:34-35: "Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."
  - g. Showing respect of person is forbidden on our part.
    - 1) Cf. 2 Chronicles 19:7: "Wherefore now let the fear of the LORD be upon you; take heed and do *it*: for *there is* no iniquity with the LORD our God, nor respect of persons, nor taking of gifts."
    - 2) Proverbs 24:23: "These *things* also *belong* to the wise. *It is* not good to have respect of persons in judgment."
    - 3) Proverbs 28:21: "To have respect of persons *is* not good: for, for a piece of bread *that* man will transgress."
    - 4) Malachi 2:9: "Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law."
    - 5) James 2:1: "My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons."
    - 6) James 2:9: "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."
5. Verse 22: "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure."
- a. This statement has a measure of difficulty about it, and diverse interpretations are given of it. Some think (including Coffman, p.214) that Paul is getting behind the problem of verse 20. If greater care had been exercised in proving a potential elder, perhaps the rebuking of that verse would not have been necessary. While it is certainly true that great caution must be used in selecting and appointing men into the eldership, there is nothing in the context that demands this interpretation of verse twenty-two.
  - b. Another view is stated in Lipscomb's words as follows: "He is speaking of the accusation and trial of elders, and it seems to me that the connection leaves but one possible construction—do not hastily lay hands on an elder to draw him up for trial." This seems to be a better interpretation, because it fits the context better.
  - c. Timothy is warned against partaking of the sins of other men. If he had appointed a man as elder who was unqualified, or insufficiently proved, and the elder later fell into sin, Timothy would have contributed to it. If he hastily drew an elder before the church on charges of wrongdoing, without sufficient evidence, he would be partaking of the sins of the false accuser. Again, this latter view seems to be the correct one.
  - d. Rather, Timothy was to exercise utmost caution and care to keep himself pure. Notice that it is the responsibility of the individual Christian to keep himself unpolled by the world; no one else can do that for us. Even if we were the only person on a deserted island, it would still be our duty to keep
-

- our minds, words, and actions pure.
6. Verse 23: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."
    - a. This verse shows that Timothy's practice was to abstain from drinking wine. Paul had to instruct him to "use a little wine for thy stomach's sake."
    - b. First, Paul is not commanding Timothy to totally abstain from drinking water! This is an elliptical statement, with the word "only" omitted, but understood. It is similar to 1 Samuel 8:7: "And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." They had rejected Samuel, but God's point is that they had not rejected him **only**.
    - c. Timothy was told to **use** a **little** wine for the medicinal benefit it would provide for his stomach trouble and other unspecified ailments. Paul would not have been guided by the Spirit to instruct him to use wine medicinally if there were no medicinal benefit to be derived. Perhaps the use of pure grape juice has a good effect on certain ailments; it is clear that alcohol has medicinal value, for many medicines of our day contain it. The medicinal use of alcohol is permitted by the statement here.
    - d. Was this "wine" alcoholic or non-alcoholic? Both the Hebrew word (*yayin*) and the Greek word (*oinos*), translated wine, are used in reference to both types of wine. The grape juice, even while still in the cluster, is called "wine" (Isa. 16:10; 65:8; Matt. 9:17). The wine-press, mentioned in the New Testament, was a tool used to press "wine" from the grapes; this *wine* was pure, unfermented grape juice. These same words [in the Hebrew and the Greek] are also used to identify alcoholic wine (Gen. 49:11; Luke 1:15).
      - 1) Therefore, the context must be carefully consulted before we can know which is intended by the use of the words. Cf. Romans 14:21.
      - 2) Which form of "wine" would be beneficial to Timothy's stomach problem and the various other ailments he suffered?
    - e. Timothy had a medical problem; Paul had the ability to perform miracles, including the healing of the sick. Why did he not exercise this power in Timothy's case? For the same reason he did not heal Trophimus (2 Tim. 4:20) and Epaphraditus (Ph. 2:27). The great purpose of miracles was to confirm the word of God (Mark. 16:20; Heb. 2:1-4). Since neither of these men needed the word confirmed for their benefit, it would have been a misuse of miraculous power to use it in their cases. Jesus did not perform a miracle to satisfy the curiosity of Herod (Luke 23:8-11).
    - f. No faithful Christian wants to see how close to sin he can get without being singled! And no loyal saint will participate in any activity, even things that are right, if there is a significant possibility that his example will lead another brother into sin.
      - 1) Romans 14:21: "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."
      - 2) 1 Corinthians 8:13: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."
      - 3) 1 Timothy 4:12: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."
  7. Verse 24: "Some men's sins are open beforehand, going before to judgment; and some *men* they follow after."
    - a. Here is a general truth: some men who live in sin are known for what they are; they are openly rebellious before God; their sins are known to all who know them and know the Bible.
    - b. In the case of other men, they live a lie; they hide their sins; their friends and family may not even suspect that they are filled with sin. But in both cases, these sins will be exposed for all to see in the Judgment!
      - 1) Revelation 20:12-15: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the

- dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.”
- 2) Romans 14:10-12: “But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.”
  - 3) 2 Corinthians 5:10: “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”
  - 4) Ecclesiastes 12:13-14: “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”
8. Verse 25: "Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid."
- a. What is true of sinful conduct, is also true of good works. In the case of many saints, their acts are of such nature as to be known by many. Gospel preachers, Bible teachers, elders, deacons, and others whose work is publicly done, these will be known for many of their good works. Consider the case of Dorcas as an example: “Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in the Lord” (Acts 9:36-42).
  - b. But in the case of a great many others, who seek no notoriety for their acts of kindness and help, who never seek the limelight, what they do does not always come to the knowledge of others. But it is impossible for their good deeds to be kept hidden; they will be fully revealed and rewarded in the Judgment! See Matthew 25:31-46.
    - 1) Hebrews 6:10: “For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.”
    - 2) Matthew 10:42: “And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.”
    - 3) Mark 12:41-44: “And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.”
-

## 1 TIMOTHY 6

### A. 1 Timothy 6:1-2: Instructions Concerning Servants.

1. Verse 1: "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed."
  - a. Christ did not come to disrupt human society unnecessarily. If he had adamantly demanded the immediate cessation of slavery [if this purpose had been generally accepted], and the freeing of all slaves forthwith, society would have crumbled and chaos would have ruled. However, such a plan would have met with determined resistance by slave owners, doubtless the most powerful class in the Roman world. Our Lord set in motion certain ideas and precepts which ultimately undermined slavery and elevated men to be on a general par with each other—where the Bible is known, believed, and followed by the majority. Slavery is an evil practice; the world has been greatly improved by its demise.
  - b. It has been estimated that there were 60 million slaves in the Roman Empire at the time Paul wrote this epistle. The entire economy of the empire was built on slavery. In 30 B.C., there were an estimated 400,000 slaves in Rome, with about 1,500,000 in Italy. By the middle of the first century, those numbers were doubtless far greater. Some rich Romans are said to have owned 20,000 slaves. (See Durant, *Caesar and Christ*, pp.333f). Under ancient Roman law, the master had unlimited authority over his slaves.
    - 1) "These, and his wife and children, were *mancipia* to him—literally, 'taken in hand'; and no matter what their age or status, they remained in his power until he chose to emancipate them—to let them 'out of hand.' These rights of the *paterfamilias* were checked to some degree by custom, public opinion, the clan council, and praetorian law; otherwise they lasted to his death, and could not be ended by his insanity or even by his own choice" (Durant, *ibid*, p.57).
    - 2) "Under the kings they had been costly and few, and therefore had been treated with consideration as valuable members of the family. In the sixth century B.C., when Rome began her career of conquest, war captives were sold in rising numbers to the aristocracy, the business classes, and even to plebeians; and the status of the slave sank. Legally he could be dealt with as any other piece of property; in theory, and according to the custom of the ancients, his life had been forfeited by defeat, and his enslavement was a merciful commutation of his death. Sometimes he managed his master's property, business, or funds; sometimes he became a teacher, writer, actor, craftsman, laborer, tradesman, or artist, and paid his master part of his earnings. In this or other ways he might earn enough to buy his freedom and become a member of the plebs" (*ibid*, p.22).
  - c. We find in the New Testament that many slaves and masters obeyed the gospel. Hence, there were instructions given to govern the conduct of both. However, nothing is said about the master being required to release his slaves once he obeyed the gospel. Onesimus had run away from his master, Philemon. Philemon was a Christian, and Paul was instrumental in converting Onesimus. The apostle sent Onesimus back to Philemon.
  - d. In this passage, servants are told to count their masters (whether saint or sinner) as being worthy of all honor. It was their lot in life to be a servant; it would have been wrong for them to escape. They were to make the best of their situation.
  - e. If they conducted themselves as Christians, discharging their duty to God and their masters in the best possible way, they would bring honor to the name and word of God. But if they were rebellious and difficult, they would cause the name of God and his word to be blasphemed.
2. Verse 2: "And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort."
  - a. In the case of those Christians who served masters who were also saints, proper respect was to be

shown to the master. In such cases, it would be possible for the servant to bring disrespect and trouble to the master from others if he was overly familiar with his master, who was also his brother.

- b. There is an old adage with application to the employer-employee relationship: "Familiarity breeds contempt." Inspiration recognized this principle, and warned the servant against allowing contempt to develop.
  - c. The servant was to remember his post in life, and respect his master's position. If both lived Christians lives, they would enhance the cause of Christ, and each other.
  - d. The servant was required by the Lord to do his work fully, with loyal service; and do so because the master is also a Christian. No worker should be more diligent and trustworthy than a Christian worker; no master (or boss) should be a better employer than one who is a Christian. The best possible arrangement is for the employer and the workers to all be faithful children of God.
  - e. Timothy was told to impress the brethren with these truths.
- B. 1 Timothy 6:3-5: Warnings Against Those Who Oppose Pure Doctrine.
1. Verse 3: "If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness."
    - a. Paul knew by inspiration (and experience) that not everyone would consent to the truth of God's word. He describes the truth as "wholesome words." They are healthy, and healthful to the soul. He further describes the truth (which inspired men received and delivered) as being the "words of our Lord Jesus Christ." Many have taken issue with Paul on account of what he taught in 1 Timothy 2 regarding women. They disparage him as a "woman-hater" and "out-of-step with modern thinking." But the controversy these dissenters have is with Christ! This conflict they are certain to lose (Rom. 14:10-12; 2 Cor. 5:10-11; Phil. 2:10-11).
      - 1) John 1:1-3: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."
      - 2) Colossians 1:15-17: "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist."
      - 3) Hebrews 1:1-4: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."
      - 4) Romans 14:10-12: "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."
      - 5) 2 Corinthians 5:10-11: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences."
      - 6) Philippians 2:10-11: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."
    - b. Paul also describes the truth as "the doctrine which is according to godliness." It arose from the holy mind and heart of God; it is designed to create and promote godliness in our hearts, minds, and lives.
-

- c. Timothy had been directed to oppose those who would teach any other doctrine; that is why he was left in Ephesus (1 Tim. 1:3). The elders at Ephesus had been warned that some of their own number would espouse error in order to obtain a following (Acts 20:28-31); Timothy was to work against such efforts. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:28-31).
2. Verses 4-5: "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."
- a. In these two verses, Paul completes the thought he began in verse three. Those who teach some other doctrine, other than what he and other inspired men taught, these are described by the various thoughts that are presented here. One who thinks he is great because he will not submit to the restrictions of God's word, is anything but great in the eyes of God.
- b. He is proud (cf. 1 Cor. 1:18-31).
- 1) Proverbs 16:18: "Pride *goeth* before destruction, and an haughty spirit before a fall."
  - 2) Isaiah 55:8-9: "For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."
- c. He knows nothing, despite his claims to great knowledge. How foolish the atheist and evolutionist are! They may have been blessed with superior intelligence and learning, but their intelligence is misused and their knowledge is of the wrong sort. Paul has in mind those men who controvert the truth of God's word, regardless of their supposed mental acuity and learning.
- d. He dotes on questions and words which engender strife. One of the things God hates is the sowing of discord among brethren (Prov. 6:16-19). There are some members of the church who seem to glory in promoting dissension. Woe be to them!
- e. From these questions and words, come envy, strife, railings, and evil surmisings.
- 1) **Envy** is denounced as sinful throughout the Bible; it was one of the things that led the enemies of Christ to push for his crucifixion (Matt. 27:18). "Envy is uneasiness, pain, mortification, or discontent, excited by another's prosperity, or by his superior knowledge, or possessions" (Lipscomb, p.179). This so-called "small sin" will lead many into the devil's hell.
    - a) Romans 1:29: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers."
    - b) Romans 6:23: "For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord."
  - 2) **Strife** will condemn the soul. Strife is contention; a quarrelsome encounter. It is right to contend for the faith, but it is wrong to be contentious.
  - 3) **Railings** are "harsh and abusive language toward those who will not concede a point—a common effect of disputes and more commonly of disputes about small and unimportant matters than of those which are of magnitude" (Lipscomb, p.179).
    - a) "Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing" (1 Pet. 3:9).
    - b) "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 9).
  - 4) **Evil surmisings**. This includes the imaginations of a twisted mind which sees in every word or act of another, some evil intent directed toward himself; it also includes the placing of the worst
-



possible construction on the acts and words of others, attributing evil to others without full knowledge, or in spite of knowledge. We should give the other person the benefit of any doubt. "Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things" (1 Cor. 13:4-7).

- f. The word translated "withdraw" here is *aphistemi*.
  - 1) The word is defined by Strong to mean: "usually to desist, desert, depart, draw (fall) away, refrain, withdraw self."
  - 2) The word is defined by Thayer: (intransitively) "to stand off, stand aloof....To keep one's self away from, absent one's self from anyone's society or fellowship" (p.89).
  - 3) The word is used in 1 Timothy 4:1: "...some shall **depart** from the faith..."
- g. We are told to identify, withdraw from, and avoid fellowship with, those who promote error or are convicted of sinful conduct.
  - 1) Romans 16:17-18: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."
  - 2) Ephesians 5:11: "And have no fellowship with the unfruitful works of darkness, but rather reprove them."
  - 3) 2 Thessalonians 3:6: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."
  - 4) 1 Corinthians 5:1-7: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."

C. 1 Timothy 6:6-10: Godliness With Contentment -vs- Love of Money.

- 1. Verses 6-7: "But godliness with contentment is great gain. For we brought nothing into *this* world, *and it is* certain we can carry nothing out."
  - a. The value of godliness has been emphasized in an earlier passage (1 Tim. 4:8), where Paul showed that it produces rewards in this life and in eternity. In our text, the apostle affirms that godliness and contentment are a happy combination, productive of great gain.
  - b. Godliness is the spiritual condition of living as God directs, having his full approval, being pious and spiritually-minded.
  - c. Having contentment is to be at peace within our own heart. Contentment (a state of happiness) does not depend on our physical surroundings or situation. There are many people who have plenty of money, live in a beautiful house, and possess good health, but who are unhappy. There are others who live in poverty, occupy a shanty, and are in ill health, but who are contented. The individual who sets his heart on obtaining an abundance of this world's goods is doomed to disappointment; there is no lasting fulfillment and no real contentment when material prosperity is made paramount.
  - d. Despite the hardships he endured and the persecutions which came because he preached the gospel, Paul had learned to be content, at ease within himself.

- 1) Philippians 4:11: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content." This ability was cultivated and developed; it was something he had to learn through many difficult experiences; it was not obtained without determination and effort.
  - 2) Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."
  - 3) His great aim in this life was to serve the cause of Christ; he knew that the reward of faithfulness would far surpass the troubles encountered. "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:16-18).
  - e. The apostle states that godliness with contentment is great gain! It is of far greater significance than owning earthly wealth. We entered this world with no material possession and we will leave behind every physical asset when we exit this world.
    - 1) Job 1:21: "And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD."
    - 2) Psalms 49:17: "For when he dieth he shall carry nothing away: his glory shall not descend after him."
    - 3) "There are no pockets in a shroud." "We cannot take it with us, but we can send it ahead." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also" (Matt. 6:19-21).
  - f. At the very best, our worldly resources are available and usable only during our short stay on earth. Those who suppose that worldly gain is godliness (vs. 5) are deluded. But true godliness will be rewarded in heaven, with all that is involved in eternal life in the Paradise of God.
  - g. Our society in modern America is comprised of multitudes of people who are desperately searching for happiness and fulfillment, but they are seeking for them in the wrong places. Contentment can not be found in pursuit of worldly wealth, sinful pleasure, or religious error; those who follow such are destitute of the truth (vs. 5). Contentment can only be found in knowing, believing, and practicing God's truth (John 8:32; 17:17; 2 Th. 2:10-12), which produces godliness, contentment, and great spiritual gain.
2. Verse 8: "And having food and raiment let us be therewith content."
    - a. Having the necessary food and clothing, the basic essentials of life, faithful Christians may live in contentment. We may have serenity of mind, a calm satisfaction which keeps us from complaining against the tumults of life.
    - b. One of the benefits of Christianity is the provision of the necessities of life, providentially provided. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).
    - c. The condition for having a good life on earth (contented; satisfied; happy; hopeful) is to live a godly life. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (1 Pet. 3:10).
    - d. There are dangers attendant to both riches and poverty. The wise man stated it clearly: "Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*" (Prov. 30:8-9).
  3. Verse 9: "But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition."
-

- a. Money and possessions were never intended to be *the end*. But there is nothing inherently sinful about either. There are rich people in the Bible who were pleasing to God, including Abraham, Isaac, Job, David, and Philemon. A wicked, rich man is not evil because he is rich, but he may be rich because he is evil.
  - b. The rich, young ruler was displeasing to the Lord, not because he was rich, but because he loved and trusted in his riches. "And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!" (Mark 10:24).
  - c. In the verse, Paul describes those people who set their minds on the goal of obtaining riches. Those who will to be rich, who have this disposition and purpose, expose their souls to grievous dangers. The apostle sums up these dangers by calling them a temptation, a snare, and many foolish, hurtful lusts, which are able to drown men in destruction.
    - 1) A snare was a device used to entrap animals, especially birds. "For he is cast into a net by his own feet, and he walketh upon a snare. The gin shall take *him* by the heel, *and* the robber shall prevail against him" (Job 18:8-9).
    - 2) The determination to become wealthy would be a snare, entrapping the soul; it would lead the individual into many foolish lusts which would damage the soul. If the quest for money is the prime motivation, sinful and criminal means may eventually be employed in the pursuit thereof.
  - d. Jeremiah 17:11: "*As* the partridge sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."
  - e. "The word [*drown*]...means, *to sink in the deep*, or, *to cause to sink*; and the meaning here is, that they become submerged as a ship that sinks. The idea of *drowning* is not properly that of the apostle, but the image is that of a wreck, where a ship and all that is in it go down together. The destruction is complete. There is a total ruin of happiness, of virtue, of reputation, and of the soul. The ruling desire to be rich leads on a train of follies which ruins everything here, and hereafter" (Barnes, p.199).
4. Verse 10: "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."
- a. "For the love of money is a root of all *kinds of evil*, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows" (NKJ). "For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows" (ASV).
  - b. The love of money is stated to be the root of all kinds of evil. It is not literally true that money is the root of **all** evil, for there are some wicked activities (mental and physical) with which money may have no connection. Nor is it true that **money** is the root of all kinds of evil, for there is nothing that is inherently evil about money.
  - c. Love for money is covetousness for money. "Covetousness is a vice that becomes stronger in old age when other vices are weakened; it can never be satisfied; it renders men the abhorrence of God, cruel, oppressive, and unjust toward neighbors; and betrays the man into sins and miseries unnumbered" (Lipscomb, p.182).
  - d. Those who have given themselves over to the acquisition of money, with wealth being the central point of their lives, have brought upon themselves more trouble than they could have expected. In the first place, they have erred from the faith by this disposition.
  - e. To err from the faith is to be enticed to leave the faith (the gospel) and replace it with a *religion* that is vastly inferior and hurtful. Those who give up God's word, forfeit the only means to heaven.
    - 1) Romans 1:16-17: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."
    - 2) Romans 10:1-3: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For
-

they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

3) 1 Timothy 4:1-3: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

f. To be pierced through with many sorrows is an equivalent statement to that of verse nine, which depicts the result as being drowned in destruction and perdition. To love money is to commit spiritual suicide. The idea in "pierced themselves through" is a reference to meat prepared for barbecuing on a spit. The individual who covets money has thrust a spit through his own soul, and positions it over the fire.

#### D. 1 Timothy 6:11-16: Fight the Good Fight of Faith.

1. Verse 11: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

a. A man of God was one who was devoted to the service of God. Timothy was a man of God; every faithful Christian is a man (or woman) of God. No greater tribute could be given to anyone.

b. Instead of devoting himself to the pursuit of worldly wealth and material concerns, Timothy was to flee from them, and follow righteousness, godliness, faith, love, patience, and meekness. In the next epistle, Timothy will be told to flee youthful lusts (2 Tim. 2:22).

c. These six items may be paired in the following way:

1) Righteousness and godliness: the attitude we are to manifest toward God.

2) Faith and love: the source of the first two.

3) Patience and meekness: virtues necessary to living the first two items.

d. He was to follow **righteousness**.

1) Psalms 119:172: "My tongue shall speak of thy word: for all thy commandments *are* righteousness."

2) Acts 10:34-35: "Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."

3) 1 John 3:7: "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous."

e. He was to follow **godliness**.

1) 1 Timothy 2:2: "For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

2) 1 Timothy 2:10: "But (which becometh women professing godliness) with good works."

3) 1 Timothy 3:16: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

4) 1 Timothy 4:7-8: "But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

5) 1 Timothy 6:3: "If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness."

6) 1 Timothy 6:5-6: "Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain."

7) 2 Timothy 3:5: "Having a form of godliness, but denying the power thereof: from such turn away."

8) Titus 1:1: "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's

- elect, and the acknowledging of the truth which is after godliness."
- 9) 2 Peter 1:3: "According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue."
- f. He was to follow after **faith**.
- 1) Without faith it is impossible to please God (Heb. 11:6); without faith in Christ, we will die in our sins (John 8:24).
  - 2) "Faith in God and Christ assures of a better and more abiding substance reserved in heaven for us. (1 Pet. 1:3-12)" (Lipscomb, p.183).
- g. He was to follow **love**.
- 1) "Love is manifested in doing good to our fellow men, and the divine law tells us that it is the only way we can do it, hence love therefore is the fulfillment of the law.' (Rom. 13:10)" (Lipscomb, p.183).
  - 2) Love is not a mere emotion, but the willing of good to others, and the absence of any act or word to harm. "Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law" (Rom. 13:10).
- h. He was to follow **patience**.
- 1) "Patience is that state of mind and heart that enables one to face difficulties and obstacles that make him willing to toil and suffer adversity in order to maintain his loyalty to God" (Lipscomb, p.183).
  - 2) James 1:3: "Knowing *this*, that the trying of your faith worketh patience."
  - 3) Luke 21:19: "In your patience possess ye your souls."
  - 4) 2 Corinthians 6:4: "But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses."
  - 5) 2 Timothy 3:10: "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience."
  - 6) Hebrews 12:1: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us."
  - 7) Hebrews 12:7: "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"
  - 8) 1 Peter 2:20: "For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God."
  - 9) Hebrews 10:36: "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."
- i. He was to follow **meekness**.
- 1) "Meekness suppresses our wrath and indignation against those who are injurious to us and takes away from us that which is our own—submission to the divine will" (Lipscomb, p.183).
  - 2) Men equate meekness with weakness, lack of confidence, cowardliness, unmanliness, etc., but this is not the Biblical meaning. The ancient use of the word pictured a wild horse whose will had been tamed and brought under control. The basic element of meekness, derived from its root meaning, is equilibrium. "Full and complete possession of all the faculties of one's being, and inner mastery." "The meaning of 'prautes' is not readily expressed in English, for the terms meekness, mildness, commonly used, suggest weakness and pusillanimity to a greater or less extent, whereas 'prautes' does nothing of the kind...It must be clearly understood, therefore, that the meekness manifested by the Lord and commended to the believer is the fruit of power. The common assumption is that when a man is meek it is because he cannot help himself; but the Lord was 'meek' because he had the infinite resources of God at His command" (Vine, Vol. 3, p.56).
  - 3) Meekness describes one who has been used to going his own way, but who is now submissive to God; he goes God's way, fully assured of being right in so-doing.
-

- 
- 4) Meekness is associated with lowliness (Eph. 4:32); with a quiet spirit (1 Pet. 3:4); and with gentleness (Tit. 3:2).
  - 5) Other passages in which meekness is addressed:
    - a) 2 Corinthians 10:1: "Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you."
    - b) Galatians 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."
    - c) Ephesians 4:2: "With all lowliness and meekness, with longsuffering, forbearing one another in love."
    - d) Colossians 3:12: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering."
    - e) 2 Timothy 2:25: "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."
    - f) Titus 3:2: "To speak evil of no man, to be no brawlers, *but* gentle, showing all meekness unto all men."
    - g) James 1:21: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls."
    - h) 1 Peter 3:15: "But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."
  2. Verse 12: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."
    - a. "Fight the good fight of **the** faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses" (ASV).
    - b. There is a fight which the gospel requires of its adherents.
      - 1) We are to fight against the sins and errors propagated by men and organizations.
      - 2) We are to fight against the temptations which assail us privately.
      - 3) We are to fight against the sins and errors which are a special problem in our own lives.
    - c. There are many passages which use the figure of a war in depicting the Christian life.
      - 1) Ephesians 6:10-17: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."
      - 2) 1 Corinthians 9:26: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air."
      - 3) 2 Timothy 4:7: "I have fought a good fight, I have finished *my* course, I have kept the faith."
      - 4) Hebrews 10:32: "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions."
      - 5) 2 Corinthians 10:4-5: "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."
    - d. The Dale Carnegie approach to Christianity is foreign to the Bible. While we would rather get along with everyone, without any disagreement whatsoever, such is impossible! We are obliged to believe, practice, proclaim, and defend the truth, which arouses opposition.
-

- 1) Matthew 10:34-39: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes *shall be* they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."
  - 2) Luke 12:49-53: "I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law."
  - 3) Luke 6:26: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."
  - 4) Ephesians 5:11: "And have no fellowship with the unfruitful works of darkness, but rather reprove *them*."
  - e. Timothy "was to do the things required to gain eternal life. In fighting 'the good fight of the faith' a man lays hold on eternal life because faith leads him to do the things that fit him for eternal life" (Lipscomb, p.183). "And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible" (1 Cor. 9:25). Timothy did not presently have eternal life, despite the claims of modern errorists within the Lord's church; this blessing is given in the next world; we do not possess it here. We have it in hope and promise.
    - 1) Mark 10:30: "But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."
    - 2) Titus 1:2: "In hope of eternal life, which God, that cannot lie, promised before the world began."
    - 3) Romans 8:24-25: "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for *it*."
    - 4) Titus 3:7: "That being justified by his grace, we should be made heirs according to the hope of eternal life."
    - 5) 1 John 2:25: "And this is the promise that he hath promised us, *even* eternal life."
  - f. Timothy had been called out of the world in order to obtain eternal life. The ultimate object of his obedience to the gospel was to go to heaven; this is the aim toward which our faithfulness strives. "Receiving the end of your faith, *even* the salvation of *your* souls" (1 Peter 1:9).
  - g. Before many witnesses, Timothy had made the good confession (ASV). This confession was doubtless made at his baptism.
    - 1) Acts 8:36-37: "And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."
    - 2) Romans 10:9-10: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."
    - 3) Matthew 10:32: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."
3. Verses 13-14: "I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus,

who before Pontius Pilate witnessed a good confession; That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ."

- a. Paul, with solemnity, calls on Timothy to keep the official order he is being given, at all costs. There is no duty as serious as adhering to the eternal verities of the gospel. The eternal destiny of immortal souls is at stake. In the case of a gospel preacher, the welfare of his own soul and the souls of the ones upon whom he has influence, the issue is serious.
  - 1) 1 Timothy 4:13-16: "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."
  - 2) 2 Timothy 4:1-5: "I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry" (ASV).
- b. The charge is given in the sight of God, who quickens all things. God is the source of all life. The very lives of all men originated with the Father.
  - 1) Isaiah 42:5: "Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein."
  - 2) Isaiah 44:24: "Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself."
  - 3) Acts 17:25: "Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things."
  - 4) Since Christ was God's agent in the creation, the same truth pertains to the Son.
    - a) John 1:1-4: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men."
    - b) John 6:33: "For the bread of God is he which cometh down from heaven, and giveth life unto the world."
- c. The charge is given also in the sight of Christ. Possessing all the attributes of the Godhead, the Son perceives all that transpires on earth, just as does the Father.
  - 1) Colossians 2:9: "For in him dwelleth all the fulness of the Godhead bodily."
  - 2) Hebrews 4:13-16: "Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."
  - 3) Hebrews 7:25: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."
  - 4) Hebrews 13:8: "Jesus Christ the same yesterday, and to day, and for ever."
- d. The charge is significant since Christ was true to its central truth when he appeared before Pontius Pilate. Timothy had already borne witness to the deity of Christ when he made the good confession before many witnesses (verse 12). The good confession is the affirmation of one's belief that Jesus



is the Christ, the Son of God. Christ does not call on his followers to do anything he was unwilling to do himself.

- 1) John 18:33-37: "Pilate therefore entered again into the Praetorium, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."
- 2) The Lord stated that he entered into the world to become a king, but that his kingdom was not of this world, hence he posed no threat to Caesar's throne. This is the reason he asked Pilate for the source of the question regarding his regal claims. If Pilate, a Roman official, had originated the query, the reply would be negative (since he was not to be a king on earth); if the Jews had posed the question, he must reply in the affirmative (since he entered the world to establish a kingdom, albeit a spiritual kingdom).
- e. The Good Confession relates to the fact that Jesus is the Christ, the Son of God, the second member of the Godhead. The basic proof is his death, burial, and resurrection, which were in fulfillment of Old Testament prophecies.
  - 1) 1 Corinthians 15:1-4: "Now I make known unto you brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures."
  - 2) There were also certain witnesses empowered to bear irrefutable testimony of his resurrection.
    - a) Acts 1:1-3: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."
    - b) Acts 10:38-41: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and showed him openly; Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead."
  - 3) There were others in addition to the apostles who saw the risen Lord. "And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time" (1 Cor. 15:5-8).
- f. The charge was that Timothy was to keep **the commandment**, without reproach, until Christ's appearance. "The commandment was the teaching of Jesus Christ, the gospel message, that was to be proclaimed in all its fullness; and that it might be done effectually it was needful that Timothy should be without flaw—should live the life he preached. The false teachers of whom he had been speaking (well known to Timothy) by their lives had dishonored the glorious commandment which they professed to love and teach" (Lipscomb, p.185).
  - 1) Dishonest false teachers will eventually show their true colors, for it is impossible for them to

- conceal their hypocrisy forever and they will not consistently follow the principles of the gospel.
- 2) Every false doctrine conflicts with one or more precepts and passages of the gospel. When a teacher of error has his false teaching exposed by the truth, he will cease to be a false teacher or he will lose any honesty he formerly possessed.
  - 3) In the past, the sectarians in this country rejected the truth regarding the plan of salvation, the identity and organization of the church, some aspects of worship, and other such subjects, but they usually held firmly to Biblical morality. In our time, we have seen many of these churches repudiate basic principles of morality, accepting homosexuals, divorce and remarriage for any cause, fornication, drunkenness, and a host of other sinful arrangements, beliefs, and practices. If one does not respect the authority of the Bible on one point, he will reject it on other subjects.
- g. The time when Christ returns was as much a mystery then as now. No one knows when that great occasion will be, not even the Lord himself (at least, while he was on earth). "But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is" (Mark 13:32-33). Our obligation is to be prepared and ready.
- 1) 1 Thessalonians 4:16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."
  - 2) 1 Thessalonians 5:23: "And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."
  - 3) 2 Peter 3:8-14: "But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."
4. Verse 15: " Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords."
- a. 1 Timothy 6:15: "Which He will manifest in His own time, *He who is* the blessed and only Potentate, the King of kings and Lord of lords" (NKJ).
  - b. At his return, Christ will make manifest him who is the blessed and only Potentate. What is said in the passage describes the Father, but the descriptions fit each member of the Godhead. The only distinction between the Father, the Son, and the Spirit is in the area of authority. He who sends is greater than he who is sent (John 13:16); God sent Christ; Christ sent the Spirit. But all the attributes of deity pertain to each divine being.
  - c. At the return of Christ, the world will be destroyed, the dead will be resurrected, the living will be changed, and every one of us will be called into the Judgment, after which, the kingdom will be placed in the Father's hands.
    - 1) Matthew 25:31-32: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats."
    - 2) 1 Corinthians 15:22-28: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when

- he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death. For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."
- 3) At that time, God will be revealed to all his people; Christ himself and the Holy Spirit will likewise be known to all.
  - d. God is spoken of as the "only Potentate." "A potentate is one possessing power, a governor or ruler" (Lipscomb, p.185). "The word used here ... means one who is *mighty* (Luke 1:22), then a prince or ruler; comp. Acts 8:27. It is applied here to God as the mighty ruler over the universe" (Barnes, p.201). Christ exercises all authority today (Matt. 28:18).
  - e. God is described as "King of kings" and Lord of lords." He is far superior to any king or lord on the earth, despite their refusal to acquiesce to such a truth. Christ has this description made of him in Revelation 19:16: "And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Compare: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful" (Rev. 17:14).
5. Verse 16: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen."
    - a. God possesses immortality. The statement is not that the Father is the only one who has it, but that mortality does not pertain to him at all. Despite the foolish assertions of ignorant men, God is not dead for God cannot die. "Creatures have immortality only as they derive it from him, and of course are dependent on him for it. He has it by his very nature, and it is in his case underived, and he cannot be deprived of it. It is one of the essential attributes of his being, that he will always exist, and that *death* cannot reach him..." (Barnes, p.202).
    - b. Materialists twist this statement to support their false doctrine that Christ, being a creation of the Father, does not possess immortality; they teach he will never die again, but that he was not co-existent with God from eternity. But Christ is equal with the Father, co-existent with him, is eternal in being, and is able to confer immortality to others.
      - 1) John 1:1-3: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."
      - 2) Micah 5:2: "But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting."
      - 3) John 5:21: "For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will."
      - 4) Colossians 2:9: "For in him dwelleth all the fulness of the Godhead bodily."
      - 5) Hebrews 1:1-4: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."
    - c. It was necessary for Christ to take the form of a man to make it possible for him to suffer death: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled

himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father" (Phil. 2:5-11).

- 1) Hebrews 2:9-10: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."
  - 2) Hebrews 10:4-10: "For *it is* not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."
- d. God dwells in light unto which no man can approach. "The light where he dwells is so brilliant and dazzling that mortal eyes could not endure it. This is a very common representation of the dwelling place of God....Heaven is constantly represented as a place of the most pure and brilliant light, needing not the light of the sun, or the moon, or the stars (Rev. 21:23,24; 22:5), and God is represented as dwelling in that light, surrounded by amazing and inapproachable glory..." (Barnes, p.202).
- e. No man has seen God and no man can see God. God is a spiritual being; he cannot be seen by the mortal eyes of man. This is good reason to know that the individual being spoken of in this passage is God the Father, for many people saw Christ when he lived on earth, and a sizeable number saw him after his resurrection. But no man has seen God at any time.
- 1) Moses saw only a manifestation of God: "And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen" (Ex. 33:17-23).
  - 2) John 5:37: "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape."
  - 3) 1 John 4:12: "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us."
- f. Being God, possessing the wonderful characteristics of deity, the Father is worthy of all the honor and power attributed to him. The praise we direct to him is not misplaced; the power ascribed to him in the Bible is not misstated; the glory and honor and eternal power we impute to him is proper and true.

E. 1 Timothy 6:17-19: How to Handle Riches.

1. Verse 17: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."
  - a. Timothy is instructed to tender to those who are wealthy in worldly goods a charge regarding their possessions. He has the right to do so because what he teaches is the will of God. By preaching the word of God, he is simply telling his audience the truth which the Almighty has revealed. This is precisely what gospel preachers do today when they present the whole counsel of God. "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth

him that sent me" (Luke 10:16).

- b. **Timothy is to warn the rich against being highminded.** One of the common companions of wealth is a proud, haughty disposition. To avoid it requires effort, for few are able to remain humble when they live in the lap of luxury. One might become rich due to his superior intellect, talent, ingenuity or effort, but that does not make him more important than the common man, and it does not give him the right to think he can get along without God. It is not wrong for a Christian to be wealthy, but if his riches lift him up in pride, he falls from God's favor. If not, why the warning?
  - c. **Timothy is to warn the rich against trusting in their uncertain riches.** Wealth can be lost, spent, or stolen. It is foolish to place trust in anything that is as uncertain as money.
    - 1) Proverbs 27:24: "For riches *are* not for ever: and doth the crown *endure* to every generation?"
    - 2) Matthew 6:19-21: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also."
    - 3) Matthew 6:24: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."
    - 4) Mark 10:24: "And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!"
  - d. **Timothy is to warn them against trusting in their uncertain riches.** "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5-6). It is God who provides the bounties of earth for our use and enjoyment. Money is lifeless; it has no will of its own; it has no love or concern for the one who possesses it. But God is alive in the fullest sense; and he is benevolent and kind and loving.
    - 1) Mark 10:29-30: "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."
    - 2) Acts 14:17: "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."
    - 3) James 1:5: "If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him."
    - 4) James 1:17: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."
2. Verse 18: "That they do good, that they be rich in good works, ready to distribute, willing to communicate."
- a. **Timothy is to charge the rich to do good, that they be rich in good works.** There are occasions when the rich can help those in need; there are many temptations to use his goods selfishly. The rich man is to remember that he cannot take his wealth with him when he dies, but that his works (good or evil) will follow him into eternity.
    - 1) 1 Timothy 6:6-7: "But godliness with contentment is great gain. For we brought nothing into *this* world, *and it is* certain we can carry nothing out."
    - 2) 2 Corinthians 5:10: "For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad."
    - 3) Revelation 14:13: "And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."
  - b. **Timothy is to charge the rich to be ready to distribute his wealth.** They are to be ready and willing to share with those who are in need. This requires both faith in God and love for man.
-

- 1) James 2:14-16: "What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?"
  - 2) 1 John 3:17-18: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."
  - 3) Galatians 6:9-10: "And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith."
- c. **Timothy is to charge the rich that they be willing to communicate.** The margin says they are to be sociable. "The translation in the text is a more correct rendering of the Greek. The idea is, that they should be willing to share their blessings with others, so as to make others comfortable..." (Barnes, p.203).
- 1) 2 Corinthians 8:13-15: "For *I mean* not that other men be eased, and ye burdened: But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality: As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack."
  - 2) Hebrews 13:16: "But to do good and to communicate forget not: for with such sacrifices God is well pleased."
3. Verse 19: "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."
- a. God takes note of those who give to the needy.
    - 1) Proverbs 19:17: "He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again."
    - 2) Proverbs 28:27: "He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse."
    - 3) Matthew 10:42: "And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."
    - 4) Hebrews 6:10: "For God *is* not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."
  - b. By helping the needy, one is laying up in store for himself—in eternity. By helping others as we have the means and opportunity, we are laying hold on eternal life. The Lord's picture of the great Judgment clearly shows this truth (Matt. 25:31-46). How we came to the help of those in need will be of tremendous importance to us then.
  - c. "The meaning of this verse is, that they were to make such a use of their property that it would contribute to their eternal welfare. It might be the means of exalted happiness and honour in heaven, if they would so use it as not to interfere with religion of the soul, and so as to do the most good possible" (Barnes, p.203).
    - 1) Matthew 6:19-21: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also."
    - 2) Acts 4:34: "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold."
    - 3) Acts 20:35: "I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."
  - d. Even in this world, it makes sense to help others, for the time may come when we may need their
-

assistance. This is the point the Lord made in Luke 16:9: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

F. 1 Timothy 6:20-21: Final Words.

1. Verse 20: "O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called."
  - a. In view of the information the epistle contains, we may confidently conclude that Paul here taught Timothy to keep the gospel, guarding it from impurities, defending it against all errors, and preaching it faithfully. Paul was able to say that he had "kept the faith" when he neared the end (2 Tim. 4:7).
    - 1) 1 Timothy 1:3-4: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*"
    - 2) 2 Timothy 2:2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."
    - 3) 2 Timothy 4:1-5: "I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry" (ASV).
    - 4) Jude 3: "Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints" (ASV).
  - b. Timothy was to avoid "vain babblings" ("profane babblings"—ASV). This expression includes all unprofitable subjects and words. Judaizers were well-known for their empty arguments. The same is true of other false teachers.
    - 1) Timothy is to avoid such matters. Sometimes the best response to a false teacher or a hobby-rider is to ignore him.
    - 2) "As a rule, men who become hobby riders are not benefitted by discussion, and frequently others are injured by such. When a man exalts one truth above another truth of the Bible, and teaches that to the neglect of other truths, he does evil and not good. But, as a rule, the best treatment is not to yield to him, not to argue with him, but press forward the work of God" (Lipscomb, p.189).
  - c. Timothy is to avoid the oppositions pressed by false science (knowledge). Religious information not taught by the inspired revelation is empty and false. Highly intelligent and well educated men who teach their philosophy, instead of the truth, are included in the denunciations of this verse. A man does not have to be an imbecile to speak "vain babblings" and "false knowledge." Even the great scientists, who reject God's word, will be guilty of these foolish practices.
2. Verse 21: "Which some professing have erred concerning the faith. Grace *be* with thee. Amen."
  - a. Paul affirmed that there were some in the church who had erred regarding the faith. He had named some of these earlier (1 Tim. 1:19-20).
  - b. The faith from which some had erred is the gospel, and was the object which had been committed to Timothy's trust; he was to guard it. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

---

## THE QUALIFICATIONS AND WORK OF GOSPEL PREACHERS

### INTRODUCTION

#### A. This Study Focuses on the Bible's Teachings on the Qualification and Work of Gospel Preachers.

1. The purpose is to better acquaint each of us with what God expects from preachers of the gospel and to see the qualifications which God has set for them.
2. These are important matters, for no preacher can please God unless he knows what God demands of him; and Christians might demand the wrong thing from preachers if they do not know what God requires.
3. Most people do not understand what the work of a preacher is. This subject, as many other Bible topics, has been misunderstood and abused so much by sectarianism and some brethren, so that it has become a mystery to many.
  - a. The average person thinks of a preacher as a denominational *pastor*, a *do-gooder*, a *personality* who spends his time attending morning *coffees* and afternoon *teas*, and whose most serious duty is visiting the sick.
  - b. Gospel preachers are looked on with reverence by some and in disdain by others. Gospel preachers are neither to be revered nor held in contempt.
  - c. A gospel preacher is one who proclaims the gospel, that body of truths, commands, and promises by which God saves the souls of the lost. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:16-17).

#### B. A Gospel Preacher is an Evangelist (*euaggelistas*).

1. The term means: "A bringer of good tidings, an evangelist. The name is given in the New Testament to those heralds of salvation through Christ who are not apostles" (Thayer, p.257).
2. The term refers specifically to an office or work which is separate from that of elders and deacons (Eph. 4:11). Philip was called an "evangelist" (Acts 21:8). What was his function? What did he do?
3. Timothy was told to do the work of an evangelist, for that was his work (2 Tim. 4:5).
4. There is a special work for which evangelists (gospel preachers) are qualified and set apart to do. The work of a preacher is separate from other works, even as elders have their special work and deacons are assigned their special work. Elders are to oversee the flock; deacons are to serve the flock; and preachers are to preach the word.

### DISCUSSION

#### A. There are Certain Specific Misconceptions that Most People have Concerning Evangelists.

1. Some think that an evangelist and a gospel preacher have different works; that the evangelist is an evangelist only if he travels from place-to-place, having no local base of operations. However, by definition, an evangelist is one who brings good tidings (the gospel); this is done even when he works only in a local area. One does not have to be constantly traveling in order to be an evangelist.
2. Most people in the sectarian world have the idea that a preacher must receive a special, direct call from God before he is eligible to be a preacher.
  - a. God did call certain men miraculously during the day of miracles to become prophets. He does not do so now. No one on earth today can prove that he has received a miraculous call! The age of miracles has passed (1 Cor. 13:8-13; Eph. 4:14-15).
  - b. Where is the verse that says that anyone today must receive such a call before he is qualified to preach? The same gospel that calls one to become a child of God also calls on us to preach the gospel.
    - 1) 2 Thessalonians 2:13-15: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."



- 
- 2) Mark 16:15-16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
  - 3) Acts 8:4: "Therefore they that were scattered abroad went every where preaching the word."
3. Increasingly, many are asserting the right for women to preach the gospel publicly. But in his wisdom, God determined that those who preach or teach the gospel publicly must be men; women are not permitted to do so.
    - a. 1 Corinthians 14:34-35: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."
    - b. 1 Timothy 2:8-15: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."
  4. Some think that a gospel preacher must have a college degree before he is qualified to serve in that capacity. Just because one owns some degree does not insure that he either knows or lives the gospel, or has any ability to preach it. The absence of a degree guarantees nothing either.
    - a. A preacher should get as much formal education as he is able to acquire, but it is far more important that he know the Book of God!
    - b. The apostles were unlearned and ignorant men (Acts 4:13), but they possessed a knowledge of God's word and had the courage to proclaim it fully. Of necessity, they obtained their knowledge by miraculous revelation; we can obtain our knowledge only by diligent, unceasing study of the Scriptures.
      - 1) 2 Timothy 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."
      - 2) 2 Peter 3:18: "But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen."
  5. Many think that the preacher must be a *good mixer*, having polished *social skills*. Knowing the Bible and being able to teach it are often considered unimportant as long as social visits are made.
    - a. The Lord placed the emphasis on knowledge and belief of the word (cf. Acts 20:17-35):
      - 1) Luke 10:38-42: "Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."
      - 2) 1 Timothy 4:6-16: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This *is* a faithful saying and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach.
-

- Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."
- 3) 2 Timothy 4:1-5: "I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."
- b. Every Christian (including preachers) is to talk privately to the alien sinner and the erring saint.
    - 1) Matthew 5:13-16: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."
    - 2) Acts 8:4: "Therefore they that were scattered abroad went every where preaching the word."
    - 3) Acts 18:24-26: "And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly."
  - c. A preacher visits the sick, teaches the lost, worships God, and studies the Bible because he is a Christian, not merely because he is a preacher.
  - d. In order to preach and teach the word, he must spend many hours in study each week. There is no other way that he can keep the Scriptures alive in his mind and life, and help others to do the same.
6. There are many who mistakenly think the preacher is the *pastor* of the congregation he serves.
    - a. The oversight and direction of the congregation has been given to the elders (who are also called *bishops, pastors, overseers*); these men meet special qualifications (1 Tim. 3; Tit. 1) which prepare them for this demanding work. The preacher works under the oversight and authority of these men. Their authority is restricted to matters of expedience; they see that God's work is done, but they cannot change God's will.
      - 1) Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."
      - 2) Hebrews 13:17: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you."
      - 3) 1 Peter 5:1-4: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."
      - 4) See Acts 20:17,28, 1 Peter 5:1-4, and Titus 1:5,7 for proof that elders are the bishops and pastors.
-

- a) Acts 20:17, 28: "And from Miletus he sent to Ephesus, and called the elders of the church.... Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The terms "elders" and "overseers" [bishops] are used interchangeably. The word "feed" is the verb form of "pastor." Elders, bishops, and pastors are equivalent terms; they are different words used to identify the same men.
  - b) Titus 1:5, 7: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee....For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre." Titus was told to appoint **elders** in every location; these elders are called **bishops** in the same passage.
  - c) 1 Peter 5:1-4: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." The elders were told to take oversight [from word translated as "bishop" in other places]. These elders (bishops) are told to feed ("pastor") the flock over which they serve.
- b. In the case of a congregation which has no elders, the preacher is just "one of the flock." He possesses no greater authority or responsibility in the affairs of the congregation than any of the other men. The only logical and scriptural way such a church can function is by the men meeting together to decide on matters of expediency.
  - c. The preacher is an important part of any congregation, but he is not to replace the elders or the deacons.
  - d. The preacher is not to be the center of attention; he is not to be the power to attract outsiders. Too often, when we think of a congregation, our minds automatically focus on the preacher, instead of Christ. The power to draw men to Christ is not the preacher or some other human personality; it is the gospel of Christ!
    - 1) John 6:44-45: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."
    - 2) Romans 1:16-17: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."
    - 3) Hebrews 4:12-13: "For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do."
    - 4) James 1:21: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls."
  - e. Again, a preacher visits the sick, talks to the lost, worships God, and studies the Bible because he is a Christian, not merely because he is a preacher.
  - f. In order to preach and teach the word, he must spend many hours in preparation and study each week. There is no other way that he can keep the Scriptures alive in his mind and life, and help others to do the same.

## B. Gospel Preachers Derive Their Commission from Christ.

1. It is not man who sets the standards to which preachers are to be held accountable: "For do I now persuade

men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10).

2. Christ has set the standard by which gospel preachers operate; it is he that must be pleased.
  - a. 2 Timothy 2:2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."
  - b. 2 Timothy 4:1-2: "I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."
3. Gospel preachers must give themselves wholly to the Lord's cause, being willing to suffer whatever hardship that dedicated service entails.
  - a. 1 Timothy 4:13-16: "Till I come, give attendance to reading, to exhortation, to doctrine....Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."
  - b. 2 Timothy 2:3: "Thou therefore endure hardness, as a good soldier of Jesus Christ."
  - c. 2 Timothy 4:5: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."
4. In small, struggling congregations, the local preacher must many times spend precious time tending to details; this cannot always be helped; thus, much time is spent on incidentals that could be better devoted to greater matters.
  - a. Unless there are others who are able and willing to aid, the preacher's primary work will suffer. Nevertheless, the preacher is also a Christian, and he bears as much responsibility to perform his Christian duties as every other Christian must.
  - b. Therefore, preachers will very often furnish transportation to people who need to visit a doctor, repair some item in a widow's house which she cannot afford to hire someone to do, check on someone's property while they are away, provide food and clothing to the needy, and hundreds of other such activities.
  - c. These things he does gladly! It is his Christian duty! If he refused to do them, he would be committing sin: James 4:17; Matthew 25:31-46. Christ gave him his Christian duties just as he gave them to all Christians. The Judgment scene of Matthew 25 includes every follower of Christ! Every person who ever lived will be there.
5. The gospel preacher's primary obligation in his work is to Christ; it is to his Lord he must answer if he fails to preach the gospel, publicly and privately, to the best of his ability and opportunity; he must proclaim the whole counsel of God, not just the parts that please him or his audience.

#### C. The Bible Gives Several Qualifications Which a Gospel Preacher Must Meet.

1. Remember, that these qualifications came from Christ; they did not originate with the preacher or with any other human. These are traits and activities which came from God.
2. The following are sixteen qualifications and requirements imposed on every gospel preacher.
  - a. He must keep himself pure: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16). "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure" (1 Tim. 5:22).
    - 1) His life must be free from any practice of sin:
      - a) 1 Thessalonians 5:21-22: "Prove all things; hold fast that which is good. Abstain from all appearance of evil."
      - b) Titus 2:8: "Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."
    - 2) He must be free from the blood of others by proclaiming the whole counsel of God: "And from Miletus he sent to Ephesus, and called the elders of the church" (Acts 20:17). "Wherefore I take you to record this day, that I *am* pure from the blood of all *men*. For I have not shunned to declare

- unto you all the counsel of God" (Acts 20:26f).
- b. He must be unashamed of the gospel:
    - 1) "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).
    - 2) "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God" (2 Tim. 1:8).
  - c. He must be able to teach the gospel so as to make others understand it: "And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient" (2 Tim. 2:24).
  - d. He must be able to discern character and faithfulness in others: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).
  - e. He must be willing to suffer for the Lord.
    - 1) 1 Timothy 1:18: "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare."
    - 2) 1 Timothy 6:12: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."
    - 3) 2 Timothy 2:3: "Thou therefore endure hardness, as a good soldier of Jesus Christ."
  - f. He must have sufficient wisdom to refrain from worldly affairs that would hinder his God-given work.
    - 1) 1 Timothy 6:11: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."
    - 2) 2 Timothy 2:4: "No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier."
  - g. He must be diligent to study and properly apply God's word: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). This familiar passage was given directly to preachers! "Till I come, give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13). Since every Christian needs to know God's will, we all must study.
  - h. He must not be contentious (quarrelsome) over matters of opinion: "And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient" (2 Tim. 2:24).
  - i. He must keep his life in harmony with the gospel.
    - 1) 2 Timothy 2:22: "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."
    - 2) Titus 2:8: "Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."
    - 3) Titus 3:8: "*This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."
  - j. He must be gentle toward all sincere people (2 Tim. 2:24), but strong toward false teachers and their evil product:
    - 1) Titus 1:13: "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith."
    - 2) Titus 2:15: "These things speak, and exhort, and rebuke with all authority. Let no man despise thee."
    - 3) Titus 3:10-11: "A man that is an heretic after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself."
  - k. He must be willing and able to reprove, rebuke, and exhort with God's word: "Them that sin rebuke before all, that others also may fear" (1 Tim. 5:20). "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2).
    - 1) He has no right to reprove anyone in matters of opinion.
-

- 
- 2) He has authority and responsibility to reprove, rebuke, and exhort in matters of truth.
  - 3) His work of preaching is to be done by teaching; a process which may take a long time.
  - 4) His work of preaching is to be done with patience (longsuffering). Time and seasoning are necessary for men to learn their duties and to grow spiritually. We must be patient.
- l. He must be willing and able to do the work of an evangelist: "I charge *you* therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: Preach the word! Be ready in season *and* out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, *because* they have itching ears, they will heap up for themselves teachers; and they will turn *their* ears away from the truth, and be turned aside to fables. But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry" (2 Tim. 4:1-5, NKJV).
  - m. He must be an example of believers: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). This familiar verse was first given to preachers; it applies to every Christian since no one has the right to live in rebellion to the moral and spiritual standard of the gospel.
  - n. He must be sincere: "In all things showing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity" (Tit. 2:7).
  - o. He must be sound in doctrine.
    - 1) 1 Timothy 1:3: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine."
    - 2) 1 Timothy 6:20: "O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called."
    - 3) Titus 2:7: "In all things showing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity."
  - p. He must be serious-minded: "In all things showing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity" (Titus 2:7).
- D. The Duties of a Gospel Preacher.
1. To teach Christians how to behave as children of God: "These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:14-15).
  2. To remind brethren of the truths of the gospel.
    - a. 1 Timothy 4:6: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."
    - b. 1 Timothy 4:16: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."
    - c. 2 Timothy 3:14: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*."
  3. To indoctrinate the members in God's word.
    - a. Titus 1:13: "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith."
    - b. Titus 2:1-5: "But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."
  4. To warn against apostasy.
    - a. Acts 20:29-31: "For I know this, that after my departing shall grievous wolves enter in among you,
-

- not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." [Paul is a great example of a gospel preacher].
- b. 1 Timothy 1:3: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine."
  - c. 1 Timothy 4:1-6: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."
  - d. 1 Timothy 4:14-15: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."
  - e. 1 Timothy 6:3-5: "If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."
5. To charge the rich concerning their wealth: "I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession; That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate" (1 Tim. 6:13-18).
  6. To reprove, rebuke, and exhort the church: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2).
    - a. Reprove: "Convince, refute, confute, convict, bring to light, to expose, find fault with, correct, reprehend severely, chide, admonish, to call to account, show one his fault, chasten, punish" (Thayer, on *elegchol*).
    - b. Rebuke: "To tax with fault, rate, chide, reprove, censure severely; admonish or charge sharply" (Thayer on *epitamao*).
    - c. Exhort: "To incite by words or advice; to advise or warn earnestly" (Thayer on *parakaleo*).
  7. To expose sin without partiality: "Them that sin rebuke before all, that others also may fear. I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (1 Tim. 5:20-21).
  8. To edify the church by preaching the whole counsel of God: Acts 20:17-32.
  9. To hold the pattern of sound words.
    - a. 1 Timothy 1:10: "For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine."
    - b. 1 Timothy 6:3: "If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness."
    - c. 2 Timothy 1:13: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."
-

10. To teach Christian servants and masters how to deal with each other in the work place: "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort" (1 Tim. 6:1-2).
  11. To reject profane and old wives' fables: "But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness" (1 Tim. 4:7).
  12. To be watchful in all things: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:5).
  13. To give himself wholly to the truth: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (1 Tim. 4:15).
  14. To maintain good works, doing his duty as a Christian and as a preacher: "*This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Titus 3:8).
- E. Gospel Preachers and Gospel Preaching Have Fallen into Disrepute in Our World.
1. The church has become so worldly in our time that young men are strongly discouraged from committing their lives to preaching the gospel; consequently, many of our brightest people pursue their life's work in secular fields where job security and wealth are to be found.
  2. Many in the church speak evil of preachers and their work, leaving the impression that preachers are after money and that their work is unimportant. Liberal churches emphasize singing and other activities in their worship, and relegate preaching to only a brief talk; and such preaching as is done is not a proclamation of the gospel, but the telling of sweet little stories and human psychology. When the people, who are accustomed to this kind of presentation, hear a genuine gospel sermon, they are shocked and even angered!
  3. The preacher in today's church is often expected to be an expert as an administrator, organizer, promoter, social specialist, master of ceremonies, cheer-leader, marriage counsellor, priest, teacher, song leader, and preacher. In what other work would an individual be expected to be an expert in such an assortment of duties? If he does not measure up to these human standards, he is an outcast. But these are human standards, not God's!
- F. There is No Greater Work in the World Than That of a Gospel Preacher.
1. The only work that compares favorably is that of elders.
  2. Gospel preaching is a way of life; the preacher must be totally committed to the work: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (1 Tim. 4:15).
    - a. A preacher never reaches the level where he no longer needs to study.
    - b. A preacher cannot punch a time-clock and go home, leaving his work at the office.
    - c. A preacher's time belongs to his Master, and to those whom he seeks to serve.
  3. Gospel preachers spend their lives in learning and teaching God's soul-saving word! Alien sinners are shown the way of salvation, and urged to obey. Saints are taught their duty, preparing them for eternity. Christians are also shown their blessings, thus urging them on to faithfulness and heaven.
-



---

## Bibliography

- American Standard Version*, (ASV), Thomas Nelson and Sons, New York, NY
- Annual Lesson Commentaries* (ALC), Gospel Advocate Company, Nashville, TN, 1964, 1970
- Barnes, Albert, *Notes On the New Testament, Thessalonians—Philemon*, Baker Book House, Grand Rapids, MI, 1976
- Boettner, Lorraine, *Roman Catholicism*, Presbyterian and Reformed Publishing Co., Philadelphia, 1962
- Cates, Curtis A., Editor, *The Epistles of I And II Timothy, Titus*, 1986 Memphis School of Preaching Lecture [MSOP], 1986
- Coffman, Burton, *Commentary on 1 & 2 Thessalonians, 1 & 2 Timothy, Titus & Philemon*, Firm Foundation Publishing House, Austin, TX, 1978
- Conybeare, W.J., and Howson, J.S., *The Life and Epistles of St. Paul*, Wm. B. Eerdmans Publishing Company, Grand Rapids, MI, 1976
- Durant, Will, *Caesar and Christ*, Simon and Schuster, New York, 1944
- Hearn, Roy J., "The Eldership," Unpublished Outline
- Hearn, Roy J., "The Holy Spirit," Unpublished Outline
- Holman Bible Dictionary for Windows*, Version 1.1g, Parson Technology, Hiawatha, Iowa, 1991,1994
- Horne, Thomas Hartwell, *Introduction To The Scriptures, Vol. IV*, Baker Book House, Grand Rapids, MI, 1970
- International Bible Dictionary*, Logos International, Plainfield, NJ, 1977
- Josephus, Flavius, *Josephus, Complete Works*, Kregel Publications, Grand Rapids, MI, 1960
- Lambert, O.C., *Catholicism Against Itself*, Vol. 1., O.C. Lambert, Publisher, Winfield, Alabama, 1956
- Lipscomb, David, *A Commentary on the New Testament Epistles, I, II Thessalonians, I, II Timothy, Titus, and Philemon*, Gospel Advocate Company, Nashville, 1942
- Lipscomb, David, *Questions Answered*, Gospel Advocate Co., Nashville, 1969
- Macknight, James, *Macknight On The Epistles*, Vol. III-IV, Baker Book House, Grand Rapids, MI, 1969
- McGarvey, J.W., *The Eldership*, Dehoff Publications, Murfreesboro, TN, 1962
- Jamieson, Robert, Fausset, A.R., Brown, David, *A Commentary Critical, Experimental, and Practical, III*, (JFB), William B. Eerdmans Publishing Company, Grand Rapids, MI, 1973
- PC Study Bible*, BibleSoft, Seattle, Washington
- Roberts, J.W., *Letters to Timothy*, R.B. Sweet Co., Inc., Austin, Texas, **1964**
- Smith's Dictionary of the Bible*, H.B. Hackett, Editor, Baker Book House, Grand Rapids, MI, 1971
- Thayer, Henry, *Thayer's Greek-English Lexicon*, The National Foundation for Christian Education, Marshallton, DE
- The New King James Version*, Thomas Nelson Company, Nashville, 1987
- Thiessen, Henry C., *Introduction to the New Testament*, Wm. B. Eerdmans Publishing Company, Grand Rapids, MI, 1943
- Vine, W.E., *Vine's Expository Dictionary of New Testament Words*, MacDonald Publishing Co., McLean, VA
- Wallace, Foy E., Jr., *God's Prophetic Word*, Foy E. Wallace, Jr. Publications, Oklahoma City, 1946
- Webster's New World Dictionary, Second College Edition*, The World Publishing Company, New York and Cleveland, 1968
- Woods, Guy N., *Questions and Answers Open Forum*, Freed Hardeman College, Henderson, TN, 1976
- World Book Encyclopedia*, Field Enterprises Educational Corporation, Chicago, IL, 1964
-

## INTRODUCTION TO 2 TIMOTHY

### A. Author, Recipient, and Date.

1. Paul is plainly affirmed to be the inspired author of both epistles to Timothy. One who respects the integrity of the Scriptures will not take issue with this affirmation. Until the 18th century, there was scarcely a dissenting voice regarding the Pauline authorship.
  - a. 1 Timothy 1:1: "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope."
  - b. 2 Timothy 1:1: "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus."
2. The apostle Paul is elsewhere on record expressing his close relationship with Timothy, a spiritual tie that is especially emphasized in his epistles to Timothy. "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state" (Phil. 2:19-20).
  - a. 1 Timothy 1:2: "Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord."
  - b. 2 Timothy 1:2-3: "To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord. I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day."
3. The identity of the author and recipient are obvious from internal evidence (cf. 1 Tim. 3:14-15; 2 Tim. 4:6-7). The date Paul penned these letters has been reckoned to be from 64-67 A.D., with a few scholars thinking it could have been as early as 56 A.D. In order to identify the approximate the date, it is essential to survey the life of the apostle.

### B. Paul the Apostle.

1. Paul was arrested in Jerusalem (Acts 21) and was imprisoned at Caesarea for two years (Acts 24:27) before being sent to Rome (Acts 27). The Book of Acts closes with the apostle having been in prison at Rome for two more years (Acts 28:30-31). What happened at the end of these two years?
2. The following quotation from Thiessen, pp.260-262, gives one view:
  - a. "Paul was tried and acquitted. The flimsy charges against him (Acts 25:14-27; 26:30-32) did not convince even a Nero of the Apostle's guilt. Certain expressed purposes of Paul in the Prison Epistles (Phil. 23,24; Philemon 22) and certain references to men and places in the Pastorals [?] (to be noted —bw) enable us to determine his movements and activities after his release with some feeling of certainty.
  - b. "From Rome he probably went to Brundisium, crossed the Adriatic, either to Apollonia or to Dyrachium, and then took the Egnatian Road to Macedonia and Philippi. He probably did not stay long at Philippi at this time, but hastened on to Ephesus and from this as a center he visited Laodicea, Colossae, and other cities in this neighborhood. After spending the biggest part of a year in the East, he probably set out for Spain. There was constant intercourse between the East and Massilia (the modern Marseilles), and so he would have no difficulty in reaching the 'limit of the west.' It is thought that he remained about two years in Spain. During this time, probably, Timothy took up the work at Ephesus. It appears, however, as if somewhere on Paul's way back from Spain to Macedonia Timothy asked Paul to allow him to leave Ephesus and to travel with him once more. But this Paul did not allow (1 Tim. 1:3). Some time after this the Apostle wrote 1 Timothy to his faithful co-worker.
  - c. "Timothy, converted under Paul's ministry (1 Tim. 1:2,18) on his first missionary journey (Acts 14:6-23), became the Apostle's assistant on the second journey (Acts 16:1-3) after his ordination [the sectarian "ordination" is not authorized by the Scriptures—bw] to the ministry (1 Tim. 4:14; 2 Tim. 1:6). He was with Paul at Troas, Philippi, Berea, and Athens. From the last place he made a trip to Thessalonica and returned to Paul at Corinth (Acts 18:5). Then we lose sight of him for about five

years (Plummer). He reappears at Ephesus, on Paul's third journey, and is sent by the Apostle with Erastus to Macedonia (Acts 19:22). Paul hoped he would get to Corinth also, but it is not certain whether Timothy ever reached that city (1 Cor. 4:17; 16:10). He is with Paul again in Macedonia when Paul writes 2 Corinthians (2 Cor. 1:1,19), and must have accompanied him to Corinth, for he sends greetings when Paul writes Romans (Rom. 16:21). He returned with Paul to Macedonia and to Asia, at least as far as Troas (Acts 20:3-6). Then we again lose sight of him for the two years of Paul's Caesarean imprisonment. We next find him at Rome, joining Paul in sending greetings to Colossae, Philemon, and Philippi. From Rome he, undoubtedly, made the trip to Philippi of which Paul speaks (Phil. 2:19-23), after which he again disappears from the record. We may, however, assume that he was with Paul in some of his further ministries in various eastern cities; but it is not likely that he accompanied the Apostle to Spain. Some time during Paul's visit to Spain he probably took up the work at Ephesus. While still at this place he received what we call The First Epistle to Timothy."

3. Quotation from Rex Turner, Sr., MSOP, pp.14-18:

- a. "Luke closed his Acts of the Apostle in the following words: 'And he (Paul) abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, and none forbidding him' (Acts 28:30,31). In this conclusion to his Acts of the Apostles, Luke did not say that at the end of the two year imprisonment Paul was put to death, nor did he imply it. In fact the necessary implication is that Paul had been set free....
  - b. "Someone is bound to ask: 'Is there external evidence that bears on the question of Paul's release, or non-release from prison, and if so, what does the evidence show, and how relevant is it?' There is external evidence!
  - c. "To illustrate, one source of external evidence is from the writing of Clement of Rome. Clement (A.D. 30-100) wrote the Corinthians, and the salutation reads as follows: 'The Church of God which sojourns at Rome to the Church of God sojourning at Corinth, to them that are called and sanctified by the will of God, through our Lord Jesus Christ: Grace unto you, and peace, from Al-mighty God through Jesus Christ, be multiplied.' In this epistle, written about A.D. 97, Clement admonished: 'Let us set before our eyes the illustrious apostles. Peter, through unrighteous envy, endured not one or two, but numerous labours; and when he had at length suffered martyrdom, departed to the place of glory due to him. Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west, and suffered martyrdom under the prefects. Thus was he removed from the world, and went into the holy place, having proved himself a striking example of patience.' Stress should be placed upon the fact that Clement said that Paul came unto 'the extreme limit of the west,' and after his having done so, he suffered martyrdom. Under no circumstances could Rome be counted the extreme west. The clear and unmistakable implication is that Paul was released from his Roman imprisonment, and in turn, that he completed his long avowed purpose to preach the gospel in Spain.
  - d. "A second source of external evidence is the Muratorian Fragment. This fragment or canon was discovered by L.A. Muratori (A.D. 1672-1750) in the Ambrosian Library and published by him in A.D. 1740. It was written in Latin and consists of eighty-five lines. Scholars agree that the original form, of which the Muratorian fragment is a copy, was written about A.D. 180-190. That fragment reads: 'Luke compiled for most excellent Theophilus' what things were done in detail in his presence, as he plainly shows by omitting both the death of Peter and also the departure of Paul from the city, when he departed [for] Spain.' Note should be taken of the fact that his Muratorian fragment explicitly states that Paul left for Spain.
  - e. "A third source of external evidence is from the historian Eusebius. His life dates about A.D. 260-340. He wrote as follows: 'Festus was sent by Nero to be Felix's successor. Under him, Paul, having made
-

his defense, was sent bound to Rome. Aristarchus was with him, whom he also somewhere in his epistles quite naturally calls his fellow prisoner. And Luke, who wrote the Acts of the Apostles, brought his history to a close at this point, after stating that Paul spent two years at Rome as a prisoner at large, and preached the word of God without restraint. Then after he made his defense it is said that the apostle was sent again upon the ministry of preaching, and that upon coming to the same city a second time he suffered martyrdom. In this imprisonment he wrote his second epistle to Timothy, in which he mentions his first defense and his impending death.' As should be observed, this external evidence is independent. There is no attempt by the author to have it agree with another external evidence, but on the other hand it is in complete agreement with the prior external evidence already submitted.

- f. "A fourth source of external evidence is from the historian Jerome. He wrote from Bethlehem in A.D. 492. In his preface he states that he had no predecessor in his work, but he very properly acknowledged his indebtedness to the church history written by Eusebius. Concerning the apostle Paul, he wrote: 'And because a full account of his (Paul's) life is given in the Acts of the Apostles, I only say this, that the twenty-fifth year after our Lord's passion, that is the second of Nero, at the time when Festus Procurator of Judea succeeded Felix, he was sent bound to Rome, and remaining for two years in free custody, disputed daily with the Jews concerning the advent of Christ. It ought to be said that at the first defense, the power of Nero having not been confirmed, nor his wickedness broken forth to such a degree as the historians relate concerning him, Paul was dismissed by Nero, that the gospel of Christ might be preached also in the west. As he himself writes in the second epistle to Timothy at the time he was about to be put to death dictating his epistle as he did while in chains; 'at my first defense no one took my part, but all forsook me: may it not be laid to their account.' This external evidence is in harmony with the other three sources as quoted. The case is that Paul's writings together with external history make certain the fact that he was released from his imprisonment at Rome, and that 'he preached also in the west,' or Spain. Thus by both internal and external evidence—Paul's release, his visit to Philippi and Ephesus, his visit to the Island of Crete, and his visit to Spain—all of these are confirmed. Paul's second imprisonment and his ultimate death at the hands of Nero are also confirmed.
- g. "The external evidence as set forth, especially by Eusebius and Jerome, indicates that Paul was put to death just prior to Nero's death. Nero's death occurred on June 8, A.D. 68. Luke closed his Acts of Apostles at the end of Paul's two whole years of Roman imprisonment, or A.D. 62, and certainly not later than A.D. 63. Now, from A.D. 62 to A.D. 67 or 68 would leave a minimum of five to six years for Paul to make his promised visits and to preach the gospel in Crete and in Spain as well."
4. "It is difficult to say how long it was after his release that Paul wrote this Epistle. But since the three Pastorals have an affinity of language, similarity of thought, and likeness of error to combat they must have all been written at about the same time. If Paul was released in 61, and if we allow one year for his travels and work in the East and two years for his work in Spain, we get 64 or 65. This, then, is the date we would suggest for 1 Timothy" (Thiessen, p.263).

#### C. The So-Called Pastoral Epistles.

1. "Paul Anton, in 1726, wrote a book in which he designated the epistles to Timothy and Titus as being 'Pastoral Epistles.' The title caught on, and those epistles are almost wholly so designated by the theologians of today. The concept reflected by the title is that the epistles were written by an over-head pastor, or church officer, to his subordinate pastors. *Such could not be farther from the truth*" (Turner, MSOP, p.18).
2. Paul was an apostle of Christ. As such, he was given great responsibility in receiving, delivering, and confirming the gospel of Christ. To enable him to accomplish his mission infallibly, he (and the other apostles) were given special miraculous powers by the Holy Spirit. Paul could lay hands on Christians and confer certain supernatural gifts (1 Cor. 12:8-10; Rom. 1:11; Acts 19:1-7).
  - a. In discharging his duties as an apostle, Paul wrote many letters in which he gave specific directions

by which the saints were to conduct themselves. He wrote the epistles under consideration to Timothy and Titus, young gospel preachers. In these letters, detailed instructions were given to them which would make it possible for them to do their work of preaching the gospel. These preachers were not "pastors" as the modern sectarian world would have us believe.

- b. The terms *pastor*, *bishop (overseer)*, and *elder* are used interchangeably in the New Testament.
  - 1) Acts 20:17,28: "And from Miletus he sent to Ephesus, and called the **elders** of the church.... Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you **overseers**, to **feed** [verb form of 'pastor'] the church of God, which he hath purchased with his own blood."
  - 2) 1 Timothy 3:1-3: "This *is* a true saying, If a man desire the office of a **bishop**, he desireth a good work. A **bishop** then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous."
  - 3) Titus 1:5-7: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain **elders** in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre."
- c. The one-man (or woman) pastor system of modern denominational churches is totally unknown in the Scriptures. In every case in the New Testament where the office of pastor (elder, bishop) is discussed, a plurality of men is indicated.
  - 1) Acts 14:23: "And when they had ordained them **elders** in **every church**, and had prayed with fasting, they commended them to the Lord, on whom they believed."
  - 2) Philippians 1:1: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the **bishops** and deacons."
  - 3) Titus 1:5: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain **elders** in every city, as I had appointed thee:"
- d. The qualifications of elders (1 Tim. 3:1-7; Titus 1:5-11) excludes every woman and unmarried man from consideration.

D. A Quotation from Horne regarding this Epistle:

1. "That Paul was a prisoner when he wrote the second Epistle to Timothy, is evident from 1:8,12,16, and 2:9; and that his imprisonment was in Rome appears from 1:17, and is universally admitted. But, whether he wrote it during his first imprisonment, recorded in Acts 28, or during a *second* imprisonment there (which was the uniform tradition of the primitive church), is a point that has been much disputed.... That the last-mentioned opinion is most correct, we think will appear from the following considerations:
  - a. "A collation of the Epistles to the Ephesians, Colossians, Philippians, and Philemon (which are known to have been written during Saint Paul's *first* imprisonment), with the second Epistle to Timothy, will show that this Epistle was not written during the time when those Epistles were written.
    - 1) "In the former Epistles, the author confidently looked forward to his liberation from confinement, and his speedy departure from Rome. He tells the Philippians (2:24), 'I trust in the Lord that I also myself shall come shortly.'" Philemon he bids to prepare for him a lodging, 'for I trust,' says he, 'that through your prayers I shall be given unto you.' (Ver. 22). In the Epistle before us he holds a language extremely different: 'I am now ready to be offered, and the time of my departure is at hand...(4:6-8).
    - 2) "Again, when the former Epistles were written from Rome, Timothy was with Paul; and he is joined with him in writing to the Colossians, the Philippians, and to Philemon. The present Epistle implies that he was absent. Further, in the former Epistles, Demas was with Paul at Rome: 'Luke, the beloved physician, and Demas, greet you.' [Col. 4:14; cf. Phile. 24]. In the Epistle now before us: 'Demas hath forsaken me, having loved this present world, and is gone to Thessalonica.' [2

- Tim. 4:10]. Once more: in the former Epistle, Mark was with Paul, and joins in saluting the Colossians. In the present Epistle, Timothy is ordered to bring him with him, ‘for he is profitable to me for the ministry.’ (4:11).
- b. “The circumstances of Paul’s imprisonment, as referred to in this Epistle, are widely different from the imprisonment related in Acts 28:30,31. Then he was permitted to dwell alone in his own hired house, and receive all who came to him, and publicly to preach the Gospel, being guarded only by a single soldier. But it appears from 2 Tim. 1:16-18, that the apostle was in *close* confinement, so that Onesiphorus, on his coming to Rome, had considerable difficulty in finding him out. [2 Tim. 1:16-18]. And that crimes were now laid to his charge very different from those formerly alleged against him, appears from 2:9: where he says that he *suffers evil, even unto bonds, as a malefactor*; plainly implying that he was not only abridged of all liberty, but also that he was bound, hands and feet, in close dungeon. Dr. Macknight thinks this was probably under the pretence that he was one of those Christians whom Nero accused of having set Rome on fire. Hence the word *malefactor* (*kakourgos*), which in this passage may mean that the apostle was treated as one of the worst of criminals.
  - c. “The situation of Paul, when he wrote this Epistle, was extremely dangerous. This appears from 2 Tim. 4:6,7,8 and from verse 16, where, at his first answer, all men forsook him. Further, (verse 17) *the Lord delivered him from the mouth of the lion*, or the cruelty of Nero. And in verse 18, he hopes *the Lord will deliver him from every evil work, by preserving him unto his heavenly kingdom*. This was totally different from the gentle treatment recorded in Acts 28, and shows that this Epistle was written at a later period than the two years’ imprisonment mentioned by Luke.
  - d. “It appears from 2 Tim. 4:13,20, that when the apostle wrote, he had lately been at Troas, Miletus, and Corinth. This was a different route from that described in the Acts. Also in 2 Tim. 4:13, he desires Timothy to bring with him a trunk and some books which he had left at Troas. But in his journey to Italy in Acts 27, he did not come near Troas. It is true he visited that place on his way to Jerusalem (Acts 20:5-7). But as this visit to Troas happened in the year 57, and the present Epistle was not written before the year 65, these articles were not then left there; for he would hardly have delayed sending for them for seven or eight years. He would rather have sent for them to Caesarea, where he was in prison two years; or more early on his first coming to Rome.
  - e. “When he wrote this Epistle, he had left Trophimus sick at Miletus 94:20). But this could not have happened on the Journey to Jerusalem, because Trophimus was with Saint Paul at Jerusalem (Acts 21:29), and in his voyage from Caesarea to Italy, he did not touch at Miletus. It is obvious...that the north wind would not suffer them to proceed further north from Cnidus along the coast of Asia (Acts 27:7).
  - f. ‘Paul says (2 Tim. 4:20) that Erastus staid behind at Corinth. The apostle must therefore have passed through Corinth on that journey to Rome, after which he wrote this Epistle. But from Caesarea to Italy, in Acts 28, he did not pass through Corinth....
2. “The result of the preceding observations is, that this Epistle was written by Paul at Rome, and during an imprisonment different from that recorded in Acts 28. Paul, we have seen, was released from his confinement in A.D. 63, and, after visiting several churches, returned to Rome early in 65; where, after being confined rather more than a year, it is generally agreed that he suffered martyrdom A.D. 66. Now, as the apostle requests Timothy to come to him before winter (2 Tim. 4:21), it is probable that this Epistle was written in the month of July or August A.D. 65....
  3. “The immediate design of Paul in writing this Epistle to Timothy, was to appraise him of the circumstances that had befallen him during his second imprisonment at Rome, and to request him to come to him before the ensuing winter. But, being uncertain whether he should live so long, he gave him in this letter a variety of advices, charges, and encouragements, for the faithful discharge of his ministerial functions, with the solemnity and affection of a dying parent; in order that, if he should be put to death before Timothy’s arrival, the loss might in some measure be compensated to him by the instructions contained in this admirable Epistle” (Horne, pp.394).
-

E. Outline of 2 Timothy.

1. Chapter One.
    - a. 1:1-5: Introduction and Salutations.
    - b. 1:6-12: Life and Immortality are Brought to Light Through the Gospel.
    - c. 1:13-18: Hold Fast the Form of Sound Words.
  2. Chapter Two.
    - a. 2:1-7: Be Strong in the Grace Which is in Christ.
    - b. 2:8-14: Paul Suffered for the Gospel.
    - c. 2:15-26: Sundry Admonitions.
  3. Chapter Three.
    - a. 3:1-9: The Approaching Apostasy.
    - b. 3:10-13: Persecutions are Companions of Christianity.
    - c. 3:14-17: The Inspired Word of God.
  4. Chapter Four.
    - a. 4:1-5: Preach the Word.
    - b. 4:6-8: The Crown of Righteousness.
    - c. 4:9-15: Personal Matters.
    - d. 4:16-18: Paul's Trial.
    - e. 4:19-22: Closing Salutations.
-

## 2 TIMOTHY 1

### A. 2 Timothy 1:1-5: Introduction and Salutation.

1. Verses 1-2: "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord."
  - a. "The salutation is simple, much like that of the first epistle. It repeats the claim of Paul's appointment to the apostleship by divine authority. It asserts that that apostleship fitted in with the promise of life in Christ Jesus. The letter is addressed to Timothy, who is here called a 'beloved child.' The final part of the salutation is the characteristic wish of greeting: 'Grace, mercy, peace, from God the Father and Christ Jesus our Lord'" (Roberts, p.72).
  - b. This introductory statement presents Paul's credentials. God chose him to serve as an apostle of Christ, which empowered him with authority that was surpassed only by that of Deity.
    - 1) Matthew 19:28: "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."
    - 2) 2 Corinthians 12:11-12: "I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."
    - 3) 1 Corinthians 12:28: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."
  - c. His apostleship was given in accordance with the promise of life which resides in Christ. It was God's plan from eternity to provide mankind with the privilege of obtaining eternal life; that great blessing is found only in Christ; and Paul was one of the chosen apostles of Christ by whom the plan was revealed.
    - 1) 1 Corinthians 2:9-14: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned."
    - 2) Ephesians 3:1-11: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now



- unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord."
2. Verse 3: "I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day."
    - a. The apostle states his heart-felt regards for Timothy. He regularly remembered his young associate in his prayers to God.
    - b. Paul also states he has always served God with a pure conscience. Even when he was opposing Christ and persecuting the church, he honestly believed he was doing service to God. When he was taught better, he changed the direction of his life.
      - 1) Acts 23:1: "And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day."
      - 2) Acts 26:9-11: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*. And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities."
      - 3) 1 Timothy 1:13-15: "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."
      - 4) Acts 24:14-16: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men."
    - c. Paul states that he had served God from his forefathers. His family had a long history of serving God. His Jewish enemies charged him with having deserted the will of God by becoming a follower of Christ. They believed he had apostatized from the faith of the forefathers. But a new revelation from God had been delivered, revealing the new system which God had been preparing since the beginning. Christianity is not a dissident sect which deserted Judaism, but an entirely new system, designed from eternity (Jer. 31:31-34; Acts 2:22-23). Paul had always endeavored to be faithful to the will of God.
      - 1) Acts 23:1: "And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day."
      - 2) Acts 24:14-16: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men."
      - 3) "Paul had served God from childhood, having been trained to do so by his parents. He had been earnest, zealous, and faithful in rendering service to God as he believed was right" (Lipscomb, p.198). He states that
  3. Verse 4: "Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy."
    - a. Paul desired to see his son in the gospel, a yearning that increased when he remembered Timothy's tears. We may well imagine the tearful scene when these two great men of faith parted, not knowing whether they would ever see each other this side of eternity.
    - b. There is a natural bond that binds together those of like precious faith, in a relationship closer than that of fleshly kinship. Death breaks all other earthly relationships, but that tie binding Christians together endures even in eternity. In heaven, there will be no marriage or giving in marriage (see Matt. 22:30); it follows that other family ties will likewise be dispensed with in heaven; certainly the camaraderie
-

of military, business, and social groups will not be recognized there.

- c. In heaven, there will be a grand reunion of the faithful, whose primary earthly relationship was that of brethren in Christ—and servants of God.
    - 1) Matthew 8:11: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."
    - 2) 2 Samuel 12:23: "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."
  - d. Despite the hope of meeting our saved loved ones in glory, there is a strong sense of sorrow when we part company on earth, not knowing whether we will ever meet again here. "And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship" (Acts 20:36-38).
  - e. Paul and Timothy doubtless shed tears when they parted, but if they should be reunited again on earth, they both would be filled with joy.
4. Verse 5: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."
- a. Paul found much satisfaction in the fact that Timothy's life had been one of unpretended faith from his earliest years. Parents oftentimes show greater happiness over the success of their children in financial, social, or popularity areas than in their spiritual accomplishments. Those who understand spiritual matters would rather have their children to be faithful to the Lord than to obtain the greatest earthly rewards.
  - b. The apostle's remarks here show the power of influence. Lois taught her daughter Eunice; Eunice taught her son Timothy. With this background of instruction that went back to his childhood, the young man was ready to receive the gospel when he learned it, and became an excellent proclaimer of the good news.
    - 1) Acts 16:1-3: "Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek: Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek."
    - 2) Philippians 2:19-22: "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel."
    - 3) 2 Timothy 3:14-15: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."
    - 4) Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it."
    - 5) Ephesians 6:1-4: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

B. 2 Timothy 1:6-12: Life and Immortality are Brought to Light Through the Gospel.

1. Verse 6: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."
  - a. The apostle specifically refers to the spiritual gift which had been conferred upon Timothy by the laying on of Paul's hands. The scriptures do not report the details of that event; we are simply told that it took place.

- b. We do not know which gift Timothy was given. It would be one or more of the nine which are named in 1 Corinthians 12:8-10: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues."
- c. Timothy is told to stir up the gift, indicating clearly that its use was under his control. He could put it to use or neglect it.
- 1) 1 Timothy 4:14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."
  - 2) 1 Corinthians 14:29-33: "Let the prophets speak two or three, and let the other judge. If *any thing* be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, but of peace, as in all churches of the saints."
2. Verse 7: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."
- a. "The spirit of fear and love are here contrasted. 'There is no fear in love: but perfect love casteth out fear, because fear hath punishment.' (1 John 4:18.) Fear was the leading principle in the law of Moses, love in that of Jesus Christ. This is a grave reminder to Christians of every age and degree that all cowardice, all dread of danger, all shrinking from doing one's duty for fear of man's displeasure, proceeds not from the Spirit of God" (Lipscomb, p.200).
  - b. The Greek word rendered "fear" (fearfulness—ASV) is *deila*. "The word denotes cowardice and timidity and is never used in a good sense" (Vine, Vol. 2, pp.84f). "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).
    - 1) A different Greek word is used in Hebrews 12:28: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and **godly fear**." This term [*eulabeia*] means reverential awe.
    - 2) A form of *deila* [*deilos*] is used in Revelation 21:8: "But **the fearful**, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."
  - c. God has given Christians a source of power that can enable them to meet any obstacle or enemy. This does not mean that we will always be able to accomplish everything we undertake. The item might not be the right one, it might be attempted prematurely, or a defeat might be necessitated for our own good. But Paul's point includes at least these difficulties:
    - 1) **Temptation.**
      - a) "Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*" (1 Cor. 10:12-13).
      - b) If we want to overcome a temptation, a way has been provided, if we will seek it out.
    - 2) **Work.**
      - a) Romans 8:31: "What shall we then say to these things? If God *be* for us, who *can be* against us?"
      - b) Hebrews 6:10: "For God *is* not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." One who labors faithfully for the Lord will meet with ultimate success.
    - 3) **Teaching.**
      - a) Mark 16:15-16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

- b) Psalms 126:5-6: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*."
- c) Isaiah 55:11: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it."
- d) Our duty is to present the gospel to the lost; it is their obligation to accept it; in either case, we have done our duty.
- 4) **Meeting false doctrines.**
- a) The apostles and other inspired saints during the age of miracles were invincible when they used their supernatural powers in preaching and defending the truth and exposing error.
- b) Luke 21:14-15: "Settle *it* therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."
- c) 1 Thessalonians 1:5: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake."
- d) When we proclaim the pure word of Christ, having learned it well, and knowing how to present and defend it, no errorists can withstand its power. In the day when the sectarians used to issue challenges, our brethren defeated them on every hand, and the cause of the Lord shone brightly.
- e) God's word is still able to overcome error. "For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart" (Heb. 4:12). "And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:17).
- d. God has given us the spirit of love. In the gospel, law and love are combined. We express our love for God by obeying his law from the heart. To be right with the Lord, it is incumbent upon us to love our fellowman. Because we love all others, we will not do anything to hurt them unnecessarily but will do all that is feasible to promote their good. [Love for truth, for righteousness, for the welfare of society and for the church, will sometimes cause us to testify against a sinful member of the church or a criminal or troublemaker in society. We love the soul of the offender, but we also love truth and justice].
- 1) John 1:17: "For the law was given by Moses, *but* grace and truth came by Jesus Christ."
- 2) Mark 12:29-31: "And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment. And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."
- 3) 1 John 5:3: "For this is the love of God, that we keep his commandments: and his commandments are not grievous."
- 4) Romans 6:17-18: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."
- 5) Romans 13:10: "Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law."
- 6) 1 John 3:17-18: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."
- e. God has given us the spirit of a sound mind.

- 1) "The Greek word denotes one of sober mind; a man of prudence and discretion. The state referred to here is that in which the mind is well balanced, and under right influences; in which it sees things in their just proportions and relations; in which it is not feverish and excited, but when everything is in its proper place. It was this state of mind which Timothy was exhorted to cultivate..." (Barnes, p.214).
  - 2) "Of a sound mind, *soophronismou* (NT:4995), of self-possession and government, according to some. But a sound mind implies much more; it means a clear understanding, a sound judgment, a rectified will, holy passions, heavenly tempers; in a word, the whole soul harmonized in all its powers and faculties; and completely regulated and influenced, so as to think, speak, and act aright in all things. The apostle says, God hath given the spirit of these things; they are not factitious; they are not assumed for times and circumstances; they are radical powers and tempers; each produced by its proper principle" [Adam Clarke's Commentary, Electronic Database. Copyright (c) 1996 by BibleSoft].
3. Verse 8: "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God."
- a. Paul admonishes Timothy against being ashamed of the testimony of Christ (the gospel). In view of the fact that Christians have not been given the spirit of fear (verse 7), neither Timothy nor we should be ashamed of the truth. Paul was not ashamed of the gospel (Rom. 1:16-17). The point of the verse is that Timothy was not to be ashamed of the gospel, but be willing to suffer for the gospel. Further evidence that the testimony of Christ is the gospel is seen in the following verses:
    - 1) 1 Corinthians 1:6: "Even as the testimony of Christ was confirmed in you."
    - 2) Revelation 1:2: "Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw."
    - 3) Revelation 1:9: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."
    - 4) Revelation 12:17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."
    - 5) Revelation 19:10: "And I fell at his feet to worship him. And he said unto me, See *thou do it not*: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."
  - b. Paul admonishes Timothy against being ashamed of Paul, the prisoner of Christ. The fact that the apostle had been imprisoned as a common criminal could adversely affect the attitude toward Paul. One might reason: "This man has been accused and jailed; there must be some justification for this; therefore, Paul must be guilty of some criminal activity."
  - c. When an individual gets charged with some legal infraction, his former associates might distance themselves from him, lest there be any personal disgrace or involvement. There was nothing shameful about Paul's imprisonment, for he was being persecuted for the sake of the gospel.
    - 1) Matthew 5:10-12: "Blessed *are* they which are persecuted **for righteousness' sake**: for theirs is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you."
    - 2) Mark 10:29-30: "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, **for my sake, and the gospel's**, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."
  - d. Paul gladly suffered for the Lord, even to becoming a prisoner or worse.
-

- 1) Acts 21:13: "Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."
- 2) 2 Corinthians 12:10: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."
- 3) Acts 20:24: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."
- e. Timothy is admonished to be a willing partaker of the afflictions of the gospel. If he preached the gospel and remained loyal to the Christian life, Timothy would face hardships; the only way around it was to forsake the gospel. If he valued his own soul and the spiritual welfare of other people, he must keep on preaching and living the truth!
  - 1) In our modern society, we do not find many Christians who are willing to suffer even minor inconveniences for the sake of the truth. Unless everything is done to their own personal satisfaction and comfort, they will go elsewhere or raise an uproar. A selfish man will not sacrifice for the Lord.
  - 2) Romans 8:17-18: "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory which shall be revealed in us."
  - 3) 2 Timothy 3:12: "Yea, and all that will live godly in Christ Jesus shall suffer persecution."
- f. One who suffers for the gospel's sake has the power of God to assist him. In the age of miracles, in very special cases God assisted certain saints supernaturally (cf. Acts 12:1-10). In our day, his providence is available to aid those who suffer for his cause.
  - 1) Paul obtained the benefits of God's power when he was persecuted. "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9).
  - 2) The help that God promises to those who meet temptation is also available to those who face persecution. "Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*" (1 Cor. 10:12-13).
  - 3) Persecutions and hardships incurred by faithfulness produce inward strengths unattainable otherwise. "My brethren, count it all joy when ye fall into divers temptations; Knowing *this*, that the trying of your faith worketh patience. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing" (Jas. 1:2-4).
  - 4) Faithfulness in trials results in eternal rewards. "Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12).
4. Verse 9: "Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."
  - a. God is the original source of our salvation. He initiated the plan by which we are saved; Christ was the one who executed the plan; the Holy Spirit revealed the plan. This plan is the gospel. We are saved (delivered) from the guilt of our past sins (Rom. 6:16-18), and are given hope of the eternal reward reserved in heaven for the faithful (1 Pet. 1:3-9; 2 Pet. 1:9).
    - 1) Romans 6:16-18: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."
    - 2) 1 Peter 1:3-9: "Blessed *be* the God and Father of our Lord Jesus Christ, which according to his

- abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, *even* the salvation of *your* souls."
- 3) 2 Peter 1:9: "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."
- b. God called us with a holy calling. The calling is not done miraculously, or even mysteriously, but by the gospel.
    - 1) 2 Thessalonians 2:13-14: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."
    - 2) Mark 16:15-16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
  - c. The calling into which we have been graciously invited is holy. It originated with God; the life-style it calls on us to live is holy; and it ultimately leads us to live where God is—a place of holiness of the purest degree: "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27).
  - d. The salvation into which we have been called was not based on our own personal worthiness. Sin separates the individual from God, and deprives us of his blessings: "Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear" (Isa. 59:1-2).
    - 1) Ephesians 2:8-9: "For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast."
    - 2) Titus 3:5: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."
  - e. That we are saved by God's mercy (grace) does not negate the essentiality of our obedience. In fact, Titus 3:5 (after affirming that we are saved by God's grace and not by human works) specifically requires "the washing of regeneration" (baptism). The works that are excluded are the works of the Mosaic Law (Acts 13:38-39) and meritorious works (Mark 7:7-9). Those who think salvation by grace excludes obedience must wrestle with plain statements of scripture which are too obvious to be ignored or misunderstood.
    - 1) Mark 16:16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
    - 2) Acts 2:38: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."
    - 3) Acts 10:34-35: "Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."
    - 4) Romans 6:16-18: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God
-

- be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."
- 5) James 2:24: "Ye see then how that by works a man is justified, and not by faith only."
- f. Our salvation and calling are according to God's own purpose and grace. God's grace is his love in action (John 3:16; Tit. 2:11). His purpose is to save men by the gospel of Christ from their past sins, keep them clean by their walking in the light of the gospel (1 John 1:6-10), and ultimately bring them into heaven where eternal life and every eternal glory and bliss are provided. This purpose he accomplishes through Christ by the gospel.
- 1) Ephesians 3:1-11: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord."
- 2) 2 Timothy 1:10: "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."
- 3) Titus 2:11-14: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."
- g. These purposes God designed before time began were to be provided in Christ (Eph. 3:9-11). The spiritual blessings he purposed were not conferred upon anyone in eternity before time began. The Calvinistic doctrine which asserts that God picked out every specific individual who would be saved, and foreordained their eternal salvation from eternity, is both repulsive to reason and is anti-scriptural.
- 1) Acts 10:34-35: "Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."
- 2) Romans 2:11: "For there is no respect of persons with God."
5. Verse 10: "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."
- a. The great master plan of salvation was conceived in eternity, and has now been made manifest by the earthly mission of Christ. The Lord laid down the fundamentals of the gospel during his life on earth; he completed the plan by his death, burial and resurrection; he empowered his selected men (the apostles) to receive, reveal and confirm the plan.
- 1) Mark 16:15-20: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they
-



- went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen."
- 2) John 16:13-14: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show *it* unto you."
  - 3) 1 Corinthians 2:9-13: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."
  - 4) Hebrews 2:1-4: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"
- b. In accomplishing his great work, God through Christ abolished death. Christ was raised up from the dead, becoming the first of many who would be resurrected [in the last day—John 5:28-29; 1 Thess. 4:13-18]. Although men still die, there is the hope of the resurrection.
- 1) Hebrews 2:14-15: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage."
  - 2) 1 Corinthians 15:19-20: "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, *and* become the firstfruits of them that slept."
  - 3) Revelation 14:13: "And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."
- c. He has abolished death, and offers life and immortality in its place. The "life" indicated is eternal life, and "immortality" [*aphtharsian*] has reference to the incorruptible nature we will enjoy in eternity.
- 1) "The death thus abolished has a far more extended meaning than the separation of the soul and body that we call death. It signifies that awful punishment of sin which is best described as the exact opposite to 'eternal life.' The death with which we are acquainted by sad experience here is only the forerunner of the death eternal. Already to the faithful believer in Jesus Christ this death of the body counts for nothing; the time will come when it will even exist no more. Christ had deprived it of its power. (1 Cor. 15:26,55; Heb. 2:14). It is no longer an enemy to be dreaded, but a friend to be welcomed" (Lipscomb, pp.202f).
  - 2) Hebrews 7:25-28: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore."
  - 3) Hebrews 9:24-26: "For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that
-

- he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."
- d. He has brought life and immortality to light. "This is one of the great and glorious achievements of the gospel, and one of the things by which it is distinguished from every other system. The word rendered 'hath brought to light'—*phorizo*—means to give light, to shine; then to give light to, to shine upon; and then to bring to light, to make known (Rob. *Lex.*). The sense is, that these things were before obscure or unknown, and that they have been disclosed to us by the gospel. It is, of course, not meant that there were *no* intimations of these truths before, or that *nothing* was known of them—for the Old Testament shed some light on them; but that they are fully disclosed to man in the gospel. It is there that all ambiguity and doubt are removed, and that the evidence is so clearly stated as to leave no doubt on the subject. The intimations of a future state, among the wisest of the heathen, were certainly very obscure, and their hopes very faint" (Barnes, p.215). [At this place, Barnes gives quotations from the ancient philosophers on life after death: "The hope of a future state is styled by Cicero, *Futurorum quoddam augurium saeculorum*—a conjecture or surmise of future ages. Tusc. Q. 1. Seneca says it is 'that which our wise men do promise, but they do not prove.' Epis. 102. Socrates, even at his death, said, 'I hope to go hence to good men, but of that I am not very confident; nor doth it become any wise man to be positive that so it will be. I must now die, and you shall live; but which of us is in the better state, the living or the dead, only God knows.' Pliny says, 'Neither soul nor body has any more sense after death, than before it was born.' Cicero begins his discourse on the subject with a profession that he intended to deliver nothing as fixed and certain, but only as probable, and as having some likelihood of truth. And, having mentioned the different sentiments of philosophers, he concludes, 'Which of these opinions is true, some god must tell us; which is most like to truth, is a great question'" (Barnes' Notes, Electronic Database. Copyright (c) 1997 by BibleSoft)].
  - e. This life and immortality have been brought to light by the gospel. If we did not have the gospel, we would know no more about what lies beyond the grave than did the heathen philosophers. The importance of the gospel cannot be over-emphasized.
6. Verse 11: "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles."
    - a. Paul here affirms that he had been selected to be a preacher of the great truths of life and immortality; he discharged his obligations by proclaiming the gospel.
    - b. He further affirms that he has been selected to be an apostle [one sent on an important mission]; he was an apostle of Christ. He met the qualifications and received the power and authority to discharge the responsibilities of that office.
    - c. The apostle adds that he has been selected to be a teacher of the Gentiles. The great majority of the ancient world was comprised of Gentiles (non-Jews), thus his work was exceedingly great. Though he worked extensively with the Jews, his broader work was among the Gentile nations.
  7. Verse 12: "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."
    - a. He was presently suffering the rigors of being imprisoned in a Roman jail. The reason for this persecution was his faithfulness in living and proclaiming the gospel. Despite the hardships and sufferings entailed thereby, he was not ashamed of the gospel.
      - 1) Romans 1:16-17: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."
      - 2) Peter and the other apostles shared this willingness to suffer for the Lord. "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:41-42).
-

- b. Paul knew the one he had believed (trusted—margin). “The idea is, that he understood the character of that Redeemer to whom he had committed his eternal interests, and knew that he had no reason to be ashamed of confiding in him. He was able to keep all that he had intrusted to his care...” (Barnes, p.216).
- 1) Isaiah 28:16: "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste."
  - 2) 1 Peter 2:6: "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."
- c. The Christian life is aptly depicted by the statements of the verse: a faithful Christian is one who has committed his life and well-being to the Lord, fully trusting him to fulfill his promises, and to help him when his faithfulness leads him into hardships.
- 1) Matthew 6:19-21: “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.”
  - 2) Hebrews 13:5-6: "*Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.*"
  - 3) Hebrews 6:10-12: "For God *is* not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises."
- d. “That day” is often used in the New Testament in reference to the last day, the day of Judgment. It is used without “anything further to designate it, because it is *the* great day; ‘the day for which all other days were made.’ It seems to have been so much the object of thought and conversation among the early Christians, that the apostle supposed that he would be understood by merely referring to it as ‘*that day*,’ that is, the day which they were always preaching about, and talking about, and thinking about” (Barnes, p.217).
- 1) Matthew 7:22: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"
  - 2) Matthew 24:36: "But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only."
  - 3) Mark 13:32: "But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."
  - 4) Luke 10:12: "But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city."
  - 5) Luke 21:34: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares."
  - 6) 1 Thessalonians 5:4: "But ye, brethren, are not in darkness, that that day should overtake you as a thief."
  - 7) 2 Thessalonians 1:10: "When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."
  - 8) 2 Thessalonians 2:3: "Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition."
  - 9) 2 Timothy 4:8: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

C. 2 Timothy 1:13-18: Hold Fast the Form of Sound Words.

1. Verse 13: “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is

in Christ Jesus.”

a. Other Versions:

- 1) “Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus” (ASV).
- 2) “Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus” (NKJV).

b. The word [form—*hupotuposis*] “is used metaphorically to denote a pattern, example” (Vine, Vol. 2, p.124). The word also appears in 1 Timothy 1:16: “Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a **pattern** to them which should hereafter believe on him to life everlasting.”

c. “Paul now calls directly upon Timothy to ‘hold fast the pattern of sound words.’ The expression ‘sound’ words or doctrine is from the word which means ‘healthy’ or ‘wholesome.’ The contrast is with the teaching which is ‘ill,’ ‘sickly,’ or ‘unhealthy.’ The Greek in the expression ‘doting about questions’ (I Tim. 6:4) literally means ‘sick over questions’ and refers to an unhealthy concern over ‘issues,’ ‘controversies,’ or ‘questions.’ The teaching of Hymenaeus and Philetus ‘ate like gangrene upon the body of Christ’ (II Tim. 2:17)” (Roberts, pp.76f). The questions which Paul warns against are those which foment strife; no allusion is made to contending for the faith (Jude 3), a demand that requires us to oppose questions, beliefs, practices, and attitudes which are contrary to sound doctrine.

d. “The term ‘pattern of sound words’ indicates that there was a recognized body of teaching or doctrine which had been delivered and which must be proclaimed and defended. This concept is frequent in the New Testament (Cf. Jude 3; Eph. 4:4; II Pet. 2:2). Some commentators urge that the formulation of a set pattern of doctrine was a second-century development in the church and that this is evidence of a late date for the letter’s composition. However, the idea is quite a part of the early teaching of Paul (Compare Rom. 16:17; I Cor. 15:1ff)” (Roberts, p.77).

e. God has always had a pattern for his people to follow.

- 1) Noah was given a pattern for the construction of the ark: Genesis 6.
- 2) Moses was given a pattern by which to construct the tabernacle and its furnishings: Exodus 25.
- 3) God gave Israel a pattern to follow in bringing down the walls of Jericho: Joshua 6.
- 4) Naaman was given a pattern by which he was cleansed from leprosy: 2 Kings 5.
- 5) The New Testament is God’s pattern for all responsible mankind today:
  - a) Matthew 28:18-20: “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.”
  - b) Mark 16:15-16: “And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”
  - c) Luke 24:44-47: “And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”
  - d) Acts 2:36-41: “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the

- Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls."
- e) Acts 17:30: "And the times of this ignorance God winked at; but now commandeth all men every where to repent."
  - f) Hebrews 1:1-4: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."
  - g) Hebrews 5:8-9: "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him."
  - h) Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints."
- 6) We walk by faith (2 Cor. 5:7); faith comes by learning God's word (Rom. 10:17); everyone who fails to learn, believe, and obey the gospel will be lost (2 Thess. 1:6-10).
- f. "The great disaster which has befallen modern Christianity is precisely that of departing from the pattern, despite the frequent warning in the NT against it, some even going so far as to affirm that there is no pattern given. Hebrews 8:5 and Acts 7:43 should be studied in connection with the admonition here" (Coffman, p.255).
    - 1) Acts 7:43: "Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon."
    - 2) Hebrews 8:5: "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern showed to thee in the mount."
  - g. Paul had inculcated in Timothy a knowledge of the sound doctrine. Timothy was to hold fast this doctrine in faith and love. "Hold these truths with sincere faith in the Lord Jesus, and with that love which is the best evidence of attachment to him" (Barnes, p.218). The truth is in Christ, not out of him; and it is held on to by being in him.
2. Verse 14: "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."
- a. "This is an exhortation to guard the wholesome words spoken through inspired men, which was extremely necessary before the teachings of the apostles and evangelists were committed to writing, in which the full gospel is expressed in the words of the Holy Spirit. These inspired writings are in our hands and we ought to preserve them pure without any change....The Holy Spirit dwelled in the apostles and in Timothy also, and by him they were enabled to understand the teaching and they were through him to keep it" (Lipscomb, p.205).
  - b. The apostles and other inspired people in the first century operated by the miraculous power of the Holy Spirit. Through the exercise of the spiritual gifts God gave them, they were able to receive the inspired message of the gospel (part-by-part), present it without error, record it inerrantly, and confirm it by miraculous signs. They were enabled to defend the truth by the use of these spiritual gifts.
    - 1) Mark 13:11: "But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost."
-

- 2) 1 Corinthians 12:8-10: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues."
- 3) Hebrews 2:3-4: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"
- c. There is no proof in this passage of any personal indwelling of the Holy Spirit in Christians today. A reference is made in the context to the spiritual gift that Timothy had received through the laying-on of Paul's hands: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands" (1:6). When Timothy exercised this spiritual gift, he could fulfill the instructions given in our text.
- d. The purity of the gospel must be maintained; a corrupted gospel is not truth, and possesses no power to save.
  - 1) John 8:32: "And ye shall know the truth, and the truth shall make you free."
  - 2) Galatians 2:4-5: "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you."
  - 3) 1 Timothy 6:20: "O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:"
3. Verse 15: "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes."
  - a. Many of the saints in the province of Asia had turned against Paul. He had many friends there until he was imprisoned and brought before Nero. They were evidently offended by his bonds, or perhaps feared that any open association with him would endanger them.
  - b. "When Paul says that '*all*' were turned away from him, he must use the word in a general sense, for he immediately specifies *one* who had been faithful and kind to him" (Barnes, p.218).
  - c. The apostle names two individuals who had turned away from him: Phygellus and Hermogenes. "These seem to have been leaders of those turning away from Paul. We know nothing of them save what is here said" (Lipscomb, p.206). To have one's name listed in the inspired record as a sinful person is a tragedy, surpassed only by the eternal doom awaiting such a traitor.
4. Verses 16-18: "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: But, when he was in Rome, he sought me out very diligently, and found *me*. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well."
  - a. In contrast to Phygellus and Hermogenes, Onesiphorus was not ashamed of Paul's chain; in fact he found numerous occasions to refresh the apostle. Paul entreated the Lord to grant mercy to this good man. Onesiphorus was a citizen of Ephesus, since Timothy (who is supposed to be in Ephesus when he received this letter) was to salute his household (4:19) in Paul's behalf; and the fact is clearly shown in verse 18.
  - b. Onesiphorus had refreshed Paul many times. We are not told the occasions in which these acts of hospitality and generosity were done. Perhaps some of these were done when the apostle was in Ephesus. Paul's chain was not a barrier to the refreshment he offered, which shows that he had been with the apostle in the prison, as verse seventeen plainly states.
  - c. "What was the employment of Onesiphorus is not known. It may have been that he was a merchant, and had occasion to visit Rome on business. At all events, he was at pains to search out the apostle, and his attention was the more valuable because it cost him trouble to find him. It is not every one,

even among professors of religion, who in a great and splendid city would be at the trouble to search out a Christian brother...who was a prisoner, and endeavour to relieve his sorrows. This man, so kind to the great apostle, will be among those to whom the Saviour will say, at the final judgment, 'I was in prison, and ye came unto me,' Mat. 25:36" (Barnes, pp.218f).

- d. Paul prayed that God's mercy would be upon him in that day. "When Paul was at Ephesus, it would seem that Onesiphorus had shown him great kindness. His affection for him did not change when he became a prisoner. True friendship, and especially that which is based on religion, will live in all the vicissitudes of fortune, whether we are in prosperity or adversity; whether in a home of plenty, or in a prison" (Barnes, p.219).
  - e. Some have tried to read into the passage the notion that Onesiphorus was now dead, and that Paul's prayer is authority for praying in behalf of the dead. Barnes shows the futility of such a view. "This proves [this passage] that Onesiphorus was then alive, as Paul would not offer prayer for him if was dead. The Papists, indeed, argue from this in favour of praying for the dead—*assuming* from chap. 4:19 that Onesiphorus was then dead. But there is no evidence of that. The passage in chap. 4:19 would prove only that he was then absent from his family" (p.219).
    - 1) The apostle's statement is not in the form of a prayer, but is an expression of Paul's sincere desire that Onesiphorus would find mercy in the last day. There is no proof in the passage that the man was dead, and therefore there is no proof here (or elsewhere) that we are to pray for the dead.
    - 2) The Bible teaches that the condition of our soul at the time of our death, will be the unchangeable condition of the soul for eternity. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. 22:11).
-

## 2 TIMOTHY 2

### A. 2 Timothy 2:1-7: Be Strong in the Grace Which is in Christ.

1. Verse 1: "Thou therefore, my son, be strong in the grace that is in Christ Jesus."
  - a. With the information just preceding in mind, Paul urges Timothy to be strong in the grace of the Lord. This was something that he could do and which he was responsible to do. No one can obey the gospel for another; no saint can perform the obligations of another Christian. Compare: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (Ezek. 18:20).
  - b. Paul was soon to be put to death, and Timothy needed the encouragement and motivation this letter provided. Some in Ephesus had defected from the truth (2:15); persecutions were present; the world needed the gospel; Timothy needed assurance lest he weaken and the work be left undone. The information in the epistle is exceedingly important for all gospel preachers and Christians today.
  - c. Timothy is to be strong. "The point is strength within the favor of the Lord, and that is the strength provided in loyalty to the Word of God. Growth comes through the applied Word (I Pet. 2:2)" (Bill Jackson, MSOP, p.184). One might be strong, but his strength not have God's approval.
  - d. A cluster of grapes obtains nourishment and strength only if it remains connected with the vine, so Christians must remain in Christ to have the nourishment and strength which he imparts through his word.
    - 1) John 15:4-5: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."
    - 2) Ephesians 6:10: "Finally, my brethren, be strong in the Lord, and in the power of his might."
    - 3) 2 Peter 3:18: "But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen."
    - 4) John 6:63: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life."
    - 5) Hebrews 4:12: "For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart."
2. Verse 2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."
  - a. The information which Timothy had learned from Paul is to be committed to faithful men, who were to teach it to others. The material indicated was the gospel, with its facts to be believed, commands to be obeyed, promises to be enjoyed, and warnings to be heeded. All of these comprise the gospel. To omit any part is to preach a perverted gospel. Only the whole gospel, free of human errors, is able to save.
    - 1) John 8:32: "And ye shall know the truth, and the truth shall make you free."
    - 2) 2 Corinthians 2:17: "For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."
    - 3) Galatians 1:6-9: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed."
    - 4) 2 John 9-11: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.



- He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."
- 5) James 1:21: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls."
- b. Timothy had learned from Paul the truths indicated, which were presented before many witnesses. The apostle had proclaimed these truths openly, without hesitancy or fear. He had done so in many places and under various circumstances. He was not ashamed of the gospel, nor was he afraid to present it publicly or privately, before simple folks and before kings.
  - c. The gospel was originally revealed to mankind by miraculous actions on God's part. The miracles by which it was revealed were intended to last only until the gospel was fully revealed, confirmed, and recorded for future generations. Knowledge of God's will was to be presented to each accountable person and perpetuated from one generation to another by faithful preachers and teachers of the word. Faithful men were to be trained to carry on the work of proclaiming the gospel. Training could be done in a variety of ways.
  - d. Barnes opines that Paul is talking about *ordaining* preachers. But the apostle is speaking about committing the truth to faithful men, not about some supposed religious rite. The sectarian practice of *ordaining pastors* is foreign to the Bible.
  - e. "Paul's last charge in these Epistles directed that only those shall be selected as teachers of the truth as revealed through the inspired men of God whose abilities were such as fitted them for the discharge of their duties. The words of Paul here point to the duty of the teacher, not only himself to keep unchanged and safe the oracles of God as taught by the apostles, but to hand down the same unimpaired and safe to other hands" (Lipscomb, p.208).
3. Verses 3-4: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier."
- a. It is incumbent upon Christians to be willing to sacrifice in order to remain faithful to the Lord. In a society where the confession of one's faith in Christ could bring severe persecution, self-denial was a basic fact of life. In our own world, willingness to sacrifice is essential to faithfulness. The basic requirements of the gospel demand that we share our property with those in need, that we give of our time and money in support of the truth, and that we forego those sinful pleasures with which we amused ourselves before we obeyed the gospel. This self-denial is for our own good, for the good of the Lord's cause, and for the good of our fellowman. What is true of a Christian is even more so with a gospel preacher.
    - 1) Luke 9:23: "And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me."
    - 2) Luke 13:24: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."
    - 3) Socrates said, "Know thyself." Marcus Aurelius said, "Control thyself." Christ said, "Deny thyself."
  - b. Paul compared the Christian way of life with the duty of a soldier. A soldier has privations. Saints in general, and gospel preachers in particular, are exposed to privations and hardships. A soldier might be called on to live outside, exposed to the elements for months at a time, being separated from his loved ones, and have his life placed at risk, for a cause that is greater than himself. The same is true with a Christian soldier.
  - c. A soldier obeys orders even though he may not fully comprehend the reason for the command. He trusts his superiors, believing that they will not mislead him. The same is true with Christians; we completely trust Christ.
  - d. A soldier cannot do his duty if he entangles himself with extraneous affairs. He cannot raise a crop,
-

- run a business, or participate in political concerns, and at the same time give himself wholly to his military responsibilities. Certainly, no Christian can be enmeshed in worldly affairs [which are sinful or frivolous] and still fight the good fight of faith.
- e. It is impossible to participate in sinful affairs of this world and still serve Christ acceptably. He will not accept partial devotion or incomplete obedience or divided loyalty. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).
4. Verses 5-6: "And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits."
- a. "And also if anyone competes in athletics, he is not crowned unless he competes according to the rules. The hard-working farmer must be first to partake of the crops" (NKJ).
- b. The first illustration of this passage is that of an athlete participating in some sporting event. He can not expect to win unless he keeps within the rules of the game. The rules are standard; they apply to every participant; there is no variation permitted.
- 1) The point the apostle is making has application to the Christian life. No reward can be expected by the individual who does not abide by the rules of the Christian race. There is a standard by which we are to operate. The rules were established by the Lord. He does not allow anyone to deviate from the standard.
  - 2) 2 John 9: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."
  - 3) Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints" (NKJ).
  - 4) Matthew 10:22: "And you will be hated by all for My name's sake. But he who endures to the end will be saved" (NKJ).
  - 5) Revelation 2:10: "Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw *some* of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life" (NKJ).
- c. The second illustration of the passage is that of a farmer raising a crop. Before he can produce a harvest, he must tend the soil, plant the seed, and care for the growing crop—doing so in keeping with the laws of nature. He cannot change, ignore, or repudiate any natural law. If he endeavors to produce a crop while operating in violation of the laws of nature, he will have nothing of which to partake at harvest time. Two principles are involved in the illustration: (1) following the laws of nature governing planting and reaping, and (2) diligently working to bring forth the crop.
- 1) Every Christian and gospel preacher must operate by the spiritual laws that pertain to his calling. If we try to change, or ignore, or repudiate any part thereof, we do so to our personal loss and accrue a dreadful penalty.
  - 2) Every Christian and gospel preacher must do the work assigned to him by his calling. One is not a farmer who does not do the work of a farmer; one is not a Christian who does not live right and serve Christ; one is not a gospel preacher who does not do a gospel preacher's work.
  - 3) Gospel preachers first learn the gospel and obey it; they enjoy the blessings thereof. This is the way it must be before they are able to help others. "Till I come, give attendance to reading, to exhortation, to doctrine...Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:13-16).
  - 4) Galatians 6:7-8: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."
5. "It is the enduring, patient, self-sacrificing toil that is rewarded in the affairs of common life. The man who endures hardness, whether as soldier, athlete, or tiller of the ground, wins the reward, and as in the
-

world so in the service of God. The teaching in the triple picture that Paul draws is not every soldier wins his commander's applause, but only the one who devotes himself heart and soul to the conflict; not every athlete wins the prize, but only he who trains with anxious, painful care; not every toiler of the soil gathers the earth's fruits, but only the patient toiler. So must it be in the life of the Christian" (Lipscomb, p.210).

- a. Hebrews 10:36-39: "For you have need of endurance, so that after you have done the will of God, you may receive the promise: "For yet a little while, *And* He who is coming will come and will not tarry. Now the just shall live by faith; But if *anyone* draws back, My soul has no pleasure in him." But we are not of those who draw back to perdition, but of those who believe to the saving of the soul" (NKJ).
  - b. 2 Corinthians 5:9: "Wherefore we labour, that, whether present or absent, we may be accepted of him."
  - c. 2 Peter 1:5-11: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."
6. Verse 7: "Consider what I say; and the Lord give thee understanding in all things."
- a. "The sense is, 'Think of the condition of the soldier, and the principles on which he is enlisted; think of the aspirant for the crown in the Grecian games; think of the farmer, patiently toiling in the prospect of the distant harvest; and then do *your* work with a similar spirit'" (Barnes, p.223).
  - b. "It is the enduring, patient, self-sacrificing toil which is rewarded in the everyday affairs of this life; and the same principle must be recognized in the spiritual realm. And so, whether as a soldier, an athlete, or a farmer, it is patient endurance which brings the reward. The soldier who avoids foreign entanglements, the athlete who follows the rules of the game, and the farmer who labors, will receive the reward; and anyone who understands these principles will readily see what the principle is which is involved in loyalty to Christ as a gospel preacher or as a Christian" (ALC, 1964, p.285).
  - c. "There is nothing more needed upon the part of rushing, harried, heedless multitudes than that of reflection upon life and death, their meaning and purpose, and the need of facing both in a frame of reference that takes the will of God into account. And yet, how difficult, how nearly impossible is it properly to reflect upon such things!" (Coffman, p.263).
  - d. A careful and sincere appraisal of the things the apostle has said in the context will provide the reader with an understanding of his own obligations. The statement says nothing about the erroneous idea that somehow the Lord provides us with a subjective enlightenment to grasp the meaning of the Scriptures. Rather, we gain insight into the will of God by studying his word.
    - 1) Psalms 119:104: "Through thy precepts I get understanding: therefore I hate every false way."
    - 2) Psalms 119:105: "Thy word *is* a lamp unto my feet, and a light unto my path."
    - 3) Psalms 119:130: "The entrance of thy words giveth light; it giveth understanding unto the simple."
    - 4) 2 Timothy 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."
    - 5) 2 Timothy 3:15-17: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

B. 2 Timothy 2:8-14: Paul Suffered for the Gospel.

1. Verse 8: "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel."
  - a. At the heart of Paul's preaching were the great truths that Christ is the seed of David and that he was

truly raised up from the dead. If Christ is not of the seed of David, he is not the Messiah; if he was not raised up from the dead, he is not the Messiah.

- b. Christ is of the seed of David. He entered this life as a descendant of Abraham, through the lineage of David. Hebrews 7:14 specifically states that the Lord was a member of the tribe of Judah, from which all the kings of Judah sprang.
  - 1) Isaiah 11:1: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots."
  - 2) 2 Samuel 7:12-13: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever."
  - 3) Jeremiah 23:5-6: "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."
  - 4) Acts 2:29-32: "Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."
  - 5) Amos 9:11: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."
  - 6) Acts 15:16-17: "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."
- c. Paul had seen the resurrected Christ, having conversed with him in the heavenly vision that came to him as he neared the city of Damascus (Acts 9).
  - 1) 1 Corinthians 9:1: "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?"
  - 2) 1 Corinthians 15:1-8: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."
- d. The foregoing was in harmony with the gospel which Paul preached. It was Paul's gospel only in the sense that he proclaimed it; it was not invented by Paul. The message he preached was identical to that which was preached by the other apostles.
  - 1) Galatians 1:11-12: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ."
  - 2) Galatians 2:7-9: "But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that

- was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision."
2. Verse 9: "Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound."
    - a. The apostle reminds Timothy of the great suffering that had been forced upon him because he was faithful in preaching the gospel. He suffered trouble, such as comes upon wicked men, even to the extent of being imprisoned.
    - b. Elsewhere, he described the awfulness of his troubles:
      - 1) 2 Corinthians 1:3-7: "Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation. And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation."
      - 2) 2 Corinthians 11:24-28: "Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."
      - 3) But these tribulations worked out to his own spiritual strength and comfort. "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Cor. 12:8-10).
    - c. Paul could have avoided these distresses if he had been willing to compromise. But to compromise the truth meant the loss of his soul, and consequently those who had been taught by him would have possibly given up their faith.
    - d. The enemies of the gospel could imprison Paul (and others), but they could not bind the gospel! As long as there were faithful proclaimers of the word, the gospel would continue. As long as there were faithful men and women who lived by the gospel, the gospel was alive and well. Paul kept on teaching the gospel while in prison, orally to those about him, and in written form to those to whom he wrote. No man will ever have the power to destroy that which is indestructible!
      - 1) Psalms 119:89: "For ever, O LORD, thy word is settled in heaven."
      - 2) Matthew 24:35: "Heaven and earth shall pass away, but my words shall not pass away."
      - 3) 1 Peter 1:21-25: "Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."
    - e. During the imprisonment reported in Acts 28, Paul was allowed to live in a rented house, where he was able to receive all visitors who came to him (Acts 28:16-31). If this present incarceration was subsequent to that one, as many scholars believe, he may not have had the same range of freedom as before.

- 1) Barnes gives the following description of the Roman prison: “What was his condition in his second imprisonment, during which this epistle was written, we have no means of knowing with certainty. It is probable, however, that he was subjected to much more rigid treatment than he had been in the first instance. The tradition is, that he and Peter were together in the Memertine prison at Rome; and the place is still shown in which it is said that they were confined. The Memertine prisons are of great antiquity. According to Livy, they were constructed by Ancus Martius, and enlarged by Servius Tullius. The lower prison is supposed to have been once a quarry, and to have been at one time occupied as a granary. These prisons are on the descent of the Capitoline Mount, towards the Forum. They consist of two apartments, one over the other, built with large, uncemented stones. There is no entrance to either, except by a small aperture in the roof, and by a small hole in the upper floor, leading to the cell below, without any staircase to either. The upper prison is twenty-seven feet long, by twenty wide; the lower one is elliptical, and measures twenty feet by ten. In the lower one is a small spring, which is said at Rome to have arisen at the command of Peter, to enable him to baptize his keepers, Processus and Martianus, with forty-seven companions, whom he converted. No certain reliance can be placed on any part of this tradition, though in itself there is no improbability in supposing that these prisons may have been used for confining Christians, and the apostle Paul among others. Dr. Burton says that a more horrible place for the confinement of a human being can scarcely be conceived” (Barnes, pp.223f).
- 2) There is no proof that Peter was ever in the city of Rome. Romanists have made many claims that he was, claims which were necessitated by the faulty doctrine they invented that asserts Peter was preeminent among the apostles and that the church was built upon him, and furthermore, that he was the first universal pope. There was no universal pope until 606 A.D., when Boniface III took upon himself this authority.
3. Verse 10: “Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.”
  - a. In view of the foregoing references to his many tribulations for the sake of the gospel, Paul adds that he willingly endured these afflictions for the benefit of the elect.
  - b. The elect are those who hear, believe, and obey the gospel. God issues his call for men to obey his will; he issues this call through the gospel itself (2 Thess. 2:13-14); as individuals, we take heed to the gospel message by believing and obeying it; God translates us into the spiritual kingdom (the church) of Christ (Col. 1:13) where we enjoy redemption (Col. 1:14) and every spiritual blessing (Eph. 1:3).
  - c. The elect are Christians; they have obeyed the gospel, at which point the guilt of their past sins was taken away by the blood of Christ (1 Pet. 1:18ff; Rev. 1:5).
  - d. There is yet another salvation awaiting the saved—eternal salvation in heaven.
    - 1) Romans 5:8-9: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."
    - 2) 1 Peter 1:3-9: "Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, *even* the salvation of *your* souls."
  - e. Salvation is in Christ; the hope of eternal salvation is in Christ; every spiritual blessing is in Christ.

"Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ" (Eph. 1:3). To perceive the full implications of this fact, consider the following charts:

### **THOSE IN CHRIST HAVE THESE BLESSINGS**

<b>BLESSING</b>	<b>REFERENCE</b>
In the Kingdom	Col. 1:13
Redeemed by Blood of Christ	Col. 1:14
Forgiven for Offenses	Eph. 1:7; Acts 2:38; 22:16
Spiritually Alive	Eph. 2:1-5; Rom. 6:3-4; 2 Cor. 5:17
Near to God	Eph. 2:13
Reconciled to God	Eph. 2:16; 2 Cor. 5:17-21
Sanctified	1 Cor. 1:2
New Creature (Creation)	2 Cor. 5:17
Liberty	Gal. 2:4
Have Hope	1 Pet. 1:3-5
Saved	2 Tim. 2:10

### **THE CONDITION OF THOSE WHO ARE OUT OF CHRIST**

<b>CONDITION</b>	<b>REFERENCE</b>
Spiritually Dead	Eph. 2:1-5
Children of Disobedience	Eph. 2:2
Children of Wrath	Eph. 2:3
Aliens & Strangers	Eph. 2:12; Matt. 7:23
Have No Hope	Eph. 2:12
Without God	Eph. 2:12
In the World	Eph. 2:12
Far Off From God	Eph. 2:13,17
In Spiritual Darkness	Eph. 4:18

4. Verses 11-13: "*It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself.*"
- a. The following observation, says Paul, is a faithful statement; it is worthy of credence. It is similar to another passage: "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:12-15).
  - b. The statement in the present passage has four parts:
    - 1) If we are dead to the world with Christ, we shall also live with him.
    - 2) If we suffer on his account, we will also reign with him.
    - 3) If we deny him, he also will deny us.
    - 4) If we believe not, he will not change, for he cannot deny himself.
  - c. If we are dead to the world with Christ, we shall also live with him.
    - 1) Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."
    - 2) Romans 6:1-7: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection: Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."
  - d. If we suffer on his account, we will also reign with him.
    - 1) Romans 8:16-18: "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us."
    - 2) 2 Corinthians 4:16-18: "For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal."
  - e. If we deny him, he also will deny us.
    - 1) Matthew 10:32-33: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."
    - 2) 2 Peter 2:1: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."
    - 3) Jude 4: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."
    - 4) Matthew 7:21-23: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you:
-



- depart from me, ye that work iniquity."
- f. If we believe not, he will not change, for he cannot deny himself.
    - 1) If we cease to believe, he will remain faithful to the truth; he cannot deny himself. Just because we lose our faith will not cause him to accommodate his will to bless us in our unbelief.
    - 2) If he were to change his word, he would be denying himself. He has plainly affirmed that his word is unchangeable.
    - 3) Deuteronomy 30:15-19: "See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, *and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.*"
    - 4) 2 Corinthians 6:14-18: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."
  5. Verse 14: "Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers."
    - a. The things which Paul addresses in the preceding verses and those which he is about to introduce are of such significance that the brethren need to be continually reminded of them. Rather than to apply this passage only to what is about to be said, it seems more correct to make application to the truths on both sides of the statement—to what precedes and to what follows.
    - b. Certainly the great precepts of verses 1-13 are essential to our faithfulness, and those which follow are equally important to our spiritual well-being.
    - c. In reminding the saints of these truths, Timothy is to warn them against striving about words, which would result in no spiritual profit to those involved; rather than to edify, these strifes would result in the subverting of the hearer.
      - 1) In the context (verses 17-18), the apostle calls special attention to the false doctrine of Hymenaeus and Philetus; they claimed the resurrection was already past. This doctrine had no profit; it was to be avoided and shunned.
      - 2) One of the greatest enemies of the truth which sought to undermine Paul's work among the Gentiles, was the work of the Judaizers. If their efforts were successful, Gentile Christians would accept a corrupted gospel, a system which was hybrid theology involving both the Mosaic Law and the gospel; such a system was totally repulsive to Christ (cf. Galatians 1:6-9; 2:4-5; 5:1 ff).
    - d. The truth of the gospel does not create strife; it is when the errors of men contradict the truth that strife is produced. This strife produces nothing profitable. Paul does not mean that we are to ignore false doctrine, for left unhindered and unopposed, it will corrupt the innocent.
      - 1) Romans 16:17-18: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."
      - 2) Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was
-

needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints."

- 3) Ephesians 5:11: "And have no fellowship with the unfruitful works of darkness, but rather reprove *them*."
- e. "'Words to no profit;' 'profane and vain babblings'—both of these relate to vain, profitless theorizing and speculations, such as the false theory concerning the resurrection which Paul attributed to the erring pair Hymenaeus and Philetus. 'Profane babblings' are vain and empty, God dishonoring, gospel-denying theories devoid of sound, scriptural foundation. What a sharp contrast this is to the admonition given by Paul to Timothy, 'rightly dividing the word of truth,' or 'making a straight path for the word of truth.' The way of those such as Hymenaeus and Philetus leads only to strife, contention, the misleading of the hearers, and to the overthrowing of the faith of some. The way in which Paul instructed Timothy opens up to the hearer a straight, clear path to walk in the revealed truth of God" (Yarbrough Leigh, MSOP, p.200).
- f. "Needless and useless argumentation have been the bane of historical Christianity. At the time of the great Communist revolution in Russia, the Orthodox Church was engaged in a tremendous argumentative crisis over the making of church vestments! Many a time, Christians have plunged into useless and silly arguments while the citadel of their faith was destroyed. Not only are such arguments of no profit, as Paul said; but they are actively mischievous, destructive and subversive of true faith" (Coffman, p.269).

#### C. 2 Timothy 2:15-26: Sundry Admonitions.

1. Verse 15: "Study to do show thyself approved unto God, a workman that needeth not to do be ashamed, rightly dividing the word of truth."
  - a. The word "study" is from the Greek word *spoudazo* which means "to hasten to do a thing, to exert oneself, endeavour, give diligence" (Vine, Vol. 1, p.311). The point for which it is used in the verse is that Timothy was to hasten (give diligence; be zealous) to present himself in an approved condition in God's sight. Everything essential to obtain God's approval is included in the word. The word itself does not have the idea of studying, but it is impossible to know one's duty and the will of God without studying God's word (1 Tim. 4:13,15-16; 2 Pet. 3:18; Heb. 5:12-14). This word also appears in the following verses:
    - 1) Galatians 2:10: "Only *they would* that we should remember the poor; the same which I also was **forward** to do."
    - 2) 1 Thessalonians 2:17: "But we, brethren, being taken from you for a short time in presence, not in heart, **endeavoured** the more abundantly to see your face with great desire."
    - 3) 2 Timothy 4:9: "Do thy **diligence** to come shortly unto me."
    - 4) Titus 3:12: "When I shall send Artemas unto thee, or Tychicus, **be diligent** to come unto me to Nicopolis: for I have determined there to winter."
    - 5) 2 Peter 1:10: "Wherefore the rather, brethren, **give diligence** to make your calling and election sure: for if ye do these things, ye shall never fall."
    - 6) 2 Peter 1:15: "Moreover I will **endeavour** that ye may be able after my decease to have these things always in remembrance."
    - 7) 2 Peter 3:14: "Wherefore, beloved, seeing that ye look for such things, **be diligent** that ye may be found of him in peace, without spot, and blameless."
  - b. To "show himself approved unto God" was to "present" himself before God in an approved state (condition). For Timothy (or any other preacher or Christian) to present himself before God in a condition which God approves, it was necessary that he be faithful in life, in word, in motive, in disposition and discharge his God-given duties as a Christian and gospel preacher.
    - 1) The individual must personally commit himself to the life and work assigned to him by the Lord; if he does not do so, that which is required will not be done. Compare Ezekiel 18:20: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father

- bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."
- 2) 1 Timothy 4:12-16: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine....Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."
- c. Timothy was to be a *workman* (from the Greek *ergates*). A workman is a laborer. There are deceitful workers (2 Cor. 11:13) and evil workers (Phil. 3:2). Gospel preachers and all Christians are to be diligent workers for the Lord.
- 1) 1 Corinthians 15:58: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."
  - 2) Philippians 2:12: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembl-ing."
  - 3) Titus 2:11-14: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all in-iq-uity, and purify unto himself a peculiar people, zealous of good works."
- d. Timothy was to give diligence to be a workman who was approved by the Lord, and being in that situation, he would never have cause to be ashamed. A worker in a secular job who has been found negligent, lazy, or non-productive has good reason to feel shame; his livelihood may be at risk. In the Judgment, those who have shunned their God-given duties, will be embarrassed before the whole great assembly. But the individual who obeyed the gospel and sincerely endeavored to live up to his duty, will have no reason for shame.
- 1) Matthew 22:11-14: "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few *are* chosen."
  - 2) Matthew 25:41: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."
  - 3) Matthew 25:34,40: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world....And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me."
  - 4) 2 Corinthians 5:10-11: "For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences."
- e. Timothy was to "rightly divide the word of truth." *Rightly dividing* is from the Greek *orthotomeo*, which literally means to "cut straight (*orthos*, straight, *temno*, to cut)" (Vine, Vol. 1, p.327). Paul's statement requires Timothy to "cut straight the word of truth [God's word]." Obviously, it is used as a figure of speech.
- 1) The "meaning passed from the idea of cutting or dividing, to the more general sense of rightly dealing with a thing. What is intended here is not dividing Scripture from Scripture, but teaching Scripture accurately" (Vine, *ibid.*).
  - 2) Part of understanding the Scriptures is to note the differences between the various components of

- the inspired word. The Old Testament and the New Testament are the primary divisions of the Bible. To recognize the distinction between the Law of Moses and the Gospel of Christ is essential to a proper understanding.
- 3) The Bible must be handled accurately if it is to be understood and beneficial. The outline at the end of this chapter, entitled "Rightly Dividing the Word of Truth," gives many salient points which are necessary to our proper grasp of the Scriptures.
- f. The word of truth is the word of God, the inspired revelation of the Bible.
- 1) John 8:32: "And ye shall know the truth, and the truth shall make you free."
  - 2) John 17:17: "Sanctify them through thy truth: thy word is truth."
  - 3) 1 Peter 1:22-25: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."
2. Verse 16: "But shun profane *and* vain babblings: for they will increase unto more ungodliness."
- a. To shun [*periistemi*] "means to stand around (*peri*, around, *histemi*, to stand)" (Vine, Vol. 1, p.91).
    - 1) The word is also used in these verses:
      - a) John 11:42: "And I knew that thou hearest me always: but because of the people which **stand** by I said *it*, that they may believe that thou hast sent me."
      - b) Acts 25:7: "And when he was come, the Jews which came down from Jerusalem **stood round about**, and laid many and grievous complaints against Paul, which they could not prove."
    - 2) The present usage (in the Middle Voice) carries the meaning of "*to turn one's self about*, as for the purpose of avoiding something: hence, *avoid, shun*" (Vincent, p.1059).
  - b. Timothy is told to avoid (shun) profane and vain babblings. Profane has reference to that which is common or unholy; vain speaks of that which is empty or meaningless. Paul made this point also in 1 Timothy 6:20: "O Timothy, keep that which is committed to thy trust, **avoiding profane and vain babblings**, and oppositions of science falsely so called."
    - 1) "The reference is to such controversies and doctrines as tended only to produce strife, and were not adapted to promote the edification of the church..." (Barnes, p.203).
    - 2) There are some subjects which come up for discussion which are productive of more dissension and mischief than edification. Strife over such questions as the origin of the races is productive of no good. Insignificant details are not worth the damage strife causes.
    - 3) "Everything not commanded by God in the Scriptures may safely be placed under this head. It refers to the questions brought in then, that diverted from the word of God, caused division and strife. This was to be shunned" (Lipscomb, p.218).
  - c. The apostle declares that strife over such things would promote ungodliness, rather than godliness. "Such kinds of disputation are not merely a waste of time, they are productive of positive mischief. A man fond of contention in religious things is seldom one who has much love for the practical duties of piety, or any very deep sense of the distinction between right and wrong. You will not usually look for him in the place of prayer, nor can you expect his aid in the conversion of sinners, nor will you find that he has any very strict views of religious obligation" (Barnes, pp.225f).
  - d. Discussions of insignificant biblical subjects that foment strife are to be avoided. The introduction of any false doctrine will foment strife, and must at all times be shunned. Even if a group of men are in perfect agreement in favor of some religious error, they incur the wrath of God by doing so.
3. Verses 17-18: "And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."
- a. The word of the strife-causers described in the preceding verse eats as a canker (gangrene; cancer).
-

The Greek term is *gaggriana*, and is only used in this passage in the New Testament. In modern America, we are well-acquainted with the awfulness of cancer, having seen many friends, relatives and brethren taken from us by this destroyer of life. Gangrene likewise can end a man's life in most awful circumstances. Whichever of these two afflictions the apostle may have in mind, the point is the same: the false doctrine of sinful men tends to spread, destroying all in its path.

- b. Hymenaeus and Philetus are examples of those who were authors of "profane and vain babblings." Nothing further is known of Philetus, but Hymenaeus is most likely the same as the one named in 1 Timothy 1:19-20: "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."
- c. Hymenaeus and Philetus taught the false doctrine that the resurrection is past already. This doctrine caused them to err from the truth and resulted in the overthrow of the faith of those who believed them. The full details of their error are not provided, but enough is said to identify their doctrine. The resurrection indicated, since it is not further described, would be the general resurrection of the dead. They taught error by saying the resurrection had already taken place.
- d. "It may appear surprising that such a false notion would have been able to overthrow the faith of some, but history has demonstrated that the more ridiculous and preposterous some heretical teaching is, the more readily some unstable souls are attracted and destroyed by it" (Coffman, p.271). How could anyone believe the resurrection has already taken place, since the Bible clearly teaches that it will not occur until Christ returns, at which time the dead will be raised, the living will be changed, the earth and universe will be consumed by fire, and we will all be taken into the Judgment! Since none of the others have taken place, the resurrection is also still future.
  - 1) 1 Thessalonians 4:16-17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."
  - 2) 1 Corinthians 15:51-53: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality."
  - 3) 2 Peter 3:10: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."
  - 4) John 5:28-29: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."
- e. Our present generation has seen a false system to be developed within the Lord's church, a doctrine that asserts that the general resurrection took place at the time Jerusalem was destroyed in 70 A.D. by the Roman army. This system is so palpably false that there would seem to be no need to expose it. But as brother Coffman said, the rankest of errors are accepted by many gullible souls. The A.D. 70 Theory (also known as Realized Eschatology) is exploded by Paul's statement in our text, and by the plain teachings of the Bible regarding the events at the return of Christ. None of these great events has taken place, hence the resurrection is still future. The resurrection will not take place until **the last day** (the day of Christ's return).
  - 1) John 6:39-40: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."
  - 2) John 6:44: "No man can come to me, except the Father which hath sent me draw him: and I will

- raise him up at the last day."
- 3) John 6:54: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."
  - 4) John 11:24: "Martha saith unto him, I know that he shall rise again in the resurrection at the last day."
  - 5) John 12:48: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."
  - 6) 2 Thessalonians 1:7-10: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."
4. Verse 19: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."
- a. Despite the defection of men and women from the faith, even though some of them will take away many disciples with them, God's truth will continue to stand firm. The gospel cannot be destroyed; the kingdom of God will never end.
    - 1) Matthew 24:35: "Heaven and earth shall pass away, but my words shall not pass away."
    - 2) Hebrews 12:28-29: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God *is* a consuming fire."
    - 3) 1 Peter 1:24-25: "For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."
    - 4) Jeremiah 23:29: "*Is* not my word like as a fire? saith the LORD; and like a hammer *that* break-eth the rock in pieces?"
  - b. The kingdom of God is the church of Christ. Christ is the foundation (as well as the founder) of the church. The church is the pillar and ground of the truth (1 Tim. 3:15). The word of God is the seed of the kingdom (Luke 8:11), so as long as the word of God remains, the kingdom (the church) can be produced.
    - 1) Matthew 16:18: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."
    - 2) 1 Corinthians 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ."
    - 3) Ephesians 2:20-22: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."
    - 4) Isaiah 28:16: "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste."
  - c. "Great and good men may turn from the truth, may make shipwreck of their own souls and may lead others down to ruin, yet the foundation of God remains steadfast and sure. God's faithfulness to himself, to his promises, to them that trust him as the foundation of all hope of good here and hereafter stands sure and the seal is given" (Lipscomb, p.220). The seal has two inscriptions:
    - 1) "The Lord knoweth them that are his."
    - 2) "Let every one that nameth the name of Christ depart from iniquity."
  - d. The Lord knows those who belong to him. With all the division and conflicting doctrines which abound in the world, some are confused about what is truth and who are the true people of God. Since the word of God abides forever, and is the means by which we are reconciled unto God, we can
-

identify God's children. The point here, however, is that God knows his own! Though there are many who assert their loyalty to the Lord, yet they are his only if he accepts them as such.

- 1) It is a great comfort for the faithful to know that the Lord knows them as his own. Despite the great numbers of those who pay mere lipservice to God, he knows his own, and rejects all the pretenders. He does not lose sight of his own.
- 2) Romans 8:14-16: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God."
- 3) John 10:27-28: "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand."
- e. Those who "nameth the name of Christ" are obligated to depart from iniquity. A Christian is one who follows Christ; since Christ will not lead anyone into a life or even an instance of sin, one who has committed himself to be the Lord's, will not willfully participate in sinful conduct. Although some may be drawn away from the Lord by false teachers, God's people will keep themselves apart from evil—*moral* or *doctrinal*.
- f. The true people of God are identifiable by the two inscriptions.
  - 1) The Lord knows who they are; his standard of identifying them is the gospel; if one has obeyed the gospel, both he and the Lord, and others who know the gospel and the saint, will know he is a child of God.
  - 2) The one who is a child of God will be separated from iniquity; he will not live a life of lawlessness; he may stumble into sin occasionally, but when he sees his error, he repents of it, confesses it to the Lord in prayer, and asks for pardon. Acts 8:22; James 5:16; 1 John 1:7-10.
5. Verses 20-21: "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work."
- a. In the same house both good and bad items are found; there are vessels of gold and silver; there are vessels of wood and earth. Some are valuable; others have little or no value; some bring honor to the owner, and some bring dishonor to him. Cheap, ill-made items would bring shame to the owner of a mansion; but items of gold and silver would bring honor to him.
- b. "A vessel once made by the artificer cannot change itself. It cannot become any other material than of that of which it was originally made. But Paul here represents vessels as changing themselves. This is absolutely incompatible with the idea that God has made a certain number of persons to be saved and a certain number to be lost. It is, on the contrary, the most surprising assertion of the freedom of the human will in Scripture: for a man is not only supposed to be able, but is responsible for changing himself from that which is typified by an earthen vessel into that which is typified by a golden one. Hymenaeus and Philetus had fallen from being golden vessels into earthen ones, but if they repented they might become gold or silver ones; that is, if they purged themselves from the error in question and abstained from them who held it. By the fact that a man has once fallen into this pernicious error, he is not condemned forever, but by cleansing himself and becoming sanctified meet for the Master's use 'prepared unto every good work'" (Lipscomb, pp.221f).
- c. In a given congregation, there are those who are faithful and those who are not faithful; there are some, therefore, who are honest and sincere, and others who are mere pretenders. These are all in the same "house." Our finite knowledge and wisdom may keep us from identifying the latter kind. But most of the false teachers (and other sinful members) may be easily identified, and purged from the body of Christ by way of discipline. The others will be identified by the Lord in the Judgment.
  - 1) 1 Corinthians 3:12-15: "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's

- work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."
- 2) Matthew 13:47-50: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."
  - 3) 1 Timothy 5:24-25: "Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid."
- d. The faithful must purge themselves from these untrue Christians, whose sins are identifiable, or else be contaminated by their error. The method of purging is that of discipline, taught elsewhere in the New Testament.
- 1) Matthew 18:15-17: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."
  - 2) 2 Thessalonians 3:6: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."
  - 3) 2 Thessalonians 3:14-15: "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother."
  - 4) 1 Corinthians 5:1-8: "It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth."
- e. A lesson that can be drawn from this passage is learned by applying the principles involved to one's own self. Each Christian has strong and weak points. He must work to eliminate the weaknesses that can lead him into temptation and sin. If he makes no genuine effort to that end, he will sooner or later fall victim to his own spiritual deficiencies.
- f. If a teacher of error (such as Hymenaeus or Philetus), or any other sinful member, would purge himself of his doctrinal errors or other sins, he could become again a vessel of honor; he could become set apart (sanctified), be useful to the Master again, and be prepared to accomplish every good work.
6. Verse 22: "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."
- a. Paul directs Timothy to flee from those lusts which have a special appeal to young men. These lusts would include pride, ambition, conceit, love of the praise of men, and those of a sexual nature. Any of these can destroy the soul. "Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Pet. 2:11).



- 
- b. Timothy was to follow righteousness.
- 1) Righteousness is right living; obedience to the will of God; doing the best one can do to live up to his God-given standard of life and duty.
  - 2) Psalms 119:172: "My tongue shall speak of thy word: for all thy commandments *are* righteousness."
  - 3) Acts 10:34-35: "Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."
  - 4) 1 John 3:7: "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous."
  - 5) 1 John 5:17: "All unrighteousness is sin: and there is a sin not unto death."
- c. Timothy was to follow faith.
- 1) Faith comes by learning God's word (Rom. 10:17). "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Substance is from *sub* (under) and *stance* (to stand). Thus, faith stands under and supports those things we hope to obtain. If our faith collapses, our hope collapses.
  - 2) To follow faith is to maintain faithful obedience to God's will. Faith without obedience is utterly useless (Jas. 2:14-26). That which avails is faith that works by love (Gal. 5:6).
- d. Timothy was to follow charity (love).
- 1) "Love is the doing good to all through discharging the duties God has laid upon man" (Lipscomb, p.223). It is the willing of good toward all, even to deadly enemies.
    - a) Matthew 5:44-48: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."
    - b) Romans 12:17-21: "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."
  - 2) Love will not permit us to do evil to another person. "Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law" (Rom. 13:10).
  - 3) Love is not a mere emotion, but a way of life. One who loves God will be obedient to the will of God (John 14:15; 1 John 5:2-3). One who loves his fellowman will do what he can do in behalf of others, and will refrain from doing harm to them.
- e. Timothy was to follow peace.
- 1) A faithful Christian loves peace, and seeks to promote peace. He does not desire to foment strife with anyone, although in the performance of his Christian duties, others may turn against him.
  - 2) Matthew 5:9: "Blessed *are* the peacemakers: for they shall be called the children of God."
  - 3) Romans 12:18: "If it be possible, as much as lieth in you, live peaceably with all men."
  - 4) Hebrews 12:14: "Follow peace with all *men*, and holiness, without which no man shall see the Lord."
- f. Timothy was to be one with all of those who call on the Lord from a pure heart.
- 1) "To call upon is to invoke his aid. To call upon the name of Jesus Christ our Lord is to invoke his aid as the Christ, the Messiah predicted by the prophets, and as our almighty and sovereign
-

- possessor and ruler. It is in that sense that Jesus is Lord. All authority in heaven and on earth was committed unto him (Matt. 28:18) after he died and rose again that he might be the Lord of the dead and the living; that is, that he might acquire that peculiar right of possession in his people which arises from his having purchased them with his own blood (Acts 20:28). To call upon the name of Jesus as Lord is therefore to worship. It looks to him for that help which God only can give. All Christians, therefore, are worshipers of Christ and every sincere worshiper is a true Christian. The phrase expresses not so much an individual act of invocation as an habitual state of mind and its appropriate expression" (Lipscomb, p.223).
- 2) "Calling on the name of the Lord" is equated in the Scriptures with obeying the gospel (Acts 2:21; Rom. 10:13). Those on Pentecost day who were told to call on his name were specifically told to repent and be baptized (Acts 2:38); this was the way they called on his name. In Romans 10, those who are said to have called on his name, did so when they obeyed the gospel (Rom. 10:16). Christians continue to call on the name of the Lord; this they do by their continual obedience—in life, in worship, in words, in work, and in disposition. Calling on his name is equal to walking in the light of his word (1 John 1:7).
  - 3) Merely calling out to the Lord avails nothing. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23).
  - 4) Obedience as an outward action only, is meaningless; obedience must be from the heart; it must be sincere. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6:16-18).
7. Verse 23. "But foolish and unlearned questions avoid, knowing that they do gender strifes."
    - a. Once more, Timothy is told to avoid foolish and unlearned questions, since they produce strife of all kinds.
    - b. Foolish and ignorant questions have no useful ends, as the apostle has pointed out already in verses 16-21. Unbelievers have propounded such foolish questions as, "Since God is all-powerful, could he create a rock so big and heavy that even he could not lift it?"
    - c. The Judaizers were likely very adept at inventing questions which were intended to create strife in the church.
  8. Verses 24-25: "And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."
    - a. Fomenting strife is inconsistent with Christianity. While there are times and occasions in which strife is unavoidable, as we proclaim the gospel, yet under normal circumstances, we are to seek peace and harmony.
      - 1) Matthew 5:9: "Blessed *are* the peacemakers: for they shall be called the children of God."
      - 2) Romans 12:18: "If it be possible, as much as lieth in you, live peaceably with all men."
      - 3) Matthew 10:34-37: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes *shall be* they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."
      - 4) Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith
-

- which was once delivered unto the saints."
- b. The servant of Christ must endeavor to be gentle toward all men.
    - 1) Gospel preachers are to be gentle, but not weak, toward others. A disposition that seeks confrontation is not the proper spirit. A pugnacious attitude produces hard feelings, and closes minds against the truth.
    - 2) Jesus was gentle to the perfect degree, but he was not weak or compromising. Yet he was not belligerent or contentious.
    - 3) A fitting balance between gentleness on one hand, and strongly preaching and defending the faith on the other hand, is needed. The tendency is to go too far toward one or the other.
  - c. The servant of Christ must be apt to teach.
    - 1) A gospel preacher must be able to teach the gospel. He can do so only if he knows the truth and applies it to his own life; he must have the ability to present the truth in a clear, understandable manner.
    - 2) Oratory is non-essential. In some cases it can be beneficial, but it can also be a serious detriment when the preacher or his audience thinks that the power to produce obedience is in the manner by which the message is delivered.
  - d. The servant of Christ must be patient.
    - 1) Patience in the sense of forbearance is essential to teaching the gospel. One who seeks to teach others will have many occasions when he will be subjected to ridicule and rejection, even by members of the church.
    - 2) In verse 3 of the chapter, Paul told Timothy that there would be hardships to be borne, if he was to do the work of a gospel preacher: "Thou therefore endure hardness, as a good soldier of Jesus Christ."
  - e. The servant of Christ must use meekness in instructing those who oppose themselves.
    - 1) "The feelings and impulses of the flesh, the excitements and rivalries of controversy, the desire to expose error, and to make it appear unworthy—all have a tendency to lead us to forget that the Lord demands courteous consideration in our treatment of others. He demands that we give the same consideration to the mistakes and faults of others that we would like to receive and expect of them for our mistakes and faults. It does not mean that we should overlook their mistakes or let the faults go unproved; but he demands that we should treat them kindly and to respect their feelings in correcting them. Wisdom demands this as well as the fundamental spirit of the Christian religion. Especially we should treat every man's religious feelings and practices with the respect and courtesy we would like to have shown us. This does not involve any compromise of truth or unrighteousness or any winking at errors....Our duty is to treat them in trying to correct their errors as we would have them treat us in trying to correct what they regard as error. None of us have room for boasting of our knowledge. We should be modest, and while striving to correct and teach others, we should do it in meekness and forbearance for those most confident in their knowledge and practice are most liable to err. So, instead of denouncing others with harsh words, let us seek to teach them in meekness" (Lipscomb, pp.224f).
    - 2) "By 'them that oppose themselves,' it is not likely that Paul alludes so much to those teachers of false doctrine as those led away by them. He says: 'A factious man after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned.' (Tit. 3:10,11.) But the ones referred to in the passage before us were to be dealt with in a different manner. Their treatment was to be a gentle one. Nothing is said here of a first and second admonition only; no hint is given that these are to be shunned" (Lipscomb, p.225).
    - 3) One who is lost in sin or error, but who thinks he is all right, opposes himself as he opposes the truth. Patient teaching may win him to the Lord; harshness will surely drive him away. There may come a time when strong words might be necessary, to shock him into thinking. The Lord used strong language in such cases (cf. Matt. 23; John 8).
-

- 4) We should attempt to be teachers instead of controversialists; we should try to correct error, but not be a fomenter of strife. If we are aware of the presence of the Lord, even in our daily life, we will be more apt to show forbearance.
- f. God gives the motivations for repentance, but repentance is an individual act. God granted repentance to the Gentiles in that he opened the door for the gospel to be preached to them (Acts 11:18).
  - 1) 2 Corinthians 7:9-10: "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." Repentance is produced by feelings of godly sorrow on the part of the sinner on account of the sins he has committed against God. Because of his sincere sorrow, he commits himself to living right; this commitment is repentance.
  - 2) For repentance to be genuine, the decision (the commitment) must be made manifest in life.
    - a) Matthew 3:8: "Bring forth therefore fruits meet for repentance."
    - b) Acts 26:20: "But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance."
  - 3) The motivations God provides include the hope of eternal life in heaven for the faithful and the threat of eternal punishment in hell for the impenitent.
  - 4) Hebrews 12:16-17: "Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." The repentance Esau sought was on his father's behalf; Isaac had given the birthright to Jacob; with tears, Esau pleaded with his father to change his decision.
9. Verse 26: "And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will."
  - a. The purpose of teaching the truth to those in sin and error is to awake them to their true condition, so that they will believe and obey the gospel. With reference to the wayward members who had been misled by false teachers, the efforts toward them were to produce repentance within them.
  - b. The devil had captured them through his snares. Only those who know and believe the Bible are able to recognize the devices Satan uses. "Lest Satan should get an advantage of us: for we are not ignorant of his devices" (2 Cor. 2:11).
  - c. In the first century, during that unique time when demons indwelt certain unfortunate people, the devil was able to take control of the victim, causing severe damage and discomfort to him. "And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose" (Mark 9:20-27).
  - d. Demons are no longer able to take possession of us. The only way the devil has today to bring us into submission to his control is by temptations. He has control over us only to the extent that we allow it. But this does not mean that his power is ineffectual, for we are given strong warnings in regards to the dangers we face.
    - 1) 1 Corinthians 10:12: "Wherefore let him that thinketh he standeth take heed lest he fall."
    - 2) James 4:7: "Submit yourselves therefore to God. Resist the devil, and he will flee from you."

- 3) 1 Peter 5:8-9: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."
- 4) Hebrews 2:14-15: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage."



## Rightly Dividing the Word of Truth

### A. God lays a heavy responsibility on us to rightly divide his word.

1. It is awesome because of whose word it is and the eternal consequences at stake.
2. But man is made in God's image, and is capable of handling his word properly.
3. 2 Timothy 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." It is evident that not all have acted responsibly.
  - a. There are hundreds of conflicting sects, with their contradictory beliefs and practices; yet all say they believe the Bible!
  - b. God cannot be blamed for this tragedy, for he has warned and encouraged us to study his word carefully:
    - 1) 1 Corinthians 14:33: "For God is not *the author* of confusion, but of peace, as in all churches of the saints."
    - 2) 1 Timothy 4:1-3: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."
    - 3) 2 Timothy 4:1-5: "I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

### B. There are two major views of the Scriptures.

1. One says that anything is authorized unless it is expressly forbidden.
    - a. This was the view of Cain, King Saul, Nadab and Abihu, and Martin Luther.
    - b. This view lies in the background for a multitude of innovations unknown in the Bible, including choirs and instrumental music in worship, plus many other matters.
    - c. That this view is wrong is seen by a casual look at only a few passages:
      - 1) 1 Corinthians 4:6: "Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not *to go* beyond the things which are written; that no one of you be puffed up for the one against the other" (ASV).
      - 2) 1 Peter 4:11: "If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."
      - 3) 2 John 9-11: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."
      - 4) Revelation 22:18-19: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book."
  2. The correct view is that Bible authority must be had for all activities.
    - a. "And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17; cf. 2 John 9).
-

- b. It is sinful to make a law where God has not bound, or to loose a law that God has bound.
  - c. Most differences between us and the sects can be traced to the view each has of the Bible.
- C. To rightly divide the word of truth we must distinguish between the different Bible Ages.
- 1. There are three religious systems revealed in the Bible; we call these the Patriarch, the Mosaic, and the Christian Ages.
  - 2. Each of these Ages pertained to a particular period of Bible history.
    - a. The Patriarchal Age lasted from the beginning of time until the Law of Moses was given to Israel. (Since Cornelius in Acts 10 was a worshiper of God, the Patriarchal Age lasted until such time as the Gentiles were offered citizenship in Christ's kingdom).
    - b. The Mosaic Age began at Mt. Sinai with the giving of the Law, and lasted until the death of Christ. The Mosaic Law pertained only to the Jews and their proselytes.
    - c. The Christian Age began with the death of Christ and will continue until the second coming of the Lord.
  - 3. Each Age had things in common with the other ages, but similarity does not mean they were identical.
    - a. Nine of the ten commandments given Israel still pertain, in principle, in the Christian Age.
    - b. Many principles in the Old Testament are still bound, not because they are in the Old Testament, but because they are eternal in nature.
  - 4. There are significant differences between the three ages.
    - a. Noah and Abraham lived under the Patriarch Age; they had no requirement to be baptized. Why? Because the law of baptism pertains to the Christian Age.
    - b. The Jews were not required to evangelize the world—for the same reason.
    - c. Christians are not told to build an ark, offer animal sacrifices, or to stone their rebellious sons.
- D. To rightly divide the word of truth, we must determine to whom statements were addressed.
- 1. An alien sinner must not apply to himself what is said to Christians.
    - a. Acts 8:22: "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."
    - b. James 5:16: "Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."
    - c. 1 John 1:9: "If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness."
  - 2. Christians are not to apply to themselves what is required of an alien sinner.
    - a. Acts 2:38: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."
    - b. Acts 22:16: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."
  - 3. Promises made to the apostles do not apply to us.
    - a. John 14:26: "But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."
    - b. John 16:13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come."
    - c. Acts 1:5: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."
    - d. Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."
    - e. Mark 13:11: "But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost."
-

- f. Acts 10:38-42: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and showed him openly; Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead."
- E. To rightly divide the word of truth, we must distinguish between matters of faith and matters of opinion.
1. That Paul had a thorn in his flesh is a matter of faith; but what that thorn was is a matter of opinion. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:7-9).
  2. That the church and individual Christians are charged with caring for widows and orphans as each has ability and opportunity is a matter of faith.
    - a. Passages:
      - 1) Galatians 6:10: "As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith."
      - 2) James 1:27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world." But how that care is to be accomplished is a matter of good judgment; the Lord did not legislate the method.
    - b. An individual or a congregation might choose to send support to a home designed to care for orphans. It is as scriptural to support an organized home of that nature as it is to support a home of the regular type.
    - c. Individual Christians may adopt one or more orphans into their own homes.
    - d. Individual Christians may bring one or more widows into their own homes.
    - e. A congregation may give money to a widow to enable her to maintain her own home.
  3. That the church and individual Christians are charged with the requirement to study and teach God's word is a matter of faith (2 Tim. 2:15; Heb. 5:12-14; 2 Pet. 3:18; 2 Tim. 2:2; Mark 16:15). The Lord left it up to us to choose the means by which we fulfill his requirement—as long as the method we use does not violate any principle of truth.
    - a. It is expedient to that end for individuals to study and teach the Bible in private situations:
      - 1) Acts 18:24-26: "And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly."
      - 2) 2 Timothy 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."
    - b. It is expedient to that end for congregations to organize Bible study classes for the purpose of teaching and studying the word of God. More baptisms result from good Bible Classes than from any other work.
  4. A healthy precept to follow in matters of faith and opinion, and which meets scriptural guidelines, is stated in the old restoration motto: "In matters of faith—unity; in matters of opinion—liberty; in all things—love."
- F. To rightly divide the word of truth, we must distinguish between temporary and permanent matters.
1. Some offices (works) in the church were temporary and some are permanent.
    - a. The office of apostle, which figured so prominently in the first century, was never meant to be carried
-



forward in future generations of the church. No one could be an apostle without having seen the risen Christ (Acts 1:20-22; 1 Cor. 9:1). An apostle had the baptism of the Holy Spirit (Acts 1:5,8; 2:1-4; 2 Cor. 12:12). The apostles have all died, but they still exercise their authority through the written word which Christ revealed through them.

- 1) Matthew 19:28: "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."
  - 2) John 8:32: "And ye shall know the truth, and the truth shall make you free."
  - 3) John 16:13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come."
  - 4) John 17:17: "Sanctify them through thy truth: thy word is truth."
  - 5) 2 Timothy 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."
  - 6) 1 Peter 1:21-25: "Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."
- b. The office of prophet was filled by those who had received the miraculous gift to receive and communicate inspired messages from God. They received this power by the laying on of the hands of an apostle (Acts 8:14-17; Romans 1:11). Since all the apostles have died, and since all those on whom an apostle had laid hands have died, there are no prophets on earth today; there is no need for living prophets on earth today, since we have the inspired word:
- 1) 2 Timothy 3:16-17: "All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."
  - 2) 2 Peter 1:3: "According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue."
  - 3) Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints."
- c. The work of elders, deacons, teachers, and preachers continues; there is authority for these offices to be filled throughout the Christian Age. Qualifications for each of these are given in the New Testament. These are clearly permanent offices in the Lord's church.
2. Some activities in the church of the first century were temporary and some are permanent. The spiritual gifts which were exercised then, were intended only for then; it is a foolish mistake to think that men today can be empowered to perform miracles.
    - a. Holy Spirit baptism was a promise made only to the hand-picked apostles of Christ; it was only the apostles who received that *power from on high*.
      - 1) Matthew 16:19: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."
      - 2) Matthew 18:18: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."
      - 3) Luke 24:47-49: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the

- promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."
- 4) John 14:26: "But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."
  - 5) John 15:26: "But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me."
  - 6) John 16:13-14: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show *it* unto you."
  - 7) Acts 1:5,8: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence....But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."
  - 8) Acts 2:1-4: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."
  - 9) 2 Corinthians 5:20; 12:12: "Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God....Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."
- b. The baptism of the Great Commission is intended for the remainder of time, until Christ returns.
- 1) Matthew 28:18-20: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen."
  - 2) Mark 16:15-16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
  - 3) John 3:5: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."
  - 4) Acts 10:48: "And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."
  - 5) Ephesians 4:5: "One Lord, one faith, one baptism."
  - 6) Ephesians 5:26: "That he might sanctify and cleanse it with the washing of water by the word."
- c. The spiritual gifts provided for the church of the first century were temporary. When the *perfect law of liberty* was fully revealed and confirmed, the need for those miraculous powers ceased.
- 1) Micah 7:15: "According to the days of thy coming out of the land of Egypt will I show unto him marvellous *things*."
  - 2) 1 Corinthians 13:8-13: "Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. *9* For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these *is* charity."
  - 3) Ephesians 4:12-14: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son
-

of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive."

- 4) 2 Timothy 3:16-17: "All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."
- 5) James 1:25: "But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."
- 6) 2 Peter 1:3: "According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue."
- 7) Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints."
- 8) The spiritual gifts ceased during the first century; but faith, hope, and love are ever needed: "And now abideth faith, hope, charity, these three; but the greatest of these *is* charity" (1 Cor. 13:13).

G. To rightly divide the word of truth, we must distinguish between matters of custom and matters of law.

1. The holy kiss of Romans 16:16 was an ancient custom. It is still customary in some European countries for kisses to be exchanged between men, with no evil connotation being implied. In our country, women sometimes exchange kisses as a token of greeting.
  - a. If the statement is bound as a law, then both men and women are duty-bound to greet each other with a kiss; but this would do far more harm than good in our modern society. We are already fighting a tremendous battle against immorality and divorce.
  - b. Since a kiss of greeting was ingrained in the customs of the first century, rather than forbidding the saints the right to greet each other with a kiss, the apostle placed a restriction on it: "Salute one another with an holy kiss."
  - c. Our custom today is to shake hands. There is a growing custom to hug another in greeting. Some have the mistaken view that a hug is much more meaningful and sincere than a hearty handshake.
2. Washing feet was an ancient custom; it was not made part of New Testament worship; it is not bound on our modern society.
  - a. It was known in very ancient times. "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree" (Gen. 18:4).
  - b. Customs usually grow out of filling a practical need. In those days, the common footwear was sandals; the common mode of travel was walking; the traveler had a layer of dust (or mud) on his feet at the end of a day's journey. Travelers often were given shelter for the night by private families along the way. The host, showing hospitality, saw to the washing of the feet of his guests.
  - c. Washing the feet of a stranger came to be a demonstration of humility. At the last supper, Christ washed the feet of the apostles, filling a real need, and taught them a much needed lesson. They had been feuding about which of their number would be given the highest position in the coming kingdom (Luke 22:24). They needed a strong lesson on humility, which the Lord furnished by washing their feet: "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded" (John 13:4-5).
  - d. Those widows who were to be supported by the church were to meet certain qualification, including that of having "lodged strangers" and "washed the saints' feet" (1 Tim. 5:10). By having met the conditions given, she would have shown herself to be a faithful Christian; she was hospitable, humble, and helpful.
  - e. Today, we may have the opportunity to give shelter to those who need it; we may be able to help those who are afflicted; but try to wash someone's feet! It would be insulting in modern society.
  - f. Washing feet served a practical need for the times, but it was a custom; it was not bound as law upon

all Christians for all time. It was never intended as an act of worship; there is no example in the New Testament of our brethren washing feet as an act of worship.

H. To rightly divide the word of truth, we must distinguish between circumstances and requirements.

1. In the conversion story of Acts two, a record is given of unusual circumstances.
    - a. There was the sound which resembled a rushing, mighty wind; this sound filled the house where the apostles were residing (vs. 2). The apostles spoke in foreign languages which none of them had ever studied. Cloven tongues which resembled fire sat upon each of the twelve.
    - b. These circumstances had no direct part in the saving of the three thousand people who became Christians on that occasion (vs. 41). The sermon that was preached created faith; faith led them to repent and be baptized, which led to the Lord saving them and adding them to the church.
  2. The conversion story of the Philippian jailer (Acts 16) contains unusual circumstances.
    - a. There was an earthquake; the preachers were in jail; the time was midnight. But none of these was responsible for the salvation of the jailer; they merely set the stage for it.
    - b. The jailer was taught by Paul and Silas; he believed and obeyed the information they gave him; and he was saved thereby.
  3. The conversion story of Lydia (Acts 16) also has circumstances peculiar to her case.
    - a. She and her friends were engaged in prayer; they were at the side of a river; the occasion was the sabbath day.
    - b. But the process of her salvation was through hearing, believing, and obeying (attending to) the things Paul taught her.
  4. The story of a certain Sunday worship service at Troas (Acts 20) contains circumstances which have no direct bearing on our worship today.
    - a. They met at night; they had lights in the room; the service was conducted in an upper room; they had an extremely long service; a young man fell out of a window and died; Paul restored his life.
    - b. The conditions of acceptable worship involve none of those circumstances. Our worship is acceptable if it is directed to God, is offered sincerely, and is done in harmony with the truth (John 4:24).
    - c. The truth (God's word) directs that our worship on Sunday include: the Lord's Supper; giving; prayer; studying the Bible; and singing. More than these we have no authority; less than these we cannot do. [The information in this outline was gleaned from many sources, especially material developed by Roy Deaver, in *Ascertaining Bible Authority*].
-

## 2 TIMOTHY 3

### A. 2 Timothy 3:1-9: The Approaching Apostasy.

1. Verse 1: "This know also, that in the last days perilous times shall come."
  - a. In the closing part of the previous chapter, Paul identified two prominent false teachers, and spoke of others who would stand opposed to the truth. Timothy was expected to thwart the evil designs of the errorists, but was not to descend to the use of evil means in opposing them.
  - b. The apostle begins here to identify other forms of wickedness which would spring up during the last days. He describes the times as *perilous*. The Greek word means "hard, signifies (a) hard to deal with, Matt. 8:28...(b) hard to bear, grievous..." (Vine, Vol. 2, p.179). "And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding **fierce**, so that no man might pass by that way" (Matt. 8:28).
  - c. The expression "last days" is a reference to the Christian Age. It is clear that this expression does not refer to the period of time near the end of the world, just prior to the second coming of Christ, for in that case, the Lord's statement in Mark 13:32-33 would be erroneous; there he stated that no one knows when the time of his return would be, which would not be so if these sign were observed. Also, Christ affirmed that there would be no signs presaging his return (Matt. 24:36ff), but that his coming would be as a thief in the night (cf. 1 Thess. 5:1ff).
  - d. Other passages in which the expression is found include the following:
    - 1) Acts 2:17: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Peter and his contemporaries were then living in the "last days." We are still in those last days.
    - 2) 1 Corinthians 10:11: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Paul and others then living were living in the last age of the world. We are still in this same time-frame.
    - 3) Hebrews 1:1-2: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds." The word of Christ is presently in effect; the period of time in which the gospel is in force is called "these last days." Since his word is still in effect, we are also living in the last days.
    - 4) James 5:3: "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." These wicked rich men are said to be living in the last days. The reference here could be to the last days of the Jewish civil economy, which ended with the destruction of Jerusalem in 70 A.D. or to the general time frame of the Christian Age, the last age of world history.
    - 5) 1 Peter 1:20: "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." Christ came at the end of the Mosaic period to inaugurate a system which would be in effect until the end of the world.
    - 6) 1 John 2:18: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." John and all the brethren of that generation were living during "the last time." The antichrists who were to come were already on the scene. We are living in this same time-frame, the Christian Age, the last period of time before the entire material creation is destroyed by fire (2 Pet. 3:8ff).
  - e. The times Paul described would be grievous to be endured; there would be fierce persecutions; the saints of God would be exposed to hardships which would be grievous indeed. But to be forewarned gives the motivation and opportunity to be prepared.
2. Verses 2-4: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers,

disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God.” In these verses the apostle gives a list of eighteen specific sins.

- a. Some would be **lovers of themselves**. This is the sin of selfishness, a sin which has always characterized the human family. It is natural and right for each individual to be concerned about himself, but when he places his own wishes and needs above those of others, and seeks to gratify himself at the expense of others, sin enters the picture.
  - 1) Lying at the heart of the gospel message is the requirement that men love others as they love themselves. It may be exceedingly difficult for us to follow this principle, but it must be done if we are to have the approval of God.
  - 2) Matthew 7:12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."
  - 3) Mark 12:29-31: "And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment. And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."
  - 4) Selfishness is at the heart of sin, and virtually all crime. When a man exalts his own will above God's will, he acts to please himself; he will have little or no interest in pleasing God; thus he will violate God's word, which is sin (1 John 3:4; 5:17). This disposition of heart will cause the individual to ride roughshod over others, and to ignore God's will.
- b. Some would be **covetous** (lovers of money and possessions). “The greed for gain is a source of all kinds of evil (I Tim. 6:10). Covetousness is idolatry (Col. 3:5). Read the story of the Rich Fool in Luke 12:13ff for the picture of the lover of money and his end. Remember that Jesus said, ‘so (that is, foolish) is everyone who lays up treasure for himself and is not rich toward God’” (Roberts, p.87).
  - 1) Mark 10:23-25: "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."
  - 2) Luke 12:15: "And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."
  - 3) 1 Timothy 6:17-19: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."
- c. Some would be **boasters**. A boaster is one who is so enamored with himself that he is the chief topic of his conversations. His exploits are great; his accomplishments are wonderful; the honors he deserves are beyond compare. Few, we trust, reach this extreme in boasting, but all boasters tend toward that end. A boaster is not apt to have many real friends.
  - 1) “When man does not realize his littleness before his maker, he is prone to over evaluate himself and to tell the world about it. Notice the reluctance of Paul to tell of his accomplishments, even when it is to advance the cause of truth (II Cor. 11:1ff)” (Roberts, p.87).
  - 2) The Greek word “primarily signifies a wanderer about the country (from *ale*, wandering), a vagabond; hence, an imposter” (Vine, Vol. 1, p.136). He is an imposter in the sense that he over-estimates his exploits and worth.
- d. Some would be **proud**.
  - 1) Sinful pride is among the seven items specifically said to be hated of God. "These six *things* doth

- the LORD hate: yea, seven *are* an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness *that* speaketh lies, and he that soweth discord among brethren" (Prov. 6:16-19).
- 2) Sinful pride was among the causes of the downfall of ancient Gentiles. "Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents" (Rom. 1:30).
  - 3) Pride (haughtiness) is strongly denounced by the Scriptures.
    - a) Proverbs 13:10: "Only by pride cometh contention: but with the well advised *is* wisdom."
    - b) Proverbs 16:18: "Pride *goeth* before destruction, and an haughty spirit before a fall."
  - 4) The Pharisee in the Lord's story demonstrated this evil disposition, while a lowly publican showed proper humility. "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:9-14).
- e. Some would be **blasphemers**. These are those who are abusive, evil-speakers. The word is translated *railer* in the ASV. The word is also used in the following passages:
- 1) Acts 6:11,13: "Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God....And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law."
  - 2) 1 Timothy 1:13: "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief."
  - 3) 2 Peter 2:11: "Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord."
- f. Some would be **disobedient to parents**.
- 1) "No character has been more condemned by God than those disobedient to parents. Under the law of Moses the stubborn and rebellious son who would not obey his parents was to be stoned to death. (Deut. 21:18-20.) The parents stood in the place of God to the child, and if it would not obey them they could not expect it to obey God" (Lipscomb, p.227).
  - 2) Matthew 15:3-6: "But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition."
  - 3) Ephesians 6:1-3: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth."
- g. Some would be **unthankful**.
- 1) The sin of ingratitude is inexplicable. Many in modern American society have been taught, at least indirectly, by the government, to depend on public agencies for food, clothing, shelter, and money. The common attitude that has been inculcated in these is that the essentials are their right, that productive members of society must pay higher and higher taxes in their support. These bounties the recipients are inclined to demand, and for which there seems to be little or no gratitude. Could such characters be depended on to defend the nation in a national crisis?
-

- 2) Many are ungrateful to God for his many blessings.
    - a) Acts 14:17: "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."
    - b) James 1:17: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."
  - 3) Men are ungrateful to their parents, ungrateful for the protection government provides, ungrateful for the spiritual bounties of God, and for any number of other matters.
  - 4) Nine of the ten lepers Christ cleansed did not return to thank him for his help; only the one man from Samaria expressed gratitude: "And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up *their* voices, and said, Jesus, Master, have mercy on us. And when he saw *them*, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where *are* the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole" (Luke 17:11-19).
  - h. Some would be **unholy**.
    - 1) To be holy is to be consecrated to the purity which God requires; to keep as free from the practice of sin as possible; to be free from the guilt of sin.
    - 2) The entertainment industry of modern America has contributed greatly to the demise of holiness from public consciousness. In the preceding generations, unholy activities were scorned by most people; but these same things today are widely accepted and defended. These include such things as divorce for any cause, drunkenness, drugs, homosexuality, lying, cheating, abortion, frivolous lawsuits, euthanasia, sacrilege, profanity, violence—and such like.
    - 3) 1 Timothy 1:9: "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers."
  - i. Some would be **without natural affection**.
    - 1) "Without affection for parents or children. The attachment of parents to children is one of the strongest in nature, and nothing can overcome it but the most confirmed and determined wickedness" (Lipscomb, p.228).
    - 2) Would-be mothers now abort their unborn children by the most heinous means, all in the name of a woman's "rightful choice." Even the legal system and the medical industry have thrown their full support behind these clinical murders. This has led to very strange legal machinations. A lady who killed her unborn child by shooting herself in the abdomen was charged with murder, while millions are encouraged to slay their unborn children in abortion clinics.
    - 3) Drug dealers make huge fortunes by getting children addicted to their unholy commodities, an addiction that forces many of them to become criminals and prostitutes in order to support their habit, which also destroys the lives and souls of countless people. A greater absence of natural affection cannot be found.
  - j. Some would be **trucebreakers**.
    - 1) The Greek term [*aspondos*] "lit. Denotes without a libation (*a*, negative, *sponde*, a libation), i.e., without a truce, as a libation accompanied the making of treaties and compacts; then, one who cannot be persuaded to enter into a covenant, 'implacable'..." (Vine, Vol. 2, p.250).
    - 2) "The original means 'untrue to one's promises,' with the idea of breaking a truce. The ASV's 'implacable' takes the sense as that of refusing to make peace or give promises" (Roberts, p.87).
  - k. Some would be **false accusers**.
-



- 1) "The Greek word here is *diabolos*, one of the names of Satan, and has the literal meaning of 'false-accusers'" (Coffman, p.277).
  - 2) One who slanders another is attempting for whatever reason to injure the victim. Oftentimes, hurtful stories are spread by thoughtless people, who may not be consciously trying to damage the victim; the key to overcoming this evil habit is to be aware of the result; the victim is hurt; his influence for good is perhaps destroyed; and the talker is placed in danger of losing his soul.
  - 3) Leviticus 19:16: "Thou shalt not go up and down *as* a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I *am* the LORD."
  - 4) Proverbs 18:21: "Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof."
- l. Some would be **incontinent**.
- 1) This is the Greek *akrates*, and "denotes powerless, impotent; in a moral sense, unrestrained, 'without self-control'..." (Vine, Vol 2, p.254).
  - 2) Those who are "incontinent" do not possess the strength to withstrain themselves, giving their natural appetites and emotions free rein. Those who demand the most freedom are usually those who can control themselves the least.
  - 3) Self-control (temperate) is one of the Christian graces; it is necessary to be developed in order to prepare for eternity (2 Peter 1:5-11). Lacking self-control is one of the greatest deficiencies of people of every generation, and is an especially troubling problem in modern America.
  - 4) John 8:34: "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."
  - 5) 2 Peter 2:18-19: "For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage."
- m. Some would be **fierce**.
- 1) This Greek term (*anemos*) "signifies 'not tame,' savage (from *a*, negative, and *hemeros*, gentle), 2 Tim. 3:3. Epictetus describes those who forget God as their Creator, as resembling lions, 'wild, savage and fierce (*anemos*)' (Moulton and Milligan, Greek Test. Vocab.)" (Vine, Vol. 2, p.92).
  - 2) Some men and women have become so degraded in their hearts that they become vicious and hate-filled when disturbed. One of the most violent and abusive displays of anger this writer has ever seen came from a liberal preacher whose doctrinal stance was questioned.
  - 3) The gospel produces gentleness. One who is combative, abusive, trouble-making, who lives with anger in his heart toward others, has not cultivated the grace of gentleness. Even in the height of a public discussion, a mature saint will conduct himself appropriately. There is never room for animal-like savagery in the life of a Christian.
  - 4) Those who espouse liberal theology would have everyone believe they are the very epitome of gentleness and kindness, that they would never soil their lips with an unkind word and never act unkindly. It is often characteristic of them, however, to become vicious and mean-spirited when their doctrine is exposed.
  - 5) The fact that we are obligated to show gentleness does not make it wrong to oppose sin and error with strength. Christ was as gentle as a lamb when dealing with the honest and sincere ones of his generation (Matt. 11:28-30), but he was as courageous as a lion when combating sin and error (Matt. 23). He is the Lamb of God (John 1:33) and the Lion of the Tribe of Judah (Rev. 5:5).
- n. Some would be **despisers of those that are good**.
- 1) "In Titus 1:8, it is said of a bishop that he must be 'a lover of good men.' This, in every condition of life, is a virtue, and hence the opposite of it is here set down as one of the characteristics of that evil age of which the apostle speaks" (Barnes, p.232).
  - 2) The kind of people described by this phrase are those who will exert every effort to oppose those

- who are good; they hate that which is good and those who do good.
- 3) The Lord's church is the most hated institution on earth. This has almost always been the case. Because there is great prejudice against the church, its work is often hindered and even stymied. Every prejudicial argument possible has been raised against the truth.
  - 4) Also, in places where the church is strong, when a preacher or prominent member or a local church gets involved in some evil, the news media cover the problem with vigor. At the same time, when some prominent person or group in a popular denomination is the source of the evil, many times it is ignored or only casually covered. When an adulterous woman was disciplined by a local church, she sued the church and won a sizeable judgment. The enemies of the truth rejoiced.
- o. Some would be **traitors**.
- 1) "This word is used in the New Testament only here and in Luke 6:16; Acts 7:52. It means anyone who betrays—whether it be a friend or his country. *Treason* has been in all ages regarded as one of the worst crimes that man can commit" (Barnes, pp.232f).
  - 2) The Lord foretold that during the persecution against the early church, some would be betrayed. How many weak brethren betrayed the faithful members? "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another" (Matt. 24:9-10).
- p. Some would be **heady**.
- 1) This word means to be "rash" or "headstrong." "Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing **rashly**" (Acts 19:36).
  - 2) *Propetes* "lit. means falling forwards (from *pro*, forwards, and *pipto*, to fall); it is used metaphorically to signify precipitate, rash, reckless..." (Vine, vol. 2, p.203).
  - 3) "It is opposed to that which is deliberate and calm, and here means that men would be ready to do anything without deliberation, or concern for the consequences. They would engage in enterprises which would only disturb society, or prove their own ruin" (Barnes, p.233).
  - 4) There are those of every generation who are obstinate, headstrong, and stubborn, who will not heed good judgment and will not be restrained by truth.
- q. Some would be **highminded**.
- 1) To be highminded is to be puffed up with feelings of one's own importance. To be highminded is to be exalted in pride, to be haughty.
  - 2) "Self-conceit, like smoke without substance, puffed out into great volume, envelopes and blinds them, distorting and magnifying their views of themselves as compared with others" (Lipscomb, p.229).
  - 3) Romans 12:3: "For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."
- r. Some would be **lovers of pleasures more than lovers of God**.
- 1) The kind of people described by this phrase are those who will exert every effort to gratify some lust of the flesh; they love pleasure more than they love God.
  - 2) *Pleasure* may be divided into *sinful* pleasure and *non-sinful* pleasure. In every case, sinful pleasures must be avoided; non-sinful pleasures can become sinful if they cause a Christian to exalt them above service to God (cf. Matt. 6:24, 33).
  - 3) "This has been, and is, the characteristic of a great part of the world, and has often distinguished even many who profess religion. Of a large portion of mankind it may be said that this is their characteristic, that they live for pleasure; they have no serious pursuits; they brook no restraints which interfere with their amusements, and they greatly prefer the pleasures to be found in the gay assembly, in the ball-room, or in the place of low dissipation, to the friendship of their Creator" (Barnes, p.233).
  - 4) We have every good reason to love God and separate ourselves from the sinful world (Acts 14:17;

Jas. 1:17; John 3:16); to exalt the spiritual values above material concerns. But the opposite is usually true.

3. Verse 5: "Having a form of godliness, but denying the power thereof: from such turn away."
  - a. The apostle concludes the above list of evil people and their wicked ways by stating that there would be a form of godliness present, but it would have no foundation; it would be mere pretense. The very ones who would claim to be Christians would be practicing some (or perhaps all) of the evils Paul has just listed. Naturally, their religion would be fruitless.
  - b. "This shows that the apostle referred to some great corruption in the church; and there can be little doubt that he had his eye on the same great apostasy to which he refers in 2 Thess. 2 and 1 Tim. 4. All these things to which he refers here have been practised and tolerated in that apostate church, while no body of men, at any time, have been more zealous in maintaining *a form of godliness*; that is, in keeping up the *forms* of religion" (Barnes, p.233).
  - c. This appallingly-clear depiction of corrupted Christianity is in plain sight today. Our nation has ever thought of itself as a "Christian nation," but it has always been far from that noble estate. The greater part of Western civilization has counted itself to be "Christian," but has fallen far short of that ideal. To hold a form of godliness only, has no profit to the soul.
    - 1) Romans 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The gospel has great power to change lives, but only if it is in the heart. It can change us for our betterment only if it works from the inside; if the changes are only outward, the change is merely cosmetic, and the individual is self-deceived or hypocritical.
    - 2) Romans 6:16-18: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."
    - 3) Both the letter and the spirit of God's law are essential components of the gospel. We are not allowed to deviate in teaching and practice (2 John 9-11; Rev. 22:18-19); and the application of the gospel must be made to the heart. Truth and sincerity are both essential.
  - d. "They deny its power by failing to let its spirit dwell in their hearts, and its laws rule in their lives. Anyone denies the power of godliness when he professes to honor God, but refuses to obey his commandments" (Lipscomb, p.230). There is a power in godliness. Just as a seed can produce a tender plant which can split concrete, the godly life of an individual is capable of effecting great influence on many people.
  - e. Godliness offers blessings in this world, but especially in eternity. "But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:7-8).
  - f. Timothy is told to turn away from those who are characterized by the sinful traits and practices he has just named.
    - 1) Romans 16:17-18: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."
    - 2) Ephesians 5:11: "And have no fellowship with the unfruitful works of darkness, but rather reprove *them*."
    - 3) 2 Thessalonians 3:6: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

- 4) 2 John 9-11: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."
- g. In Romans 1:18-32, other sinful activities are enumerated. These wicked works are those done by the heathen world. In the present passage, Paul identified corrupt practices which would be done by those who claimed to be followers of Christ. Just because one claims to belong to the Lord, does not make it so! We are not to fellowship such people.
4. Verses 6-7: "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth."
- a. "The sinners of whom he has been speaking represent those who were making practice of entering houses, leading captive 'silly women.' This probably means that the teachers would make the acquaintance of the women and during the absences of their husbands would visit them and work on them to subvert their souls through their false teachings. 'Leading captive' simply means 'ensnaring, captivating.' This is not literal but a figure of their addiction to the false teaching" (Roberts, p.88).
- b. False teachers, often only casually or cosmetically, wear the spiritual garments of Christianity. They apply gospel principles to themselves only to the extent necessary to keep their followers and prospects deceived regarding their true nature. Deceivers are in the world, among human religious groups, and often operate within the Lord's church. Those deceived by error are those in the world who accept these man-made doctrines and those in the church who are enticed away from the truth.
- c. Those who accept error instead of truth retain their sins, and in fact, increase the abundance of the same. They are laden with sins. "As if sins were heaped upon them. Their consciences were oppressed with sins, and in this morbid state they lay open to the insidious attacks of these corrupt men who promise them ease of conscience if they will follow them" (Lipscomb, pp.230f).
- d. There are various kinds of lusts which afflict humanity. Some are sexual in nature; some relate to pride; some involve a passion for that which is new or different. An appetite that is unrestrained makes one ripe for error and sin.
- e. No one would be deceived by error if he knows the truth, loves the truth, respects the truth, and is committed to following the truth.
- f. While this statement is no indictment of women in general, as if to indicate that women are more susceptible to deception than men, it is still the case that Satan approached Eve instead of Adam. Women seem to have greater interest in religion than men; therefore the odds are that more of them will be subject to deceitful messages than men. Women are able to influence their husbands. If a false teacher is able to deceive a wife, he has a greater likelihood of also capturing the husband.
- g. Paul speaks in verse seven of those who would always be seeking knowledge, but they would not be able to come to know the truth. False teachers will sometimes be well-schooled in many subjects except the truth. They are able to quote the philosophers and other infidels, but do not know or will not believe the word of God.
- 1) A man might be able to recite from memory great portions of the Bible, yet not believe part or all of his quotation. This was true of sectarian debaters of the past. There is a great difference between knowing and believing.
  - 2) Sectarian false teachers study the Bible in order to obtain some semblance of "proof" for their positions. Such a study will not likely result in a knowledge of the truth. Knowledge profits only if it leads to faith and obedience.
  - 3) "They may learn many things, but the true nature of religion they do not learn. There are many such persons in the world, who, whatever attention they may put to religion, never understand its nature. Many obtain such speculative acquaintance with the *doctrines* of Christianity, but never become savingly acquainted with the system; many study the constitution and government of the church, but remain strangers to practical piety; many become familiar with the various
-

- philosophical theories of religion, but never become truly acquainted with what religion is; and many embrace visionary theories, who never show that they are influenced by the spirit of the gospel. Nothing is more common than for persons to be very busy and active in religion, and even to *learn* many things about it, who still remain strangers to the saving power of the gospel” (Barnes, p.234).
5. Verse 8: “Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.”
    - a. Paul states that Jannes and Jambres are examples of the foregoing statement. As they withstood Moses, so their first century counterparts stand against the truth of the gospel. Today, their modern counterparts continue to do the same.
      - 1) Jannes and Jambres: “Two opposers of Moses and Aaron (2 Tim. 3:8). Though the names do not appear in the Old Testament, rabbinic tradition identified Jannes and Jambres as being among those Egyptian magicians who sought to duplicate for Pharaoh the miracles performed by Moses (Ex. 7:11). The Damascus Document from the Qumran Sect describes the two as brothers raised up by Belial, the evil one. Eusebius of Caesarea described them as sacred scribes of Egypt. The Jewish tradition makes several mentions of them, but in the end they could not match God’s power displayed through Moses” (Holman).
      - 2) “Jannes and Jambres are thought to have been two of the Egyptian magicians who attempted by their enchantments...to counteract the influence on Pharaoh’s mind of the miracles wrought by Moses (see Exodus 7, 8). Their names occur nowhere in the Hebrew Scriptures, and only once in the New Testament (2 Timothy 3:8), where Paul says no more than that they ‘withstood Moses,’ and that their folly in doing so became manifest (2 Timothy 3:8, 9)...They are found frequently in the Talmudical and Rabbinical writings but with some variations....Arabian tradition assigns them a place in Egyptian history (see the *Asiatic Journal*, 1843, No. 7, p. 73). Their graves were located in Egypt (Pallad. *Lausiac*. 20). The Pythagorean philosopher Numenius mentions these persons in a passage preserved by Eusebius (*Praeparatio Evang.* 9:8), and by Origen (*c. Cels.* 4:p. 198, ed. Spencer); also Pliny (*Hist. Nat.* 30:1), and apparently Apuleius *Apol.* p. 94). The Arabs mention the names of several magicians who opposed Moses; among them is none resembling Jannes and Jambres (D’Herbelot, s.v. Moussa Ben Amran)...The names of the ancient Egyptians were extremely numerous, and very fluctuating in use; generally, the most prevalent at any time were those of kings then reigning or not long dead” [McClintock and Strong Electronic Encyclopedia].
      - 3) Exodus 7:11: "Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments." "And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians" (Ex. 9:11).
    - b. The magicians who contended with Moses were eventually overcome by the great power of God. Their earlier attempts to duplicate Moses’ miracles were mere tricks, not real miracles. Today, while false teachers have succeeded in gaining more followers than the truth, their final defeat is a foregone conclusion.
    - c. These false teachers are “reprobate concerning the faith.” Reprobate is from *adokimos*, “signifying ‘not standing the test,’ rejected (a, negative, *dokimos*, approved), was primarily applied to metals (cp. Is. 1:22); it is used always in the N.T. in a passive sense....in 2 Tim. 3:8 of those ‘reprobate concerning the faith,’ i.e., men whose moral sense is perverted and whose minds are beclouded with their own speculations; in Tit. 1:16, of the defiled, who are ‘unto every good work reprobate, ‘i.e., if they are put to the test in regard to any good work (in contrast to their profession), they can only be rejected” (Vine, Vol. 4, p.283).
  6. Verse 9: “But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.”
-

- a. The false teachers of the gospel age of whom Paul speaks will ultimately be no more successful than were Jannes and Jambres. Everyone who studies their case from the Old Testament (assuming that these two men were the magicians of Pharaoh's court, described in Exodus), knows of their defeat before the power of God. Although they seemed to have stymied Moses and Aaron at the first, they finally admitted that the miracles these two Hebrews did were from God: "Then the magicians said unto Pharaoh, This *is* the finger of God..." (Ex. 8:19).
  - b. The apostasy from the truth which began in the latter half of the first century eventually resulted in the formation of the Catholic heresy. This movement grew to enormous strength during the dark ages, controlling the affairs of men in much of the world. Even today, its power seems unlimited. But its demise is certain; its errors will be finally exposed for all to see, in the Judgment. It will then be too late for those who were deceived by this monstrous organization. In the meantime, there are many around the world who are writing, teaching, and working to expose it. There is more than sufficient information available for anyone to learn the truth.
  - c. Paul said that the false teachers of that time would proceed no further. While he was on the scene, every false teacher had a formidable opponent; after his demise, their efforts would increase. "For the mystery of lawlessness doth already work: only *there is* one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming" (2 Thess. 2:7-8, ASV). Paul was an unconquerable foe of religious error.
  - d. Paul successfully withstood the Judaizers. "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:4-5).
  - e. Error of any kind can be fought successfully if the saints are equipped with a knowledge of the Bible and are capable and willing to defend the truth (Jude 3). Errorists and their dupes seldom are willing to accept the truth, but those who are still competent to perceive truth can be saved from false teachings. However, this chapter and other passages predict the spread of the great apostasy. But in the Judgment, and whenever error is put to the test, the truth shines brightly and prevails.
- B. 2 Timothy 3:10-13: Persecutions Are Companions of Christianity.
1. Verse 10: "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience."
    - a. "Much could be said about every one of these words; but perhaps the big lesson may be found in *their order*. As always, Paul put *doctrine* first. Other things are important, but the true doctrine is the most important of all. Without exception, Paul stressed the doctrine, then the pragmatic teaching derived from it. None of his major epistles departs from this order: doctrine first, then the practical admonitions....if one does not preach doctrine he does not preach the gospel Paul preached" (Coffman, p.281).
    - b. The apostle reminds Timothy that he was fully aware of the teachings Paul gave. That young man had been faithful in following those teachings. "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).
    - c. He had traveled with the apostle, seeing him in many different circumstances of life. He knew by his own first-hand knowledge the kind of life Paul lived. "This earnest appeal to Timothy's recollection of the past was for two distinct purposes: (1) it was to contrast the life of Paul with which Timothy was so well acquainted, with the lives of the false teachers who were engaged in the destructive work in the Ephesian church; and (2) his memory of Paul and his devoted and self-sacrificing service of the Lord to stir Timothy to greater zeal in faithfulness in service to the Lord regardless of the cost of suffering and persecution in contending 'earnestly for the faith which was once for all delivered unto the saints.' (Jude 3.)" (Lipscomb, pp.232f).
-

- d. Timothy had also been fully aware of Paul's purpose. The supreme purpose of his life on earth was to serve Christ as fully as possible, even if his life was made forfeit in the process. He lived for the Lord; he sought to teach the gospel of Christ to as many people as possible; he gave as much comfort and encouragement to the saints as he could.
- 1) Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."
  - 2) Romans 1:14-15: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."
  - 3) Philippians 1:21-24: "For to me to live *is* Christ, and to die *is* gain. But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh *is* more needful for you."
- e. Timothy was well aware of Paul's faith. He believed the Lord fully and trusted him completely. His faith was exceedingly strong. Paul was faithful to the Lord to the extent that few if any since then have matched his spiritual stature.
- f. Timothy also fully knew Paul's longsuffering. He suffered long with his fellow Jews; he suffered long with weak Christians and congregations; he suffered long with his enemies, but he did not let them operate unopposed. The apostle loved even his most ardent enemies, and was willing to accept them as spiritual brethren if they should obey the gospel. "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:17-21).
- g. Timothy was acquainted with the love the apostle had shown.
- 1) Paul loved God and Christ, which was demonstrated in his obedience. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:2-3).
  - 2) He loved the truth, and was willing to expose himself to all manner of hardship and danger in its behalf. He fought with two-legged beasts at Ephesus: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die" (1 Cor. 15:32).
  - 3) He loved the souls of men. "For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with *you*" (1 Cor. 9:19-23).
  - 4) Paul loved the brethren. "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved" (Phil. 4:1).
- h. Timothy knew the patience Paul manifested. "Paul bore patiently all things that came upon him. It is among the chief virtues and describes one who had been tested and who cannot be swerved from his course by any opposition or suffering. Jesus forewarned his disciples that they would have much to endure and had strengthened them by the promise that he who endured to the end would be saved. (Matt. 10:22.)" (Lipscomb, p.233).
2. Verse 11: "Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me."
-

- a. Timothy also knew of the persecutions and afflictions Paul suffered. We who live in a comfortable age know little of real opposition and nothing of genuine persecution. While some of us have been opposed by the enemies of the truth and by unthinking and unbelieving brethren, full-fledged persecution has not yet been ours to bear. Paul was fully acquainted with suffering for righteousness' sake.
    - 1) 1 Corinthians 15:30-32: "And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die."
    - 2) 2 Corinthians 11:24-27: "Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."
  - b. Timothy knew about the afflictions that the apostle endured at Antioch, Iconium, and Lystra. He faced these persecutions with steadfastness, and was delivered from them by the Lord.
    - 1) Acts 13:50: "But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts."
    - 2) Acts 14:19-20: "And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe."
  - c. The Lord delivered him from the ultimate end of these persecutions, which was to kill the apostle. His enemies were full of vengeance and hatred, and were committed to murder him. But the Lord had other things for him to do, and thus spared his life.
    - 1) Acts 23:12, 31: "And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.... Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris."
    - 2) 2 Timothy 4:16: "At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge."
3. Verse 12: "Yea, and all that will live godly in Christ Jesus shall suffer persecution."
- a. Paul is not minded to dwell long on his own hardships; he quickly broadens the statement to show that persecution belongs to all of those saints who will live faithful Christian lives.
  - b. "This truth is universal. A man that is faithful to God in all things will be opposed and persecuted. The persecution takes different forms in different ages and countries. Sometimes it is ridicule, oppositions of various kinds. Even the light-minded and those in the church who lack devotion and earnestness will ridicule, oppose, and persecute those who seek to live and lead others to pure, holy, godly lives. There is an antagonism between the flesh and the desires of the spirit, so they oppose" (Lipscomb, pp.234f).
  - c. The reason for this continual opposition to the saints is due to the hatred the sinful world has for the will of God. Those who are determined to live as they please do not like for their conduct to be called into question. It appears likely to this writer that our nation is plunging so rapidly and deeply into sin and rebellion against God, that the faithful may be called on before long to endure harsh, severe persecutions, perhaps administered by perverted laws. May God spare us from this! But we must ever be ready and willing to accept any kind and degree of hardship for the Cause.
  - d. The Lord bluntly stated that the world hated him, and thus was altogether willing to persecute him even unto death. Since the disciples are not greater than the Master, so the world will hate them also. "Remember the word that I said unto you, The servant is not greater than his lord. If they have
-



persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also" (John 15:20).

4. Verse 13: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."
  - a. Continuing his description of the coming apostasy, Paul affirms that evil, deceiving men only increase in their rebellion and degradation. One who begins to teach and practice error will deceive himself, as well as others. Is there any false teacher who admits to himself that he is a false teacher? "The opposite pattern of evil men and imposters is for them to wax worse and worse....The petty thief cannot stop at pettiness; he must try the big job. The liar lies to cover his lies. The deceiver counts his 'converts' and looks for more dupes. The process goes on. Yet Paul has already said that in the end the progress will become manifest to all and come to naught" (Roberts, p.90).
  - b. "The connection here is this: that Timothy was not to expect that he would be exempt from persecution (ver. 12), by any change for the better in the wicked men referred to. He was to anticipate in them the operation of the general law in regard to bad men and seducers—that they would grow worse and worse. From this fact, he was to regard it as certain that he, as well as others, would be liable to be persecuted" (Barnes, p.238).
  - c. The rebellion in our country against God and the Bible, which became obvious to many during the 1960s, and which is more than obvious thirty years later, will continue to grow worse. It is possible that some national emergency could turn this spiritual plunge around, but the rejection of that which is holy may have already passed the point of no return.
    - 1) On the horizon, twenty-three years after the Supreme Court ruled in favor of aborting unborn babies, the observant can see the day when wholesale slaughter will be unleashed also on the aged, the infirm, the mentally defective, and others who are unwanted.
    - 2) When one rejects one of the basic tenets of God's revelation, the natural order is for a full rejection of all the precepts to ensue. "For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all" (Jas. 2:10).
  - d. Faithful children of God will agree with the psalmist: "Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way" (Psalm 119:128). The apostle next turns to the inspired word as the only solution to the great problem he has discussed.

#### C. 2 Timothy 3:14-17: The Inspired Word of God.

1. Verse 14: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*."
  - a. Timothy had learned many spiritual truths from Lois (his grandmother) and Eunice (his mother); and his mind had been greatly enlightened by the teaching he received from the apostle Paul.
    - 1) 2 Timothy 1:5: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."
    - 2) 2 Timothy 2:2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."
  - b. Since Timothy had received the truth from his family and the apostle, he is here instructed to continue in the truth; he is not to give it up; he is not to be influenced to do so by any of the teachers of error who were already appearing on the first century scene. What a needed lesson this has for the church of our time. Preachers, who are ignorant of the Bible and unstable in their standing, are misleading unthinking members of the church. In an issue of *The Restorer*, Gary Workman had a lengthy article entitled "Anatomy of a Defection." Brother Workman shows how a preacher and his wife allowed themselves to be led astray by Charismatics; this wayward preacher admitted that he had spent a lot of time in trying to get members of the church to accept the false doctrine of neo-Pentecostalism, while the elders stood idly by on the sideline.
  - c. Timothy knew those who had instructed him, and had the greatest reasons to trust them. The apostle Paul had undoubtedly wrought many miracles in his presence. Timothy himself had received some spiritual gift when Paul laid hands on him (2 Tim. 1:6); this gift was miraculous, and doubtless gave

- the young man full confidence in what he had been taught, that it was really the truth.
- d. Faithfulness to the truth was necessary for Timothy, and it is no less necessary for us. To have become a Christian, as important as that is, must be followed by faithfulness in doctrine and life.
    - 1) Matthew 10:22: "And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved."
    - 2) 1 Corinthians 9:27: "But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."
2. Verse 15: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."
- a. Timothy had been properly schooled in the holy scriptures from the time he was a child. His first teachers were his grandmother and mother. "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (2 Tim. 1:5).
  - b. The scriptures in which they had instructed him were the Old Testament scriptures. The New Testament had not then been written; it was still in the process of being recorded, with this very letter destined to be a part of it. The Old Testament predicted the first coming of the Messiah; the New Testament reports the details of that coming, and promises that he will come a second time.
  - c. The Old Testament was able to provide information which would make one such as Timothy wise unto salvation. It taught that salvation would be provided by and through the Messiah. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isa. 53:4-6).
  - d. Salvation is obtained through faith in Christ Jesus. "Wherefore, without the teaching of the New Testament that Christ hath wrought the redemption of the world, which redemption the Old Testament did foreshow he should work, it is not the Old Testament alone which can perform so much as Paul claims who presupposes this when he magnifies that so highly. Of the intent of the Old Testament as compared with that of the New Testament, the general end of both is one, the difference between them consisting in this: the Old Testament did make wise by teaching salvation through the Messiah that should come; the New Testament, by teaching that Christ the Savior is come, and that Jesus, whom the Jews did crucify and whom God did raise again from the dead, is *he*" (Lipscomb, p.236).
  - e. "The 'sacred Scriptures' of this verse refers to the writings of the Old Testament. New Testament letters were not written when Timothy was an infant, nor would Lois and Eunice have been Christians then....Such Scriptures Paul describes as '**the**' (note the definite article) ones 'able to make one wise unto salvation through faith in Christ Jesus.' No other writings come into this class. The Jewish Apocrypha and Pseudepigrapha, as well as the traditional writings of the early fathers of the church, (contrary to the Roman Catholic doctrine or the traditions of the church) also do not belong in the category of sacred Scriptures 'able to make wise unto salvation.' Notice that Paul does not say the Old Testament alone makes wise unto salvation. It is by these Scriptures 'in the light of' the faith which is in Christ Jesus that this is accomplished. The Old Testament is revealed in the New. Timothy had begun as a babe in the Old Testament. But now that he had become a man and now that the gospel had been proclaimed, the full light of God's revelation had dawned" (Roberts, pp.90f).
3. Verse 16: "All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness."
- a. The **scriptures** Paul has reference to specifically is the Old Testament which Timothy had been taught from childhood. All of these scriptures were inspired of God. The same truth also applies to the New Testament scriptures. Plain statements of the New Testament make this undeniable.
    - 1) 1 Corinthians 2:9-13: "But as it is written, Eye hath not seen, nor ear heard, neither have entered
-

- into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."
- 2) 1 Corinthians 14:37: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."
  - 3) 2 Peter 3:16: "As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction."
- b. All scriptures are **inspired of God**.
- 1) The original word is the Greek *theopneustos*, which literally means "God-breathed." Through a process which exceeds our full comprehension, God was able to communicate his will to those people specially selected to receive and report the message.
  - 2) 2 Peter 1:20-21: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost." Cf. 1 Corinthians 2:9-14.
- c. The scriptures are **profitable**. They are designed for practical usage. They are beneficial.
- 1) Old Testament scriptures are still profitable.
    - a) Romans 15:4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."
    - b) 1 Corinthians 10:11: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."
  - 2) The New Testament scriptures are profitable.
    - a) Acts 20:32: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."
    - b) Hebrews 4:12: "For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart."
    - c) James 1:21: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls."
    - d) 1 Peter 1:11-12: "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."
- d. The scriptures are profitable for **doctrine**.
- 1) The word "doctrine" means "teaching." *The scriptures* represent God's word; his word teaches us all that we need to know in order to know God, to be saved, to live right, to serve him, and to be guided into eternity. Both the Old and New Testaments contain information which enlightens us regarding our responsibilities and privileges.
  - 2) "The man of God can find teaching and example, warning and instruction in God's dealings with the Jewish people to help him in every temptation and trial through which he is called to pass" (Lipscomb, p.237).
  - 3) Titus 2:11-14: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and

- our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."
- 4) The Lord's church has no doctrine of its own invention; it is charged with preaching God's word, his doctrine. There is no such thing as "church of Christ doctrine."
  - e. The scriptures are profitable for **reproof**.
    - 1) The Bible is capable of convincing an individual of wrong-doing; it can convict him of his guilt. The purpose of reproofing a person is to motivate him to do right.
    - 2) The word is translated *rebuked* in 2 Peter 2:16: "But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet."
  - f. The scriptures are profitable for **correction**.
    - 1) The Bible is able to correct false knowledge and erroneous practices; it exposes that which is wrong and teaches that which is right.
    - 2) "The meaning is, that the Scriptures are a powerful means of reformation, or of putting men into the proper condition in regard to morals....No reformation can be permanent which is not based on the principles of the word of God" (Barnes, p.241).
  - g. The scriptures are profitable for **instruction in righteousness**.
    - 1) "The Scripture trains by guiding and inspiring the soul in holiness and right living. These instructions are given as in accordance with the will of God as revealed through Christ Jesus and the Holy Spirit" (Lipscomb, p.237).
    - 2) "Man needs not only to be made acquainted with truth, to be convinced of his error, and to be reformed; but he needs to be taught what is right, or what is required of him, in order that he may lead a holy life....The Scriptures furnish the rules of holy living in abundance, and thus they are adapted to the whole work of recovering man, and of guiding him to heaven" (Barnes, p.241).
    - 3) Psalms 119:172: "My tongue shall speak of thy word: for all thy commandments *are* righteousness."
    - 4) Matthew 3:15: "And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him."
    - 5) Acts 10:34-35: "Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."
    - 6) 1 John 3:7: "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous."
4. Verse 17: "That the man of God may be perfect, thoroughly furnished unto all good works."
- a. The **man of God** applies especially to gospel preachers (in view of the fact that the epistle was written to such a man), but it applies generally to any person who seeks to be a child of God. The Bible is able to make anyone to become what is denoted in the remainder of the verse.
  - b. The Bible is able to make the man of God **perfect**. This word is from the Greek *artios*, "fitted, complete (from *artos*, a limb, joint)..." (Vine, Vol. 1, p.220). "The teachings of Jesus and the apostles, in connection with examples, teachings, and the warnings of the Old Testament Scriptures, are sufficient to make the man of God perfect—perfect him in the knowledge of God's will as revealed through Jesus Christ" (Lipscomb, p.237).
  - c. The Bible is able to **thoroughly furnish unto all good works**.
    - 1) "The Greek means, to bring to an end; to make complete. The idea is, that whatever good work the man of God desires to perform, or however perfect he aims to be, he will find no deficiency in the Scriptures, but will find there the most ample instruction that he needs....No new phase of human affairs can appear in which it will not direct him; no new plan of benevolence can be started, for which he will not find principles there to guide him; and he can make no progress in knowledge or holiness, where he will not feel that his holy counsellor is in advance of him still, and that it is capable of conducting him even yet into higher and purer regions" (Barnes, p.242).
-

- 2) This statement, taken with the preceding verse, and with the earlier thought in the present verse, establishes the all-sufficiency of God's word. It is all we need; it furnishes us with everything necessary to present ourselves as approved children of God (cf. 2 Tim. 2:15).
5. Implications of 2 Timothy 3:15-17.
- a. The word of God is all-sufficient.
    - 1) The word is perfect: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:25).
    - 2) The word is powerful:
      - a) Romans 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."
      - b) Hebrews 4:12: "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."
    - 3) The word is complete:
      - a) 2 Timothy 3:16-17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works."
      - b) 2 Peter 1:3: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."
      - c) 1 Peter 4:11: "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."
    - 4) The word is enduring:
      - a) Matthew 24:35: "Heaven and earth shall pass away, but my words shall not pass away."
      - b) 1 Peter 1:22-25: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."
  - b. We do not need a creedbook, church manual, or some other human production—the Bible is all we need.
  - c. Salvation is based on God's word, not in the special delivery skills of an orator, impressive programs of worship, or sensational schemes and theories.
  - d. The Holy Spirit does not provide any separate blessings or benefits—beyond the word of God. The providence of the Godhead assists us in our daily affairs—in answering prayers and providing opportunities, but it is by the inspired Scriptures that salvation, sanctification, and every other spiritual blessing are provided.
-

## 2 TIMOTHY 4

### A. 2 Timothy 4:1-5: Preach the Word.

1. Verse 1: "I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." "I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom" (ASV).
  - a. The word "charge" is a strong word, requiring the recipient to take definite action. Paul used this word in 1 Timothy 5:21: "I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality."
  - b. This solemn charge was made by Paul "before God" (with God being fully cognizant of it). This lends greater authority to the admonition. If we had the conscious awareness of God's omniscience and omnipotence, we would avoid many sinful involvements.
    - 1) Proverbs 15:3: "The eyes of the LORD *are* in every place, beholding the evil and the good."
    - 2) Hebrews 4:13: "Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do."
  - c. This solemn charge was made in the sight of Jesus Christ, the Lord. All of the powers and attributes of the Godhead are possessed by Christ. "For in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). Only in the matter of authority is there any difference between God and Christ. As the father of a human family has greater authority than his son, so God the Father has greater authority than does his Son.
  - d. Christ is further described by the verse as being the one who is destined to judge the living and the dead. This judgment is to be held at the last day, the day of his second coming. When the Lord returns, most of humanity will have died, but a great number is to still be living; the dead will be resurrected and the living will be changed; each will be given an immortal body (1 Cor. 15).
    - 1) Matthew 25:31-33,46: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left....And these shall go away into everlasting punishment: but the righteous into life eternal."
    - 2) Acts 17:30-31: "And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead."
    - 3) 2 Corinthians 5:10: "For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad."
    - 4) 1 Thessalonians 4:13-18: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."
    - 5) 2 Thessalonians 1:6-9: "Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting

- destruction from the presence of the Lord, and from the glory of his power."
- 6) Hebrews 9:27-28: "And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."
- e. In view of the fact that the Lord will return, Timothy is to heed the charge, which is about to be given. This is a powerful motivation for every man of God to "preach the word!" This is to be a momentous occasion! "But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Peter 3:8-14).
- f. In view of the reality of the Lord's kingdom, Timothy is charged to "preach the word" (verse 2). The ASV shows that the reality of the kingdom is used as an addition basis of the charge. That the kingdom has come will not be denied by one who believes the Bible.
- 1) It was predicted in such passages as Daniel 2:44 and was affirmed to be "at hand" by 84 inspired preachers, prior to the crucifixion of Christ (Matt. 3:2; 4:17; 10:7; Luke 10:9).
    - a) Daniel 2:44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever."
    - b) Matthew 3:2: "And saying, Repent ye: for the kingdom of heaven is at hand."
    - c) Matthew 4:17: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."
    - d) Matthew 10:7: "And as ye go, preach, saying, The kingdom of heaven is at hand."
    - e) Luke 10:9: "And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."
  - 2) Christ affirmed that the kingdom would be established during the lifetime of many who were alive on earth at the time of his statement: "And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power" (Mark 9:1).
  - 3) The kingdom is spoken of as being in existence during the first century, following the great events of the Pentecost Day of Acts 2:
    - a) Colossians 1:13-14: "Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: In whom we have redemption through his blood, *even* the forgiveness of sins."
    - b) Revelation 1:9: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."
  - 4) The kingdom will enter its eternal phase at the return of Christ. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. 1:10-11).
- g. This verse is abused by millennialists to teach that the Lord's kingdom will be set up at the return of Christ, and that it has not yet been established. This is the prevalent view of the majority of sects, but
-

as noted in the above passages, the kingdom has come.

2. Verse 2: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."
  - a. Verse one furnishes the motivation for Timothy to heed the demands of this part of the passage. God and Christ are constant witnesses to the activities of mankind; since this is so, and that Christ will judge the living and the dead at his return, Timothy is charged to preach the word. The reality of the kingdom of Christ is further motivation for this great work to be done.
  - b. To "preach the word" is to "proclaim" the whole counsel of God, which Paul had been doing since his entry into the kingdom. See Acts 20:17-32.
    - 1) To preach the **word** is to preach the gospel. "For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Pet. 1:24-25).
    - 2) To preach **Christ** is to preach the word (the gospel). "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did....But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:5-6, 12).
    - 3) To preach **Jesus** is to preach the word (the gospel). "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:35-38).
  - c. Timothy is charged with the duty of preaching the word "instantly."
    - 1) "The meaning here is, that he should be constant in this duty. Literally, *to stand by*, or *to stand fast by*; that is, he was to be pressing or urgent in the performance of this work. He was always to be at his post, and was to embrace every opportunity of making known the gospel. What Paul seems to have contemplated was, not merely that he should perform the duty at stated and regular times; but that he should press the matter as one who had the subject much at heart, and never lose an opportunity of making the gospel known" (Barnes, p.243).
    - 2) The ASV translates the word as "urgent." The work was so important that Timothy was to see it as an urgent necessity, an ever-present requirement, and that no effort was to be spared in order for the work to be done.
  - d. Timothy was urgently to preach the word **in season**. When interest in spiritual matters is high, the gospel is to be proclaimed. During those times, the results are usually great. Preachers who work during such favorable seasons as these have wonderful success, are well respected, and have strong encouragement to press their work. The term may include the idea of having opportunities to speak the gospel.
  - e. But Timothy was to preach the word urgently **out of season**. There are times when the gospel is generally shunned by the great majority, when its appeal to the hearts of mankind is at a low level. Just because few people have an interest in spiritual concerns is no reason to limit our preaching of the gospel. During such discouraging times, gospel preachers and Christians need motivation to press their work, for there is much to dishearten, and little to stimulate us to do the work. As in the positive statement of the preceding thought, the idea of opportunity may be present. We are to use whatever opportunities we may have, even when those opportunities may be indeed slim.
  - f. Timothy was to **reprove** those in need of reproof as he urgently preached the word.
    - 1) Reprove: "Convince, refute, confute, convict, bring to light, to expose, find fault with, correct, reprehend severely, chide, admonish, to call to account, show one his fault, chasten, punish"



- (Thayer, on *elegcho*).
- 2) "The meaning is, that he was to use such arguments as would *convince* men of the truth of religion, and of their own need of it" (Barnes, p.244).
  - 3) John 3:20: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd."
  - 4) 1 Corinthians 14:24: "But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all."
  - 5) Ephesians 5:11,13: "And have no fellowship with the unfruitful works of darkness, but rather reprove *them*....But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light."
  - 6) 1 Timothy 5:20: "Them that sin rebuke before all, that others also may fear."
- g. Timothy was to **rebuke** those in need of rebuking as he urgently preached the word.
- 1) Rebuke: "To tax with fault, rate, chide, reprove, censure severely; admonish or charge sharply" (Thayer on *epitamao*). This is a "sharper and more severe word than reprove, generally with the idea of bringing the fault home to the offender" (Lipscomb, p.239).
  - 2) "The word implies a sharp, severe rebuke, with, possibly, a suggestion in some cases of impending penalty (*tima*); charge *on pain of*....To charge on pain of penalty for disobedience implies a menace, in this case of future judgment" (Vincent, p.1067).
  - 3) "In the New Testament the word is used to express a judgment of what is wrong or contrary to one's will, and hence to admonish or reprove. It implies our conviction that there is something evil, or some fault in him who is rebuked. The word in this verse rendered *reprove*, does not imply this, but merely that one may be in error, and needs to have *arguments* presented to convince him of the truth....He presents *reasons*, or *argues* the case, for the purpose of *convincing*. The word here rendered *rebuke*, implies authority..." (Barnes, p.244).
- h. Timothy was to **exhort** those in need of exhortation as he urgently preached the word.
- 1) Exhort: "To incite by words or advice; to advise or warn earnestly" (Thayer on *parakaleo*).
  - 2) Vine gives this definition: "To admonish, exhort, to urge one to pursue some course of conduct (always prospective, looking to the future, in contrast to the meaning to comfort, which is retrospective, having to do with trial experienced)" (Vol. 2, p.60).
  - 3) Philippians 4:2: "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord."
  - 4) 1 Thessalonians 4:10: "And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more."
  - 5) Hebrews 13:19: "But I beseech *you* the rather to do this, that I may be restored to you the sooner."
  - 6) Hebrews 13:22: "And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words."
- i. Timothy was to reprove, rebuke, and exhort with all **longsuffering and doctrine** (teaching).
- 1) The preaching he was to do was to be accompanied by patience and forbearance. Time and teaching are necessary for changes to be effected on the heart and life of an individual. Those who preach must suffer long with people, enduring disappointments, patiently teaching individuals who may favorably respond and develop into faithful servants.
  - 2) Romans 2:4: "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"
  - 3) 2 Peter 3:9: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."
  - 4) Ephesians 4:1-3: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace."

3. Verses 3-4: “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables.”
  - a. The time would come, Paul predicts, when members of the church would not be willing to endure sound teaching, thus would turn to false teachers. That time frame is that of chapter three. He is speaking of the forthcoming apostasy, about which he has already had much to say in his writings and sermons.
    - 1) Acts 20:17-32: “And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”
    - 2) 2 Thessalonians 2:1-12: “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.”
    - 3) 1 Timothy 4:1-3: “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.”
    - 4) 2 Timothy 3:1-8: “This know also, that in the last days perilous times shall come. For men shall

- be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.”
- b. “Sound doctrine” is “healthful teachings,” information that is solid, truthful, and produces good health for the soul. The word “the” is in the original, pointing to a definite body of truth, which is *the sound doctrine* (the inspired word). Liberal preachers can present messages which are devoid of outright error, but from which the gospel is also missing; such information may be interesting but it is not able to nourish the soul.
- 1) "For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:12-14).
  - 2) "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet.2:2).
- c. The church at Ephesus had been troubled by false teachers (cf. 2 Tim. 1:15; cf. Acts 20:27-31). Later, when Christ addressed a short epistle to the church there (Rev. 2:1-7), he said they had left their “first love,” possibly an allusion to their having turned away from Christ, or had lost their zeal.
- 1) Timothy was working with the church at Ephesus (cf. 2 Tim. 1:16-18; 4:19). At Ephesus, and in other places, Christians would no longer be content with sound, gospel teaching.
  - 2) “Paul urges that this [preaching the word] be done more earnestly while it may do good, for the time will come when these professed Christians will not endure the sound doctrine. Errors now just apparent, he must remember, would attain more formidable dimensions. The thirst for novelties in doctrine, the desire for a teaching which, while offering peace to a troubled conscience, yet allow the old self-indulgent life to go on, as before, would increase. In full view of this development of vicious error, in sure expectation of a future full of anxious care, Timothy and his fellow laborers must indeed be watchful and earnest in their teachings and ministrations” (Lipscomb, p.239).
- d. The word **endure** in the phrase “endure sound doctrine” is used in a similar sense in other verses, which give light to the present passage.
- 1) Acts 18:14: "And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you."
  - 2) 2 Corinthians 11:4: "For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*."
  - 3) Hebrews 13:22: "And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words."
- e. Because these weak members would not be willing to bear with (endure) the sound doctrine (the gospel), they would heap false teachers to themselves. Concerning “heap to themselves,” consider the following:
- 1) “A vigorous and graphic statement....The word is ironical; shall invite teachers *en masse*. In periods of unsettled faith, scepticism, and mere curious speculation in matters of religion, teachers of all kinds swarm like the flies in Egypt. The demand creates the supply. The hearers invite and shape their own preachers. If the people desire a calf to worship, a ministerial calf-maker is readily found. ‘The master of superstition is the people, and in all superstition wise men follow fools’

- (Bacon, *Essays*, xvii)” (Vincent, p.1068).
- 2) “These people will heap up or multiply teachers according to their own lust or desires. This means that they will want teachers who tickle their fancies; they will demand teachers who will approve or wink at their doing things that are immoral or wrong (cf. Isa. 30:9-10)” (Roberts, p.96).
- f. The phrase, “having itching ears,” refers to the spiritual condition of the members. It carries the idea of restlessness.
- 1) “It means *to rub, to scratch*; and then *to tickle*, and here to feel an *itching* for something pleasing or gratifying. The image is derived from the desire which we have, when there is an itching sensation, to have it rubbed or scratched. Such an uneasiness would these persons have to have some kind of instruction that would allay their restless and uneasy desires, or would gratify them...The apostle here says, that by turning away from Timothy, and from sound instructions, they would not abandon *all* religious teachers, but would rather increase and multiply them” (Barnes, p.245).
  - 2) “The metaphor of the people ‘having itching ears’ is found, according to the authorities in Classical authors, to describe people who like animals love to have people scratch their ears. We have all seen dogs and other animals that like this form of petting. What a fitting metaphor for those who demand to hear exactly what they want to hear rather than a ‘thus saith the Lord’” (Roberts, p.96).
  - 3) Isaiah 5:20: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"
  - 4) Isaiah 30:9-10: "That this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits."
  - 5) Hosea 4:6-10: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. As they were increased, so they sinned against me: *therefore* will I change their glory into shame. They eat up the sin of my people, and they set their heart on their iniquity. And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings. For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD."
- g. The result of this foolish craving for “having their felt-needs” met is that they would be turned away from the truth, and would be turned unto fables. Barnes states that “the people themselves will turn away from the truth. It does not mean that the teachers would turn them away by the influence of their instructions” (p.245). Vincent concurs (p.1068).
- 1) One either has the truth or he has something else. Few people can live in total separation from religion or spiritual activity. One who refuses to worship God, will worship some thing or some one else. It might be money, property, another person, his social standing, or his job. If he will not obey the will of God, he will obey another’s will, perhaps his own.
    - a) Matthew 6:24: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."
    - b) John 8:34: "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."
    - c) Ephesians 5:5: "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God."
    - d) Colossians 3:5: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."
    - e) 2 Peter 2:19: "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage."
-

- 2) The journey away from the truth begins with one step, which is produced by an unsound attitude toward the truth or an inclination in the direction of error. The brother who asserts that he can see nothing wrong with a certain questionable practice or belief may be taking the first step toward eventual apostasy. In the Lord's church, one generation may develop a disposition of looseness toward the truth, which the next generation takes into full-fledged digression.
  - 3) "The word 'turn away from' is the word in the original from which our word apostasy comes. To turn from the truth is to apostatize. Error will cause those who embrace it to be lost" (Roberts, p.96).
  - 4) 1 Timothy 1:4: "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*"
  - 5) 1 Timothy 4:1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."
  - 6) 1 Timothy 4:7: "But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness."
4. Verse 5: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."
- a. The admonition to be watchful in all things calls for soberness. The ASV says, "But be thou sober in all things...." "Those who are under the power and error of sin are mentally and spiritually living under the passions of drunkenness, while only such as are under the power of truth and holiness are sober with clear vision and well-balanced mind" (Lipscomb, p.241).
  - b. Timothy and all gospel preachers are to be ready and willing to endure hardships in the performance of their duties. "Thou therefore endure hardness, as a good soldier of Jesus Christ" (2 Tim. 2:3). The world, false teachers, and unthinking brethren often bring heartaches and troubles upon faithful gospel preachers. The work is difficult, tedious, and often meets with ingratitude and opposition, but the man of God must not permit such to deter him from rendering faithful service.
  - c. "Timothy is an evangelist, not a pastor. The pastors of New Testament churches were elders. Ephesus had elders (Acts 20:17,28). But they could use a preacher or evangelist to teach them to 'behave in the house of God' (1 Tim. 3:15). The idea of 'mutual ministry' (that one cannot preach to a church which has elders) is shown by Timothy's experience to be wrong. He was to do the work of an evangelist at Ephesus" (Roberts, pp.96f).
  - d. Paul instructs Timothy to fulfill his ministry. He did this by doing the work of an evangelist. A gospel preacher is an evangelist (*euaggelistas*). The term means: "A bringer of good tidings, an evangelist." One can be a "bringer of good tidings" without traveling constantly, while living in a settled community for an extended period of time.
    - 1) The name is given in the New Testament to those heralds of salvation through Christ who are not apostles (Thayer, p.257).
    - 2) The term refers specifically to an office or work which is separate from that of elders and deacons (Eph. 4:11). Philip was called an "evangelist" (Acts 21:8). What was his function? What did he do? (See Acts 8). Timothy was told to do the work of an evangelist, for that was his work (2 Tim. 4:5).
    - 3) There is a special work for which evangelists (gospel preachers) are qualified and set apart to do. The work of a preacher is separate from other works, even as elders have their special work and deacons are assigned their special work. Elders are to oversee the flock; deacons are to serve the flock; and preachers are to preach the word.
  - e. "The work of an evangelist called for him to be sober. This means levelheaded, what we call 'sober-minded.' Paul knew that this would mean that Timothy would be opposed and perhaps even persecuted and wronged for his work. Hence, he tells him that he is to 'suffer wrong.' The 'ministry' which he was to complete is the job of preaching the gospel. The title of 'minister' is a Scriptural one for a preacher or evangelist. It is true that all are in some senses ministers of Christ. But some men
-

‘serve tables’ and serve in other ways in order that still others might be freed to give themselves to the ‘ministry of the word’ (Acts 6:4). Such are surely ‘ministers’ in a Scriptural sense” (Roberts, p.97).

B. 2 Timothy 4:6-8: The Crown of Righteousness.

1. Verse 6: “For I am now ready to be offered, and the time of my departure is at hand.”
  - a. Paul was in prison at Rome, awaiting the disposition of his case. As discussed earlier, this may have been the imprisonment described in the closing chapters of Acts, or perhaps to a subsequent incarceration [more likely] which is not detailed otherwise in the Scriptures. In either case, he understood that the time was nearing when the verdict was to be rendered by the Roman authorities.
  - b. He described this condition as “to be offered.” This reference “points to the drink offering of wine, which among the Jews accompanied the sacrifice. The allusion here is to Paul’s bloody death. So certain was he that the time for his death was at hand that as he speaks he feels as though it was even then taking place. And he sees in his present suffering in the harsh treatment the beginning of that martyrdom in which his blood would be poured out” (Lipscomb, p.242).
  - c. However, the apostle was not bemoaning this evil treatment, nor was he willing for his auditors to be enraged or dismayed by his death. The rest of the passage reveals the joy in his heart.
  - d. Paul is considered by many people to have been the greatest servant in the church. But even such a man as this had to face the end of this earthly life; no eternal life on earth is offered to anyone. We must all go “the way of all the earth” (Josh. 23:14).
    - 1) James 4:14: "Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."
    - 2) 1 Peter 1:24: "For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away."
  - e. The end of our earthly life may be at hand for any one of us at any time. We are to watch and pray, being ready to go whenever that time comes.
2. Verse 7: “I have fought a good fight, I have finished *my* course, I have kept the faith.”
  - a. Paul had fought a **good fight**.
    - 1) The Christian life is frequently depicted as a warfare. "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier” (2 Tim. 2:3-4).
    - 2) We are mistaken if we perceive the Christian life as one of ease and happiness, without any hardship or trouble; in fact, if such a condition were to be the case, we ought to give serious consideration to our faithfulness! "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6:26).
    - 3) Christian soldiers will either fight or surrender; to fight faithfully is to be eternally blessed; to surrender is to lose our soul. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:10-18).
    - 4) A survey of Paul’s life as reported in Acts, plus incidental references in the epistles, will show that his claim to have fought a good fight is true.
  - b. Paul had finished his **course**.
    - 1) The allusion here is to a race; he had completed the race; he had covered the required distance, and

- he had stayed “in bounds.” “Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (1 Cor. 9:24-27).
- 2) His “course” was described for him by the Lord at the beginning.
    - a) Acts 26:16-18: "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."
    - b) Colossians 1:23: "If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister."
  - 3) We each have a “course” to complete. What that course entails in each individual case is partly determined by our talents and opportunities. There are requirements which pertain to each one, including obeying the gospel, worshiping God in spirit and truth, and living spiritual lives.
  - 4) Hebrews 12:1-3: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."
  - 5) Matthew 25:30,34: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth....Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."
- c. Paul had **kept the faith**.
- 1) To keep is to “guard, watch over, preserve.” As an apostle, Paul both revealed and guarded the gospel. Compare this with these passages for illustrations of how the word “kept” is used:
    - a) Acts 12:5-6: "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison."
    - b) Acts 16:23: "And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely."
  - 2) The faith is the gospel, not personal faith.
    - a) Acts 6:7: "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."
    - b) Galatians 1:23: "But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed."
    - c) Ephesians 4:4-5: "*There is* one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism."
    - d) Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints."
  - 3) “The faith” is the whole legal system of the gospel, with its facts, commands, promises, and warnings.
-

- 4) Every saint is obligated to do his part to preserve and guard the gospel.
  - a) 1 Timothy 3:15: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."
  - b) Philippians 1:17: "But the other of love, knowing that I am set for the defence of the gospel."
- 5) The gospel must be safe in our hands, to the degree of our individual abilities, opportunities, and role.
3. Verse 8: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."
  - a. There was no doubt in Paul's heart regarding his eternal destiny. "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).
  - b. Looking beyond his anticipated martyrdom, the apostle perceived the crown of righteousness that awaited him. It is the crown of righteousness because it is won by the righteous. No one earns it in the usual sense of the word, but righteousness is required in order to obtain it.
    - 1) "The word *henceforth*—*loipon*—means what remains, or *as to the rest*; and the idea is, that that was what *remained* of the whole career. The race had been run; the conflict had been waged; and all which was now necessary to complete the whole transaction, was merely that the crown be bestowed" (Barnes, p.247).
    - 2) Paul's faithfulness in fighting the good fight, finishing his course, and keeping the faith was about to result in his being granted the crown. In ancient games, the victor was given a crown, a garland of victory. This same word is used by the apostle in reference to the heavenly reward.
    - 3) The crown of righteousness is elsewhere called the crown of life.
      - a) James 1:12: "Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."
      - b) Revelation 2:10: "Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."
  - c. The crown was laid up for Paul. This expression is from a Greek term [*apokeimai*] which means "to be laid away, stored up."
    - 1) Luke 19:20: "And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin."
    - 2) Colossians 1:5: "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel."
    - 3) Hebrews 9:27: "And as it is appointed unto men once to die, but after this the judgment."
    - 4) Peter used a different word, but made a similar point, in 1 Peter 1:3-5: "Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."
  - d. The righteous Judge will provide Paul with that crown of righteousness. God executes the judgment through his Son. What one person does through his agent, can be properly attributed to him.
    - 1) Acts 17:30-31: "And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead."
    - 2) John 5:22,27: "For the Father judgeth no man, but hath committed all judgment unto the Son....And hath given him authority to execute judgment also, because he is the Son of man."
    - 3) The judgment will be just (righteous). "I can of mine own self do nothing: as I hear, I judge: and



- my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (John 5:30). "For God *is* not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister" (Heb. 6:10).
- e. It is significant that Paul specifies **when** the crown of righteousness will be given to him: at that day. This day could only be the last day, the day when the Lord returns, raises the dead, changes the living, and brings us all into the Judgment. This teaches by implication that we do not go directly to our eternal destiny the instant of our death. Other studies reveal that the spirits of the dead enter a place the Bible calls Hades, which has two "compartments"—a place of rest and happiness, called *Paradise* (Luke 23:43), a place of punishment called *Tartarus* in the Greek (Luke 16:22-28; 2 Peter 2:4). There these spirits await the resurrection and Judgment.
- 1) 2 Thessalonians 1:6-10: "Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) **in that day.**"
  - 2) Matthew 7:22: "Many will say to me **in that day**, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"
  - 3) Matthew 11:22: "But I say unto you, It shall be more tolerable for Tyre and Sidon **at the day of judgment**, than for you."
  - 4) Matthew 11:24: "But I say unto you, That it shall be more tolerable for the land of Sodom **in the day of judgment**, than for thee."
  - 5) Matthew 12:36: "But I say unto you, That every idle word that men shall speak, they shall give account thereof **in the day of judgment.**"
  - 6) 2 Timothy 1:12: "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him **against that day.**"
- f. This crown of righteousness is extended also to all others who love his appearing. We can love his appearing only if we love him (Christ). Those who dread to see the second coming of Christ are not prepared to meet him, and this condition is true because they do not love him. We express our love for him by obeying what he says.
- 1) John 14:15: "If ye love me, keep my commandments."
  - 2) John 14:23: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."
  - 3) John 15:14: "Ye are my friends, if ye do whatsoever I command you."
  - 4) 1 John 5:2-3: "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous."
- g. The second coming of Christ and the Judgment are not events that fill us with terror, if we love him and are faithful.
- 1) Luke 21:19: "In your patience ye shall win your souls" (ASV).
  - 2) 1 John 4:17-18: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."
  - 3) 2 Peter 3:9-14: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall
-

pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.”

- h. The early saints longed for, and even prayed for, the return of Christ. Their priorities were right; their faith was strong; and their determination was to gain heaven. "Behold, I come quickly; and my reward is with me, to render to each man according as his work is....He who testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus" (Rev. 22:12, 22, ASV).

C. 2 Timothy 4:9-15: Personal Matters.

1. Verse 9: "Do thy diligence to come shortly unto me."
  - a. The plea for Timothy to hasten to Rome to be at Paul's side indicates not only the great desire of the apostle to see his son in the faith, but also that his execution might be ordered at any time. He has already stated in the context (verse 6) that his time of departure [his death] was at hand (to occur in the near future).
  - b. "It is not certainly known for what purpose he wished him to come to him, but perhaps he desired to give him some parting counsels; perhaps he wished him to be near him when he died. It is evident from this that he did not consider him as the prelatical 'bishop of the church of the Ephesians,' or consider that he was so confined to that place in his labours, that he was not also to go to other places if he was called in the providence of God. It is probable that Timothy would obey such a summons, and there is no reason to believe that he ever returned to Ephesus" (Barnes, p.248).
2. Verse 10: "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia."
  - a. "Timothy, then, is asked to 'Be diligent' (i.e., 'make it your business or object') to come quickly. Paul's desire for Timothy is heightened by the fact that he is almost alone. Demas (formerly a fellow-worker, Phile. 23) had abandoned Paul. The language implies that he was not willing to die for Paul if necessary. Other workers are absent on missions for Paul. The work must go on, even if Paul is in danger. Luke, the beloved physician, alone is with Paul (Col. 4:14). Being a physician, he may have been allowed to attend Paul without danger. If there was danger, he was not afraid to die. How this must have cheered Paul!" (Roberts, p.98).
  - b. Demas is mentioned three times in the New Testament, in two of these occasions he is depicted as a faithful co-worker with the apostle.
    - 1) Colossians 4:14: "Luke, the beloved physician, and Demas, greet you."
    - 2) Philemon 1:24: "Marcus, Aristarchus, Demas, Lucas, my fellowlabourers."
    - 3) 2 Timothy 4:10: "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica...."
  - c. Demas loved the present world too much to remain loyal to Paul and faithful to Christ. When he forsook Paul, he turned away from the Lord in the same process.
    - 1) *Having loved this present world* "does not mean, necessarily, that he was an avaricious man, or that, in itself, he loved the honours or wealth of this world; but it means that he desired to live. He was not willing to stay with Paul, and subject himself to the probabilities of martyrdom; and, in order to secure his life, he departed to a place of safety. The Greek is...having loved the world that now is; that is, this world as it is, with all its cares, and troubles, and comforts; having desired to remain in this world, rather than to go to the other" (Barnes, pp.248f).
    - 2) Leaving the apostle in Rome, he went to Thessalonica. We know nothing of his subsequent history. The text gives no indication of why he went to Thessalonica; possibly it was his home.
  - d. Paul states that Crescens had departed from Rome to go into Galatia. Galatia is the name of a province

- in Asia Minor. It was to the congregations of that area that the book of Galatians was penned. This is the only time the brother's name appears in the New Testament.
- e. The apostle reports that Titus had left Rome for Dalmatia, a province on the eastern side of the Adriatic Sea.
    - 1) "Paul does not mention the reason why Titus had gone there; but it is not improbable that he had gone to preach the gospel, or to visit the churches which Paul had planted in that region. The apostle does not suggest that he was deserving of blame for having gone, and it can hardly be supposed that Titus would have left him at this time without his concurrence. Perhaps, when he permitted him to go, he did not know how soon events would come to a crisis with him; and as a letter would more readily reach Timothy at Ephesus, than Titus in Dalmatia, he requested him to come to him, instead of directing Titus to return" (Barnes, p.249).
    - 2) Romans 15:19: "Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ." Illyricum: "Place name of uncertain meaning. A district in the Roman Empire between the Danube River and the Adriatic Sea. The Romans divided it into Dalmatia and Pannonia. It includes modern Yugoslavia and Albania. Illyricum represented the northeastern limits of Paul's missionary work as he wrote the Romans (Rom. 15:19), though the Bible nowhere mentions his work there. His work in Macedonia was only a few miles away, so he could easily have preached in or sent his associates to Illyricum. This does not mean he had covered all of Illyricum, only that he had introduced the gospel there in the dangerous limits of the empire. Paul had thus completed his missionary ministry of preaching the gospel and planting churches in the eastern end of the empire. Paul was now ready to preach in Rome and the western parts of the Roman Empire (Rom. 15:20-24)" (Holman).
  3. Verses 11-12: "Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus."
    - a. Luke the physician was still with Paul. He is called "the beloved physician" in Colossians 4:14. "Among Biblical scholars it is generally agreed that Luke was the author of the third gospel and Acts, both of which were certainly written by the same hand. (Acts 1:1.) Accordingly we learn more of him in Acts in which he intimates his presence with Paul by the use of the pronouns 'we' and 'us.' From these passages it is certain that Luke joined Paul at Troas and accompanied him to Macedonia (Acts 16:10) and was with him in Philippi when Lydia and her household were baptized (16:11-17); joined him again at Troas (20:5); and thence accompanied him on his last journey to Jerusalem (20:13,14; 21:1-17), and accompanied him to Rome (27:1 to 28:16), and remained with him till he was released as is shown by references made to him by Paul written during that time (Col. 4:14; Phile. 24). While these items seem relatively unimportant, they show that Luke's fidelity to Paul kept him at his side through the first imprisonment, and the verse before discloses him as with the apostle at the end of the second imprisonment" (Lipscomb, pp.244f).
    - b. Paul directs Timothy to bring Mark with him when he came to Rome. This man is the one who was with Paul and Barnabas on the first missionary journey, but turned back shortly after reaching Asia Minor. For this reason, Paul did not want to take him on the second journey. That he regained favor in the apostle's eyes is plainly indicated by the statement of this verse: "He is profitable to me for the ministry." Mark penned the account of the gospel that bears his name.
      - 1) John Mark: "Early missionary and church leader; author of second Gospel. He was the son of Mary in whose home the Jerusalem believers met to pray when Peter was imprisoned by Herod Agrippa I (Acts 12:12). Mark was sometimes called by his Jewish name, John, and sometimes by his Roman name, Mark. John Mark was kin to Barnabas (Col. 4:10). After Barnabas and Saul completed a relief mission to Jerusalem, they took Mark with them when they returned to Antioch (Acts 12:25). When Barnabas and Saul went as missionaries, they took Mark to help (Acts 13:5). They went from Antioch to Cyprus and then on to Pamphylia, where Mark left them and returned

- to Jerusalem (Acts 13:13). The most likely reason was because Paul had become the dominant missionary and was taking the gospel to Gentiles (Acts 13:4-12). Later, when Paul and Barnabas planned another journey, Barnabas wanted to take Mark. When Paul refused, Barnabas and Mark went together while Paul and Silas went together (Acts 15:36-40). When Paul wrote Philemon, Mark was one of Paul's fellow workers who sent greetings (Philem. 24). Paul wrote to the Colossians to receive Mark if he came to them (Col. 4:10). When Paul wrote his final letter to Timothy, he asked Timothy to bring Mark with him because Paul considered Mark a useful helper (2 Tim. 4:11). Peter referred to Mark as his 'son,' and sent greetings from him near the end of his first letter (1 Pet. 5:13)" (Holman).
- 2) *For he is profitable to me for the ministry.* "In what way he would be profitable, he does not say; nor is it known why Mark was at that time with Timothy. It may be observed, however, that this is such language as Paul might be expected to use of Mark, after what had occurred, as recorded in Acts 15:38. He felt that he was now about to die. If he suspected that there was on the part of Mark any lingering apprehension that the great apostle was not entirely reconciled to him, or retained a recollection of what had formerly occurred, nothing would be more natural than that, at this trying time of his life, Paul should summon him to his side, and express towards him the kindest emotions" (Barnes, p.249).
  - c. Paul had sent Tychicus to Ephesus. "Tychicus is sent to Ephesus. (The Greek tense is epistolary; Paul means that he is now sending him.) He is probably the bearer of this letter and is likely Timothy's replacement at Ephesus" (Roberts, p.99).
    - 1) Tychicus: "Personal name meaning, 'fortunate.' One of Paul's fellow workers in the ministry. A native of Asia Minor (Acts 20:4), he traveled with the apostle on the third missionary journey. Tychicus and Onesimus carried the Colossian letter from Paul (Col. 4:7-9), and were to relate to the church Paul's condition. Paul also sent Tychicus to Ephesus on one occasion (2 Tim. 4:12) and possibly to Crete on another (Titus 3:12). Tradition holds that he died a martyr" (Holman).
    - 2) Acts 20:4: "And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus."
    - 3) Ephesians 6:21: "But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things."
    - 4) Colossians 4:7: "All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord."
    - 5) Titus 3:12: "When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter."
  4. Verse 13: "The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments."
    - a. At some undisclosed time, Paul had left a cloak at Troas when he passed through that city. Winter was now approaching, and in the cold, damp prison cell, the apostle would have need of this article of clothing, hence asks Timothy to retrieve it and bring it to him when he came to Rome. "Do thy diligence to come before winter" (2 Tim. 4:21).
    - b. The cloak had been left with Carpus. This gentleman is not mentioned by name elsewhere in the New Testament. It is clear that he was well-known to Timothy.
    - c. He also asks Timothy to bring with him certain books. Vincent quotes Pliny in showing that "the pith of the papyrus plant was cut in slices and laid in rows, over which other rows were laid crosswise, and the whole was massed by pressure. The name for the blank papyrus sheets was *chrths* (charts) *paper*" (p.1071).
    - d. Paul especially wanted the parchments. "Manuscripts written on parchment or vellum. Strictly speaking, vellum was made from the skins of young calves, and the common parchment from those of sheep, goats, or antelopes. It was more durable material than papyrus and more expensive....As to
-

the character and contents of these documents which Timothy is requested to bring, we are of course entirely ignorant” (Vincent, p.1071). It is possible that nothing was written on the parchments, and that Paul intended to use them in writing other epistles.

5. Verses 14-15: “Alexander the coppersmith did me much evil: the Lord reward him according to his works: Of whom be thou ware also; for he hath greatly withstood our words.”
  - a. “Three men named Alexander are mentioned in connection with Paul’s work, and we cannot positively decide which one is here denounced. They are: (1) Alexander of Ephesus, who was brought ‘out of the multitude, the Jews putting him forward” (Acts 19:33) to defend them. The purpose of this was most likely to save the Jews from being mixed up with the Christians in the vengeance of the people. He may or may not have been the same as Alexander the coppersmith. (2) Alexander the coppersmith, of whom it is said he did Paul ‘much evil’ (2 Tim. 4:14). (3) Alexander, an early Christian who ‘made shipwreck concerning the faith’ (1 Tim. 1:19,20)....Many attempts have been made to identify these men, but identification is simply a matter of conjecture” (Lipscomb, p.246).
  - b. We are not told which (if any) of these Alexanders Paul meant; it is possible that it was an entirely different Alexander from those previous named in the New Testament. It seems more likely that he should be identified with the Alexander of 1 Timothy 1:19-20.
  - c. This Alexander did Paul much evil. We are not told in what way this evil was done. Paul speaks in verse 16 of his *first answer*; it may have been at this first hearing he experienced at Rome that Alexander worked the evil toward the apostle.
  - d. Paul, ever striving to live the Christian life, does not pronounce a direct curse upon his enemy, but simply says, “The Lord reward him according to his works.” There was no vindictiveness in his great heart even toward an enemy. The New Testament has much to say about vengeance.
    - 1) 1 Peter 2:20-23: "For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously."
    - 2) Matthew 5:38-42: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away."
    - 3) Romans 12:17-21: "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."
    - 4) Jude 8-10: "Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves."
  - e. This great enemy posed a threat to Timothy. Paul warned his young companion of this danger, that he should beware of him.
    - 1) “It would seem from this that Alexander was still a public teacher, and that his discourses were plausible and artful. The best and the wisest of men need to be on their guard against the efforts of the advocates of error” (Barnes, p.251).

- 2) "If Alexander lived at Ephesus, where Timothy was located, or if he lived in Rome to which Paul summoned Timothy, Timothy would encounter him either way; hence the necessity of this warning" (Coffman, p.303).
- f. Paul states that Alexander had greatly withstood his words.
  - 1) "This may refer to the occurrences at Ephesus (Acts 19:33), or to Alexander's attitude during Paul's trial. The former is more probable" (Vincent, p.1071).
  - 2) Wherever this opposition took place, Alexander put forth a strong effort in an attempt to counter the gospel Paul preached, or brought a railing accusation against the apostle in order to bring about his conviction of the charges brought against him.
  - 3) False teachers and evil men are capable of raising strong-sounding arguments against the truth. If there was absolutely no logic behind their arguments, few people would be persuaded. Even Satan cited Scriptures in his attacks against the Lord, but Christ exposed his arguments as mere perversions of the passages he used (Matt. 4:1-11; Luke 4:1-13). We need a thorough understanding of the Bible in order to perceive the faulty arguments our enemies offer. Commonly, errorists rely on loud, vociferous statements; they also twist the Scriptures, and frequently offer prejudicial arguments to sway people.
  - 4) Romans 16:17-18: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

#### D. 2 Timothy 4:16-18: Paul's Trial.

1. Verse 16: "At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge."
  - a. "The details about Paul's trial are not clear to us as they would have been to Timothy. Paul speaks of his 'first trial.' Some suppose that Paul means that he had had one trial or hearing at Rome after his second arrival and was awaiting a second and final outcome. Others, remembering that the first hearing was usually held under the local official, think that Paul refers to his trial after his arrest in the province. Perhaps it was then that Alexander had 'withstood our words.' But no one had been with Paul—that is, had come forward as an advocate on his side" (Roberts, p.99).
  - b. Could this be an allusion to his first imprisonment (assuming that a second incarceration at Rome is a reality)? In verse 17, he speaks of having been delivered out of the mouth of the lion. Of course his statement could more likely have reference to the initial hearing (at the local level, or the first trial at Rome) during the present imprisonment. In either case, he could say he avoided the penalty of being cast into the arena with starving lions.
  - c. The apostle reports that no one took his part during this trial.
    - 1) "Paul had many friends in Rome (vers. 21; comp. Rom. 16); but it seems that they did not wish to appear as such when he was put on trial for his life. They were doubtless afraid that they would be identified with him, and would endanger their own lives. It should be said that some of the friends of the apostle, mentioned in Rom. 16, and who were there when that epistle was written, may have died before the apostle arrived there, or, in the trials and persecutions to which they were exposed, may have left the city. Still, it is remarkable that those who were there should have all left him on so trying an occasion. But to forsake a friend in the day of calamity is not uncommon, and Paul experienced what thousands before him and since have done. Thus Job was forsaken by friends and kindred in the day of his trials; see his pathetic description in Job 19:13-17" (Barnes, p.252).
    - 2) Job 19:13-17: "He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight. I called my servant, and he gave me no answer; I intreated him with my mouth. My breath is strange to my

- wife, though I intreated for the children's sake of mine own body.”
- d. “The position of Paul, a well-known leader of the Christians in the year A.D. 66-67, was a critical one, and the friend who dared to stand by him would be in great danger. After the great fire in Rome (A.D. 64), the Christians were looked upon as the enemies of the state, and were charged as the authors of the terrible disaster. Nero, to avert suspicion from himself, accused the Christians of the awful deed. And as a consequence a very great multitude of Christians were subjected to terrible sufferings and death. It is possible that Paul was eventually accused and arrested as implicated in this crime and brought to Rome. But Paul, conscious of his own great peril, knew well that to stand by him now, implicated as he was in this network of false accusations, would be a service of the greatest danger to the Christians” (Lipscomb, p.247).
  - e. Paul bore no malice toward any of his associates who forsook him in his hour of need. The terror of the moment evidently was too great for them to endure. Great men of God did not permit ill-will to reside in their hearts, even toward their enemies.
    - 1) Luke 23:34: "Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots."
    - 2) Acts 7:60: "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."
    - 3) 2 Timothy 4:16: "At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge."
2. Verse 17: “Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.”
    - a. Although all men may forsake a faithful child of God, the Lord will not desert him. If the Lord is with such a one, that is all that matters. "What shall we then say to these things? If God *be* for us, who *can be* against us?" (Rom. 8:31).
    - b. We are not told how the Lord strengthened Paul. The knowledge that he was sympathetic to him would provide an immeasurable amount of strength and encouragement.
      - 1) Psalms 27:10: "When my father and my mother forsake me, then the LORD will take me up."
      - 2) Isaiah 41:10: "Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."
      - 3) Isaiah 43:1-2: "But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine. When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."
    - c. Following the first defense, Paul speaks of having been enabled to fully preach the message of the gospel.
      - 1) Lending some degree of credence to the opinion that his first defense was his first imprisonment, the apostle next states that the Lord strengthened him (and delivered him) so that the preaching might be fully known. Following the deliverance, he was able to fully preach. This may refer to his public preaching between imprisonments, or to the preaching he did through the letters he wrote and the private interviews he had while in prison. He doubtless would have found occasion to speak to his guards about their souls; or as Barnes suggests, to the powerful sermon Paul preached (directly or indirectly) during the first defense.
      - 2) “The apostle doubtless means, that on his trial, though forsaken by all men, he was enabled to be so steadfast in his profession of the truth, and so calm in the prospect of death, that all who witnessed his trial saw that there was a reality in religion, and that the gospel was founded in truth. He had maintained as a preacher that the gospel was able to support the soul in trial, and he was now able to illustrate its power in his own case....The sentiment of this passage then is, that the

truth of the gospel is made known, or that men may become fully assured of it, by the testimony which is borne to it by its friends in the near prospect of death. One of the most important means of establishing the truth of the gospel in the world has been the testimony borne to it by martyrs, and the spirit of unwavering confidence in God which they have evinced....Men judge much, and justly, of the value of a system of religion by its power to comfort in the day of calamity, and to sustain the soul when about to enter on an untried state of being" (Barnes, p.254).

- d. The Lord delivered him out of the mouth of the lion.
  - 1) "It was thought that the result of the trial would be that he would be cast to the lions in the amphitheatre. In all his trials in Jerusalem and Caesarea his defense was that the gospel is true. He preached that Jesus was raised from the dead as the vindication of his course. All the Gentiles heard the truth and God delivered him from the lion's mouth. The trial so resulted and his preaching so affected the people and the judges that he was not thrown to the lions. The customs of the country, the fate of the Christians condemned, and the surroundings seem to require this meaning" (Lipscomb, pp.248f).
  - 2) There is no compelling reason for us to understand the statement as figurative. Although it may be true that Nero was called a lion by Seneca, a figurative interpretation is not demanded by the text or context.
3. Verse 18: "And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen."
  - a. As the Lord had delivered him from the lions in his first defense, so he was assured the Lord would continue to deliver him from all evil works, preserving him to enter the heavenly kingdom. Even if Nero sentenced him to death, that would enable the apostle to pass from these earthly scenes of turmoil and hardship, and inherit the rewards of faithfulness in eternity.
  - b. Acts 14:21-22: "And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch, Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."
  - c. 1 Peter 1:3-5: "Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."
  - d. 2 Peter 1:5-11: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."
  - e. The Lord is deserving of all the glory that frail humanity can bring to his name.
    - 1) Matthew 4:10: "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."
    - 2) Ephesians 3:20-21: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen."
    - 3) Revelation 1:5-6: "And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen."



E. 2 Timothy 4:19-22: Closing Salutations.

1. Verse 19: “Salute Prisca and Aquila, and the household of Onesiphorus.”
  - a. Prisca (Priscilla) and Aquila were two close friends and companions of Paul. They first met when the apostle came to Corinth. They were at Rome at the time the epistle was written to the Romans (Rom. 16:3). This couple had been involved in teaching Apollos more accurately (Acts 18:26).
  - b. “Aquila and Priscilla were a married couple who came from Italy to Corinth after the emperor Claudius ordered Jews expelled from Rome, became Christians, and assisted Paul in his ministry. They were tentmakers by trade (2 Tim. 4:19). They came into contact with Paul, who was a tentmaker, in Corinth (Acts 18:2). It is not clear whether they became Christians before or after meeting Paul; but, they became workers in the gospel, and accompanied Paul to Ephesus (Acts 18:19). There they instructed Apollos in the Christian faith (18:25). A church met in their home, and they joined Paul in writing to the Corinthian church (1 Cor. 16:19). Aquila and Priscilla were apparently influential among the ‘churches of the Gentiles’ (Rom. 16:3). This reference in Romans probably indicates that Priscilla and Aquila moved back to Rome. Some scholars think the church at Ephesus received a copy of the last chapter of Romans. The reference to the couple in 2 Timothy 4:19 may indicate the couple was in Ephesus. Paul thanked Aquila and Priscilla for risking their own lives for him (Rom. 16:4). The circumstances of this incident are unknown, although it may have occurred during Paul's trouble with Demetrius the silversmith (Acts 19:23-41)” (Holman, Taylor Field).
  - c. Paul asks Timothy to salute Aquila and Priscilla, and also the house of Onesiphorus. “Onesiphorus had received an earlier commendation for ‘often refreshing’ Paul at Rome, not being ashamed of Paul’s bonds and serving at Ephesus (II Tim. 1:16-18)” (Roberts, p.100).
    - 1) 2 Timothy 1:16-18: "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: But, when he was in Rome, he sought me out very diligently, and found *me*. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well."
    - 2) Onesiphorus: “Personal name meaning, ‘profit bearing.’ Ephesian Christian praised for his effort to seek out the place of Paul's arrest, his disregard of the shame connected with befriending one in chains, and his past service in Ephesus (2 Tim. 1:16-18). The greeting of and prayer for the household of Onesiphorus (2 Tim. 1:16; 4:19) has suggested to some that Onesiphorus was already dead. All that can be assumed is that Onesiphorus was not at Ephesus.” (Holman). [See comments under 2 Timothy 1:16-18].
2. Verse 20: “Erastus abode at Corinth: but Trophimus have I left at Miletum sick.”
  - a. Paul catches Timothy up with the location of certain other fellow-workers. Erastus remained at Corinth.
    - 1) Erastus: “Personal name meaning, ‘beloved.’ 1. Disciple Paul sent with Timothy from Ephesus to Macedonia to strengthen the churches during his third missionary journey (Acts 19:22). 2. City financial officer of Corinth who joined Paul in greeting the church at Rome (Rom. 16:23). He may have been a slave or a freed slave working for the city government; he may well have been a high-ranking and influential government leader—city treasurer. If so, he would have political power, prestige, and probably some wealth. 3. A disciple who remained at Corinth and was not with Paul when he wrote Timothy (2 Tim. 4:20). He may have been identical with either of the other men named Erastus or may be a separate individual” (Holman).
    - 2) “This too was a common name; but despite this, White identified him as probably the Erastus mentioned in Acts 19:22. The Erastus who was chamberlain of Corinth is thought to be a different character” (Coffman, p.306).
  - b. Trophimus had been left at Miletum because he was ill.
    - 1) “Trophimus went with Paul to Jerusalem, was a Greek of Ephesus, and Paul was accused of leading him into the temple and profaning it, which brought on the tumult against him....That he was left there in a state of sickness shows that Paul’s gift of healing was not permitted by God to

- be employed for private needs, even for the purpose of securing to him the services of his closest friends, but was only to be used when there was some clear intimation of the Spirit that it was fitting” (Lipscomb, p.250).
- 2) Philippians 2:27: "For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow."
  - 3) Trophimus: “Personal name meaning, ‘nutritious.’ Gentile Christian from Ephesus who accompanied Paul to Jerusalem for the presentation of the collection (Acts 20:4-5; 21:29). Paul's free association with Trophimus led to the false charge that Paul had defiled the Temple by bringing a Gentile within the Court of Israel (Acts 21:19). The Trophimus whom Paul left in Miletus (2 Tim. 4:20) is either another Trophimus or else evidence for a second Roman imprisonment. (According to Acts, Paul did not pass by Miletus on his way to Rome)” (Holman).
  - 4) The usual spelling of Miletum is Miletus: “An ancient city on the west coast of Asia Minor. Miletus had four natural harbors and was a major port for the Minoan and Mycenaean cultures. After 700 B.C. the Ionians developed it into an even greater center of commerce. It served as the port for Ephesus. It featured a major school of philosophy; many artisans practiced there; and it was among the first cities to mint coins. This culture flourished until 494 B.C. when the Persians sacked the city in answer to a revolt by the Ionians. Alexander captured Miletus on his way eastward in 334 B.C., and the city saw a revival of the arts under his Hellenistic regime. In particular the architectural beauty of the city increased. Rome's influence increased the pace of economic development. Paul encountered a robust city when he sailed to Miletus. The people probably were open to the gospel he preached. He chose to meet with the elders of the church at Ephesus in Miletus (Acts 20:15-17). A second visit may have been made by the apostle a few years later (2 Tim. 4:20). The harbor began to silt up by 100 A.D., bringing a gradual halt to the city's usefulness and prominence. Today the ruins are over five miles inland. See Asia Minor; Ephesus” (Holman, Mike Mitchell).
3. Verse 21: “Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.”
    - a. Paul was in need of the cloak which he wanted Timothy to pick up at Troas; he also wanted the books and parchments, which his associate was requested to bring. Therefore, he asked Timothy to endeavor to get to Rome before the beginning of winter. Also, the dangers of travel, especially by sea, would be multiplied during the wintertime.
    - b. Several individuals are named in the closing salutation. The identity of these saints is unknown to us. The important matter is that the names of faithful saints are recorded in the Lamb’s book of life!
      - 1) Luke 10:20: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."
      - 2) Philippians 4:3: "And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life."
      - 3) Revelation 20:12: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works."
      - 4) Revelation 20:15: "And whosoever was not found written in the book of life was cast into the lake of fire."
  4. Verse 22: “The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.”
    - a. “Thus closes our last authentic account of this great apostle. These are, perhaps, the last words of him who wrought a greater change in the conditions of mankind by his writings and speech than any other man who ever lived. All honor to his blessed memory” (Lipscomb, p.251).
    - b. “What sadness fills our hearts as we contemplate the termination of so fine and great a life! Did Timothy reach him in time to supply any comfort in his martyrdom? Did the execution take place
-

immediately, or at some protracted time afterward? What did Paul do with the cloak? bequeath it to Timothy? And the parchments? And the books? How much we would like to know, but the silent centuries mock us. However, not altogether; for the *important* things are known....If ever one died triumphantly, it was Paul; and his holy words still challenge men to believe and obey the gospel of Christ Jesus our Lord” (Coffman, pp.307f).

---

---

## Bibliography

- American Standard Version*, (ASV), Thomas Nelson and Sons, New York, NY
- Annual Lesson Commentaries* (ALC), Gospel Advocate Company, Nashville, TN, 1964
- Annual Lesson Commentaries* (ALC), Gospel Advocate Company, Nashville, TN, 1970
- Barnes, Albert, *Notes On the New Testament, Thessalonians—Philemon*, Baker Book House, Grand Rapids, MI, 1976
- Boettner, Lorraine, *Roman Catholicism*, Presbyterian and Reformed Publishing Co., Philadelphia, 1962
- Cates, Curtis A., Editor, *The Epistles of I And II Timothy, Titus*, 1986 Memphis School of Preaching Lecture [MSOP], Memphis School of Preaching, 1986
- Coffman, Burton, *Commentary on 1 & 2 Thessalonians, 1 & 2 Timothy, Titus & Philemon*, Firm Foundation Publishing House, Austin, TX, 1978
- Conybeare, W.J., and Howson, J.S., *The Life and Epistles of St. Paul*, Wm. B. Eerdmans Publishing Company, Grand Rapids, MI, 1976
- Hearn, Roy J., "The Eldership," Unpublished Outline
- Hearn, Roy J., "The Holy Spirit," Unpublished Outline
- Holman Bible Dictionary for Windows*, Version 1.1g, Parson Technology, Hiawatha, Iowa, 1991,1994
- Horne, Thomas Hartwell, *Introduction To The Scriptures, Vol. IV*, Baker Book House, Grand Rapids, MI, 1970
- International Bible Dictionary*, Logos International, Plainfield, NJ, 1977
- Josephus, Flavius, *Josephus, Complete Works*, Kregel Publications, Grand Rapids, MI, 1960
- Lambert, O.C., *Catholicism Against Itself*, Vol. 1., O.C. Lambert, Publisher, Winfield, Alabama, 1956
- Lipscomb, David, *A Commentary on the New Testament Epistles, I, II Thessalonians, I, II Timothy, Titus, and Philemon*, Gospel Advocate Company, Nashville, 1942
- Lipscomb, David, *Questions Answered*, Gospel Advocate Co., Nashville, 1969
- Macknight, James, *Macknight On The Epistles*, Vol. III-IV, Baker Book House, Grand Rapids, MI, 1969
- Jamieson, Robert, Fausset, A.R., Brown, David, *A Commentary Critical, Experimental, and Practical, III*, (JFB), William B. Eerdmans Publishing Company, Grand Rapids, MI, 1973
- PC Study Bible*, BibleSoft, Seattle, Washington
- Roberts, J.W., *Letters to Timothy*, R.B. Sweet Co., Inc., Austin, Texas, 1964
- Smith's Dictionary of the Bible*, H.B. Hackett, Editor, Baker Book House, Grand Rapids, MI, 1971
- Thayer, Henry, *Thayer's Greek-English Lexicon*, The National Foundation for Christian Education, Marshallton, DE
- The New King James Version*, Thomas Nelson Company, Nashville, 1987
- Thiessen, Henry C., *Introduction to the New Testament*, Wm. B. Eerdmans Publishing Company, Grand Rapids, MI, 1943
- Vine, W.E., *Vine's Expository Dictionary of New Testament Words*, MacDonald Publishing Co., McLean, VA
- Wallace, Foy E., Jr., *God's Prophetic Word*, Foy E. Wallace., Jr. Publications, Oklahoma City, 1946
- Webster's New World Dictionary, Second College Edition*, The World Publishing Company, New York and Cleveland, 1968
- Woods, Guy N., *Questions and Answers Open Forum*, Freed Hardeman College, Henderson, TN, 1976
- World Book Encyclopedia*, Field Enterprises Educational Corporation, Chicago, IL, 1964
-

## INTRODUCTION TO TITUS

### A. Author and Date.

1. Paul is plainly affirmed to be the inspired author of both epistles to Timothy and Titus. One who respects the integrity of the Scriptures will not take issue with this affirmation.
  - a. 1 Timothy 1:1: "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope."
  - b. 2 Timothy 1:1: "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus."
  - c. Titus 1:1: "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness."
2. The apostle Paul is on record expressing his close relationship with Titus.
  - a. 2 Corinthians 2:13: "I had no rest in my spirit, because I found not **Titus** my brother: but taking my leave of them, I went from thence into Macedonia."
  - b. 2 Corinthians 7:6: "Nevertheless God, that comforteth those that are cast down, comforted us by the coming of **Titus**."
  - c. 2 Corinthians 7:13-14: "Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of **Titus**, because his spirit was refreshed by you all. For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before **Titus**, is found a truth."
  - d. 2 Corinthians 8:6: "Insomuch that we desired **Titus**, that as he had begun, so he would also finish in you the same grace also."
  - e. 2 Corinthians 8:16: "But thanks *be* to God, which put the same earnest care into the heart of **Titus** for you."
  - f. 2 Corinthians 8:23: "Whether *any do inquire* of **Titus**, *he is* my partner and fellowhelper concerning you: or our brethren *be inquired of*, *they are* the messengers of the churches, *and* the glory of Christ."
  - g. 2 Corinthians 12:18: "I desired **Titus**, and with *him* I sent a brother. Did **Titus** make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?"
  - h. Galatians 2:1: "Then fourteen years after I went up again to Jerusalem with Barnabas, and took **Titus** with *me* also."
  - i. Galatians 2:3: "But neither **Titus**, who was with me, being a Greek, was compelled to be circumcised."
  - j. 2 Timothy 4:10: "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, **Titus** unto Dalmatia."
  - k. Titus 1:4: "To **Titus**, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour."
3. The date Paul penned these letters has been reckoned to be from 64-67 A.D., with a few scholars thinking it could have been as early as 56 A.D. In order to identify the approximate date, it is essential to survey the life of the apostle [See "B" section below which discusses the history of Paul].
  - a. "The Epistle to Titus was evidently written very soon after Paul left Crete, and will most likely be dated from Asia Minor. Its own notices agree with this, for we find that he was on his way to winter at Nicopolis (Tit. 3:12), by which it is most natural to understand the well-known city of that name in Epirus, and the notices of Second Timothy equally agree with such an hypothesis; for there we find that Paul had, since he last communicated with Timothy, been at Miletus and at Troas, probably also at Corinth (2 Tim. 4:13,20). That he again visited Ephesus is on every account likely; indeed the natural inference from 2 Tim. 1:18 that he spent some time in the companionship of Timothy, to whom he appeals to confirm what he there says of Onesiphorus. The date of the Epistle cannot be determined with certainty, but it is usually believed, in the light of all the facts, that it was written in A.D. 67" (Lipscomb, p.259).
  - b. "In regard to the *place*, there can be little doubt that it was at *a* Nicopolis; for the apostle in chap. 3:12, directed Titus to come to him at that place. But it is not easy to determine *what* Nicopolis is meant, for there were many cities of that name" (Barnes, p.cclxii).
  - c. "If the epistle was written from the Nicopolis referred to [*i.e.*, Nicopolis in Epirus, northwest of

- Corinth], then it was probably after Paul's first imprisonment at Rome. If so, it was written about the year 63 or 64. But there is great diversity of opinion as to the time" (Barnes, p.ccxixiii).
- d. "The occasion on which it was written is specified by the apostle himself, which such clearness, that there can be no doubt on that point. Paul left Titus in Crete, to 'set in order the things which are wanting, and to ordain elders in every city' (chapt. 1:5); and as he had himself, perhaps, been called to leave suddenly, it was important that Titus should have more full instructions than he had been able to give him on various points of duty, or, at any rate, that he should have *permanent* instructions to which he could refer. The epistle is occupied, therefore, mainly with such counsels as were appropriate to a minister of the gospel engaged in the duties which Titus was left to discharge" (Barnes, *ibid.*).
4. Information about Titus.
    - a. By birth Titus was a Gentile. "But neither **Titus**, who was with me, being a Greek, was compelled to be circumcised" (Gal. 2:3). If he had become a proselyte to Judaism prior to his becoming a Christian, he would have already received circumcision.
    - b. He may have been converted by Paul's work. "To **Titus**, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour" (Tit. 1:4).
    - c. He may have been a native of Antioch of Syria since he was selected by the church there to go with Paul and Barnabas when they went to Jerusalem in regard to the question about circumcision.
      - 1) Acts 15:2: "When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question."
      - 2) Galatians 2:1: "Then fourteen years after I went up again to Jerusalem with Barnabas, and took **Titus** with *me* also."
    - d. "There is reason to believe that Titus spent some time with the apostle in Ephesus. For the First Epistle to the Corinthians was written at Ephesus, and was sent by the hand of Titus....It is to be presumed, also, that he would on such an occasion send some one with the epistle in whom he had entire confidence, and who had been so long with him as to become familiar with his views. For Titus, on this occasion, was sent not only to bear the epistle, but to endeavour to heal the divisions and disorders there, and to complete a collection for the poor saints in Jerusalem which the apostle had himself commenced....After this he met Paul in Macedonia (2 Cor. 7:5,6)..." (Barnes, p.cclviii).
    - e. "We next hear of him as being left by the apostle in the island of Crete, that he might 'set in order the things that were wanting, and ordain elders in every city,' Titus 1:5. This is supposed to have occurred about the year 62, and after the first imprisonment of the apostle at Rome" (Barnes, *ibid.*).
    - f. "He was with Paul in Rome during his second imprisonment there. He did not, however, remain with him until his trial, but left him and went into Dalmatia, 2 Tim. 4:10....What became of him afterward, we are not informed" (Barnes, pp.cclviii-cclix).
  5. Titus was commissioned by the apostle Paul to appoint elders in the churches on the island of Crete.
    - a. Crete: "A long, narrow, mountainous island south of mainland Greece, running 170 miles east-west but never more than about 35 miles wide. Crete was the center of the Minoan maritime empire named after the legendary King Minos, and associated especially with the famous palaces of Cnossos and Phaestos, which flourished from 2000 to 1500 B.C. This artistically brilliant civilization fell suddenly, perhaps by earthquake followed by conquest, about 1400 B.C., leaving written tablets in the oldest known scripts of Europe, including the undeciphered 'Linear A' and the apparently later proto-Greek 'Linear B,' found also on the mainland. The Minoans of Crete were known to the Egyptians as 'Keftiu,' which may be the same as biblical 'Caphtor,' though the biblical term may include a wider reference to coastlands and islands of the Aegean area. The Philistines came to Palestine from Caphtor (Jer. 47:4; Amos 9:7) and may have been part of the widespread migrant 'Sea Peoples' rather than Cretans proper.
    - b. "In classical Greek times Crete had many city-states, but they played relatively little part in mainstream Greek history. It had become a center of piracy before the Roman occupation in 67 B.C. Under the Romans it became part of a double province Crete with Cyrene, under a governor with the title 'proconsul,' who ruled the island and the opposite coast of North Africa from the Roman capital Gortyna. This had already been among the cities to whom the Romans had appealed a century before for fair treatment of their Jewish minorities (1 Macc. 15:23). Cretans were among those listed as present in Jerusalem on the day of Pentecost (Acts 2:11), and the gospel may first have reached the
-

island through them.

- c. "Paul made his voyage to Rome as a prisoner on a Roman grain ship. The voyage followed the route south of Crete, which gave partial shelter from the northwest winds and avoided the peril of the lee shore on the north coast, while still involving the need to beat up against largely adverse winds. The journey had already been very slow, and it was getting dangerously late in the summer sailing season. The ship doubled Salmone, the eastern cape of Crete, and with difficulty reached Fair Havens, a small anchorage near the city of Lasea (Acts 27:8). There the emergency council called by the centurion and shipmaster overruled Paul's advice, and a risky attempt was made to reach Phoenix, a regular port for servicing the grain ships, some 40 miles further west along the coast. The gentle south wind gave way to a violent northeaster (Euroclydon, Acts 27:14) when they came out of the shelter of Cape Matala (Loukinos) into an open bay, and the ship was driven helplessly, managing only some emergency action in the lee of the offshore island of Cauda, and thence to shipwreck on Malta.
- d. "The only other references to Crete in the New Testament are in the epistle to Titus. Paul had left Titus in Crete to exercise pastoral (*sic*) supervision over the churches there (Titus 1:5). The character of the people is described in a quotation from a prophet of their own: 'Cretians are always liars, evil beasts, slow bellies' (Titus 1:12), words attributed to the Cretan seer Epimenides, who was also credited with having advised the Athenians to set up altars to unknown gods (compare Acts 17:23). It is a problem to know when Paul (or Titus) visited Crete, apart from Paul's voyage as a prisoner. It is difficult to fit the occasions of the Pastoral Epistles (to Timothy and Titus) into Paul's life as recorded in Acts. The most satisfactory answer to this difficulty still seems to be that which argues that Paul was released from his two years' imprisonment in Rome (Acts 28:30), and undertook further travels in the East which can only be traced in these epistles. At this last period of his life he may have focused his work on establishing and strengthening the churches throughout the Greek East" (Holman, Colin J. Hemer).

#### B. Paul the Apostle.

1. Paul was arrested in Jerusalem (Acts 21) and was imprisoned at Caesarea for two years (Acts 24:27) before being sent to Rome (Acts 27). The Book of Acts closes with the apostle having been in prison at Rome for two more years (Acts 28:30-31). What happened at the end of these two years?
2. The following quotation from Thiessen, pp.260-262, gives one view:
  - a. "Paul was tried and acquitted. The flimsy charges against him (Acts 25:14-27; 26:30-32) did not convince even a Nero of the Apostle's guilt. Certain expressed purposes of Paul in the Prison Epistles (Phil. 23,24; Philemon 22) and certain references to men and places in the Pastorals [*sic*] (to be noted) enable us to determine his movements and activities after his release with some feeling of certainty.
  - b. "From Rome he probably went to Brundisium, crossed the Adriatic, either to Apollonia or to Dyrrachium, and then took the Egnatian Road to Macedonia and Philippi. He probably did not stay long at Philippi at this time, but hastened on to Ephesus and from this as a center he visited Laodicea, Colossae, and other cities in this neighborhood. After spending the biggest part of a year in the East, he probably set out for Spain. There was constant intercourse between the East and Massilia (the modern Marseilles), and so he would have no difficulty in reaching the 'limit of the west.' It is thought that he remained about two years in Spain. During this time, probably, Timothy took up the work at Ephesus. It appears, however, as if somewhere on Paul's way back from Spain to Macedonia Timothy asked Paul to allow him to leave Ephesus and to travel with him once more. But this Paul did not allow (1 Tim. 1:3). Some time after this the Apostle wrote 1 Timothy to his faithful co-worker.
  - c. "Timothy, converted under Paul's ministry (1 Tim. 1:2,18) on his first missionary journey (Acts 14:6-23), became the Apostle's assistant on the second journey (Acts 16:1-3) after his ordination [the sectarian "ordination" is not authorized by the Scriptures—bw] to the ministry (1 Tim. 4:14; 2 Tim. 1:6). He was with Paul at Troas, Philippi, Berea, and Athens. From the last place he made a trip to Thessalonica and returned to Paul at Corinth (Acts 18:5). Then we lose sight of him for about five years (Plummer). He reappears at Ephesus, on Paul's third journey, and is sent by the Apostle with Erastus to Macedonia (Acts 19:22). Paul hoped he would get to Corinth also, but it is not certain whether Timothy ever reached that city (1 Cor. 4:17; 16:10). He is with Paul again in Macedonia when Paul writes 2 Corinthians (2 Cor. 1:1,19), and must have accompanied him to Corinth, for he sends greetings when Paul writes Romans (Rom. 16:21). He returned with Paul to Macedonia and to Asia, at least as far as Troas (Acts 20:3-6). Then we again lose sight of him for the two years of Paul's

Caesarean imprisonment. We next find him at Rome, joining Paul in sending greetings to Colossae, Philemon, and Philippi. From Rome he, undoubtedly, made the trip to Philippi of which Paul speaks (Phil. 2:19-23), after which he again disappears from the record. We may, however, assume that he was with Paul in some of his further ministries in various eastern cities; but it is not likely that he accompanied the Apostle to Spain. Some time during Paul's visit to Spain he probably took up the work at Ephesus. While still at this place he received what we call The First Epistle to Timothy."

3. Quotation from Rex Turner, Sr., MSOP, pp.14-18:

- a. "Luke closed his Acts of the Apostle in the following words: 'And he (Paul) abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, and none forbidding him' (Acts 28:30,31). In this conclusion to his Acts of the Apostles, Luke did not say that at the end of the two year imprisonment Paul was put to death, nor did he imply it. In fact the necessary implication is that Paul had been set free...."
- b. "Someone is bound to ask: 'Is there external evidence that bears on the question of Paul's release, or non-release from prison, and if so, what does the evidence show, and how relevant is it?' There is external evidence!"
- c. "To illustrate, one source of external evidence is from the writing of Clement of Rome [an uninspired letter]. Clement (A.D. 30-100) wrote the Corinthians, and the salutation reads as follows: 'The Church of God which sojourns at Rome to the Church of God sojourning at Corinth, to them that are called and sanctified by the will of God, through our Lord Jesus Christ: Grace unto you, and peace, from Almighty God through Jesus Christ, be multiplied.' In this epistle, written about A.D. 97, Clement admonished: 'Let us set before our eyes the illustrious apostles. Peter, through unrighteous envy, endured not one or two, but numerous labours; and when he had at length suffered martyrdom, departed to the place of glory due to him. Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west, and suffered martyrdom under the prefects. Thus was he removed from the world, and went into the holy place, having proved himself a striking example of patience.' Stress should be placed upon the fact that Clement said that Paul came unto 'the extreme limit of the west,' and after his having done so, he suffered martyrdom. Under no circumstances could Rome be counted the extreme west. The clear and unmistakable implication is that Paul was released from his Roman imprisonment, and in turn, that he completed his long avowed purpose to preach the gospel in Spain."
- d. "A second source of external evidence is the Muratorian Fragment. This fragment or canon was discovered by L.A. Muratori (A.D. 1672-1750) in the Ambrosian Library and published by him in A.D. 1740. It was written in Latin and consists of eighty-five lines. Scholars agree that the original form, of which the Muratorian fragment is a copy, was written about A.D. 180-190. That fragment reads: 'Luke compiled for most excellent Theophilus' what things were done in detail in his presence, as he plainly shows by omitting both the death of Peter and also the departure of Paul from the city, when he departed [for] Spain.' Note should be taken of the fact that his Muratorian fragment explicitly states that Paul left for Spain."
- e. "A third source of external evidence is from the historian Eusebius. His life dates about A.D. 260-340. He wrote as follows: 'Festus was sent by Nero to be Felix's successor. Under him, Paul, having made his defense, was sent bound to Rome. Aristarchus was with him, whom he also somewhere in his epistles quite naturally calls his fellow prisoner. And Luke, who wrote the Acts of the Apostles, brought his history to a close at this point, after stating that Paul spent two years at Rome as a prisoner at large, and preached the word of God without restraint. Then after he made his defense it is said that the apostle was sent again upon the ministry of preaching, and that upon coming to the same city a second time he suffered martyrdom. In this imprisonment he wrote his second epistle to Timothy, in which he mentions his first defense and his impending death.' As should be observed, this external evidence is independent. There is no attempt by the author to have it agree with another external evidence, but on the other hand it is in complete agreement with the prior external evidence already submitted."
- f. "A fourth source of external evidence is from the historian Jerome. He wrote from Bethlehem in A.D."



492. In his preface he states that he had no predecessor in his work, but he very properly acknowledged his indebtedness to the church history written by Eusebius. Concerning the apostle Paul, he wrote: 'And because a full account of his (Paul's) life is given in the Acts of the Apostles, I only say this, that the twenty-fifth year after our Lord's passion, that is the second of Nero, at the time when Festus Procurator of Judea succeeded Felix, he was sent bound to Rome, and remaining for two years in free custody, disputed daily with the Jews concerning the advent of Christ. It ought to be said that at the first defense, the power of Nero having not been confirmed, nor his wickedness broken forth to such a degree as the historians relate concerning him, Paul was dismissed by Nero, that the gospel of Christ might be preached also in the west. As he himself writes in the second epistle to Timothy at the time he was about to be put to death dictating his epistle as he did while in chains; 'at my first defense no one took my part, but all forsook me: may it not be laid to their account.' This external evidence is in harmony with the other three sources as quoted. The case is that Paul's writings together with external history make certain the fact that he was released from his imprisonment at Rome, and that 'he preached also in the west,' or Spain. Thus by both internal and external evidence—Paul's release, his visit to Philippi and Ephesus, his visit to the Island of Crete, and his visit to Spain—all of these are confirmed. Paul's second imprisonment and his ultimate death at the hands of Nero are also confirmed.

- g. "The external evidence as set forth, especially by Eusebius and Jerome, indicates that Paul was put to death just prior to Nero's death. Nero's death occurred on June 8, A.D. 68. Luke closed his Acts of Apostles at the end of Paul's two whole years of Roman imprisonment, or A.D. 62, and certainly not later than A.D. 63. Now, from A.D. 62 to A.D. 67 or 68 would leave a minimum of five to six years for Paul to make his promised visits and to preach the gospel in Crete and in Spain as well."
4. "It is difficult to say how long it was after his release that Paul wrote this Epistle. But since the three Pastorals have an affinity of language, similarity of thought, and likeness of error to combat they must have all been written at about the same time. If Paul was released in 61, and if we allow one year for his travels and work in the East and two years for his work in Spain, we get 64 or 65. This, then, is the date we would suggest for 1 Timothy" (Thiessen, p.263).

### C. The So-Called Pastoral Epistles.

1. "Paul Anton, in 1726, wrote a book in which he designated the epistles to Timothy and Titus as being 'Pastoral Epistles.' The title caught on, and those epistles are almost wholly so designated by the theologians of today. The concept reflected by the title is that the epistles were written by an over-head pastor, or church officer, to his subordinate pastors. *Such could not be farther from the truth*" (Turner, MSOP, p.18).
2. Paul was an apostle of Christ. As such, he was given great responsibility in receiving, delivering, and confirming the gospel of Christ. To enable him to accomplish his mission infallibly, he (and the other apostles) were given special miraculous powers by the Holy Spirit. Paul could lay hands on Christians and confer certain supernatural gifts (1 Cor. 12:8-10; Rom. 1:11; Acts 19:1-7).
  - a. In discharging his duties as an apostle, Paul wrote many letters in which he gave specific directions by which the saints were to conduct their activities. He wrote the epistles under consideration to Timothy and Titus, young gospel preachers. In these letters, detailed instructions were given to them which would make it possible for them to do their work of preaching the gospel. These preachers were not "pastors" as the modern sectarian world would have us believe.
  - b. The terms *pastor*, *bishop (overseer)*, and *elder* are used interchangeably in the New Testament.
    - 1) Acts 20:17,28: "And from Miletus he sent to Ephesus, and called the **elders** of the church.... Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you **overseers**, to **feed** [verb form of 'pastor'] the church of God, which he hath purchased with his own blood."
    - 2) 1 Timothy 3:1-3: "This *is* a true saying, If a man desire the office of a **bishop**, he desireth a good work. A **bishop** then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous."
    - 3) Titus 1:5-7: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain **elders** in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless,

as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre."

- c. The one-man (or woman) pastor system of modern denominational churches is totally unknown in the Scriptures. In every case in the New Testament where the office of pastor (elder, bishop) is discussed, a plurality of men is indicated.
  - 1) Acts 14:23: "And when they had ordained them **elders** in **every church**, and had prayed with fasting, they commended them to the Lord, on whom they believed."
  - 2) Philippians 1:1: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the **bishops** and deacons."
  - 3) Titus 1:5: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain **elders** in every city, as I had appointed thee:"
- d. The qualifications of elders (1 Tim. 3:1-7; Titus 1:5-11) excludes every woman and unmarried man from consideration.

#### D. Outline of Titus.

- 1. Chapter One.
    - a. Titus 1:1-4: Introduction and Salutation.
    - b. Titus 1:5-11: Qualifications and Work of Elders.
    - c. Titus 1:12-16: Warnings Against False Teachers.
  - 2. Chapter Two
    - a. Titus 2:1-10: Admonitions to Various Christians.
    - b. Titus 2:11-15: The Grace of God Has Appeared.
  - 3. Chapter Three.
    - a. Titus 3:1-3: Practical Instructions for Daily Application.
    - b. Titus 3:4-7: Salvation is by God's Mercy.
    - c. Titus 3:8-11: More Admonitions.
    - d. Titus 3:12-15: Closing Remarks.
-

# TITUS 1

## A. Titus 1:1-4: Introduction and Salutation.

1. Verse 1: "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness."
  - a. His reference at the beginning of the letter to the fact that he is a servant of God and an apostle of Christ affirms the reliability and authority of the information that follows. Because he served God and not himself, his instructions will be designed to encourage Titus to serve God; because he is an apostle of Christ, he writes by the authority of the Lord.
  - b. A servant was a willing servant of God. "The word here rendered 'servant' actually means slave, and it has a significant bearing on Christian doctrine. The Greeks had two words for slave, one (*andrapodon*) persons captured in war and sold as slaves, and another (*doulos*) for persons who were born into slavery. In the new birth, Paul had been born again as a *doulos* of God and of Christ" (Coffman, p.317).
  - c. Paul was an apostle of Christ, which required personal selection and appointment to that office by Christ, and which provided the individual with special miraculous powers.
    - 1) Romans 1:1: "Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God."
    - 2) John 14:26: "But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."
    - 3) John 16:13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come."
    - 4) 2 Corinthians 12:12: "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." One who claims to be an apostle must show the signs of an apostle to prove his assertion [which none can do]. But Christ has no living apostles on earth today.
  - d. Paul's apostleship was "according to the faith of God's elect." His situation before God and Christ was in reference to and in harmony with the faith that pertained to God's elect. God's elect are those who are chosen in Christ.
    - 1) The restoration preachers illustrated election in this manner: "God votes for you; the devil votes against you; and you cast the deciding ballot." As the gospel is preached, faith is generated in receptive hearts; faith leads the individual to repent, confess his faith in Christ, and be baptized into Christ. He becomes one of the elect.
    - 2) 2 Thessalonians 2:13-15: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."
  - e. Paul's apostleship resulted in individuals acknowledging the truth. As he preached and taught the gospel, those who were willing to examine his message could see it was truth, and acknowledged it as such. To acknowledge the truth is to recognize and accept the truth.
    - 1) John 8:32: "And ye shall know the truth, and the truth shall make you free." "Sanctify them through thy truth: thy word is truth" (John 17:17).
    - 2) 1 Peter 1:22-25: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."
    - 3) Acts 26:16-18: "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and *from* the Gentiles,

- unto whom now I send thee, To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."
- 4) 1 Corinthians 14:37: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."
  - f. The truth is "after godliness." The truth is able to produce and promote godliness. "Godliness" is from the Greek *eusebeia*: "from *eu*, well, and *sebomai*, to be devout, denotes that piety which, characterized by a Godward attitude, does that which is well-pleasing to him" (Vine, Vol. 2, p.162).
2. Verse 2: "In hope of eternal life, which God, that cannot lie, promised before the world began."
    - a. The elect live "in hope of eternal life." Hope is one of the essential ingredients of faithfulness. Hope sustains us when our life is filled with problems and the future looks bleak.
    - b. Hope is pictured in Hebrews 6:19-20 as an anchor of the soul: "Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec." Our hope is firmly set in heaven, providing stability and confidence to our souls as we are tossed upon the sea of life.
    - c. Hope has to do with the future, and finds its realization in something which we do not presently possess.
      - 1) Mark 10:28-30 ; "Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."
      - 2) Romans 8:24-25: "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for it."
      - 3) Titus 3:7: "That being justified by his grace, we should be made heirs according to the hope of eternal life."
      - 4) 1 John 2:25: "And this is the promise that he hath promised us, *even* eternal life."
    - d. Hope is able to sustain us when all around us is gloom and trouble. The spiritual blessings we have now give us a foretaste of heaven.
      - 1) Psalms 16:11: "Thou wilt show me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore."
      - 2) Romans 8:18: "For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory which shall be revealed in us."
      - 3) Philippians 3:20-21: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."
      - 4) Hebrews 11:10: "For he looked for a city which hath foundations, whose builder and maker *is* God."
      - 5) Revelation 21:4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."
    - e. A Christian's citizenship (Phil. 3:20) and treasure (Matt. 6:19-21) are in heaven; his name is recorded there (Luke 10:20); his Lord is there (Heb. 6:19-20); his affections are set on heaven (Col. 3:1-4); his mansion is built there (John 14:1-3).
      - 1) It is clear that our reward is not on earth, even though there are many memories here. Memories are joined to people and positions; if they are gone, there is little comfort in them for the future.
      - 2) Hope has two essential parts: desire and expectation. If we do not want the object of hope, we have no hope of obtaining it; if we have no expectation of gaining the object of hope, there is no hope of acquiring it.
    - f. The realization of any hope depends on the reliability of the one who offers that hope. A man might lie, or fail to have the power to fulfill his promise. But God cannot lie! It is contrary to his nature to

- deceive. It is impossible for him to lie (Heb. 6:18). "The fact that God cannot lie; that it is his nature always to speak the truth; and that no circumstances can ever occur in which he will depart from it, is the foundation of all our hopes of salvation" (Barnes, p.266).
- g. Eternal life in heaven for the faithful offspring of God was intended from eternity before the world began. God committed himself by promising that his elect would enter eternal life. This promise was bound up in the great "mystery" which God purposed to unfold in the Christ. The fulness of that plan has now been revealed in the gospel, although we will not partake of eternal life until we enter into heaven.
  - h. There are those (even in the Lord's church) who teach we have eternal life on earth. This position is based on a misinterpretation of 1 John 5:13: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." This passage (and other similar statements) merely states a fact; it does not teach that we presently have eternal life. If we had it, we could not lose it. Other verses show the truth on the matter:
    - 1) We have eternal life in **promise**: "And this is the promise that he hath promised us, *even* eternal life" (1 John 2:25).
    - 2) We have eternal life in **hope**: "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2). If we have hope for a reward, we do not presently possess that reward (Rom. 8:24-25).
3. Verse 3: "But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour."
- a. The **truth** of verse one is the **word of God** of this verse. In due time, God manifested his word by means of preaching. For many centuries, it had been kept secret, as God prepared for the proper time for it to be revealed.
    - 1) Galatians 4:4-5: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."
    - 2) Romans 16:25-26: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."
    - 3) Ephesians 3:3-5,9-11: "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit...And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord."
  - b. God revealed his marvelous plan to mankind through the process of preaching. He did not put it on a great sign in the sky; he did not implant that information into the minds of lost men directly (miraculously); he did it through the process of preaching and teaching. It was only necessary for a few men to be given the revelation directly, and they were empowered to prove their credentials and message supernaturally. To preach is to proclaim, to herald, to publish. Liberal preachers in the Lord's church today, apparently ashamed of plain gospel preaching, are opting for other ways of filling pulpit time. There are testimonials from individuals concerning "what the Lord has done for me," dramatic readings (another form of testimonials), and drama—none of which is preaching the gospel. Foolish men have always thought their way is superior to God's, or have tried to improve on the divine plan.
    - 1) Isaiah 55:8-9: "For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."
    - 2) 1 Corinthians 1:18-21: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe?"
-

- where *is* the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."
- 3) The requirement of the Lord regarding evangelizing and edifying is for the gospel to be set forth in a plain way.
    - a) Matthew 28:19-20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you..."
    - b) Mark 16:15-16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
    - c) Luke 24:47: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."
    - d) Acts 8:4: "Therefore they that were scattered abroad went every where preaching the word" (cf. Acts 20:32; 1 Tim. 4:6-16; 2 Tim. 4:1-5; Heb. 4:12; Jas. 1:21).
  - 4) Entertainment in the form of religious drama, etc., can never fulfill God's demands that his word be preached to the whole creation; nor can it bring about the salvation or edification of a single soul.
- c. Paul understood the full weight of the responsibility given him to preach the gospel. He perceived that a demanding trust had been committed to him. The only way he could discharge his duty was to fully preach the gospel, regardless of the outward circumstances or consequences.
- 1) Acts 20:18-27: "...Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: *And* how I kept back nothing that was profitable *unto you*, but have showed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I *am* pure from the blood of all *men*. For I have not shunned to declare unto you all the counsel of God."
  - 2) Romans 15:19: "Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ."
  - 3) 1 Corinthians 9:16-17: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me."
  - 4) 2 Corinthians 11:24-27: "Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."
- d. The Lord had given Paul an obligation of preaching the gospel among the Jews and Gentiles, a duty that required great hardship and sacrifice. "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will show him how great things he must suffer for my name's sake" (Acts 9:15-16).
4. Verse 4: "To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour."
  - a. The letter was directed to Titus, a young man who assisted Paul in many endeavors. He was faithful and dependable, and capable of doing the work assigned to him. Verse five will show that he had been left on the island of Crete to correct certain problems and appoint qualified men to serve as elders. A

great man has able assistants.

- b. Paul describes Titus as his “own son after the common faith.” He also described Timothy in similar language. "Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord" (1 Tim. 1:2).
- c. The “common faith” is the faith in which all Christians share. Faith is produced by the power of God’s word (Rom. 10:17; cf. Acts 15:7,9). Despite the absence of the definite article (“the”) before “faith,” this faith is the gospel; the gospel is a system of faith which produces faith in the heart of its adherents.
  - 1) Romans 1:16-17: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."
  - 2) Acts 15:7,9: "And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe....And put no difference between us and them, purifying their hearts by [the] faith."
- d. Paul’s desire is that the grace, mercy, and peace, which the Father and Son can confer, would rest upon Titus. Grace (*charis*) is God’s unmerited favor bestowed upon man; mercy (*eleos*) is the outward manifestation of pity. There is a difference between the terms *charis* and *eleos*, but they are used as equals.
  - 1) Ephesians 2:8: "For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God."
  - 2) Titus 3:5: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."
- e. Peace is a blessing that everyone longs to have, but only the faithful in Christ actually possess it in its fullness. Stephen died amid the most riotous and hate-filled of circumstances, but within his heart there was perfect peace. He even spoke to the Lord in behalf of his murderers! (Acts 7:60). "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7).

#### B. Some Introductory and Background Information about Elders (Adapted from Outline by Roy J. Hearn).

1. This is a Bible theme, and is thus deserving of studying. Without a grasp of the New Testament pattern for the organization of the local church, we would be operating in the dark.
  - a. The organization of a local congregation in the New Testament was very simple and functional, and vastly different from the usual denominational practice.
    - 1) Philippians 1:1: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons."
    - 2) Ephesians 5:17: "Wherefore be ye not unwise, but understanding what the will of the Lord *is*."
  - b. In studying any Bible theme, it is essential that we eliminate all preconceived ideas, and allow God's word to instruct us. Consider:
    - 1) Acts 10:34-35: "Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."
    - 2) Romans 2:11: "For there is no respect of persons with God."
    - 3) 1 Timothy 5:21: "I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality."
  - c. The trend is to reorganize, to eliminate elders and deacons, and substitute boards, committees, and leaders. There is an unwillingness on the part of some members to acknowledge the authority God has given to elders. But God's laws are immutable. What the Bible says on the subject of elders and deacons is as binding as any other truth it affirms.
    - 1) 1 Corinthians 4:6: "Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other" (NKJ).
    - 2) 2 John 9: "Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son" (NKJ).
2. Some observation concerning the eldership.

- a. Often, in times of departure from the truth, those who are charged with teaching and defending the truth are inclined to "tread softly" because of fear.
    - 1) Galatians 1:10: "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."
    - 2) Galatians 4:16: "Am I therefore become your enemy, because I tell you the truth?"
  - b. The qualifications of elders are clearly set forth in the Bible: 1 Timothy 3:1-7; Titus 1:5-11.
  - c. To appoint men to the "office" of elder does not of itself *make* them elders. One is an elder only if he meets the qualifications and is appointed to the work. Many unqualified men have been given the position; these men often are the source of discord within the congregation.
  - d. Some who desire the "office" of elder are mere "office-seekers." They are not dedicated to the great purpose of tending to the flock of God.
  - e. Some are in the eldership who do not even qualify as faithful Christians, and are surely not fit for the work of elder. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:28-31).
  - f. For a congregation to call a man an elder, does not make him an elder. For a man to call himself an elder does not make him an elder. To call a dog's tail a leg does not give the dog five legs. One could call himself the governor of the state, but that does not make him the governor.
  - g. Men have been chosen to be elders for unscriptural reasons. Just because a man has wealth, or has been successful in business, or has been a Christian for many years, or has natural leadership abilities, or has a wonderful family, does not mean that he is qualified to be an elder.
  - h. Elders are made by the Holy Spirit (Acts 20:28). The Holy Spirit makes elders by providing all the qualifications and describing the duties; this he does through the inspired word. The Holy Spirit baptizes us into Christ (1 Cor. 12:13) by giving all the information and motivation in the inspired word, which guides us into submitting to the requirement. The Holy Spirit does not baptize or make a man an elder by a miraculous or direct operation.
3. Some observations on the term "elder."
- a. "Elder" is translated from the Greek word *presbuteros*, which primarily describes one who is *older*. In the context in which it is used in this study, the word designates one who is qualified for and does the special work ordained for elders. Regardless of the qualifications, no one is an elder who does not do the work of an elder.
    - 1) The first mention of the term in the singular is in Genesis 10:21: "Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born."
    - 2) The first mention of the word in the plural is in Genesis 50:7: "And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt."
    - 3) The word is used with reference to certain men in the nation of Israel. "Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover" (Ex. 12:21).
  - b. The term is later used to designate "overseers."
    - 1) Note Jethro's advice to Moses: Exodus 18:13-26.
    - 2) Not all the old men of Israel were overseers (officers). "And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee" (Num. 11:16).
  - c. The use of the term in the New Testament.
    - 1) The elders are mentioned as distinct from the apostles. "When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question....And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them....And the apostles
-



- and elders came together for to consider of this matter" (Acts 15:2, 4, 6).
- 2) As indicated in Acts 15, the church at Jerusalem had elders, and Acts 6:1-6 shows that they also had deacons. The word "deacon" designates one who serves; these seven men served the church, and thus may be correctly called "deacons." The organization of the church at Jerusalem included both elders and deacons (cf. Phil. 1:1).
  - 3) Elders are first mentioned in Acts 11:30: "Which also they did, and sent it to the elders by the hands of Barnabas and Saul." It is apparent that they had been in the church for some time, even though their appointment is not recorded.
  - 4) Titus was commissioned to see to it that elders were appointed "in every city" (Titus 1:5). From Acts 14:23, it is clear that every congregation was to have elders. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14:23). This shows that a plurality of elders were in each church.
  - 5) The church at Ephesus had elders.
    - a) Acts 20:17: "And from Miletus he sent to Ephesus, and called the elders of the church."
    - b) Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."
  - 6) The church at Philippi had elders: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Phil. 1:1).
  - 7) Conclusion: The eldership is a permanent office (work), intended for all times and places. God has always had some means of government among his people.
- d. There are various terms used in reference to this same group of men.
- 1) Elder or presbyter is from the Greek word *presbuteros*.
    - a) The word literally designates an older man.
    - b) Wisdom is acquired at different rates by age and experience; no specific age can determine whether a man is sufficiently wise to serve as an elder. Some might have gained enough wisdom by the age of forty, while others at the age of sixty would still be lacking.
    - c) Not every old man is eligible for the eldership. Sufficient time in the church, knowledge of the Bible, ability and wisdom, in company with the other qualifications, identify his fitness.
  - 2) Bishop or overseer is from the Greek word *episkopos*.
    - a) This word is used interchangeably with *elder*. "And from Miletus he sent to Ephesus, and called the **elders** of the church.... Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you **overseers**, to feed the church of God, which he hath purchased with his own blood" (Acts 20:17, 28).
    - b) "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain **elders** in every city, as I had appointed thee.... For a **bishop** must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre" (Titus 1:5, 7).
    - c) "The **elders** which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the **oversight thereof**, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:1-4).
    - d) The word bishop means "overseer."
  - 3) Pastor or shepherd means *to feed* and *to tend*. These terms are used interchangeably with "elder" and "bishop," clearly showing that these words are all used in reference to the same men.
    - a) Acts 20:17, 28: "And from Miletus he sent to Ephesus, and called the **elders** of the church.... Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you **overseers, to feed** the church of God, which he hath purchased with his own blood."
    - b) 1 Peter 5:1-2: "The **elders** which are among you I exhort, who am also an **elder**, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: **Feed** the flock of God which is among you, **taking the oversight thereof**, not by constraint, but willingly; not for filthy lucre, but of a ready mind."
-

- e. Additional remarks.
  - 1) Scriptural elders are assigned to an important work, ordained of God. They should be highly respected as special servants of God, and should conduct themselves so as to demand proper respect.
  - 2) Men should strive to prepare themselves for the work of elders. They should be chosen only according to qualifications.
  - 3) Perfection should not be expected of elders, except in meeting the physical qualifications; there is always room for growth in the spiritual qualifications.

C. Titus 1:5-11: Qualifications and Work of Elders.

1. Verse 5: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."
  - a. "Paul, clearly from this, had been at some time in the Island of Crete, south of Greece, and had preached the gospel there. Titus was with him, and he had left him to remain in the island for a time" (Lipscomb, p.263).
  - b. Titus had been given the job of setting "in order the things that are wanting." Paul does not detail all that was lacking on the part of the churches and Christians on Crete, but in the epistle, he shows some things Titus was to do in correcting their problems and deficiencies.
    - 1) Titus 1:5: He was to appoint elders in each place where qualified men could be found.
    - 2) Titus 1:13: "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith."
    - 3) Titus 2:1ff: Instructions were to be given to the various age groups in the church.
    - 4) Titus 3:10: "A man that is an heretic after the first and second admonition reject."
  - c. Titus had been given the job of appointing "elders in every city" on the island of Crete. With other passages in view, this directive required Titus to appoint a plurality of elders in each congregation.
    - 1) Each congregation in Asia Minor had a plurality of elders appointed by apostolic authority. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14:23).
    - 2) The church at Philippi had a plurality of elders. "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Phil. 1:1).
    - 3) With each congregation autonomous and with each having two or more elders overseeing it, there was less likelihood of their being corrupted by false doctrine or sin.
  - d. Titus had a difficult job ahead of him, owing to the natural characteristic of the citizens of Crete. "Crete was the cradle of the ancient Minoan civilization, and there were said to have been a hundred cities on the island. The population was of mixed races, noted for their trickery, drunkenness and licentiousness. A temple of Bacchus was there, and the island was famed for its wines. Paul himself, in following verses, would discuss the evil character of many of the people. It was not an enviable assignment which Titus here received from the apostle. Still, there were many congregations of believers there, some, perhaps, dating from those citizens of Crete who on Pentecost had heard the good news in Jerusalem (Acts 2:11)" (Coffman, p.320).
  - e. The work assigned to Titus was not that of an overseeing bishop, but was the work any inspired preacher could accomplish. He was not given the authority to select elders, but to appoint those the churches selected (cf. Acts 6:1-4). By the use of his spiritual gift (s), Titus could instruct the brethren in their duties, correct their problems, guide them in selecting men for the eldership, and appoint them to their office. The following qualifications were to be used in identifying those who were equipped for the work. The authority of the apostle Paul, who was equipped with miraculous power, lay behind the work Titus was to do.
2. Verses 6-8: "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate." The qualifications as given in 1 Timothy 3 are preceded by the word *must*, which denotes requirements. These are not mere recommended qualities or desirable traits, but God-given requirements. "Some would eliminate arbitrarily some of these qualifications; others seek to 'reason them out of the list, hence, the verb 'must' would indicate they are not to be eliminated, any more than the conditions one 'must' obey in order to be saved from past sins. Cf. Acts 16:30; Acts 9:6b" (Hearn, p.8).

Cf. Acts 2:5ff.

- a. An elder is to be blameless, as the steward of God. A bishop (elder, pastor) must be blameless [*anegleetos*]. Compare: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach" (1 Tim. 3:2). No man, even those with great spiritual powers, is beyond the appeal of temptation; no one can claim sinless perfection. The apostle Paul (1 Cor. 9:27) and the apostle John (1 John 1:6-10) both confessed that they were not beyond the possibility of sin. The apostle Peter clearly committed sin, thus was blameworthy (Gal. 2:11-14). No one today could claim to be the spiritual superior of either of these great men.
  - 1) To be blameless, therefore, does not mean sinless perfection. The Greek term is defined to mean "that cannot be laid hold of, hence, not open to censure, irreproachable" (Vine, Vol. 1, p.131).
  - 2) The ASV renders the word "without reproach" (in 1 Tim. 3:2; 5:7; 6:14). As a steward of God, his life must be beyond reproach; there must not be any regular practice in his life that is worthy of censure.
  - 3) One who is blameless is one who is without guilt, one against whom no evil charge can be sustained. One is blameless who does not have a continuing practice of sin; he does not live in sin, even though he stumbles on occasion.
  - 4) The specific reason assigned in the text for his being blameless is the fact that he operates as God's steward. "The term 'steward' in English derives from an old Anglo-Saxon word, *stig-ward* or 'keeper of the pigs, or sty.' Of course, this was a key position of very great authority and importance in the feudal culture. Survival of the lord and his serfs depended upon honest and faithful management of the principal meat supply. Just so, a faithful administration of the Lord's congregations is required" (Coffman, p.322).
  - 5) 1 Corinthians 4:2: "Moreover it is required in stewards, that a man be found faithful." 1 Peter 4:10: "As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God."
- b. An *elder* is to be the husband of one wife. A *bishop* must be the husband of one wife (cf. 1 Tim. 3:2). Some have misinterpreted this condition to forbid polygamy, but not to require him to be married. But can one be the husband of one wife without being married? Again, notice the word *must* (1 Tim. 3:2), which applies to this qualifying condition. If one does not meet the condition, he is unqualified to be an elder.
  - 1) The statement, "husband of one wife," affirms that a bishop must not have more than one living wife, and that he must have one wife.
  - 2) It has been argued that the two statements ["a bishop must be the husband of one wife" and "a bishop must be married" are "not parallel, for in I Corinthians 7:2,9, it says: 'Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.' Thus, one is not required to be a married person to be a Christian. This being true, then one can be an elder without being married. BUT, notice the reason for Paul's statement in I Corinthians 7:2: 'to avoid fornication' hence, everyone who cannot contain so as to avoid fornication is required to be married. The command to be married is bound upon everyone to whom the language is applicable. The language, 'husband of one wife' is applicable to the bishop hence he must be married (not applicable to all Christians...)" (Hearn, pp.8f).
- c. An elder is to have faithful (believing) children, who are not accused of riot or unruly. A bishop must have his children in subjection (1 Timothy 3:4).
  - 1) The word translated "faithful" is from the same word used in Revelation 2:10, in the statement: "Be thou faithful unto death...." This is taken to mean that those children in a prospective elder's family who are old enough to obey the gospel, have done so. Little children would not be old enough to be described by the words "riot" and "unruly."
  - 2) The prospective elder's children must not be accused of riot. "Riot" is from *asotia*, and means "an abandoned, dissolute life; profligacy" (Young); "prodigality, a wastefulness, profligacy (*a*, negative, *sozo*, to save)" (Vine, Vol. 3, p.299). The word is rendered "excess" in Ephesians 5:18. Vine also says that *aselgeia* ("lasciviousness") is synonymous to *asotia*.
  - 3) The prospective elder's children must not be accused of being unruly. *Anupotaktos* means "not subject to rule (*a*, negative, *n*, euphonic, *hupotasso*, to put in subjection)" (Vine, Vol. 4, p.174). The word is translated "disobedient" in 1 Timothy 1:9. If these children are disobedient to their

- parents, they are disobedient to God (cf. Eph. 6:1-4).
- 4) "Children are also to be respectful for and in subjection to their fathers. When children attend services faithfully as long as they are at home, then as soon as they have graduated from high school desert the assembly and cease to be faithful, this indicates their father did not have proper control, did not rear them properly, therefore could be questionable as elder material. It should be observed, however, that not all children are of the same disposition. Twin horses may have the same trainer and training, and one be unruly, unresponsive. The same is true in human circles. However, when ALL the children become unfaithful upon leaving home, something is wrong. Questions on this topic seem to be endless. However, if one is faithful for a number of years after leaving parental guidance, and on his own departs from the faith, it is unlikely parents are to blame" (Hearn, MSOP, p.74).
  - 5) "In Titus the qualification is 'having believing children.' This might indicate that the subjection which Paul has in mind is submission to his teaching and leadership in the church as well as in family life. If the child rebels against his authority not only in the home but in refusing obedience to the Gospel, the father would seem to lack the power to lead. There seems little doubt in Titus 1:6 Paul means that the children should be Christians, as in II Corinthians 6:15. This would not necessarily mean that all children would have to be old enough to be Christians, provided there was no exception among the older children. The question always comes: Must there be a plurality of children? The noun is plural, but it may have the generic sense which the plural noun has in I Timothy 5:4; Matthew 22:24; and many passages in the Greek translation of the Old Testament. The wording, of itself, would not demand a plurality of believing children. On the other hand, the context of the passage with the demand for proved experience in rulership in the family situation as a prerequisite to a place in the situations of one child do not lend themselves to any demonstration of that ability for the simple reason that there is little give and take in such a family" (Roberts, pp.31f).
  - 6) In the parallel statement in 1 Timothy 3:4, Paul says that the elder must be "one that ruleth well his own house, having his children in subjection with all gravity." Some Bible students understand the statement in Titus 1:6 to mean that the elder's children are to be faithful to parental rule, and not necessarily faithful Christians.
  - 7) More on the plurality of children.
    - a) Genesis 21:7: "And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age." Sarah used the plural although she had only one child.
    - b) 1 Timothy 5:4: "But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God." The statement applies in the case where there is only one child or one grandchild—although the plural is used.
    - c) Ephesians 6:4: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." The admonition applies to the father who has only one child as well as the father with two or more children.
    - d) "All you with children..." includes those with one or several children.
  - d. If a man does not know how to rule his own house, how shall he take care of the Lord's church? By having guided his family and having reared his children to be responsible citizens in society and in the church, a man will have demonstrated the knowledge, ability, leadership, and example which are essential ingredients of a good elder. On the other hand, if one has met with failure in rearing his children and guiding his family, he is not likely to be able to be a good elder. This does not mean that the prospective elder must be a perfect parent, for perfection in parenting is impossible.
  - e. An elder is not to be self-willed.
    - 1) This term is from the Greek *authades* which means: "self-pleasing (*autos*, self, *hedomai*, to please), denotes one who, dominated by self-interest, and inconsiderate of others, arrogantly asserts his own will..." (Vine, Vol. 3, p.342).
    - 2) Compare 2 Peter 2:10: "But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, **selfwilled**, they are not afraid to speak evil of dignities."
-

- 3) "This has to be one of the most important qualification enumerated, despite the fact of so little attention being paid to it; once a self-willed, opinionated elder is appointed, then his prejudices, his opinions, his judgments and his vision become the automatic boundaries of the church's progress" (Coffman, p.322).
  - 4) "This does not mean that he is not to be firm and steadfast in his purpose, but that he must not be of such a stubborn spirit that he clings to his own will and refuses to listen to reason or facts. One in such position must have the sincere desire to fully investigate all sides, to know the full truth, and then be guided by it, and not by the self-will of his own" (Lipscomb, p.264).
- f. An elder is not to be soon angry.
- 1) He is not to be irascible, but a man who can control his temper, as well as his other emotions, who operates under control. A man who is easily irritated or provoked, is super-sensitive, is ill-tempered, or wrathful, could not serve well in the eldership. Indeed, one of this temperament must overcome this weakness if he is to be a faithful Christian.
  - 2) 1 Peter 2:21-23: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously."
  - 3) Luke 23:34: "Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots."
  - 4) Ephesians 4:26-27: "Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil."
- g. An elder is not to be given to wine.
- 1) "The elder is not to indulge in the use of any beverage, especially alcoholic, that would tend to unbalance mind and body. Every Christian should avoid such. The priests under the Old Testament were forbidden to use wine or strong drink (Lev. 10:9). All Christians are priests (1 Pet. 5:4-9), the antitype of Old Testament priests, therefore, should refrain from intoxicants. Since deacons were forbidden to be 'given to *much* wine' (1 Tim. 3:8), it is argued they and elders may drink some wine. Paul told Timothy to 'use a little wine for thy stomach's sake and thine often infirmities' (1 Tim. 5:23), therefore, the use of wine was limited to medicinal purposes, not for regular or social use" (Hearn, MSOP, pp.72f).
  - 2) The ASV translates the Greek term as "no brawler," and gives this marginal rendering: "Not quarrelsome over wine."
  - 3) "No more dangerous and hurtful practice is known to man than the use of strong drink. An elder must set a good example in all things" (Lipscomb, p.147).
  - 4) "The root meaning goes back to the effect of wine on the individual who carries over it. 'Given to much wine' is the translation in some versions. The usage of the word in the language of the time supports the idea of a 'rowdy.' Hence an elder is not to be a rowdy. Those who drink are usually disturbers of the peace" (Roberts, p.29).
  - 5) The qualifications of elders and deacons are for the purpose of bringing men to the leadership who have the highest qualities. These qualities separate them from the rest of the church, making them to be superior to the others in these areas. If an elder is not to be given to wine, does this imply that the other saints may be given to wine? If a deacon is not to be given to much wine (1 Tim. 3:8), does this imply that the other saints may be given to much wine? If it is the case that elders and deacons may drink intoxicating wine in moderate amounts, would not this mean that other Christians could drink intoxicating wine in immoderate amounts? Or does it mean that all saints, including elders and deacons, must abstain from alcoholic drink? The latter is the prudent position. What proves too much, proves nothing.
  - 6) The word *wine* in both the Old and New Testaments is used in reference to both intoxicating and non-intoxicating liquids. The context must determine which is intended.
- h. An elder is not to be a striker.
- 1) A striker is one who does not control his temper, who is ready to strongly resent insult or wrong, whether real or imagined, one who is of a quarrelsome disposition and ready to strive with another.
  - 2) Paul uses the term in the verse in contrast to being patient and gentle of spirit. A violent person

- is not suited for the eldership, and his standing with Christ is questionable.
- 3) This quality of heart does not prohibit the elder (or any other Christian) from strongly opposing sin or error. Paul was one who possessed this disposition in a highly developed state, but he did not ignore the opposition. "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:4-5).
- i. An elder is not to be given to filthy lucre.
    - 1) The ASV omits this qualification in 1 Timothy 3:3. It is found in Titus 1:7 in both the KJV and ASV, so the trait is part of the requirements. An elder must put spiritual pursuits above worldly.
    - 2) In Titus 1:7, the elder is not to be given to filthy lucre; in 1 Timothy 3:3, he is not to be greedy of it. An elder must not seek financial gain through any base or dishonorable means; he must not be involved in any shady or illegal business. An elder is not to be covetous of material gain; he is to put God first (Matt. 6:33).
      - a) Matthew 6:19-21: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also."
      - b) Matthew 6:24: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."
      - c) 1 Timothy 6:17-19: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."
  - j. An elder is to be a lover of hospitality.
    - 1) The parallel statement in 1 Timothy 3:2 says the elder must be "given to hospitality." A desire to show hospitality fills his heart, and he devotes himself to that service.
    - 2) To show hospitality is to entertain or receive a stranger (a sojourner) into one's home as an honored guest and to provide the guest with food, shelter, and protection. This was not merely an oriental custom or good manners but a sacred duty that everyone was expected to observe. Only the hardhearted would violate this obligation. Hospitality is demonstrated in kindness and generosity shown to strangers or guests, at home or elsewhere.
    - 3) "Hospitality probably grew out of the needs of nomadic life. Since public inns were rare, a traveler had to depend on the kindness of others and had a right to expect it. This practice was extended to every sojourner, even a runaway slave (Deut. 23:16-17) or one's arch enemy. Hospitality was regarded as a sacred obligation by the ancient Greeks and Romans, one that was approved by Zeus, the god and protector of strangers. The Egyptians claimed it as a meritorious deed in life. For the bedouins, it was an expression of righteousness. The word is not used in the Old Testament, but its elements are recognizable: Abraham and the three visitors (Gen. 18:1-8), Lot and the two angels (Gen. 19:1-8), Abraham's servant at Nahor (Gen. 24:17-33), Reuel and Moses (Ex. 2:20), Manoah and the angel (Judg. 13:15), Elijah and the widow of Zarephath (1 Kings 17:10-11), and Elisha and the Shunammite woman (2 Kings 4:8-11). The Pentateuch contains specific commands for the Israelites to love the strangers as themselves (Lev. 19:33-34; Deut. 10:18-19), and to look after their welfare (Deut. 24:17-22). The reason for practicing hospitality was that the Israelites themselves were once strangers in the land of Egypt. Some acts of hospitality were rewarded, the most notable of which was Rahab's (Josh. 6:22-25; Heb. 11:31; James 2:25). Breaches of hospitality were condemned and punished, such as those of Sodom (Gen. 19:1-11) and Gibeah (Judg. 19:10-25). The only exception was Jael who was praised for killing Sisera (Judg. 4:18-24). Hospitality seemed to form the background of many details in the life of Jesus and the early church (Matt. 8:20; Luke 7:36; 9:2-5; 10:4-11). It was to be a characteristic of bishops and widows (1 Tim. 3:2; 5:10; Titus 1:8) and a duty of Christians (Rom. 12:13; 1 Pet. 4:9). It was a natural expression of brotherly love (Heb. 13:1-2; 1 Pet. 4:8-9) and a necessary tool of evangelism.
-

- Furthermore, one might even entertain angels or the Lord unawares (Heb. 13:2; Matt. 25:31-46). Both the Didache, which contained early Christian instructions, and rabbinic literature provided guidelines for guests' behavior and their duration of stay. Guests were enjoined to act appropriately, to observe the rules of etiquette, and to avoid presuming upon their hosts" (Holman, Lai Ling Elizabeth Ngan).
- 4) Hospitality is a requirement of every Christian.
    - a) Hebrews 13:1-2: "Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."
    - b) Mark 12:30-31: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment. And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."
    - c) Matthew 7:12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."
  - k. An elder is to be a lover of good.
    - 1) The text says "good men," but the margin has "good things." The ASV renders it as "lover of good" and the NKJ has "lover of what is good." It is God's will that every Christian be a lover of all people, not just those who are good (Matt. 5:44-48).
    - 2) This qualification extends beyond loving only those who are good, to include love for all good people, things, and practices. Titus is told to "be ready to every good work" (3:1). Christians are instructed to "do good unto all *men*, especially unto them who are of the household of faith" (Gal. 6:10).
    - 3) Arndt & Gingrich defines the term [*filagathon*] as "loving what is good" (p.866). "A lover of good or benevolence generally. [The appellation points here to that large heart which finds room for sympathy with all that is good and noble and generous.]" (Lipscomb, p.265).
  - l. An elder is to be sober. A bishop must be sober (sober-minded). Compare: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach" (1 Tim. 3:2). This term "denotes of sound mind...hence, self-controlled, soberminded" (Vine, Vol. 4, p.44).
    - 1) If one is sober-minded, he is not given to frivolity, is not flighty or flippant, but is self-restrained and uses good sense. He is "not affected by passion or prejudice; well-balanced" (Webster).
    - 2) An elder takes his work very seriously. The welfare of immortal souls is in his care. A man who is given to frivolity could not be expected to command the respect and obedience of others.
    - 3) It is hardly necessary to say that one who is given such responsibility for the care of souls will completely shun intoxicating drink of all kinds.
  - m. An elder is to be just.
    - 1) "Dikaios (*dikaios*) was first used of persons observant of *dike*, custom, rule, right, especially in the fulfilment of duties towards gods and men, and of things that were in accordance with right. The Eng. Word 'righteous' was formerly spelt 'rightwise', i.e., (in a) straight way. In the N.T. it denotes righteous, a state of being right, or right conduct, judged whether by the Divine standard, or according to human standards, of what is right. Said of God, it designates the perfect agreement between his nature and his acts (in which he is the standard for all men)" (Vine, vol. 2, p.283). To be just is to be righteous.
    - 2) The elder's dealings with men are to be fair and impartial. "Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (1 Tim. 5:19-21).
    - 3) The elder's life is to be a demonstration of obedience to God's will. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 6:17,18; 7:1).
    - 4) Titus 2:11-13: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in
-

- this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”
- 5) “The one who is just is one who tries strictly to perform his duties toward men—the duties which integrity and justice seem imperatively to ask of him in his relation with his neighbor.” (Lipscomb, p.265).
- n. An elder is to be holy.
- 1) To be holy is to be pious and devout, and is the opposite of that which is unrighteous or defiled. “The three words—sober, just, holy—present the three sides of human duty—duty to oneself, duty to men, and duty to God. In all these the man of God is to show himself a true man” (Lipscomb, p.265).
  - 2) The holy man is one who is undefiled by sin, free from wickedness, religiously observing every moral obligation, pure, holy, pious (Thayer, p.456).
- o. An elder is to be temperate.
- 1) One who is temperate is one who maintains self-control. “Holding all his desires and appetites in restraint so moderate in their gratification. The bishop not only must be able to control his tongue, his eyes, and his hands, but must show a just and wise moderation” (Lipscomb, p.265).
  - 2) “We apply the term, now, with reference to abstinence from intoxicating liquors. In the Scriptures, it includes not only that, but also much more. It implies control over *all* our passions and appetites” (Barnes, p.269).
  - 3) Acts 24:25: "And as he reasoned of righteousness, **temperance**, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."
  - 4) Galatians 5:23: "Meekness, **temperance**: against such there is no law."
  - 5) 2 Peter 1:5,6: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness."
  - 6) 1 Corinthians 7:9: "But if they cannot contain, let them marry: for it is better to marry than to burn."
  - 7) 1 Corinthians 9:25: "And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible."
3. Qualifications of elders listed in 1 Timothy 3 which are not specifically given in Titus 1.
- a. He must desire the work: "This *is* a true saying, If a man desire the office of a bishop, he desireth a good work." The man who desired to do the work of a bishop, was seeking to do a good work. The office of a bishop is a work, not a mere position. There is no greater work than that of overseeing the flock of God, and thus requires the greatest of qualifications and dedication.
    - 1) Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."
    - 2) Hebrews 13:17: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you."
    - 3) No man is qualified to serve as a bishop who does not desire that work, even though he may meet all of the other qualifications listed.
  - b. A bishop must be vigilant. This is from a Greek term which means "to be awake, cautious." The ASV renders the word "temperate." Elders are to be watchful over themselves and those under their charge. Sin separates the guilty from God and will cause the soul to be lost eternally.
    - 1) Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."
    - 2) Hebrews 13:17: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you."
    - 3) Religious error must be avoided. Elders are under divine directive to protect their flock from it. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both
-



- to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake" (Tit. 1:9-11).
- c. A bishop must be of good behavior (orderly—ASV).
    - 1) "Not only must he be wise and self-restrained in himself, but his outward bearing must in all respects correspond to his inner life" (Lipscomb, pp.146f).
    - 2) An elder will not be sloven or rude in his deportment; he will be a Christian gentleman in all instances; he will not be crude in speech or conduct. He will be tactful in his dealings.
  - d. A bishop must be apt to teach.
    - 1) An elder needs the ability to teach (publicly and privately) in order to do his duty as an overseer of the flock. If a false doctrine or sinful practice is advocated in a public Bible study, in a sermon, in a song or prayer, or in a private setting, any elder present must be able to recognize and refute it. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake" (Tit. 1:9-11).
    - 2) An elder is to have the ability and skill required to teach; if he does not have this capacity, he is to that extent disqualified to serve. There is always room for improvement in this matter. To meet this qualification, the individual must have demonstrated a measure of ability and skill, and have the willingness to improve himself in these areas.
    - 3) "This is one of the most ignored and abused among the qualifications. It is translated from the Greek *didaktikos*, and means 'Apt and skillful in teaching.' This is one of the most important requirements for elders. This work demands that he have an adequate and accurate knowledge of the Scheme of Redemption, and be able to teach others. 'Teach' means to impart knowledge, but one cannot impart that which he does not have. Those without this skill may be classed merely as 'ruling elders,' which is without sanction in the New Testament. This qualification is not limited to private teaching, but demands that the elder be able to teach publicly, from the pulpit if necessary. Otherwise, how can he properly 'feed the flock' (I Pet. 5:2) and expose and oppose false teachers (Tit. 1:9)? This qualification must not be set aside and treated lightly" (Hearn, MSOP, p.72).
    - 4) Again, every Christian should seek to develop and utilize his ability to teach. "And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim. 2:24-26).
  - e. A bishop must be patient.
    - 1) The ASV has "gentle" in the place of "patient." The word is from *epiekes*, and "indicates a fair, mild, gentle, lenient, yielding spirit, one who is undisturbed by delays or obstacles, and who is willing to endure sufferings and persecutions (Jas. 1:3; I Pet. 2:19-20)" (Hearn, MSOP, p.73).
      - a) James 1:3: "Knowing *this*, that the trying of your faith worketh patience."
      - b) 1 Peter 2:19-20: "For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God."
    - 2) "Here the idea is that of mildness or of moderateness in one's temper or attitude toward others. Some people are unreasonable in their attitudes. They have no moderation in their ideas and can tolerate no opposition to their opinions. A false sense of 'authority' gives many people a domineering attitude. In modern times this has probably caused more church trouble than all other things put together" (Roberts, pp.29f).
    - 3) The word is used in the verse as a contrast to being a striker or contentious. Compare: "And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim. 2:24-26).

- 4) This kind disposition does not forbid opposing sin or error. "...Wherefore rebuke them sharply, that they may be sound in the faith" (Tit. 1:13; cf. Gal. 2:11-14; Matt. 23).
- f. A bishop must not be a brawler.
- 1) This word is from *amachos*, and means literally "not fighting (*a*, negative, *mache*, a fight, combat, quarrel), primarily signifying invincible, came to mean not contentious" (Vine, Vol. 1, p.234).
  - 2) Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints." The word "contend" in Jude 3 "signifies to contend about a thing, as a combatant (*epi*, upon or about, intensive, *agon*, a contest), to contend earnestly, Jude 3. The word 'earnestly' is added to convey the intensive force of the preposition" (Vine, Vol. 1, p.233).
  - 3) 2 Timothy 2:24-26: "And the servant of the Lord must not strive [*machesthai*]; but be gentle unto all *men*, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will."
- g. A bishop must not be covetous. [The word used in the text is from *philarguros*].
- 1) "There are six words in the New Testament translated covet, covetous, and covetousness, as follows: *Epithumeo*, 'To fix the mind on' (Rom. 7:7); 'have a desire for, long for' (Jas. 4:2). *Philarguros*, 'One who wishes to have more; especially what belongs to others; greedy of gain' (I Cor. 6:10; Eph. 5:5). *Oregomai*, 'To extend the arms for anything; to stretch oneself out in order to grasp something' (I Tim. 6:10). *Pleonexia*, 'To wish to have more; greedy desire to have more' (Col. 3:5; II Pet. 3:5). There is only one good sense in which covet is used, as in I Corinthians 12:31, 'But covet earnestly the best gifts.' Here *zeloo* is used and means literally, 'To be zealous for, to be zealous in the pursuit of good' (Rev. 3:19)" (Hearn, MSOP, p.73).
  - 2) Some verses dealing with covetousness:
    - a) Luke 12:15-21: "And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So *is* he that layeth up treasure for himself, and is not rich toward God."
    - b) 1 Timothy 6:6-10: "But godliness with contentment is great gain. For we brought nothing into *this* world, *and it is* certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."
    - c) 1 Timothy 6:17-19: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."
    - d) Matthew 6:24: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."
    - e) Ephesians 5:5: "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God."
    - f) Colossians 3:5: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."
- h. A bishop must not be a novice, lest being lifted up with pride he fall into the condemnation of the devil.

- 1) A bishop must not be a novice. "'Not a novice,' from *neophutos*, 'One newly planted,' a new convert, 'One who has recently become a Christian.' Such are incapable of responsibility and will need considerable time to grow in knowledge and wisdom. Green lumber that has not had time to cure or season, when used to build a house, will in time buckle and cause problems. Operators of locomotives on railroads must spend much time in training before the throttle is turned over to them. Likewise pilots of ships or airplanes must go through rigorous training. It is unwise to turn the affairs of the household over to young people, especially a baby. Though one may be sixty years old when he obeys the gospel, that does not qualify him, but moral and spiritual qualities, aptitude and studiousness must be considered in addition to age" (Hearn, MSOP, pp.74f).
  - 2) Paul appointed men in the churches of Asia Minor to the eldership shortly after their conversion. It is likely that they had obtained and cultivated the leadership qualities in their former business, family, and religion connections (some of them were from a Jewish background), which would have prepared them for overseeing the flock of God. Paul could also have imparted to them spiritual gifts which would have provided them with the knowledge and wisdom to do the work.
  - 3) One who is a novice is likely to be unable to handle the authority and responsibility inherent in the work of an elder. Many of us have known individuals who achieved success, prosperity, and lofty responsibility before they were able to handle either. A little success can be a great promoter of self-confidence, but it can also lift a man up in sinful pride.
  - 4) "To push the new convert too quickly into positions of leadership tends to give him an exaggerated idea of his importance and leads to vanity and pride. And 'pride goeth before a fall' (Prov. 16:18). The condemnation of the Devil is probably objective and means the kind of condemnation to which the Devil is himself worthy or subject. He will be cast into Hell (Rev. 20:10). Many a young man as a young preacher, scholar, or leader has developed a swelled head over too-rapid progress, which has led to his apostasy and spiritual ruin. Several years should lapse, and a man should definitely prove his ability before being selected to the presbytery" (Roberts, p.32).
- i. A bishop must have a good report from those who are without.
- 1) "'Report' means to give a formal account; as a treasurer reports the receipts, and as a noun, an account of relation, particularly of some matter especially investigated. The word in this text is translated from *marturia*, which means 'In a legal sense, of testimony before a judge. In an ethical sense, of testimony concerning one's character.' Third John 12 states, 'Demetrius hath good report of all men, and of the truth itself; yea, and we also bear record, and ye know that our record is true.' Any member of the church who conducts himself in an ungodly manner is a hindrance to the cause of Christ, especially one who is supposed to be in a position of authority and to be an example to the flock and the world. A shepherd, therefore, must have the respect of those not Christians" (Hearn, MSOP, p.75).
  - 2) If a man is considered to be a poor worker on the job, or if his honesty is suspect in the business world, he would make an equally poor leader of the church. His influence in the community would be weak at best, and most likely negative; his influence on the church would likewise be negative or ineffectual. An elder's life is to be an example for the flock.
  - 3) 1 Peter 5:1-3: "The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock" (NKJ).
- j. A bishop must rule well his own house.
- 1) "He who knows how to train children and lead them in the right way—in a kind and gentle manner so as to make worthy men and women of them—exercising the qualities given here for the bishop. The same qualities are needed for the proper training of a family that are needed for the training of a congregation" (Lipscomb, p.147).
  - 2) "'Rule' is from *proistemi*, meaning 'to be over, superintend, preside over.' House refers to the whole family, including wife and children (Acts 16:31). Wives sometimes seek to be the 'power behind the throne,' and dictate the policies of the congregation. Ephesians 5:23 teaches that the husband is the head (*kephale*) of the wife, which metaphorically means anything supreme, chief; and of persons, master, lord, or a husband in relation to wife. First Peter demands that wives be in

- subjection to their husbands. Paul affirms God's law to be that women are not to usurp authority over the husband (I Tim. 2:11-12). Experience with would-be 'she-elders' is always an unhappy one. Unruly, bossy wives disqualify otherwise good men. Wives should try to fulfil the Scriptures to help husbands to qualify" (Hearn, MSOP, pp.73f).
4. Verse 9: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."
    - a. Elders are not to allow any false doctrine to be taught or practiced within the congregations over which they serve. They are to stand fast for the truth.
      - 1) 2 Thessalonians 2:15: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."
      - 2) Titus 2:7-8: "In all things showing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."
      - 3) Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints."
    - b. An elder is required to hold fast to the faithful word. The word of God is trustworthy and reliable; it always says the same thing on every subject; it is not susceptible to changing its position with the passage of time. Compare: "Holding the mystery of the faith in a pure conscience" (1 Tim. 3:9).
      - 1) "That is, the true doctrines of the gospel. This means that he is to hold this fast, in opposition to one who would wrest it away, and in opposition to all false teachers, and to all systems of false philosophy. He must be a man who is firm in his belief of the doctrines of the Christian faith, and a man who can be relied on to maintain and defend those doctrines in all circumstances..." (Barnes, p.269).
      - 2) "The primary duty of elders, namely, that of watching over and protecting the flock of God, requires that they be students of the holy scriptures, having a broad knowledge of what is and what is not sound doctrine" (Coffman, p.323).
      - 3) One of the qualifications elders must meet is that of being able to teach (1 Tim. 3:2). This verse shows that the depth of an elder's knowledge must be sufficient to expose error and teach truth, along with the capability of putting a stop to the efforts of false teachers to spread their error.
    - c. Using sound doctrine, elders are obligated to exhort and convince gainsayers. "This shows *why* an elder must be apt to teach and must possess an accurate and extensive knowledge of the holy truth revealed in the scriptures. A moment later, Paul will give further information regarding the particular gainsayers he had in view here; but, apart from that, there are evil and seductive teachers in all generations who exercise their subversive talents for private gain, doing much damage to the faith of many. Such men must be prevented from achieving their evil purpose; and an eldership not having sufficient ability in the scriptures is unequal to such a task" (Coffman, p.323).
      - 1) The Greek term (*elencho*) translated "convince" means "(a) to convict, confute, refute, usually with the suggestion of putting the convicted person to shame; see Matt. 18:15, where more than telling the offender his fault is in view; it is used of convicting of sin, John 8:46; 16:8; gain-sayers in regard to the faith, Tit. 1:9..." (Vine, Vol. 1, p.239).
      - 2) "Gainsayers" is from a Greek term (*antilego*) which signifies "to contradict, oppose, lit., say against..." (Vine, Vol. 2, p.140).
        - a) "But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and **gainsaying** people" (Rom. 10:21).
        - b) "*Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all things; **not answering again**" (Tit. 2:9).
  5. Verses 10-11: "For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."
    - a. Even on the island of Crete, the Judaizers were active, attempting to pervert the faith of the Gentile Christians. These people had ostensibly obeyed the gospel, but Paul elsewhere described some of them as having only gone through the outward motions.
      - 1) Galatians 2:4-5: "And that because of false brethren unawares brought in, who came in privily to
-

- spy out our liberty which we have in Christ Jesus, that they might bring us into bondage; To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you."
- 2) These Jews who had "come into the church" but were more interested in getting the Gentiles to be circumcised and keep the Mosaic Law than there were in following the gospel only, were a primary source of trouble for the Lord's people. Paul says that "they of the circumcision" were especially bothersome. "And certain men which came down from Judaea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question....But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses" (Acts 15:1, 2, 5).
- b. Describing those who were creating trouble for the saints, Paul speaks of the many who were unruly, vain talkers, and deceivers. The Judaizers were the principal ones the apostle had in mind.
- 1) The word for unruly (*anupotaktos*) is also used in verse six. *Anupotaktos* means "not subject to rule (*a*, negative, *n*, euphonic, *hupotasso*, to put in subjection)" (Vine, Vol. 4, p.174). The word is translated "disobedient" in 1 Timothy 1:9.
  - 2) These trouble-makers were vain talkers. A vain talker is one whose words are meaningless. In the context, Paul uses the expression to describe religious vain talkers. The term is akin to the "vain jangling" of 1 Timothy 1:6-7, where the apostle makes a very similar statement: "From which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."
  - 3) These discord-producers were deceivers. In order to convince others to accept his doctrine, a false teacher must deceive his victims. He usually includes enough truth to give his teachings an appearance of rightness, but when one measures them by God's word, their unreliability is obvious. It is essential that we know the Bible! Compare: Genesis 3:1-6; Matthew 4:1-11; Ephesians 5:17; 2 Corinthians 2:11.
- c. The mouths of these false teachers must be stopped, and elders are to have the knowledge, will, and ability to attend to this unpleasant task. The Greek term (*epistomizo*) "means, properly, to check, or curb, as with a bridle; to restrain, or bridle in; and then, to put to silence. It is, of course, implied here that this was to be done in a proper way, and in accordance with the spirit of the gospel" (Barnes, p.269).
- 1) This passage illustrates the authority with which God empowers elders to do their work. If the elders of every congregation always did their duty, false teaching could be kept out of the body of Christ! It is obvious that few did so in the latter part of the first century and in the ensuing years, or else the great apostasy would not have been successful then.
  - 2) "Here is ample authority for the elders of the church to exercise decisive control over the teaching from their pulpits, or even privately. The widespread notion that congregations should democratically hear any kind of teaching that comes along is incorrect. Purity of a church demands that the fountain from which it drinks must be pure. Elders have both the right and the duty to silence unsound, subversive and inaccurate teaching" (Coffman, p.324). Some elders may be more concerned over someone getting paint on the carpet than in the fallen state of a wayward member or over some false doctrine being taught or practiced in the congregation.
- d. False teachers not only destroy their own souls, but the souls of their followers. A false teacher usually works under cover in a congregation until he gains enough supporters to take control. If he can conquer one member of a family, oftentimes he will also contaminate the entire family. The word "subvert" means "to overthrow."
- 1) John 2:15: "And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables."
  - 2) 2 Timothy 2:18: "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."
- e. The means used by these wicked men is their false doctrine. It does not matter that the false teacher may be sincere, or that his disciples honestly think they are doing right; anyone who believes and
-

practices religious error is wrong.

- 1) 2 Timothy 4:2-4: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables."
  - 2) 2 Thessalonians 2:10-12: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."
- f. The cause for their evil work is filthy lucre. They do it for the monetary gain they receive. "That is, they inculcate such doctrines as will make themselves popular, and as will give them access to the confidence of the people....Religion is the most powerful principle that ever governs the mind; and if a man has the control of *that*, it is no difficult thing to induce men to give up their worldly possessions. In all ages there have been impostors who have taken advantage of the powerful principle of religion to obtain money from their deluded followers" (Barnes, p.270). Jim Jones duped hundreds of people into accepting him as their spiritual guide, and evidently turned over to him their money and property. Ultimately, he and 900 of his disciples committed suicide or were murdered by the ringleaders of the cult.
-

### Negative Qualifications of Elders (1 Timothy; Titus 1:5-11)

QUALIFICATION	PASSAGE
Not given to wine	1 Timothy 3:3
No striker	1 Timothy 3:3; Titus 1:7
Not greedy of filthy lucre	1 Timothy 3:3
Not a brawler	1 Timothy 3:3
Not covetous	1 Timothy 3:3
Not a novice	1 Timothy 3:6
Not self-willed	Titus 1:7
Not soon angry	Titus 1:7

### Positive Qualifications of Elders (1 Timothy 3:1-7; Titus 1:5-11)

QUALIFICATION	PASSAGE
Must be blameless	1 Timothy 3:2; Titus 1:6
The husband of one wife	1 Timothy 3:2; Titus 1:6
Having faithful children	Titus 1:6
Vigilant	1 Timothy 3:2
Sober	1 Timothy 3:2; Titus 1:8
Of good behavior	1 Timothy 3:2
Given to hospitality	1 Timothy 3:2; Titus 1:8
Apt to teach	1 Timothy 3:2
Patient	1 Timothy 3:3
Rule well his own house	1 Timothy 3:4
Of good report from those without	1 Timothy 3:7
Lover of good men	Titus 1:8
Just	Titus 1:8
Holy	Titus 1:8
Temperate	Titus 1:8
Holding fast the faithful word	Titus 1:9

### Comparison of 1 Timothy 3:1-7 and Titus 1:5-11

1 Timothy 3:1-7	Titus 1:5-11
Desires the Work	
Blameless	Blameless
Husband of One Wife	Husband of One Wife
Vigilant	Temperate
Sober	Sober
Of Good Behavior	Just
Given to Hospitality	Lover of Hospitality
Apt to Teach	Able to Exhort and Convince
Not Given to Wine	Not Given to Wine
No Striker	No Striker
Not Greedy of Filthy Lucre	Not Given to Filthy Lucre
Patient	Not Soon Angry
Not a Brawler	Not Self-willed
Not Covetous	
Rule Well His Own House	
Have His Children Under Subjection	Have Faithful Children
Take Care of Church	
Not a Novice	
Have Good Report Among Outsiders	
	A Lover of Good
	Holy



## Qualifications of Elders (1 Timothy 3:1-7; Titus 1:5-11)

QUALIFICATION	PASSAGE	MEANING
Must be blameless	1 Timothy 3:2; Titus 1:6	Not sinless perfection; Without reproach; does not have continuing practice of any sin
The husband of one wife	1 Timothy 3:2; Titus 1:6	Must be married; must have one wife, but not more than one living wife
Having faithful children	Titus 1:6	One or more of his children must be faithful Christians
Vigilant	1 Timothy 3:2	Awake; Cautious; Circumspect; Watchful
Sober	1 Timothy 3:2; Titus 1:8	Sober-minded; Take his work seriously; Not frivolous or flighty; Steady
Of good behavior	1 Timothy 3:2	Orderly; Decorous; Not rude; Not crude in speech or conduct; Tactful
Given to hospitality	1 Timothy 3:2; Titus 1:8	Desires to show hospitality; Willing to receive and tend those in need
Apt to teach	1 Timothy 3:2; Titus 1:9-11	Able and skillful in teaching, privately and publicly; Able to silence gainsayers
Not given to wine	1 Timothy 3:3	Not indulge in strong drink
Not a striker	1 Timothy 3:3; Titus 1:7	Not ready to strike another; Controls his temper; Not quarrelsome; Not quick to take offense
Not greedy of filthy lucre	1 Timothy 3:3; Titus 1:7	Not involved in shady business; Not greedy; Not covetous of ill-gotten gain
Patient	1 Timothy 3:3	Gentle; Mild in temperament; Lenient and yielding spirit; Undisturbed by obstacles
Not a brawler	1 Timothy 3:3	Not contentious; Rules his own spirit
Not covetous	1 Timothy 3:3	Not greedy of material gain; Content with what he has
Rule well his own house	1 Timothy 3:4	In control of his family; Wife in subjection; Children in control
Not a novice	1 Timothy 3:6	Not a new convert; Knowledgeable; Wise; Experienced
Of good report from those without	1 Timothy 3:7	Has a standing with non-Christians; Has a good influence; Honest in his dealings
Not Self-willed	Titus 1:7	Willing to give others their way; Not demand his way without considering others

---

Not soon angry	Titus 1:7	Has emotions under control; Not quick to take offense
Lover of good men	Titus 1:8	Loves all good (people and things)
Just	Titus 1:8	Fair and impartial in his dealings; Righteous in God's sight
Holy	Titus 1:8	Not unrighteous or devided, but pious and devout
Temperate	Titus 1:8	Has control of self; Abstains from all that is wrong; Moderate in things that are right
Holding fast the faithful word	Titus 1:9	Knows, believes, teaches, and defends the truth; Able to recognize and expose error

---

## Qualifications of Deacons (1 Timothy 3:8-10, 12-13)

QUALIFICATION	PASSAGE	MEANING
Grave	1 Timothy 3:8	Serious, sober-minded, Not frivolous, Not uncouth, Not Undignified; Reverent, Steady, Sedate
Not Doubletongued	1 Timothy 3:8	Not giving conflicting information to different people; Consistent in speech and reports
Not Give to Much Wine	1 Timothy 3:8	Knows the evils of alcohol; Abstains; Is not addicted; Sets proper example
Not Greedy of Filthy Lucre	1 Timothy 3:8	Not covetous, greedy, or materialistic; Does not obtain money from evil means; Right attitude toward money
Holding Mystery of the Faith in Pure Conscience	1 Timothy 3:9	Holds the truth of the gospel in his pure heart; Has a proper grasp of the gospel; Loves the Faith
First Be Proved	1 Timothy 3:10	Experienced; Able; Tested; Qualified; His life found to be in harmony with the gospel
Use Office of Deacon	1 Timothy 3:10	Willing and able to serve
Blameless	1 Timothy 3:10	Conduct, attitude, and words are in harmony with the requirements of the gospel
Husband of One Wife	1 Timothy 3:12	Married; Has only one wife
Rule Their Children	1 Timothy 3:12	His children are subject to his control and guidance
Rule Their Own Houses	1 Timothy 3:12	His whole family is in subjection to his control and guidance

D. Titus 1:12-16: Warnings Against False Teachers.

1. Verses 12-13: “One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith.”
  - a. Verse nine gives elders the obligation of having the knowledge and ability to defeat the efforts of false teachers. Verses ten and eleven show some general cases in which the faith must be defended. In the present passage, Paul identifies specific problems Titus is to expect as he labors in Crete.
  - b. Paul cites one of the Cretans’ prophets as having said that “Cretians are always liars, evil beasts, slow bellies.” The ancient scholar is called a *prophet*. This is not to be taken as a token that he was actually inspired, for he is said to be one of their own prophets (not the Lord’s). The apostle is only accommodating his words to fit the common view; the scriptures speak of the sun *rising*, but this does not suggest that the sun literally rises in the east, but merely uses the common perception. The man quoted was considered to be a prophet of the gods. Lipscomb says Epimenides “is described by classic writers as a philosophic seer and priest, venerated for his predictions, around whose memory popular legends gathered, and to whom almost sacred honors came to be paid” (p.267).
  - c. Vincent gives the following information regarding Epimenides, whose writings are here quoted: “...contemporary with Solon, and born in Crete B.C. 659. A legend relates that, going by his father’s order in search of a sheep, he lay down in a cave, where he fell asleep and slept for fifty years. He then appeared with long hair and a flowing beard, and with an astonishing knowledge of medicine and natural history. It was said that he had the power of sending his soul out of his body and recalling it at pleasure. He was sent for to Athens at the request of the inhabitants, in order to pave the way for the legislation of Solon by purifications and propitiatory sacrifices, intended to allay the feuds and party-discussions which prevailed in the city. In return for his services he refused the Athenians’ offers of wealth and public honours, and asked only a branch of the sacred olive, and a decree of perpetual friendship between Athens and his native city. He is said to have lived to the age of 157 years, and divine honours were paid him by the Cretans after his death. He composed a Theogeny, and poems concerning religious mysteries. He wrote also a poem on the Argonautic Expedition, and other works. Jerome mentions his treatise *On Oracles and Responses*, from which the quotation in this verse is supposed to have been taken. According to Diogenes Laertius (i,10) Epimenides, in order to remove a pestilence from Athens, turned some sheep loose at the Areopagus, and wherever they lay down sacrificed to the proper god: whence, he says, there are still to be found, in different demes of the Athenians, anonymous altars. Compare Acts 17:22,23” (p.1075).
  - d. The ancient Cretan poet stated that his countrymen were always liars. “This character of the Cretans is abundantly sustained by the examples adduced by Wetstein. *To be a Cretan*, became synonymous with being a liar, in the same way as *to be a Corinthian*, became synonymous with living a licentious life...” (Barnes, p.271).
  - e. The ancient writer also describes the Cretans as being evil beasts. They were given over to feeding the sensual appetites; animal-like in their conduct; cruel and brutal; without concern for others. “He who seeks happiness from his senses rather than from his spiritual nature is no better than a beast” (Lipscomb, p.268).
  - f. The Cretans are described by the ancient poet as slow bellies. They were given to gratifying their physical appetites. “They were so given to gluttony that they were mere *bellies*” (Vincent, p.1076). The ASV renders the expression as “idle gluttons.”
    - 1) Philippians 3:18-19: "For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: Whose end *is* destruction, **whose God is their belly**, and whose glory *is* in their shame, who mind earthly things."
    - 2) Deuteronomy 21:20: "And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a **glutton**, and a drunkard."
    - 3) Proverbs 23:21: "For the drunkard and the **glutton** shall come to poverty: and drowsiness shall clothe *a man* with rags."
  - g. In verse thirteen, Paul says that the ancient description was not over-stated. The apostle does not say that this was true of every individual in the nation, or that they could not change, but that it was a correct, general depiction of the national character. He does say that Titus was to rebuke the Cretan saints in such a way as to make them sound in the faith.

- 1) The Greek term (*elencho*) means “to convict, refute, reprove, is translated to rebuke in the A.V. of the following (the R.V. always has the verb to reprove): 1 Tim. 5:20; Tit. 1:13; 2:15; Heb. 12:5; Rev. 3:19...while *epitimao* [2 Tim. 4:2; Jude 9] signifies simply a rebuke which may be either undeserved, Matt. 16:22, or ineffectual, Luke 23:40, *elencho* implies a rebuke which carries conviction” (Vine, Vol. 3, p.253).
- 2) 1 Timothy 5:20: "Them that sin rebuke before all, that others also may fear."
- 3) Titus 2:15: "These things speak, and exhort, and rebuke with all authority. Let no man despise thee."
- 4) Hebrews 12:5: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him."
- h. Titus was to rebuke the offenders sharply (*apotomos*). To rebuke sharply is to rebuke “abruptly, curtly, lit., in a manner that cuts (*apo*, from, *temno*, to cut), hence sharply, severely” (Vine, Vol. 4, p.17).
  - 1) The word also appears in 2 Corinthians 13:10: "Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction."
  - 2) The Greek word *apotomia* is translated “severity” in Romans 11:22: "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off." This word means “steepness, sharpness (*apo*, off, *temno*, to cut; *tome*, a cutting) is used metaphorically in Rom. 11:22...” (Vine, Vol. 4, p.14).
- i. Titus was to rebuke the Cretan saints in such a way as to make them sound in the faith. The faith is the gospel. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).
2. Verse 14: “Not giving heed to Jewish fables, and commandments of men, that turn from the truth..”
  - a. Titus is here directed to reject Jewish fables and human doctrines. “For all who would worship God correctly, there must be a sharp distinction between what God has commanded and authorized in the sacred scriptures, and the ceremonies, innovations and traditions that are purely human in their origin” (Coffman, p.326).
  - b. The Jewish fables Paul referred to were the traditions and practices which had developed over a long expanse of time, growing out of the mistaken belief that God gave Moses an oral law to go along with the written law. That was a convenient, and very effective, scheme to foist off human doctrine on an ignorant and unsuspecting population. The Lord exposed these foolish doctrines, but instead of obtaining their love, he gained the hatred of the religious leaders.
  - c. A man may teach error honestly, without knowing it; when he is taught better, he ceases to be a false teacher; or if he rejects the truth, he ceases to be an honest man, and continues to be a false teacher.
    - 1) Apollos is a case of the former. "And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly" (Acts 18:24-26).
    - 2) The Pharisees and scribes represent the latter. "When the morning was come, all the chief priests and elders of the people **took counsel** against Jesus to put him to death" (Mt. 27:1).
  - d. Regardless of the source, any doctrine or practice that is unauthorized by the scriptures will turn people away from the truth. It either is exalted to equality with God’s word, replaces God’s word, or seeks to repudiate God’s word. Paul withstood the false teachers who tried to corrupt the faith of the saints; he did so in order that the “truth of the gospel might continue with you” (Gal. 2:5). It is absolutely essential to our souls that every belief and practice we accept have the authorization of God’s word behind it.
    - 1) Colossians 3:17: "And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him."
    - 2) Acts 4:7-12: "And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man,

- by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."
3. Verse 15: "Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled."
    - a. In the context, Paul speaks of the evil doctrines and practices of the Judaizers; these he calls "they of the circumcision" (verse 10); he speaks of their doctrine (verse 14) as "Jewish fables." In Romans 14, he discusses the fact that certain meats that were forbidden under the Mosaic Law were not inherently sinful; they were not permitted under the law as a test of faith to the Israelites.
      - 1) When a Jew became a Christian, it would be difficult for him to give up his aversion for eating any of these prohibited meats. If he ate it despite his conscience being against it, he committed sin by violating his conscience: "And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin" (Rom. 14:23).
      - 2) Another Jew, who comprehended the truth concerning these meats, could partake of it without any pang of conscience. However, if he should influence another Jew (by his example or constraint) to eat that same meat, which would violate this man's conscience, then both were guilty of wrongdoing: one, because he violated his conscience; the other, because he led or constrained the brother to violate his conscience.
      - 3) The same principle pertains in the case of the observance of certain days that the Law set apart as a special day (*i.e.*, the sabbath, Passover, etc.).
      - 4) Romans 14:13-23: "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way. I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean. But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ *is* acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence. *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin."
    - b. "The contrast here is between faithful Christians, those who are pure in heart and conscience, and those ascetic teachers, referred to in verse 14, who arbitrarily pronounce some food and practices unclean. (Cf. 1 Tim. 4:1-5; Rom. 14:1-6, 20-23.) In his last letter to Timothy, Paul said that the time would come when some would hold a form a godliness, but denying the power thereof (2 Tim. 3:5); and here we see the principle at work" (ALC, 1964, p.304).
    - c. "There is probably an allusion here to the distinctions made in respect to meats and drinks among the Jews. Some articles of food were regarded as 'clean,' or allowed to be eaten, and some as 'unclean,' or forbidden. Paul says that those distinctions ceased under the Christian dispensation, and that to those who had a conscience not easily troubled by nice and delicate questions about ceremonial observances, all kinds of food might be regarded as lawful and proper....This passage, therefore, should not be interpreted as proving that all things are right and lawful for a Christian, or that whatever he may choose to do will be regarded as pure, but as primarily referring to distinctions in food, and meaning that there was no sanctity in eating one kind of food, and no sin in another, but that the mind was equally pure whatever was eaten" (Barnes, p.272).
    - d. Romans 14:14: "I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean."
  4. Verse 16: "They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate."
-

- a. Reprobate is from *adokimos*, “signifying ‘not standing the test,’ rejected (a, negative, *dokimos*, approved), was primarily applied to metals (cp. Is. 1:22); it is used always in the N.T. in a passive sense....in 2 Tim. 3:8 of those ‘reprobate concerning the faith,’ i.e., men whose moral sense is perverted and whose minds are beclouded with their own speculations; in Tit. 1:16, of the defiled, who are ‘unto every good work reprobate, i.e., if they are put to the test in regard to any good work (in contrast to their profession), they can only be rejected” (Vine, Vol. 4, p.283).
  - b. “The deeds of the people about whom Paul wrote to Titus belied their profession, and their knowledge of God was only theoretical. The word ‘abominable’ means detestable, while ‘reprobate’ is worthless or unfit for any good work. When people are unwilling to be molded by God’s word (2 Tim. 3:16,17), they are unfitted for his service (cf. 2 Tim. 2:20,21). People either grow better in the Lord’s service, or they grow worse; there is no such thing as standing still in his sight” (ALC, 1964, p.304).
  - c. The Judaizers, who only nominally professed Christianity, would claim to be as holy and devout as Paul; however, their works would put the lie to their claim. Their false doctrines would betray their real nature; and their sinful conduct would make their true character manifest to all. A false teacher can be identified by his fruits (his doctrines); a reprobate is easily identified by his sinful life. God’s word is the standard by which every sin and false doctrine may be recognized.
-

## TITUS 2

### A. Titus 2:1-10: Admonitions to Various Christians.

1. Verse 1: "But speak thou the things which become sound doctrine."
  - a. Paul begins to show Titus *how* he was to set in order the things that were missing (1:5), thus to correct the problems in the congregations on Crete. The problems could be solved by teaching.
  - b. Chapter one closed with a description of the ungodly conduct of false teachers; chapter two begins with an admonition for Titus to speak the things which become sound doctrine. In contrast to the false doctrine and lies which would emanate from the Cretans, Titus is to proclaim **sound** doctrine.
  - c. "The original word for 'sound' is *hugiaino* from which we have our word *hygiene...*" (ALC, 1964, p.307). Sound doctrine is healthy, wholesome teaching.
    - 1) Luke 5:31: "And Jesus answering said unto them, They that are whole need not a physician; but they that are sick."
    - 2) Luke 7:10: "And they that were sent, returning to the house, found the servant whole that had been sick."
    - 3) Luke 15:27: "And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound."
    - 4) 3 John 2: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."
  - d. Weak medicine cannot cure a diseased body; weak doctrine cannot heal a sin-sick soul. Truth that has been watered-down by human philosophy cannot nourish the soul.
    - 1) Titus is directed to speak (teach and preach) messages that befit sound doctrine. Paul gives examples in the verses which follow of the kind of sound teaching he intended.
    - 2) Preachers and teachers who desire to please God are obligated to present only sound doctrine; a failure to do so will condemn the preacher (teacher), and starve precious souls.
  - e. The only sound doctrine is the gospel (the truth, God's word).
    - 1) Psalms 119:104: "Through thy precepts I get understanding: therefore I hate every false way."
    - 2) Isaiah 8:20: "To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them."
    - 3) Matthew 4:4: "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."
    - 4) 2 Timothy 2:2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."
    - 5) 1 Corinthians 4:6: "Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not *to go* beyond the things which are written; that no one of you be puffed up for the one against the other" (ASV).
    - 6) Colossians 1:5-6: "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth." (Cf. John 8:32; 17:17).
2. Verse 2: "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience."
  - a. Aged men are to be **sober** (sober-minded). This reference is not to elders (bishops), but to men in the church who have reached old age.
    - 1) The apostle used a word which is used in other passages to indicate one of advanced years:
      - a) "And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years" (Luke 1:18).
      - b) "Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ" (Phile. 9).
    - 2) The Greek word (*nephalios*—sober) "occurs only here and in 1 Tim. 3:2; Tit. 2:2. It means, *properly, sober, temperate, abstinent*, especially in respect to wine; then *sober-minded, watchful, circumspect* (Robinson)" (Barnes, p.143).
    - 3) Men who are old in the faith are to be alert lest any sinful conduct appear in their lives, because they are nearing the end of their earthly life, and on account of the powerful influence they wield over those who are younger in the faith. This same word is used in 1 Timothy 3:2, where it is



- rendered “vigilant.”
- 4) "The hoary head *is* a crown of glory, *if* it be found in the way of righteousness" (Prov. 16:31).
- b. Aged men are to be **grave**.
- 1) Grave (*semnos*) means “dignified, serious-minded, worthy of respect.” It is unbecoming of old soldiers of the cross to be frivolous, flighty, flippant, silly, or superficial.
  - 2) Godly men, old in the faith, are a great asset to a congregation. They have fought many battles with the adversary; they have studied the Bible intensely; they have gained much wisdom and knowledge through their many years of experience and study.
  - 3) Younger Christians can look to them for encouragement, stability, wisdom, encouragement, and information. They can be a source of strength and firmness when problems develop
- c. Aged men are to be **temperate**.
- 1) The Greek word (*sophron*) “denotes of sound mind (*sozo*, to save, *phren*, the mind); hence, self-controlled, soberminded, always rendered ‘sober-minded’ in the R.V.” (Vine, Vol. 4, p.44).
  - 2) They are to practice self-control, for their own sakes, and for the benefit of younger saints. Our influence is always active, especially when we reach spiritual maturity.
  - 3) This counsel is necessary in view of the fact that some vices intensify with old age. Greed, evil speech, and malice are examples. Some give way to vice in their youth, practice self-control in their middle years, and regress in old age when the will-power tends to weaken.
  - 4) Some vices wane with advancing years. Voltaire observed that older people sometimes think they have overcome their vices, when in fact the vices deserted them.
- d. Aged men are to be **sound in the faith**.
- 1) The definite article “the” preceded “faith” in the original, meaning the aged men were to be sound in the gospel. They are expected to be well-grounded in the truth, possessing full knowledge of the Scriptures, to walk by faith (2 Cor. 5:7), and be pure in teaching and practice.
  - 2) If one is sound in the truth, he will fully trust in God, believing in God and his way with all of the heart. Soundness in the faith includes faithfulness in practice. In these trying times for the Lord’s church, when liberalism seems to be sweeping through the brotherhood, some spend all their time refuting error, and appear to be overlooking spirituality in their lives. Not only must we keep the truth uncorrupted from error, we must also live the Christian life.
  - 3) 1 Peter 3:15: "But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."
- e. Aged men are to be active **in charity**.
- 1) As people grow older, retire from the workplace, and their children have established homes of their own, the aging parent may have to spend many hours alone. Loneliness, failing health, and a sense of uselessness may generate bitterness and resentment. Having time to think, the aged person is apt to turn inward in his thoughts, and may become filled with malice.
  - 2) Paul directs that aged men be found in love; that they be full of concern for the well-being of others. If we think only of our own problems and pains, we will lose sight of others; if we concern ourselves with the welfare of others; we will properly lose sight of our own hardships.
  - 3) No one ever outgrows the need to love others. "And now abide faith, hope, charity, these three; but the greatest of these *is* charity" (1 Cor. 13:13).
- f. Aged men are to be **in patience**.
- 1) Men who have grown old in the faith have learned steadfastness; they are able to endure the problems which might overwhelm the babe in Christ. These hardships and trials have little or no effect on the aged saint.
  - 2) No matter what tragedy or hardship that may come, he remains strong in Christ. He knows that he would be extremely foolish to have fought the battle for many years, and give up his faith and lose his soul when the crown is almost won.
- g. Aged saints have put on the whole armor of God (Eph. 6:10-18), developed the Christian graces (2 Pet. 1:5-11), and have grown to spiritual maturity (Heb. 5:12-14). Although his physical body grows weaker as the end nears, the spirit increases in strength during this same period.
3. Verse 3: “The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things.”
- a. Older Christian women have unique abilities and opportunities to discharge their duties by aiding
-

others. This reference to aged women helps establish the fact that the aged men were not elders, but older men. In the context, Paul gives information addressed to the various groups within the local church: old men, old women, young women, young men, and servants. Peace and harmony will prevail in the church if each of these groups will heed the counsel given them here and fulfill their other Christian duties. The result would be to solve the problems on Crete when Titus did the teaching he was given.

- b. Aged women are to be **reverent in demeanor** (live holy lives).
    - 1) Their conduct is to be reverent and holy; they are to be holy and pious in their lives. In living this way, they would be worthy of respect and wonderfully influential.
    - 2) “Paul, faithful to the instructions of the Holy Spirit, sets forth their position as fellow heirs in the church of Christ, and reminds them of their duties in the company of believers. They must remember that the position to which Christ had called them in his kingdom was not without grave responsibilities” (Lipscomb, p.272). There was much good they could do.
    - 3) “The meaning here is *becoming those who are engaged in sacred service*” (Vincent, p.1077).
  - c. Aged women are not to be **false accusers**.
    - 1) To practice slander is foreign to the gospel; it is out of harmony with a life of holiness; it is to be avoided if we seek to please God.
    - 2) The word translated “accuser” is the usual word used as an appellation for the Devil (*diabolous*). “Satan” means “adversary.”
    - 3) “There was danger that with the growing influence of years they would become bitter in their feelings and on light grounds bring accusations that were not true” (Lipscomb, p.272).
  - d. Aged women are not to be **given to wine**.
    - 1) Commenting on the qualification of elders, regarding his use of wine, Roy Hearn offered this observation: "The elder is not to indulge in the use of any beverage, especially alcoholic, that would tend to unbalance mind and body. Every Christian should avoid such. The priests under the Old Testament were forbidden to use wine or strong drink (Lev. 10:9). All Christians are priests (I Pet. 5:4-9), the antitype of Old Testament priests, therefore, should refrain from intoxicants. Since deacons were forbidden to be 'given to *much* wine' (I Tim. 3:8), it is argued they and elders may drink some wine. Paul told Timothy to 'use a little wine for thy stomach's sake and thine often infirmities' (I Tim. 5:23), therefore, the use of wine was limited to medicinal purposes, not for regular or social use" (Hearn, MSOP, pp.72f).
    - 2) An aged person [here a woman] might be tempted to use more than a little wine for medicinal purposes. She is told not to do so. “Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities” (1 Tim. 5:23).
    - 3) The influence of aged women in the church is great. There was the possibility of these women in that ancient society in particular, and in other times as well, to turn to wine (or other strong drink) to find help in overcoming loneliness or pain. To imbibe would virtually destroy her influence for good. Since drunkenness is wrong, any degree of inebriation is to be avoided.
    - 4) The influence of godly old women is essential to the strength of a congregation; the influence of such women is to be alertly guarded. As with elders and deacons, much is expected from these saintly ladies. Each one of these is to be an example of mature spirituality in womanhood.
  - e. Aged women are to be **teachers of good things**
    - 1) Verse four shows that these aged women were to teach young women certain things. They will have gained a good degree of wisdom and knowledge through their many years of experience and study.
    - 2) They would be in a position to be able to instruct others, especially young women, in their duties, could warn them regarding dangers, and could encourage them in meeting hardships.
    - 3) The benefit of their knowledge and experience could be passed on to young women, children, and to others who needed information.
  4. Verses 4-5: “That they may teach the young women to be sober, to love their husbands, to love their children, *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.”
    - a. Young women are to be **sober**.
      - 1) The Greek word (*sophronizo*) “denotes to cause to be of sound mind, to recall to one’s senses; in
-

- Tit. 2:4, R.V., it is rendered ‘they may train’ (A.V., ‘they may teach...to be sober’...)” (Vine, Vol. 4:, p.44). The marginal alternative rendering is “wise.”
- 2) This word in the Greek is similar to the word used in verse two (rendered “temperate”). “The meaning is, that they should instruct them to have their desires and passions well regulated, or under proper control” (Barnes, p.275).
- b. Young women are **to love their husbands**.
- 1) The word love here is not from *agapao*, but *phileo*. This latter word “more nearly represents tender affection” (Vine, Vol. 3, p.21).
  - 2) In modern society, the young man and young woman develop this tender affection toward each other during the courting process. They are in love with each other when they get married. In ancient societies, the marriage was often arranged by the parents, and tender affection was later developed as they lived together.
  - 3) The wife loves her husband if she is a true helpmeet, performs her duties fully, and is motivated by affection and not by constraint or animosity.
- c. Young women are **to love their children**.
- 1) Again, the Greek term for *love* is from *phileo* [tender affection]. The cultural background was that of infanticide and abortion. A mother who possessed tender affection for her baby [born or unborn] would not permit her to expose the child to the elements or to cause its untimely death by abortion. This is a great lesson that millions of women in America need to learn, since there are well over a million abortions annually in our great land.
  - 2) “Nature prompts to this, and yet there are those so depraved that they have no maternal affection ....Religion reproduces natural affection when sin has weakened or destroyed it, and it is the design of Christianity to recover and invigorate all the lost or weakened sensibilities of our nature’ (Barnes, p.275).
  - 3) “Often mothers from a selfish feeling spoil their children. They deceive themselves, thinking it is from love. The Scriptures deal in practical questions, not mere sentiments. Solomon said: ‘He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes.’” (Prov. 13:24.) That is, he that fails to restrain his son and train him in the right way hates him. Many parents will be made to realize at the last day that they were the worst enemies of their children and had led them to ruin; that their mistaken and selfish feeling for them was hatred and not love” (Lipscomb, p.273).
- d. Young women are **to be discreet**.
- 1) This word requires them to be sober-minded, to have a well-balanced disposition. The same term is translated “temperate” in verse two.
  - 2) “As noted above this quality is actually to be manifested by all Christians. It means having all faculties under control, well-balanced, even tempered, and realizing the importance and seriousness of life” (Coffman, p.333).
- e. Young women are **to be chaste**.
- 1) This word is used in 2 Corinthians 11:2: "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as a chaste virgin* to Christ."
  - 2) If a woman is chaste, she is pure in heart and life; she does not contaminate herself by adultery, or by violating God’s word in any other way.
- f. Young women are **to be keepers at home**.
- 1) This requirement does not address the idea of their staying home. The point is that they are to be workers (at home); they are to tend to their duties in the home; they are to be “attentive to their domestic concerns, or to their duties in their families....This does not mean, of course, that they are *never* to go abroad, but they are not to neglect their domestic affairs” (Barnes, p.275).
  - 2) They are to be workers at home (ASV), active in discharging their household duties, not going about bearing gossip, and not neglecting their obligations.
- g. Young women are **to be good** [kind—ASV].
- 1) This is one of the precepts older women are to teach to the younger women. “ The Greek word (*agathos*) “describes that which, being good in its character or constitution, is beneficial in its effect” (Vine, Vol. 2, p.163).
  - 2) “It all respects, and in all relations. To a wife, a mother, a sister, there can be no higher char-
-

- acteristic ascribed, than to say that she is *good*. What other trait of mind will enable her better to perform her appropriate duties of life?" (Barnes, p.276).
- h. Young women are **to be obedient to their own husbands**
    - 1) Again, this is something that the older women are to teach the younger women. Of course, this does not require the wife to do anything wrong, even though the husband demands her to do it. It applies only to those items that are right of themselves, or are not wrong. No one has the right to require another person to commit sin.
    - 2) Ephesians 5:22-24: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing."
    - 3) Colossians 3:18: "Wives, submit yourselves unto your own husbands, as it is fit in the Lord."
    - 4) In his wisdom, God placed the husband in charge of the wife and family; he bears the authority. "But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God" (1 Cor. 11:3).
  - i. These things are to be taught and followed so **that the word of God be not blasphemed**.
    - 1) These directives, if heeded, would prevent the gospel from being blasphemed (spoken against). If the gospel permitted wives to live in rebellion against the will of husbands, it would be utterly rejected by unbelievers. The gospel makes each of its adherents better in every respect; it does not depress their good qualities or value.
    - 2) Outsiders can perceive the inconsistency between teaching and action. Knowing what we claim to believe, and seeing that we do not live up to that standard, will cause unbelievers to disparage the gospel and the Lord's church.
5. Verse 6: "Young men likewise exhort to be sober minded."
- a. Young men are to be taught the need to be soberminded. They are not to be frivolous, but have a well-balanced attitude.
  - b. There is the tendency of youth toward fun and frolic, which can result in sin. The gospel does not deny enjoyment and recreation, but it does require sober-mindedness, even of young Christians. Caution and restraint are urged upon them, for the future of the church depends on them. This is clearly a serious matter.
  - c. The Greek word Paul used (*sophroneo*) is also found elsewhere, helping us to see its meaning and necessity.
    - 1) Romans 12:3: "For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think **soberly**, according as God hath dealt to every man the measure of faith."
    - 2) 2 Corinthians 5:13: "For whether we be beside ourselves, *it is* to God: or whether we be **sober**, *it is* for your cause."
    - 3) 1 Peter 4:7: "But the end of all things is at hand: be ye therefore **sober**, and watch unto prayer."
6. Verses 7-8: "In all things showing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."
- a. Titus is to present himself as an ensample (a pattern) of good works. "While warning others he was to show himself a pattern in all he taught by example as well as precept. A teacher ought to practice what he teaches—to preserve his own character for sincerity and honesty, and that his example may be added to the precepts in his teaching" (Lipscomb, p.274). "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).
  - b. The word "pattern" is from *tupos*. The word is used also in these verses:
    - 1) Hebrews 8:5: "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the **pattern** showed to thee in the mount."
    - 2) Acts 7:44: "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the **fashion** that he had seen."
    - 3) Romans 5:14: "Nevertheless death reigned from Adam to Moses, even over them that had not
-

- sinned after the similitude of Adam's transgression, who is the **figure** of him that was to come."
- 4) 1 Corinthians 10:6: "Now these things were our **examples**, to the intent we should not lust after evil things, as they also lusted."
  - 5) 1 Thessalonians 1:7: "So that ye were **ensamples** to all that believe in Macedonia and Achaia."
  - 6) 2 Thessalonians 3:9: "Not because we have not power, but to make ourselves an **ensample** unto you to follow us."
  - 7) 1 Timothy 4:12: "Let no man despise thy youth; but be thou an **example** of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."
  - 8) 1 Peter 5:3: "Neither as being lords over *God's* heritage, but being **ensamples** to the flock."
- c. Titus was to show uncorruptness [*aphthoria*] in doctrine. To be uncorrupt is to be free from taint; pure; uncorrupted. This statement requires all who would preach or teach the gospel to present the gospel message in its pure state, without any admixture of human philosophy or false teaching.
- 1) This point is stressed throughout the inspired record, yet it is ignored and hated by the vast majority of those who claim to be gospel preachers; many of these are in the Lord's church.
  - 2) Acts 20:27-32: "For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."
  - 3) 2 Timothy 2:2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."
  - 4) 2 Timothy 4:2-5: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."
- d. Titus was to show gravity as he served the Lord.
- 1) "In his public teaching and private intercourse with the people he must never forget he was the teacher of the message of eternal life, and that he must have a dignified manner that vindicates his profound seriousness of purpose and devotion" (Lipscomb, p.275).
  - 2) "The word properly means *venerableness*; then, whatever will ensure respect, in character, opinions, deportment. The sense here is, that the manner in which a preacher delivers his message, should be such as *to command respect*. He should evince good sense, undoubted piety, an acquaintance with his subject, simplicity, seriousness, and earnestness, in his manner" (Barnes, p.277).
  - 3) The same word is used in 1 Timothy 2:2, being translated as *honesty*: "For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."
- e. Titus was to show sincerity as he fulfilled his mission. This word is absent from the ASV, since some ancient manuscripts omit it. The word means: sincerity; guileless; purity. "It means *incorruption, incapacity of decay*; and therefore, would be here synonymous with *purity*" (Barnes, p.277). The word is used in other passages:
- 1) Romans 2:7: "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:"
  - 2) 1 Corinthians 15:42: "So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption."
  - 3) 1 Corinthians 15:50: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."
  - 4) 1 Corinthians 15:53-54: "For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

- 5) Ephesians 6:24: "Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen."
- 6) 2 Timothy 1:10: "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."
- f. Titus was to use sound speech which could not be condemned.
  - 1) If he used the pure word of God in his preaching and teaching, no one could properly find fault with his message.
  - 2) 2 Timothy 1:13: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."
  - 3) 1 Timothy 6:3: "If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness."
- g. If he followed this inspired counsel, any opponent would have nothing evil to say against him. This kind of wholesome words would be "Such as cannot be shown to be weak, or unsound; such that no one could find fault with it, or such as an adversary could not take hold of and blame. This direction would imply purity and seriousness of language, solidity of argument, and truth in the doctrines which he maintained" (Barnes, p.277).
  - 1) "When a person is sound in doctrine, pure in life, and upright in attitude, it is extremely difficult for a critic to find anything upon which he can lay hold and use to discredit the teacher of God's word. The would-be opponent therefore becomes ashamed, because he cannot find anything to oppose; and the result is that no opposition is registered" (ALC, 1964, p.309).
  - 2) "The teaching and life of Jesus are so pure and holy, so unselfish, and so full of goodness that no one can oppose or deny it. The pure life of the child of God will put to shame opposition to Christ" (Lipscomb, p.275).
  - 3) 1 Peter 2:11-12: "Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation."
7. Verses 9-10: "*Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again; Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things."
  - a. In the Roman world of the first century, slaves were very numerous. Roman armies conquered many nations; accompanying these armies were merchants who took possession of many of those who were subdued, reducing them to slaves. These slaves were sold. Many of these slaves obeyed the gospel. There was the need for instructions to be given to show their status in the Lord's sight. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).
  - b. "While the fundamental principles of the teaching of Jesus Christ are contrary to the principles and practice of slavery, Jesus and the Holy Spirit did not propose to violently break existing relations or disrupt the institutions of earth. It sanctified and softened all relations of life and gradually corrected the evil through the Spirit of Christ. Slaves were held by virtue of the political governments. The Christian religion recognized both parties to the relation as Christians and brethren. It did not break the relationship, but put into action a spirit of love, gentleness, and fidelity that melted and brought about the destruction of the relation" (Lipscomb, p.275).
    - 1) Ephesians 6:5-9: "Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him."
    - 2) 1 Timothy 6:1-2: "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort."
  - c. Christian slaves were to be taught to obey willingly the lawful demands of their masters. It is to be

understood that any command that would require them to violate God's will is not included in this admonition.

- 1) If the master were to require some sinful act, the Christian servant was to avoid doing it with the least amount of danger or damage to himself, while being entirely obedient to the gospel principles. In any circumstance, no authority figure has the right to order a Christian to disobey Christ; and the Christian is required to obey the Lord in all matters, even if this earns the disfavor or hatred of man.
- 2) Servants were to do all within their power to be pleasing to their masters. No servant should be more obedient, more congenial, more willing to serve than a Christian slave.
- d. Christian slaves were to be taught against gainsaying (answering again). "They were to do what the master required, if it did not interfere with the rights of conscience, without attempting to argue the matter—without disputing with the master—and without advancing their own opinions" (Barnes, p.277).
- e. Christian slaves were not to purloin. *Purloining* is a type of stealing. It means to take that which has been entrusted to one, and appropriate it to our own use; to steal; to pilfer. Taking things which belong to another for our personal use is still thievery.
  - 1) "The fundamental idea of the word is *to put far away from another; to set apart for one's self; hence to purloin* and appropriate to one's own use. *Purloin* is akin to *prolong...to put far away*" (Vincent, p.1078).
  - 2) Vine defines the word as "to set apart, remove, signifies, in the Middle Voice, to set apart for oneself, to purloin, and is rendered 'purloining' in Tit. 2:10; 'keep back' (and 'keep') in Acts 5:2,3, of the act of Ananias and his wife in retaining part of the price of the land" (Vol. 2, p.288, Vol. 3, p.233).
- f. Christian slaves were to show all good fidelity. Instead of purloining, a Christian servant was to show all good fidelity. This one could do by showing that he was utterly trustworthy and honest.
- g. The result of Christians slaves being obedient to the gospel in all things would adorn the doctrine of God. The doctrine of God is the gospel, his inspired word. God is spoken of as our Savior; he saves us through the agency of his Son, by means of the gospel.
  - 1) All three members of the Godhead are involved in the salvation process. The Father originated the plan; Christ executed the plan; and the Holy Spirit revealed, confirmed, and preserved the plan in written form.
  - 2) "Adorn" is from the Greek term *kosmeo*, which means "primarily to arrange, to put in order (Eng., cosmetic), is used of furnishing a room, Matt. 12:44; Luke 11:25, and of trimming lamps, Matt. 25:7. Hence, to adorn, to ornament, as of garnishing tombs, Matt. 23:29; buildings, Luke 21:5; Rev. 21:19; one's person, 1 Tim. 2:9; 1 Pet. 3:5; Rev. 21:2; metaphorically, of adorning a doctrine, Tit. 2:10" (Vine, Vol. 1, p.32).
  - 3) The value of making a product attractive is widely recognized. It is used by car dealers, dress makers, and a host of others; these items are modeled by handsome people. The finest meal is repulsive if the server is dirty, the table is messy, or flies are present. The truth of the gospel is unappealing if we who claim to adhere to it are spiritually unclean.
  - 4) We may adorn the gospel by good works, by showing love, speaking proper words, being united, having peace of mind, being dedicated to the truth, and by being stable and dependable.
8. Ways in which we may adorn the gospel include the following (Franklin Camp):
  - a. By having good works (Matt. 5:16; 1 Peter 2:12; Gal. 6:10).
    - 1) Opportunities for good works may be present daily: tending to the sick, helping a neighbor, teaching the lost, and encouraging the fainthearted (James 1:27; 2:14-16).
    - 2) Many lost people are reached with the gospel through good works; these good works can prepare their hearts to be receptive to the teachings of the gospel.
  - b. By showing love (John 13:34-35).
    - 1) God has used love to beautify Christianity (John 3:16; 12:32).
    - 2) 1 Samuel 18:9,11; 19:4; 20:17: Which of these attitudes is more appealing?
    - 3) Strife, bitterness, and hatred among Christians make the gospel unattractive (Phil. 2:14-16).
  - c. Our words can adorn the gospel (Col. 4:6).
    - 1) Always: not part-time or occasionally.

- 2) Grace: that which causes pleasure, delight, and favorable regard (Luke 4:22).
  - 3) Seasoned with salt: wholesome, preserves, purifies, uplifts (Eph 4:29).
  - d. Unity among saints makes the gospel appealing (John 17:20-21; 1 Cor. 1:10).
    - 1) The greatest plea is unheeded if we are divided in doctrine or practice.
    - 2) We do not want to have friends who are constantly bickering.
  - e. Demonstrating that we have peace of mind also adorns the gospel.
    - 1) The world is looking for peace of mind and happiness.
    - 2) Drugs, liquor, wealth, social standing, or fulfilling lusts will not give it. These are vain and empty, and vex the soul.
    - 3) Only the true gospel gives real peace (Ph. 4:6-9, 11-13).
    - 4) The peace the gospel provides lifts up the downtrodden and unhappy spirit (Heb 13:6).
    - 5) It gives purpose to living, provides hope, and results in a clear conscience.
    - 6) To have peace of mind, we must believe and trust (Ps. 37:3-7a, 37).
  - f. Having dedication and devotion to God beautifies the gospel.
    - 1) Ruth was devoted to Naomi: "And Ruth said, Entreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, *if ought* but death part thee and me" (Ruth 1:16-17).
    - 2) The apostles were dedicated to the Lord: "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19-20).
  - g. Stability and dependability make the gospel attractive.
    - 1) Daniel 6:3-5,10,16,25-27.
    - 2) Some saints are like an old car: they run today, but may not run tomorrow.
    - 3) If we are unstable or spasmodic, we are an unattractive example of Christianity.
  - h. "It may be observed, however, that all that is here said would be equally appropriate, whether the servitude was voluntary or involuntary. A man who becomes voluntarily a servant, binds himself to obey his master cheerfully and quietly, without gainsaying, and without attempting to reason the matter with him, or propounding his own opinions, even though they may be much wiser than those of his employer. He makes a contract to obey his master, not to reason with him, or to instruct him" (Barnes, p.277).
    - 1) The counsel of this passage applies not only to the slaves of ancient days, but also to workers in our current era. Christian workers are to be the most dependable and trustworthy employees in the work place. If we serve the Savior, we will be loyal employees.
    - 2) Joseph the son of Jacob is an excellent example of one who faithfully served Potiphar, despite the fact he had been sold into slavery to that Egyptian by his own brothers (Gen. 37-50).
- B. Titus 2:11-15: The Grace of God Has Appeared.
1. Verses 11-12: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."
    - a. The grace of God is the Father's love in action; it is the loving favor he shows to us, despite the fact that we do not deserve his blessings.
      - 1) Romans 5:6-9: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."
      - 2) Ephesians 2:1-9: "And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us
-



- together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.”
- b. The grace of God brings salvation. Without the grace of God, there could be no salvation; however this does not mean that we are saved by his grace alone, without any response on our part.
- 1) Ephesians 2:1.5-9: "And you *hath he quickened*, who were dead in trespasses and sins....Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: That in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: not of works, lest any man should boast."
  - 2) Titus 3:4-7: "But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life."
- c. There are several items which are essential contributors to our salvation; we cannot be saved by any one item alone, separate from the others.
- 1) We are saved by the grace of God.
    - a) Romans 3:24: "Being justified freely by his grace through the redemption that is in Christ Jesus."
    - b) Ephesians 2:4-5: "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)."
  - 2) We are saved by our faith.
    - a) Romans 5:1: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."
    - b) Ephesians 2:8: "For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God."
  - 3) We are saved by the blood of Christ.
    - a) Romans 5:9: "Much more then, being now justified by his blood, we shall be saved from wrath through him."
    - b) Colossians 1:14: "In whom we have redemption through his blood, *even* the forgiveness of sins."
    - c) Revelation 1:5: "And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood."
  - 4) We are saved by the Holy Spirit: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11)
  - 5) We are saved by works: "Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:24).
  - 6) We are saved by the life of Christ.
    - a) Romans 5:10: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."
    - b) Hebrews 4:15: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin."
    - c) 1 Peter 2:22: "Who did no sin, neither was guile found in his mouth:"
  - 7) We are saved by preaching.
    - a) Mark 16:15-16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”
-

- b) 1 Corinthians 1:21: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."
- 8) We are saved by hope. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for *it*" (Rom. 8:24-25).
- d. The grace of God has appeared unto all men. The benefits of God's grace are extended to every individual, but that does not mean that all will accept.
- 1) Hebrews 2:9: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should **taste death for every man.**"
  - 2) Mark 16:15-16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. **He** that believeth and is baptized shall be saved; but he that believeth not shall be damned."
  - 3) Acts 2:38: "Then Peter said unto them, Repent, and be baptized **every one of you** in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."
  - 4) Revelation 22:17: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And **whosoever will**, let him take the water of life freely."
  - 5) Matthew 7:13-14: "Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it."
- e. The grace of God appears unto all men teaching us.
- 1) God's grace is expressed to mankind by the gospel of Christ. In the gospel, we learn of what God has done toward saving us. He revealed that great plan of salvation in the gospel. "For the law was given by Moses, *but* grace and truth came by Jesus Christ" (John 1:17).
  - 2) If we are saved by grace only, why are not all saved, since grace has appeared to all? Clearly, more is involved in salvation than grace only!
  - 3) Grace teaches us what we are not to do and what we must do. This is what law does! It forbids that which is wrong and requires that which is right. What if we reject the prohibitions and refuse the commands? We will be lost. No man is saved by God's grace who refuses to do what God says. A man in the water who rejects the proffered life preserver, shuns the only means to his deliverance.
  - 4) God has ordained that the gospel is to be preached to every accountable individual (Mark 16:15-16), and specifies the conditions upon which they receive the benefits provided by his grace thus announced through the gospel. "And now, brethren, I commend you to God, and to **the word of his grace**, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).
- f. The grace of God teaches us **what we are not to do**.
- 1) We are to deny certain things. To deny is "to abrogate, forsake, or renounce a thing, whether evil, Tit. 2:12, or good, 1 Tim. 5:8; 2 Tim. 3:5; Rev. 2:13; 3:8" (Vine, Vol. 1, p.292).
  - 2) We are to forsake all ungodliness. "The word *ungodliness* here means all that would be included under the word *impiety*; that is, all failure in the performance of our proper duties towards God" (Barnes, p.278).
    - a) Romans 1:18: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."
    - b) Romans 11:26: "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."
    - c) 2 Timothy 2:16: "But shun profane *and* vain babblings: for they will increase unto more ungodliness."
  - 3) We are to forsake all worldly lusts. The sins of the flesh are to be renounced; the enticements to sin are offered to us via the lust of the flesh, the lust of the eyes, and the pride of life (1 John 2:15-17). Worldly lusts include such things as the strong desire for wealth, honor, pleasure, sensual indulgence, and personal exaltation in the eyes of men.
    - a) "It refers to such passions as the men of this world are prone to, and would include all those things which cannot be indulged in with a proper reference to the world to come. The gross
-

passions would be of course included, and all those more refined pleasures also which constitute the characteristic and peculiar enjoyments of those who do not live unto God” (Barnes, pp.278f).

- b) 1 Peter 2:11: "Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."
- g. We are to live **soberly** in this present world.
- 1) Vine defines the Greek term translated “soberly” as indicating “the exercise of that self-restraint that governs all passions and desires, enabling the believer to be conformed to the mind of Christ” (Vol. 4, p.44).
  - 2) “Having every temper, appetite, and desire, under the government of reason, and reason itself under the government of the Spirit of God” [Clarke, Biblesoft].
  - 3) “To live soberly is to discharge the duty one owes to himself. He is not to give way to appetites, passions, and lusts, but to so live that by a moderate use of his faculties he will develop them to the highest point of strength and activity. He must do his duty to himself before he can do his duty to others. He who does not live soberly cannot live righteously. He cannot do his duty to his fellow man until he discharges those he owes to himself. A drunken man cannot do his duty to his wife, to his children, to his neighbors, to his God; but the man who properly controls himself can discharge his duty to all others” (Lipscomb, p.277).
- h. We are to live **righteously** in this present world.
- 1) The Greek term [*dikaios*] is translated by the English words *righteously* and *justly*. “The English word ‘righteous’ was formerly spelt ‘rightwise’, i.e., (in a) straight way. In the N.T. it denotes righteous, a state of being right, or right conduct, judged whether by the Divine standard, or according to human standards, of what is right. Said of God, it designates the perfect agreement between his nature and his acts (in which he is the standard for all men....It is used (1) in the broad sense, of persons: (a) of God, e.g., John 17:25; Rom. 3:26; 1 John 1:9; 2:29; 3:7; (b) of Christ, e.g., Acts 3:14; 7:52; 22:14; 2 Tim. 4:8; 1 Pet. 3:18; 1 John 2:1; (c) of men, Matt. 1:19; Luke 1:6; Rom. 1:17; 2:13; 5:7...” (Vine, Vol. 2, p.283).
  - 2) “This refers to the proper performance of our duties to our fellow-men; and it means that religion teaches us to perform those duties with fidelity, according to all our relations in life; to all our promises and contracts; to our fellow-citizens and neighbors; to the poor, and needy, and ignorant, and oppressed; and to all those who are providentially placed in our way who need our kind offices” (Barnes, p.279).
  - 3) We are required to be righteous toward God; this means that we hear and heed his commands, all of which are righteous.
    - a) Psalms 119:172: "My tongue shall speak of thy word: for all thy commandments *are* righteousness."
    - b) Acts 10:34-35: "Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."
    - c) 1 John 3:7: "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous."
- i. We are to live **godly** in this present world.
- 1) “To live godly is to discharge our duties to God. This obligation and duties we owe in these several relations interweave into and overlap each other. They depend upon each other, yet they are distinct and cover man’s whole duty” (Lipscomb, p.277).
  - 2) “Godly” and “godliness” are the direct opposites of “ungodly” and “ungodliness.” Since “ungodliness” means *impiety*, then “godliness” means *piety*; and since “ungodliness” describes one who *does not discharge his obligations to God*, then “godliness” describes one who *does discharge his obligation to God*.
- j. This **present world** is the current world in which we live; it is the world in which we need the physical body, and with which we are concerned about material affairs and things; this present world stands in contradistinction to the world of the eternal.
- 1) This world is described as evil. "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4). *World* is used in three

- different ways in the Scriptures. It refers sometimes to the earth (Ps. 90:2), to mankind in general (John 3:16), and to the evil that surrounds us in this life (1 John 2:15). It is used in Galatians 1:4 in this last sense.
- 2) This world is temporary in nature. "For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal" (2 Cor. 4:16-18).
  - 3) "In the physical world God has ordained that men shall live by food and exercise. The soul takes food in approaching God in worship, which consists in the earnest and devout study of God's word, in prayer, songs of praise to God, and in continuing 'steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.' (Acts 2:42.) This food gives no strength without it is assimilated to the wants of the spiritual works which consists in restraining our appetites and passions within proper bounds, in acting kindly toward all men, in showing kindness to those in need, and in actively carrying the word of life to all in darkness. The doing of this spiritual labor in turn gives appetite for earnest and true worship and enables the soul to appreciate its benefits. The best preparation the child ever receives for profitable attendance on the Lord's day service is attained through fidelity in discharging the duties they owe to their fellow men and to God through the week. It enables them to live soberly, righteously, and godly. As in this world, so in the spiritual world, food gives strength to labor, labor gives appetite for food, and assimilates the food received to the nourishment and growth of the spiritual body" (Lipscomb, p.278).
- k. This passage and an Old Testament passage have much in common: "He hath showed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).
2. Verse 13: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."
    - a. A Christian who faithfully follows the will of God, rejecting ungodliness and worldliness, and who lives soberly, righteously, and godly in this world, has the privilege of looking forward with happy anticipation to the second coming of Christ. He has nothing to fear with respect to that great event. Those who are not faithful Christians have no hope in the Lord's return.
      - 1) John 5:28-29: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."
      - 2) 2 Thessalonians 1:6-10: "Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."
    - b. Concerning the return of Christ, the Bible teaches us that:
      - 1) We cannot know when that will be: "But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is" (Mark 13:32-33).
      - 2) We are to believe that he will come back, despite there being no signs in nature pointing to that great event: "But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. But as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:36-39).
      - 3) We are to be prepared for his return: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:42-44).
-

- 4) We are to look forward with joy, hoping for his return: "Looking for and earnestly desiring the coming of the day of God..." (2 Pet. 3:12, ASV).
  - 5) 2 Peter 3:8-14: "But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."
- c. The "blessed hope" for which we look is the appearance of Christ, whose coming will mean the realization of the promises he gave, which include eternal life, an immortal body, and the never-ending blessings of being in the presence of the Almighty.
- 1) 1 John 2:25: "And this is the promise that he hath promised us, *even* eternal life."
  - 2) Philippians 3:20-21: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (cf. 1 Cor. 15:50ff; 1 John 3:1-3).
  - 3) Revelation 21:4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."
  - 4) Revelation 22:3-5: "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name *shall be* in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."
  - 5) Revelation 22:14: "Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."
- d. The return of Christ will be glorious, far beyond our present comprehension. One moment every-thing will be as it has ever been; the next instant, the Lord and his angels will be present, visible and audible to all.
- 1) Matthew 24:27: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."
  - 2) 1 Thessalonians 4:16-17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."
  - 3) 2 Thessalonians 2:8: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."
  - 4) Revelation 1:7: "Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."
- e. "There can be little doubt, if any, that by 'the great God' here, the apostle referred to the Lord Jesus, for it is not a doctrine of the New Testament, that God himself *as such*, or in contradistinction from his incarnate Son, will appear at the last day. It is said, indeed, that the Saviour will come 'in the glory of his Father, with his angels' (Matt. 24:27), but that God as such will appear is not taught in the Bible" (Barnes, p.279). This statement is perfectly true.
- f. The twin statements, "the great God" and "our Saviour Jesus Christ" are references to Christ. That he is deity will not be denied by anyone who respects the accuracy of the Bible. The Scriptures state plainly that Christ is a Divine Being.
- 1) Colossians 2:9: "For in him dwelleth all the fulness of the Godhead bodily."
  - 2) Hebrews 1:5-8: "For unto which of the angels said he at any time, Thou art my Son, this day have

I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom."

3. Verse 14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."
  - a. Isaiah 9:6-7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."
  - b. The subject of the sentence is Christ; it is he who shall return at the last day in great glory; he is the great God; he is the Savior. And it was he who gave himself for us, in order that we might be redeemed from **iniquity and purified for service** to him.
  - c. To be **redeemed** is to be ransomed, to be bought with a price.
    - 1) Ephesians 1:7: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."
    - 2) 1 Peter 1:18-19: "Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."
    - 3) 1 Timothy 2:6: "Who gave himself a ransom for all, to be testified in due time."
    - 4) 1 Corinthians 6:19-20: "What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."
  - d. **Iniquity** is from the Greek term, *anomia*: "lit., lawlessness (*a*, negative, *nomos*, law), is used in a way which indicates the meaning as being lawlessness of wickedness. Its usual rendering in the N.T. is 'iniquity,' which lit. means unrighteousness" (Vine, Vol. 2, p.260).
    - 1) It is the will of God that we receive pardon from the guilt of our past offenses, and to be guided so as to live a life separated from the practice of sin.
      - a) 1 Peter 4:1-3: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries."
      - b) Romans 6:1-2,12: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?....Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."
      - c) The word "church" (*ekklesia*) means "the called out ones." We are called out of the world by the gospel, and are instructed to live lives that are separated from the sins of our former ways. Compare: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:14-18).
    - 2) 1 John 3:4: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."
    - 3) 1 John 5:17: "All unrighteousness is sin: and there is a sin not unto death."
  - e. Being redeemed from a life of iniquity, we have been **purified** to be a peculiar people for Christ, a body of people who are zealous of good works. We are purified by the blood of Christ.

- 1) Colossians 1:13-14: "Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: In whom we have redemption through his blood, *even* the forgiveness of sins."
- 2) His blood is applied by the gospel: "Now ye are clean through the word which I have spoken unto you" (John 15:3).
  - a) "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (Jas. 1:21).
  - b) "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently" (1 Pet. 1:22).
- f. We are a **peculiar people**—a special people who are dedicated to his service. "But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light" (1 Pet. 2:9).
  - 1) "The word here used...occurs nowhere else in the New Testament. It means, properly, *having abundance*; and then *one's own, what is special, or peculiar* (Rob. *Lex*), and here means that they were to be regarded as *belonging* to the Lord Jesus. It does not mean, as the word would *seem* to imply—and as is undoubtedly true—that they are to be a *peculiar people* in the sense that they are to be *unlike others*, or to have views and principles *peculiar to themselves*; but that they belong to the Saviour in contradistinction from belonging to themselves...his own in the sense that a man's property is his own, and does not belong to others. This passage, therefore, should not be used to prove that Christians should be *unlike others* in their manner of living, but that *they belong to Christ* as his redeemed people. From that it may indeed be *inferred* that they should be unlike others, but that is not the direct teaching of the passage" (Barnes, p.280).
  - 2) "As Israel was represented as God's chosen people, his peculiar treasure (Ex. 19:5,6; Deut. 7:6; 14:2), so Christians are Christ's own possession, given him by the Father (John 6:37; 17:6-8), forming the body of which he is the head (Eph. 1:22,23; Col. 1:18), and made to him 'an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light: who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy' (1 Pet. 2:9,10)" (Lipscomb, p.279).
- g. We are to be **zealous of good works**. As a result of their redemption by the blood of Christ, saints are to cultivate a zeal for doing good works. Activity in the kingdom is a natural consequence of conversion; we understand what we were and what we have become; we appreciate the blessings of the Lord; we want others to enjoy the same privileges; and we strongly desire to do all within our power in behalf of the Lord who saved us.
  - 1) 1 Corinthians 15:58: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."
  - 2) Ephesians 2:10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."
4. Verse 15: "These things speak, and exhort, and rebuke with all authority. Let no man despise thee."
  - a. Paul began the chapter by exhorting Titus to speak the things that befit sound doctrine; in the verses that followed, he specified some of those sound truths that were to be proclaimed. He concludes the chapter with a further admonition for Titus to declare these truths, and exhort and rebuke with all authority.
  - b. As a gospel preacher, Titus had the authority to proclaim God's word; the individuals who heard the messages he presented were obligated to render obedience, not to the preacher, but to the God whose message the preacher proclaimed.
    - 1) The obligation of the preacher is important to the extreme; he must be sure to preach the truth of God's word, clearly, completely, and accurately; and his life must be in harmony with it. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD" (Jer. 23:28).
    - 2) The obligation of the hearer is likewise tremendous, for if he rejects the message, he has not only rejected the proclaimer, he has rejected the Author of the truth preached. "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that

- sent me" (Luke 10:16).
- c. Titus was to **exhort** his audience to be obedient.
    - 1) Exhort: "To incite by words or advice; to advise or warn earnestly" (Thayer on *parakaleo*).
    - 2) Vine gives this definition: "To admonish, exhort, to urge one to pursue some course of conduct (always prospective, looking to the future, in contrast to the meaning to comfort, which is retrospective, having to do with trial experienced)" (Vol. 2, p.60). The term is sometimes rendered "beseech."
    - 3) Philippians 4:2: "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord."
    - 4) 1 Thessalonians 4:10: "And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more."
    - 5) Hebrews 13:19: "But I beseech you the rather to do this, that I may be restored to you the sooner."
    - 6) Hebrews 13:22: "And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words."
  - d. Titus was to **rebuke** those in need of rebuking as he preached the word.
    - 1) The Greek term (*elencho*) means "to convict, refute, reprove, is translated to rebuke in the A.V. of the following (the R.V. always has the verb to reprove): 1 Tim. 5:20; Tit. 1:13; 2:15; Heb. 12:5; Rev. 3:19....while *epitimao* [2 Tim. 4:2; Jude 9] signifies simply a rebuke which may be either undeserved, Matt. 16:22, or ineffectual, Luke 23:40, *elencho* implies a rebuke which carries conviction" (Vine, Vol. 3, p.253).
    - 2) 1 Timothy 5:20: "Them that sin rebuke before all, that others also may fear."
    - 3) Titus 2:15: "These things speak, and exhort, and rebuke with all authority. Let no man despise thee."
    - 4) Hebrews 12:5: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him."
  - e. Titus was to use "all authority" as he spoke, exhorted, and rebuked. "The exhortations and reproofs must be characterized by authority so that none might regard lightly the apostolic instruction. He must speak with the authority which comes from a knowledge of the divine will and of the saving purpose of God" (Lipscomb, p.280). *Epitage* is "an injunction (from *epi*, upon, *tasso*, to order), is once rendered 'authority,' Tit. 2:15 (R.V., marg., 'commandment')" (Vine, Vol. 1, p.89). The word is also found in the following passages.
    - 1) Romans 16:26: "But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."
    - 2) 1 Corinthians 7:6: "But I speak this by permission, *and* not of commandment."
    - 3) 1 Corinthians 7:25: "Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful."
    - 4) 2 Corinthians 8:8: "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love."
    - 5) 1 Timothy 1:1: "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope."
    - 6) Titus 1:3: "But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour."
  - f. The apostle admonishes Titus against letting anyone despise him. The Greek term is used only here in the New Testament; Vincent says the term is from *peri* (beyond) and *phronein* (to be minded). "To set one's self in thought beyond; hence *contemn*, *despise* (p.1080).
    - 1) "The exhortation is connected with *authority*. Titus is to claim respect for his office and for himself as bearing it" (Vincent, p.1080).
    - 2) 1 Timothy 4:12: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."
    - 3) Gospel preachers are to respect the message so as never to compromise it by courting anyone's favor or fearing anyone's opposition; they are to follow the gospel so carefully that no one will have any charge they can sustain against them; their messages are to be so true to the Bible that no inconsistency can be established in what they present. "Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Tit. 3:8).
-



5. The following is an excerpt from the author's notes on Ephesians 2:8-9: "For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast."
- a. It is by grace that our salvation is given; faith is the means by which we appropriate the benefits of his grace. This is the procedure for salvation for both the Jew and the Gentile. Salvation is no more by grace alone than it is by faith alone. Our salvation depends on several different factors:

### FACTORS IN OUR SALVATION

GOD	ROMANS 8:33
CHRIST	MATT. 1:21; ACTS 4:12
HOLY SPIRIT	1 COR. 6:11
BLOOD OF CHRIST	ROM. 5:8-9; 1 PET. 1:18-19
DEATH OF CHRIST	HEB. 2:9; MATT. 20:28
GRACE OF GOD	ROM. 3:24; EPH. 2:8; Tit. 3:4-5
GOSPEL OF CHRIST	1 COR. 15:1-4; ROM. 1:16-17; 10:1-3
FAITH	ROM. 5:1
HOPE	ROM. 8:24-25
OBEDIENCE	JAMES 2:24; ACTS 10:34-35
BAPTISM	1 PET. 3:21; TITUS 3:5; JOHN 3:5
TRUTH	JOHN 8:30-32; 17:17; 1 PET. 1:22-25

- b. *Grace* is God's *unmerited favor*; there is no accountable person who is so good that he merits God's good favor. Sin separates us from God, and every accountable soul has violated God's will and thus incurred the guilt of sin.
- 1) Isaiah 59:1-2: "Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear."
  - 2) Romans 3:10-12: "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."
  - 3) 1 John 3:4: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."
  - 4) Ecclesiastes 7:20: "For *there is* not a just man upon earth, that doeth good, and sinneth not."
  - 5) Romans 3:23: "For all have sinned, and come short of the glory of God."
  - 6) Romans 6:23: "For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord."
- c. While grace is God's part in the salvation process, faith is the responsibility of man. Without faith, it is impossible to please God (Heb. 11:6; John 5:24; 8:24).
- 1) We are saved by faith.
    - a) Acts 16:30-31: "And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."
    - b) Romans 5:1: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."
    - c) Romans 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."
    - d) 1 Corinthians 1:21: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."
    - e) Acts 10:43: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."
  - 2) We are not saved by faith only.
    - a) 1 Corinthians 13:2: "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."
    - b) John 12:42-44: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me."
    - c) James 2:17: "Even so faith, if it hath not works, is dead, being alone."
    - d) James 2:19-20: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?"
    - e) James 2:24: "Ye see then how that by works a man is justified, and not by faith only."
    - f) James 2:26: "For as the body without the spirit is dead, so faith without works is dead also."
    - g) Galatians 5:6: "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."
  - 3) We are saved by faith when our faith leads us to obey the conditions God has set in the gospel.
    - a) Romans 10:13-18: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world."
    - b) Acts 2:36-41: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they
-

- were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.”
- c) Acts 10:34-35: “Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.”
  - d) Acts 22:16: “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”
  - e) Mark 16:15-16: “And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”
  - f) Galatians 5:6: “For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.”
  - g) James 2:24: “Ye see then how that by works a man is justified, and not by faith only.”
  - h) James 2:26: “For as the body without the spirit is dead, so faith without works is dead also.”
- 4) Faith comes by learning God's word.
- a) John 20:30-31: “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”
  - b) Romans 10:17: “So then faith cometh by hearing, and hearing by the word of God.”
  - c) Acts 15:7: “And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.”
  - d) Acts 11:14: “Who shall tell thee words, whereby thou and all thy house shall be saved.”
  - e) Mark 16:15-16: “And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”
- 5) Without faith, any outward act of obedience would be meaningless. Without faith, our prayers would not be heard: “My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing” (Jas. 1:2-4).
- d. Salvation is not obtained by our own power or merit. Salvation by grace is "not of yourselves." The object of the relative pronoun *that* is not faith, but the salvation God's grace provides.
- 1) If *faith* is the antecedent of the pronoun, the demonstrative pronoun *this* would have been used. One of the most basic lessons in the use of *this* and *that* affirms *this* to be used in reference to something in close proximity to the speaker, and nearer in the sentence to the object referred to by the writer; on the other hand, *that* is used to identify an object farther from the speaker, and farther away from its object in the sentence. *Faith* is in the feminine gender; *that* is neuter, and cannot refer to *faith*. Even though the word used here is often translated *this*, these considerations show that the reference in the text is not to *faith*, but to the salvation provided by God's grace. The translators understood this to be the point, hence they used *that* and not *this*.
  - 2) Faith is an obligation on the part of man; it is not an act of God. If the only way we could obtain it was by a direct act on God's part by which he instills faith in our heart, since we cannot be saved without faith, then God is responsible for anyone who dies lost.
- e. The pattern of God's grace coupled with man's obedient faith procuring God's blessings is to be seen throughout the Bible:
-

<b>CASE</b>	<b>GRACE</b>	<b>FAITH</b>	<b>OBEDIENCE</b>	<b>BLESSING</b>
Noah: Gen. 6-9	Plan For Ark	Believed Message	Built Ark	Delivered
Jericho: Josh. 6	Plan Of Attack	Believe Message	Circled Jericho	Walls Fell
Naaman: 2 Kgs. 5	Dip In Jordan	Believed Message	Dipped In Jordan	Cleansed
Blind man: Jn. 9	Wash In Pool	Believed Message	Washed In Siloam	Received Sight
Acts 2	Gospel Revealed	Believed Gospel	Repented, Baptized	Sins Remitted
1 Cor. 18:8	Gospel Preached	Believed Gospel	Baptized	Saved: 6:9-11
Titus 2:11-12	Grace's Teaching	Believe Message	Obey Message	Salvation

- f. The salvation they received was not of their own design or doing, but it was God's gift. A gift is still a gift even if conditions are attached.
- 1) An inheritance promised us on the condition that we first reach the age of 25 is still a gift; our part is to do everything within our power to stay alive until we reach the prescribed age and accept the legacy.
  - 2) If we are promised a gift of \$1,000 if we attend a party given by our benefactor, the money is still a gift; we do not deserve the gift by merely meeting the appointed condition.
  - 3) If we agree to work a day for someone for \$20, but at the end of the day he gives us \$20,000, the gift is not earned.
  - 4) In the Lord's arrangement, we agree to obey the gospel, and the Lord gives to us complete pardon for all of our transgressions; we have merely met the conditions he gave; we did not earn the blessings he provided. In a similar fashion, Christians agree to serve the Lord for 50-60 years (the rest of our lives), and he gives to us an unending life in heaven. We did not earn the gift.
- g. Our salvation is not of works, so that no man will have the right to boast that he merited his pardon.
- 1) Titus 3:3-5: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."
  - 2) Romans 4:2-5: "For if Abraham were justified by works, he hath *whereof* to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."
  - 3) If we lived perfect lives, God would owe us salvation on account of our sinlessness. But since no one is able to live in sinless perfection, we need the undeserved favor of God.
- h. There are three kinds of religious works discussed in the Bible.
- 1) Works of the Mosaic Law. These works were those things which were required by God under the Law of Moses. If a man was saved by it, he had to keep the law perfectly. Grace was included in the Mosaic Law, but the Law did not contain the power to remove the guilt of sin.
    - a) Acts 13:38-39: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."
    - b) Hebrews 4:1-4: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works."
  - 2) Only Christ was able to do so (1 Pet. 2:22; Heb. 4:15; John 8:46). "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16).
  - 3) Works of man. These works include the requirements of man-made creeds and confessions. The only authority for these works is the man who invented them; and the only reward they can provide is that which the author can provide with his own power. Any religious belief or practice which is not already authorized by the inspired scriptures is only a man-made belief or practice. "And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17; cf. Titus 3:5; Mark 7:7-13; 2 John 9-11; 2 Cor. 2:17).
  - 4) Works of God. These are the requirements which God has expressed in his word. The works of James 2 are those which God commands. Faith is a work which he commands (John 6:29; 1 John 3:23). So is baptism (Acts 2:38; 10:48; 22:16; Tit. 3:5; John 3:5; cf. Lk. 7:29-30). It is impossible
-

for anyone to be saved without obeying the works of God (Jas. 2:17-26; Matt. 7:21-23; Heb. 5:9; Acts 10:34-35; 1 Pet. 1:22-25). Of alien sinners, he requires faith (Jn. 6:29; 8:24), repentance (Acts 17:30), confession (Acts 8:37; Rom. 10:10), and baptism (Acts 2:38) in order for them to be saved. He requires the saved to worship, serve Christ, help others, live godly lives, and remain faithful unto death in order to go to heaven (Rev. 2:10; 22:14; Mt. 10:22).

---

## The Law of God and the Grace of God

### INTRODUCTION:

#### A. Grace is a vital Bible subject which we must understand.

1. It is vital because of what it is and what it does: "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom 3:24).
2. The Bible is very clear and to the point: salvation is by God's grace.

#### B. But the Bible also speaks about God's law.

1. God's law is also important:
  - a. Romans 3:24-28: "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."
  - b. Romans 8:2: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."
  - c. Galatians 5:6: "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."
  - d. Galatians 6:2: "Bear ye one another's burdens, and so fulfil the law of Christ."
2. Many fail to see the relationship between God's grace and God's law.
  - a. "Salvation of sinners is wholly of grace" (Hiscox, p.138).
  - b. "Righteous only for merit of Christ..." (Meth. Disc., Art. 69).
  - c. "If we are saved by grace, we are not saved by grace and works" (brotherhood paper).
  - d. "It is time we quit thinking of Jesus as another Moses. We are under grace and not any law" (brother).

#### C. We must avoid extremes.

1. In ancient lore, sailors were fearful of passing between the Rock of Scylla (just off the coast of Italy) and the whirlpool Charybdis (off the coast of Sicily). To avoid one danger by too great a margin was to fall victim to the other peril.
2. We must not lean toward either grace or law to the detriment of the other.

### DISCUSSION:

#### A. Are these statements contradictory?

1. We are saved by faith: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).
2. We are saved by grace: "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24).
3. We are saved by the blood of Christ: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).
4. We are saved by works: "Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:24).
5. We are saved by baptism: "The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Pet. 3:21).

#### B. God's word is God's truth.

1. John 17:17: "Sanctify them through thy truth: thy word is truth."
2. Truth cannot contradict itself; therefore, the above statements are not contradictory.
3. There is no conflict between God's grace and God's law.
4. There is no conflict between God's grace and the works which he commands.
5. God's grace and God's law complement each other; his law expresses his grace and his grace expresses his law.

#### C. Consider these passages which have a bearing on the subject.

1. Romans 3:27-28: "Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." We are justified by the law of faith, not by Moses' law.

- a. Blackstone defines *law* as that which commands the right and forbids the wrong.
- b. Faith: God speaks; we hear, believe, and obey:
  - 1) Acts 15:7: "And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe."
  - 2) Romans 10:17: "So then faith *cometh* by hearing, and hearing by the word of God."
  - 3) Acts 18:8: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized."
  - 4) James 2:17-20: "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?"
2. Salvation is by God's grace: "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: That in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:4-10).
  - a. Grace does not eliminate repentance, for that work is strictly commanded.
    - 1) Luke 13:3: "I tell you, Nay: but, except ye repent, ye shall all likewise perish."
    - 2) Acts 17:30: "And the times of this ignorance God winked at; but now commandeth all men every where to repent."
  - b. Grace does not eliminate baptism, for that act is plainly commanded.
    - 1) Acts 2:38: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."
    - 2) Acts 10:48: "And he commanded them to be baptized in the name of the Lord...."
    - 3) Acts 22:16: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."
  - c. If salvation is wholly by grace, then nothing else is required; if salvation is wholly by faith, then nothing else is required. Why then are repentance and baptism required? The truth is, we are not saved by grace only or by faith only! Other factors are included.
3. Titus 2:11-12: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Here we are told that God's grace commands certain things (live soberly, righteously, and godly), and prohibits certain other things (reject ungodliness and worldliness).
  - a. But this is law! But it is attributed to God's grace!
  - b. God's grace is directly tied to his commands; it expresses his law.
- D. How does God's grace appear? How is it extended to us?
  1. Through righteousness: "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:21). (Notice, Paul shows that grace reigns through righteousness).
    - a. God's commandments are righteousness. "My tongue shall speak of thy word: for all thy commandments *are* righteousness" (Psalm 119:172).
    - b. Righteousness is reveal through the gospel: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:16-17). "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:1-3).
      - 1) The gospel has facts to be believed: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered



unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:1-4).

- 2) The gospel has commands to be obeyed: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized" (Acts 18:8). "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?" (Rom. 10:16)
  - 3) The gospel has promises to be enjoyed: "Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet 1:3-5). "According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1:3-4).
  - 4) The gospel has warnings to be heeded: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*" (Heb. 2:1-3).
2. God's grace appears to us, teaching us: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."(Tit. 1:11-12).
    - a. If we are saved by grace only, why are not all saved since grace has appeared to all? Obviously, more is involved in salvation than grace only!
    - b. Grace teaches us what not to do and what we must do. This is what law is! What if we reject the prohibitions and refuse the commands? We will be lost.
    - c. No man is saved by God's grace who refuses to do what God says. Consider the man struggling in deep water who rejects a proffered life preserver.
  3. We are saved by God's grace through our faith: "For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast" (Eph. 2:8-9).
    - a. Grace: sums up all God did to effect our salvation.
    - b. Faith: sums up all man does to obtain salvation.
    - c. God's grace gave Israel the city of Jericho (Josh. 6); but they received it only after they believed and obeyed the conditions God mandated.
      - 1) Joshua 6:1-5: "Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour. And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him."
      - 2) Hebrews 11:30: "By faith the walls of Jericho fell down, after they were compassed about seven days."

#### E. Examples from the New Testament of how grace operated in saving sinners.

1. Paul, who wrote that salvation is by grace, was saved by God's grace when he obeyed God's law.
  - a. He was honest, conscientious, religious, and respected—but unsaved. He was told what he must do in order to be saved.
    - 1) Acts 9:3-6: "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom

- thou persecutest: *it is* hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do."
- 2) Acts 9:8-11: "And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, *I am here*, Lord. And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,"
  - 3) Acts 22:16: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."
- b. If he was saved on the road to Damascus, neither Paul, nor Christ, nor Ananias knew it! Paul was praying, Christ sent Ananias, and Ananias told him what he must do.
  - c. Paul was saved by grace when he believed, repented, confessed, and was baptized.
2. The Pentecostians.
    - a. Acts 2:36-38, 40-41, 47: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost....And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls....And the Lord added to the church daily such as should be saved."
    - b. Their hearts were pricked when they heard the facts of the gospel; they believed on Christ, but were still unsaved. Their faith led them to ask what they were to do to obtain pardon.
    - c. The apostles told them that they must repent and be baptized for the remission of sins (Acts 2:38).
    - d. Those who gladly received the word (the gospel) were baptized and saved (Acts 2:41, 47).
    - e. 1 Peter 1:22-25 was written to the same people: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." They were saved by grace; they were saved by obedience. God saved them by his grace when they obeyed the gospel.

## CONCLUSION:

### A. All men are beneficiaries of greatest will ever probated.

1. It has the greatest testator: Christ.
  - a. Galatians 3:15: "Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto."
  - b. Hebrews 9:15-17: "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth."
  - c. Once his will took effect, no changes thereto are permitted.
  - d. His Last Will and Testament is the "New Testament." The New Testament is a legal document.
2. It has the greatest legacy: forgiveness of sins, hope of eternal life, God's providential help, and heaven.
3. Christ died; his will was probated in the court of Heaven, and took effect.
4. The conditions to obtaining his legacy were revealed and published.
5. His heirs include every lost person.

### B. What conditions has he set?

1. For the alien sinner:
  - a. That we believe: "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins" (John 8:24).

- 
- b. That we repent: "I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Lk 13:5).
  - c. That we confess: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10).
  - d. That we be baptized: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:16).
2. For the erring child of God:
    - a. Repentance and prayer: "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:22).
    - b. Confess our sins: "If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness" (1 John 1:9).
  3. These conditions do not nullify grace.
    - a. He chose to make the offer; he has the right to state the conditions.
    - b. We must be willing to accept the terms if we wish to obtain the legacy.
-

## TITUS 3

### A. Titus 3:1-3: Practical Instructions for Daily Application.

1. Verses 1-2: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, *but* gentle, showing all meekness unto all men."
  - a. As part of his obligations as a gospel preacher, Titus was to teach and remind the brethren about certain attitudes and practices. To be "put in mind" is to be taught and reminded. In this life, we never reach a point where we have no further need of teaching. As long as we live and remain active [mentally/physically] on earth, there is a continuing need to learn and be reminded.
    - 1) 2 Peter 1:12-13: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance."
    - 2) 2 Peter 3:1-2: "This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour."
  - b. They were to be taught and reminded to be obedient to civil authority.
    - 1) Romans 13:1-5: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake."
    - 2) 1 Peter 2:13-15: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."
    - 3) "At the time this letter was written Nero was emperor, who was a persecutor of Christians. Paul had just been released from prison yet showed feeling toward the rulers or authorities. Jesus and the apostles early in their ministry taught by precept and example that they should submit to the civil rulers save when they required something of them contrary to the will of God....In view of the fact that the civil government is an ordinance of God, even to the infamous Nero, a minister of God, we must be subject, not only for wrath (for fear of punishment), but also for conscience's sake. That is, as a duty we owe to God, we must submit to them in the place God has put them. Jesus set the example, paying tax. (Matt. 17:24-27.)" (Lipscomb, pp.280f).
    - 4) The reference to principalities, powers, and magistrates identifies various rulers and authority figures in the civil realm. These rulers are to be obeyed unless they would require us to violate some precept or command of God. "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19-20). But most civil laws are not evil.
  - c. They were to be taught to be ready to perform every good work.
    - 1) These were not meritorious works, but obedience to God. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 21-25).
    - 2) These works resulted in salvation from sin and directed one toward eternal life.
      - a) Romans 6:17: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you."
      - b) Hebrews 5:9: "And being made perfect, he became the author of eternal salvation unto all them

- that obey him."
- 3) These works included helping others with physical needs.
    - a) James 1:27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world."
    - b) 1 John 3:17: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?"
  - 4) These works included aiding others with spiritual needs.
    - a) Mark 16:15: "And he said unto them, Go ye into all the world, and preach the gospel to every creature."
    - b) Galatians 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."
  - 5) These works included those activities by which the individual Christian developed his spiritual attainments.
    - a) 2 Peter 1:5-11: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."
    - b) Galatians 5:22-23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law."
    - c) 2 Peter 3:18: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen."
  - 6) These works have a powerful influence.
    - a) Matthew 5:16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It is not the purpose of a light bulb to put itself on display, but to illuminate the room; we shine forth not to glorify ourselves, but God.
    - b) 1 Peter 2:12: "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation."
    - c) 1 Peter 3:1: "Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives."
- d. They were to be taught not to speak evil of any man.
- 1) "The idea is, that we are not to slander, revile, or defame anyone. We are not to say anything to anyone, or of anyone, which will do him injury. We are never to utter anything which we know to be false about him, or to give such a colouring to his words or conduct as to do him wrong in any way. We should always so speak to him and of him in such a way that he will have no reason to complain that he is an injured man. It may be necessary, when we are called to state what we know of his character, to say things which are not at all in his favour, or things which he has said or done that were wrong; but (1) we should never do this *for the purpose* of doing him injury, or so as to find a pleasure in it; and (2) where it is necessary to make the statement, it should be so as to do him no injustice" (Barnes, p.281).
  - 2) Paul's statement is broad. We are not to speak evil of men in government, men in the world, other Christians, elders, deacons, preachers, family members, outsiders, and enemies.
  - 3) Evil speaking is the use of words that tend to hurt others or their influence for good. It includes such sinful practices as blasphemy, railing, slander, and defamation of character. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31-32).
  - 4) Evil speaking includes backbiting—the practice of attacking someone who is not present.
    - a) James 4:11: "Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and
-

- judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge."
- b) 1 Peter 2:1-2: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby."
  - 5) Speaking evil of another stems from hatred, envy, or contempt that is lodged in the heart. What we speak reveals what is in our heart.
    - a) Proverbs 4:23: "Keep thy heart with all diligence; for out of it *are* the issues of life."
    - b) Matthew 12:34-35: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things."
  - 6) Evil speaking is a characteristic of an unbeliever, not of one whose life is guided by love for the Lord and others. "Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things" (1 Cor. 13:4-7).
  - e. They were to be taught to avoid being brawlers, but to be gentle.
    - 1) Brawling [being contentious—ASV] is unbecoming of Christians. God expects Christ-like attitudes to be shown by those in Christ. Both literal and figurative brawling are forbidden by the gospel.
      - a) Philippians 1:27: "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."
      - b) 1 Timothy 4:12: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Cf. Acts 4:13: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."
    - 2) It is expected of saints that they are to be gentle, showing all meekness to all men. Meekness is not weakness; neither Moses, Paul, nor Christ was weak, but each maintained a high degree of meekness (with Christ being absolutely perfect in this trait). Meekness incorporates strength and courage, and is expressed in kindness and forbearance; it is the opposite of arrogance. "Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth" (Num. 12:3). To be meek before God is to be submissive to his will; to be meek before men is to be willing to give them the option.
      - a) "Have brotherly love one for another in tender affection. Take the lead if showing honor one to another" (Rom. 12:10, *English Study Bible*).
      - b) "Be kindly affectionate to one another with brotherly love, in honor giving preference to one another" [NKJV].
    - 3) Gentleness and meekness are necessary if we are to be obedient to God. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (Jas. 1:21).
    - 4) Ephesians 4:1-3: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace."
    - 5) Ephesians 4:15: "But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ."
    - 6) 2 Timothy 2:24-25: "And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."
  2. Verse 3: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another."
    - a. This verse gives a general description of the condition of those who once were lost in sin; men and women in their alien state were guilty of many sinful and hurtful beliefs and practices.
-

- b. Paul says we were once foolish; we had little understanding; we were unwise.
- 1) Ephesians 2:12: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."
  - 2) Ephesians 4:18: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."
  - 3) Even Christians can return to that former state. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (Gal. 3:1).
- c. Paul says we were once disobedient. We did not know or care about the will of God! Like the dumb animals following the Judas goat, we were headed for certain destruction—until we learned better.
- 1) Ecclesiastes 12:13-14: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man. For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil."
  - 2) Matthew 7:21-23: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."
  - 3) Jude 1:23: "And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."
- d. Paul says we were once deceived.
- 1) Without the ability to deceive, the devil would be hamstrung. But as he was able to delude Eve, so he continues his attempts to deceive us all, even Christians. "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor. 11:3).
  - 2) Luke 21:8: "And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them."
  - 3) 1 Corinthians 15:33: "Be not deceived: evil communications corrupt good manners."
  - 4) Galatians 6:7: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."
  - 5) 2 Thessalonians 2:1-3: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition."
  - 6) 2 Timothy 3:13: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."
  - 7) The individual who deceives us the most can be our own heart: "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9).
- e. Paul says we once, in our beguiled state, served various lusts and pleasures.
- 1) Before our conversion to Christ, we were servants of lusts and sinful pleasures; our conversion is seen in that we are now the servants of Christ.
  - 2) Romans 8:12-13: "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."
  - 3) Hebrews 11:24-25: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."
- f. Paul says we once lived in malice.
- 1) Malice is the presence of ill-will in our hearts toward others. Malice is the opposite of love. In the former, we intend that evil would befall the object of our malice; in the latter, we intend that only good would befall the object of our love.
  - 2) 1 Corinthians 14:20: "Brethren, be not children in understanding: howbeit in **malice** be ye
-

- children, but in understanding be men."
- 3) Ephesians 4:31: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all **malice**."
  - 4) Colossians 3:8: "But now ye also put off all these; anger, wrath, **malice**, blasphemy, filthy communication out of your mouth."
  - 5) 1 Peter 2:1: "Wherefore laying aside all **malice**, and all guile, and hypocrisies, and envies, and all evil speakings."
- g. Paul says we lived in envy prior to conversion. Envy is the feeling of pain over the success, good fortune, or possessions of another.
- 1) Proverbs 14:30: "A sound heart *is* the life of the flesh: but **envy** the rottenness of the bones."
  - 2) Proverbs 23:17: "Let not thine heart **envy** sinners: but *be thou* in the fear of the LORD all the day long."
  - 3) Proverbs 27:4: "Wrath *is* cruel, and anger *is* outrageous; but who *is* able to stand before **envy**?"
  - 4) 1 Timothy 6:4: "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh **envy**, strife, railings, evil surmisings."
- h. Paul says we were hateful and had hatred for others prior to our obedience to the gospel.
- 1) *Hateful* "does not elsewhere occur in the New Testament. It means that our conduct was such as to be worthy of the hatred of others" (Barnes, p.283).
  - 2) Instead of exhibiting love for others in our former state, we found occasion in which we showed hatred for some. Even the vilest of criminals has love for someone, but we must rise above the rest of humanity, and cultivate and express love for all others, even our enemies.
  - 3) Matthew 5:43-48: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

B. Titus 3:4-7: Salvation is by God's Mercy.

1. This passage draws a contrast between things of an opposite nature.
  - a. There is a contrast drawn between the evil of our sinful past and the goodness of our present status as Christians.
  - b. There is a contrast drawn between man's inhumanity to man and God's loving-kindness to mankind.
2. Verse 4: "But after that the kindness and love of God our Saviour toward man appeared."
  - a. This verse prepares the way for the great truth to be presented in verse five. Despite the condition of our hearts and lives in the past, God was willing to show his loving kindness to us.
  - b. "The wretched night of human sin, suffering and shame was pitied by the Father himself; and Paul here related that pitying and loving kindness of God to the rescue of the Christians from the intolerable lives of sin which they formerly lived. John 3:16 is an excellent comment on this verse, for Paul was thinking of how God's kindness and love toward men had 'appeared' upon earth in the epic events of the Incarnation and the preaching of the gospel of Christ which followed as a consequence of it. That it was the gospel message that Paul particularly had in mind is proved by the next verse" (Coffman, p.345).
  - c. Romans 5:6-9: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."
3. Verse 5: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."
  - a. Paul has just described the awful spiritual condition of those who were in their alien sins. At that time, they were foolish, disobedient, deceived, served various lusts and pleasures, lived in malice and envy, were hateful, and hated others (verse 3). But God had love and kindness for his offspring, and provided for the salvation of mankind (verses 4-5). God had mercy for us and showed grace to us.



- b. The salvation God provided was not based on works of righteousness which the saved individuals did. Rather, it was according to (because of; as a result of) the mercy of God. Salvation originated with the mercy of God. "Mercy" [*eleos*] "is the outward manifestation of pity; it assumes need on the part of him who receives it, and resources adequate to meet the need on the part of him who shows it" (Vine, Vol. 3, p.60).
- 1) Luke 1:50: "And his mercy *is* on them that fear him from generation to generation."
  - 2) Ephesians 2:4-5: "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)."
  - 3) 1 Timothy 1:2: "Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord."
  - 4) 2 Timothy 1:2: "To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord."
  - 5) Titus 1:4: "To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour."
  - 6) 2 John 3: "Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love."
- c. Salvation is not gained by works of righteousness which we did [”which we did ourselves”—ASV]. This statement affirms that works of human origin cannot save anyone. "For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast" (Eph. 2:8-9). If we could be saved by our good works, there would have been no need for the death of Christ.
- d. But this does not mean that human activity of every kind is excluded in the process of salvation by grace. It is manifest that God requires our obedience in certain matters which are conditions to salvation. "Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35).
- 1) Notice the contrast Paul draws in the verse between “works of righteousness” and “washing of regeneration.” We are not saved by the former, but we are saved by the latter. If this washing of regeneration involves some act of obedience on our part, then that action does not clash with the process of being saved by grace. The washing of regeneration is not a work of righteousness which we do. We shall see that the washing of regeneration is baptism, and therefore baptism is not a human work of righteousness, contrary to the assertions of sectarians.
    - a) When Christ approached John at the River Jordan, he requested that John baptize him. John perceived that the Lord had the guilt of no sin, therefore did not need to be baptized. But Christ persuaded him to immerse him, saying: “...Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him" (Matt. 3:15). It was the Lord’s obligation to obey all the commands of God; he stated that it was incumbent upon him to be baptized; being baptized fulfilled God’s righteousness.
    - b) Psalms 119:172: "My tongue shall speak of thy word: for all thy commandments are righteousness." If he had not submitted to baptism, he would have been disobedient to God.
    - c) Luke 7:29-30: "And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."
  - 2) “Here the washing or bath of regeneration refers to baptism. It means the washing or bath connected with regeneration. Here the righteousness which we did that did not bring salvation is placed in contrast with baptism. When Jesus came to John to be baptized of him, ‘John would have hindered him....but Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfill all righteousness’ (Matt.3:14,15), making baptism a part of righteousness. There is a righteousness of God, and there is a righteousness that comes through the ways and works of man. Baptism is a part of God’s way of making man righteous. So is a renewing of the Holy Spirit” (Lipscomb, p.283).
- e. He saved us, not by works of righteousness which we did ourselves, but by **the washing of regeneration**. This washing of regeneration stood between us and salvation; we had to be washed before we received salvation.

- 1) This phrase “distinctly refers to baptism, in connection with which and through which as a medium regeneration is conceived as taking place. Compare Rom. 6:3-5. It is true that nothing is said of *faith*; but baptism implies faith on the part of its recipient. It has no re-generating effect apart from faith...” (Vincent, p.1081). The only washing in the New Testament that relates to salvation is baptism. Biblical scholars are united in ascribing this washing to baptism.
  - 2) Regeneration (the English word) is defined as: “1. an act or the process of regenerating: the state of being regenerated; 2. spiritual renewal or revival; 3. renewal or restoration of a body or bodily part after injury or as a normal process” (Merriam-Webster PC Dictionary).
  - 3) Regeneration (Greek *palingenesia*) means: “New birth (*palin*, again, *genesis*, birth), is used of spiritual regeneration, Tit. 3:5, involving the communication of a new life, the two operating powers to produce which are ‘the word of truth,’ (Jas. 1:18; 1 Pet. 1:23, and the Holy Spirit, John 3:5,6; the *loutron*, the laver, the washing, is explained in Eph. 5:26, ‘having cleansed it by the washing (*loutron*) of water with the word’” (Vine, Vol. 3, p.267).
  - 4) Matthew 19:28: "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The time of the regeneration is the period in which the new birth is in effect—the Christian era. During the time Christ occupies his throne, the apostles would possess authority under him [sitting on lesser thrones]; they were selected by the Lord and empowered by Holy Spirit baptism (Acts 1:5,8; 2:1-4; John 14:26; 16:13-14) to receive and communicate the inspired gospel (1 Cor. 2:9-14). The Christian Age is the time when the new birth is in effect; this is the *regeneration*. The *washing of regeneration* is “regeneration’s washing.” This is similar to the statement, “This is the pen of Ralph” (which means, “this is Ralph’s pen”).
- f. The second part of the operation by which we are saved by God’s mercy is “the renewing of the Holy Ghost.”
- 1) Renew: “1. to make like new: restore to freshness, vigor, or perfection, as we renew our strength in sleep; 2. to make new spiritually: regenerate; 3. to restore to existence: revive; to make extensive changes in: rebuild; to do again: repeat; to begin again: resume; replace, replenish, water in a tank” (Merriam-Webster PC Dictionary).
  - 2) The word is used also in Romans 12:2: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God."
  - 3) The Holy Spirit’s message, which he delivered through the apostles and prophets, was designed to bring about a renewal of those who believe and obey it. The process brings about forgiveness of sins (Acts 2:38) as its initial effect; then as the individual increases in knowledge and work, he grows and matures into a spiritual adult (2 Pet. 1:1-11).
  - 4) During the four hundred years between the end of the Old Testament books and the beginning of the ministry of John the Baptizer, which introduced the Savior into the world, there had been no new message from heaven to mankind. With the coming of the Holy Spirit, according to the Lord’s promises (Matt. 3:7-12; John 14-16), a new period of revelation began. The Spirit had revealed information to God’s people in the Old Testament, using such men as Moses and the later prophets. The Holy Spirit revealed the great gospel plan by which God sought to bring salvation into the world.
    - a) Ephesians 3:4-11: "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord."

- b) 1 Corinthians 2:9-14: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."
- c) John 16:13-14: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."
- d) Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."
- g. "There is a righteousness of God, and there is a righteousness that comes through the ways and works of man. Baptism is a part of God's way of making man righteous. So is a renewing of the Holy Spirit. The Jews were not saved on account of any righteousness they had done before Christ came to merit it but moved by his own mercy to men he saved them through the washing of regeneration and renewing of the Holy Spirit. He first sent his Spirit to renew man. The Spirit came to the apostles, through them preached Christ to the world, produced faith, changed the heart, directed the life anew, and the old man of sin now dead, was buried with him in Christ, washed away his sins, and arose to a new life in Jesus Christ. The relation of these facts to each other and the connection of each of them to the remission of sins, entrance into the name of Christ, God, and salvation by the same word, settle beyond dispute that they are for the same end or thing" (Lipscomb, p.281).
- 1) John 3:5: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."
  - 2) Titus 3:5: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."
  - 3) 1 Peter 1:22-23: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."
  - 4) Ephesians 5:26-27: "That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."
- h. That the Holy Spirit has a role in the sanctification and salvation of sinners will not be denied by one who believes the Bible. The statement affirms the fact, but does not spell out the details of how he does this work. The following chart sets forth parallel passages which shed light on the subject:

Passage	Requirement	Requirement	Result
John 3:5	Water	Spirit	Enter Kingdom
Titus 3:5	Washing	Renewal of Spirit	Saved by Mercy
1 Peter 1:22-23	Obedience	Spirit	Purified
Ephesians 5:26-27	Washing of Water	By the Word	Sanctified, Cleansed

- 1) John 14:26: "But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

- 2) John 16:13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come."
- 3) Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."
- 4) Acts 2:1-4: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."
- 5) 1 Corinthians 2:9-13: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."
- 6) 1 Corinthians 6:11: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."
- 7) James 1:18,21: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures....Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls."
- 8) 1 Peter 1:22-25: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."
- 9) Hebrews 2:1-4: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"
- i. The Holy Spirit was sent upon the apostles; through his work with the apostles and prophets of the first century, the word of God was revealed, confirmed by miracles, preached to the world, and placed in written form. When the gospel is preached to the lost, some will believe and obey; using the gospel, the Holy Spirit cleanses and sanctifies them. No one can claim they earn the salvation thus provided.
  - 1) Their obedience to the gospel command to be baptized is not a work of human merit; the one being immersed is active in the process only by requesting baptism; the action involved is done by another person who must lower the individual into the water and raise him up again.
  - 2) It is God who operates to remove the guilt of sin. "And you are complete in Him, who is the head of all principality and power. In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, buried with Him in baptism, in which you also were raised with *Him* through faith in the working of God, who raised Him from the dead" (Col. 2:10-12, NKJ).
  - 3) The Holy Spirit delivered the inspired gospel; the gospel was preached to mankind; many men accepted the gospel, believing and obeying it. The Spirit did not convert anyone in a direct, miraculous way, but used the word of God (cf. Mark 16:15-20; Acts 2).
4. Verse 6: "Which he shed on us abundantly through Jesus Christ our Saviour."
  - a. This verse speaks of the work which God did through the agency of the Holy Spirit. He sent forth the Spirit to reveal and confirm the word of the gospel, and to aid the inspired preachers of the first

- century to carry the message far and wide, and to put all the essential parts into written form.
- b. This work was begun when the power of the Holy Spirit was poured out on the apostles on the Pentecost Day of Acts 2. These specially-empowered men were also enabled to lay hands on certain believers, giving to them miraculous gifts:
    - 1) Acts 8:14-24: “Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.”
    - 2) Acts 19:1-7: “And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve.”
    - 3) Romans 1:11: “For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established.”
    - 4) 1 Corinthians 12:8-10: “For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.”
  5. The charts and information which follow will illustrate and discuss the method of the Spirit's work:
-

### The Holy Spirit Operates Through the Word

<b>WORK</b>	<b>HOLY SPIRIT</b>	<b>WORD</b>
Instructs	Neh. 9:20,30	2 Tim. 3:16-17
Begets	John 3:5	1 Cor. 4:15; Jas. 1:18
New Birth	John 3:5	1 Peter 1:22-23
Quickens	John 6:63	Psalm 119:50
Teaches	John 14:26	John 6:44f; Titus 2:11-12
Convicts	John 16:8	Titus 1:9
Comforts	Acts 9:31	1 Th. 4:18; Rom. 15:4
Gives Love	Rom. 5:5	1 John 2:5
Saves	1 Cor. 6:11	Acts 4:4; Jas. 1:21
Washes	1 Cor. 6:11	Eph. 5:26
Sanctifies	1 Pet. 1:2	John 17:17
Converts	John 16:7-8	Psalm 19:7
Makes Free	Rom. 8:2	John 8:32; 17:17
Strengthens	Eph. 3:16	Deut. 11:8; Acts 20:32
Indwells Saints	Eph. 5:18-19	Col. 3:16
Leads	Rom. 8:14	Psalm 119:105
Witnesses	Heb. 10:15; 1 John 5:6-8	Heb. 10:15-16; Jer. 31:31-34
Produces Fruit	Gal. 5:22-23	Col. 1:5-6

6. In the light of the foregoing, it is clear that the Spirit operates through the Word.
    - a. The effects wrought, the emotions stirred, and the changes made (on us) are all produced by the Holy Spirit through the medium of God's word.
    - b. If a man chops down a tree with an axe, one could attribute the result either to the man or the axe since both are directly involved; but neither could accomplish the feat without the other. So it is with regards to the Spirit and the Word!
    - c. If we reject the Spirit-given word, what is left? When we reject his word, we also reject God, Christ, and all hope of salvation and heaven! If we accept that Spirit-given word, then all spiritual blessings are opened to us!
    - d. Ephesians 6:17: "And take the helmet of salvation, and the sword of the Spirit, which is the word of God."
    - e. Hebrews 4:12: "For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart."
    - f. James 1:21-25: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."
    - g. 1 Peter 1:22-25: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."
  7. The Holy Spirit's work may be seen in the cases of conversion and cases of non-conversion:
-

### How the Holy Spirit Operates Is Seen in Cases of Conversion

CASE	GOSPEL	ACTION	ACTION	ACTION	RESULT
Acts 2	Spoke	Heard	Pricked	Baptized	Added, Saved
Acts 8:1-13	Preached	Heard	Believed	Baptized	Great Joy
Acts 8:26-40	Preached	Heard	Believed	Baptized	Rejoiced
Acts 10 & 11	Spoke	[Heard]	Believed	Baptized	[Saved]
Acts 16:12-15	Spoke	Heart Opened	Attended	Baptized	[Saved]
Acts 16:19-34	Spoke	[Heard]	[Believed]	Baptized	Washed Stripes
Acts 18:1-8	Reasoned	Heard	Believed	Baptized	[Saved]
Acts 9, 22, 26	Spoke	Heard	Believed	Baptized	Sins Washed

### How the Holy Spirit Operates Is Seen in Cases of Non-conversion

CASE	GOSPEL	ACTION	ACTION	RESULT
Acts 5:29-33	Spoke	Heard	Cut to the Heart	Wanted to Kill Them
Acts 7	Spoke	Heard	Cut to the Heart	Resisted, Stoned
Acts 13:14-46	Spoke	Heard	Contradicted & Blasphemed	Rejected
Acts 17:16-33	Spoke	Heard	Mocked	Rejected
Acts 24:24-25	Reasoned	[Heard]	Trembled	Put Off
Acts 26	Spoke	[Heard]	Believed	Rejected
Acts 28:23-29	Expounded & Testified	[Heard]	Did Not Believe	Disputed



8. An examination of the above cases reveals the following:
    - a. The word of God was presented in every case.
      - 1) Not a word was said to them about looking for a direct operation of the Spirit.
      - 2) In each case the Spirit gave the message which was presented by the preacher. The Lord's command in Mark 16:15-16 was being fulfilled: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
    - b. In each case the word was heard, even though a specific statement to that effect is not reported. Not everyone who heard the message believed it, hence were not drawn to Christ by the Father.
      - 1) John 8:37: "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you."
      - 2) John 6:44-45: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."
    - c. Belief is stated or implied in each case of conversion. Without faith in God there is no spiritual blessing (Heb. 11:6); without faith in Christ and his gospel there is no salvation.
      - 1) Mark 16:15-16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
      - 2) John 8:24: "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins."
      - 3) Romans 1:16-17: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."
    - d. Repentance is stated or implied in each case of conversion.
      - 1) Luke 13:3: "I tell you, Nay: but, except ye repent, ye shall all likewise perish."
      - 2) Acts 17:30: "And the times of this ignorance God winked at; but now commandeth all men every where to repent."
    - e. Confession of faith is present in each case in stated fact or by implication.
      - 1) Matthew 10:32: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."
      - 2) Acts 8:37: "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."
      - 3) Romans 10:10: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."
    - f. Baptism is specifically mentioned in each case of conversion.
  9. Verse 7: "That being justified by his grace, we should be made heirs according to the hope of eternal life."
    - a. "The Holy Spirit was bestowed to guide those justified by the mercy of God to fit them to be heirs of God of the eternal life that had been promised those who love God" (Lipscomb, p.284). God's inspired word is able to thus prepare us for heaven.
    - b. The ultimate purpose of God saving us by his grace is to the end that we may become heirs of life eternal. We are said to be **saved** in verse five; this same condition is called **justified** in this verse. To be justified to be held as though we had never been guilty of sin; to be saved is to be delivered from the guilt (and the ultimate penalty) of sin.
    - c. Again the apostle describes eternal life as our hope. It is still future to us while we live on earth. We live in hope of obtaining eternal life; we do not possess it in reality now.
      - 1) The rich young ruler did not possess eternal life when he asked the Lord how to obtain it: "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt **enter into life**, keep the commandments" (Matt. 19:16-17).
      - 2) Romans 8:24-25: "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for *it*."
      - 3) Mark 10:28-30: "Then Peter began to say unto him, Lo, we have left all, and have followed thee."
-

And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

- 4) "This life eternal is still for us in the future, though ever present in respect of hope; children we indeed are and sharers in many good gifts of our Father, but eternal life, that glorious inheritance, is still in the future; but it is a sure hope, eternal, life, the hope of which is the mainspring of all Christian work and activity, though it includes it, of course, is something far more than merely endless existence. A veil, impenetrable to mortal eyes in the Father's house of 'many mansions.' (John 14:2.)" (Lipscomb, p.284).
- 5) Romans 8:17-18: "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time *are not worthy to be compared* with the glory which shall be revealed in us."
- 6) 1 John 3:1-3: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

### C. Titus 3:8-11: More Admonitions.

1. Verse 8: "*This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."
  - a. The great theme of salvation by God's grace through our obedience to the gospel, which results in our becoming heirs of eternal life (3:4-7), is affirmed here to be a faithful saying. Some scholars apply this statement to the truths which follow. Of course, everything the inspired writer penned is faithful and should be taught to others.
  - b. A "faithful saying" is a "true word" that can be safely trusted and followed. This expression is found in several other places in Paul's letters to Timothy:
    - 1) 1 Timothy 1:15: "This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."
    - 2) 1 Timothy 3:1: "This *is* a true saying, If a man desire the office of a bishop, he desireth a good work."
    - 3) 1 Timothy 4:9: "This *is* a faithful saying and worthy of all acceptation."
    - 4) 2 Timothy 2:11: "*It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*."
  - c. Paul directs Titus to constantly affirm these truths (those which precede and those which follow). He was to regularly and consistently make these affirmations. The Greek word [*diabebaiomai*] translated "affirm" is defined by Vine: "*dia*, intensive, and *bebaioo*, to confirm, make sure, denotes to assert strongly" (Vol. 1, p.37). "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm" (1 Tim. 1:7).
  - d. One of the things Titus was to affirm was that those who believe in God should think and give thought to maintain good works. The word translated "be careful" [*phrontizo*] means "to think, consider, be thoughtful" (Vine, Vol. 1, p.169). This word appears in the New Testament only in this passage (Vincent, p.1082).
  - e. In view of the truth that we are saved by God's grace and are made heirs of eternal life, we are to apply ourselves to doing good works (serving God). God's love for us spurs us on to love him (1 John 4:19; John 3:16). "The doctrines which unfold to us that marvelous self-moved grace, therefore, are to be strongly and constantly insisted upon to incite to a life of holiness. Good works, not merely benevolence, but an honorable and holy life" (Lipscomb, p.285).
    - 1) John 14:15: "If ye love me, keep my commandments."
    - 2) 2 Corinthians 5:14-15: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."
    - 3) 1 John 5:2-3: "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his

- commandments are not grievous."
- 4) Ephesians 2:8-10: "For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."
  - f. God does not require of us that which is harmful. What he demands of us is for our own good, even though there may be some short-term hardships which accompany our obedience (cf. 2 Tim. 3:12; Rom. 8:18). It is in our own eternal best interest to maintain good works (be obedient to God in all matters).
2. Verse 9: "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."
    - a. Contrariwise, Titus is warned against other matters which are empty and unprofitable to the soul. Paul names four items in the verse.
    - b. Foolish questions are to be avoided (shunned). Some examples of foolish questions may be found in Matthew 22. The Sadducees posed one such question which the Lord exploded in their faces: "The same day came to him the Sadducees, which say that there is no resurrection, and asked him, Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard *this*, they were astonished at his doctrine" (Matt. 22:23-33). The Lord answered their argument and went on to other matters; he did not allow them to continue the discussion by gain-saying—there was no further need to continue the issue.
    - c. Titus was to avoid wasting his time dealing with genealogies. The Jews kept detailed records of their lineage. While the Mosaic Law was in effect, it was necessary that this be done, for how could a man be determined to be qualified to be high priest without it? The high priest was the eldest male descendant of Aaron. But the Jews placed too much emphasis on their fleshly relationship to Abraham, and too little on obedience to God.
      - 1) Matthew 3:8-9: "Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham."
      - 2) Romans 2:28-29: "For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God."
      - 3) Galatians 3:28-29: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise."
    - d. Titus was to avoid contentions (strifes). It is a Christian's obligation to earnestly contend for the faith (Jude 3), but he is to carefully avoid being contentious. Some today, in an effort to avoid contention, will shun their God-given responsibility to contend for the faith.
      - 1) Ephesians 4:31-32: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."
      - 2) 2 Timothy 2:23-26: "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will."
    - e. Titus was to avoid strivings (fightings) about the law. A contentious Jew who was unwilling to give up the Mosaic Law, despite the fact that it had been replaced by the Law of Christ, could not be won

over to the truth; when a man was discovered to be of this stripe, further discussion would not be profitable. A Judaizer did not operate out of sincerity or with a concern for the truth, but to get his way; discussions with such a man would be fruitless of good but productive of trouble. The Lord taught, in such a case: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (Matt. 7:6).

3. Verse 10: "A man that is an heretic after the first and second admonition reject."
  - a. A man who is a heretic (factious) is one who causes division, who promotes a sect or party within the church. Such a practice is condemned by the Scriptures in general, and this verse in particular.
  - b. Such a man is to be admonished twice, and if he continues his evil ways, he is to be marked as a false teacher and avoided. Obviously, his guilt must be clearly established. A false teacher poses a severe danger to the church.
    - 1) Romans 16:17-18: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."
    - 2) Philippians 3:17-19: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things)."
  - c. These two admonitions correspond to the pattern the Lord established for resolving a problem that arises between two brethren.
    - 1) Matthew 18:15-17: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."
    - 2) In this case, three attempts are to be made to get the offending brother to repent before withdrawal of fellowship is applied. In the case of the factious man, his guilt is established already, and two admonitions are deemed sufficient before disciplinary action is taken.
    - 3) Compare: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Thess. 3:6).
  - d. "He is to be admonished as to the evil of his course a first and second time, and if he does not desist, he is to be rejected. Introducing questions and practices not required by the word of God is a cause of strife and division, and the man who cannot be convinced that he is wrong in doing it must be excluded from the membership of the church. The failure to do this brings division and strife into the churches" (Lipscomb, p.286).
4. Verse 11: "Knowing that he that is such is subverted, and sinneth, being condemned of himself."
  - a. "He that brings such things into the church is turned away from the way of salvation. The way of salvation is to walk only in the way God has marked out—do only the things he has required. A man who persists in introducing things not commanded by God walks directly against the way of salvation, sins, and brings condemnation upon himself" (Lipscomb, p.286).
  - b. To be subverted is defined by Vincent: "More than turned away from the right path: rather, *turned inside out*" (p.1082). The individual is overthrown or upended, spiritually.
  - c. This spiritual ruin he has brought upon himself; no one forced him into this course of life. He has become his own worst enemy. To avoid such a condition, we must keep our hearts soft and pliable, love the truth, be committed to the truth, have little regard for opinions, subdue our own will and bring it under the control of God's word, and conscientiously avoid anything that would cause needless strife.

#### D. Titus 3:12-15: Closing Remarks.

1. Verse 12: "When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter."
  - a. Artemas was known to Titus, but is not known to us since this is the only reference to him in the Bible. Tychicus appears in the sacred record several times (Acts 20:4; Eph. 6:21; Col. 4:7; 2 Tim.

- 4:12). It appears that both Tychicus and Artemas were Paul's traveling companions and helpers.
- b. The apostle urges Titus to put forth all effort to meet him at Nicopolis, where he had determined to spend the winter. "Paul's purpose of spending the winter in this town may or may not have been realized. Some believe that his arrest and final imprisonment came soon after what was written here, although there cannot be much certainty about that" (Coffman, p.353). He had some need of the help Titus could provide, a work which was sufficiently important to interrupt the evangelist's labors on Crete.
  - c. Several cities in the ancient world bore the name Nicopolis. Which of these Paul referred to cannot be determined with certainty.
2. Verse 13: "Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them."
    - a. Zenas "is not elsewhere mentioned in the New Testament, and nothing more is known of him. He belonged doubtless to that class of persons so often mentioned in the New Testament as *lawyers*; that is, who were regarded as qualified to expound the Jewish laws....It does not mean that he practiced law, in the modern sense of that phrase. He had doubtless been converted to the Christian faith and it was not improbable that there were Jews at Nicopolis, and that Paul supposed he might be particularly useful among them" (Barnes, p.288).
    - b. We have no reason to believe that this is a different Apollos from the one named in Acts 18. He was a powerful proclaimer of God's word, but at the first he knew only the baptism of John. After Aquila and Priscilla taught him the truth more perfectly, he gladly accepted it.
      - 1) Acts 18:24-28: "And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: For he mightily convinced the Jews, *and that* publicly, showing by the scriptures that Jesus was Christ."
      - 2) 1 Corinthians 16:12: "As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time."
      - 3) He is named ten times in the New Testament, especially in 1 Corinthians.
    - c. Paul requests that Titus bring them on their journey diligently so that they would be lacking nothing they needed. He was to facilitate their journey to the extent possible. To bring someone on a journey was to get them started. "And when we had accomplished those days, we departed and went our way; and they all **brought us on our way**, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed" (Acts 21:5).
  3. Verse 14: "And let ours also learn to maintain good works for necessary uses, that they be not unfruitful."
    - a. Other translations:
      - 1) "And let our *people* also learn to maintain good works, to *meet* urgent needs, that they may not be unfruitful" (NKJ).
      - 2) "And let our *people* also learn to maintain good works for necessary uses, that they be not unfruitful" (ASV).
    - b. "Let Christians turn to work at things that are good to supply needful purposes. In this help rendered to others, they are not unfruitful....There was evidently in the mind of Paul as guided by the Holy Spirit an anticipation that some who professed to be followers of the Lord would content themselves with a dreamy acquiescence in the great truths, while the life remained unaltered. It is noteworthy that in these Epistles containing so many urgent exhortations to work for Christ are among his last inspired utterances" (Lipscomb, pp.287f).
      - 1) 1 Timothy 2:10: "But (which becometh women professing godliness) with good works."
      - 2) 1 Timothy 5:10: "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."
      - 3) 1 Timothy 6:18: "That they do good, that they be rich in good works, ready to distribute, willing
-

- to communicate."
- 4) 2 Timothy 2:21: "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work."
  - 5) Titus 1:16: "They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate."
  - 6) Titus 2:7: "In all things showing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity."
  - 7) Titus 2:14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."
4. Verse 15: "All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen."
- a. Several brethren were with Paul when he penned this epistle. They are not all identified by name. Each of the saints sent their greetings to Titus.
  - b. Paul asks that Titus greet those who love the apostle. Doubtless there were many on Crete who had obeyed the gospel who had high regards for him. There was a common bond of love that included all of those who were in the faith.
  - c. The apostle expressed his desire that the grace of God should be with all of the saints on Crete.
-

## BIBLIOGRAPHY

- American Standard Version*, (ASV), Thomas Nelson and Sons, New York, NY
- Annual Lesson Commentaries* (ALC), Gospel Advocate Company, Nashville, TN, 1964
- Annual Lesson Commentaries* (ALC), Gospel Advocate Company, Nashville, TN, 1970
- Barnes, Albert, *Notes On the New Testament, Thessalonians—Philemon*, Baker Book House, Grand Rapids, MI, 1976
- Boettner, Lorraine, *Roman Catholicism*, Presbyterian and Reformed Publishing Co., Philadelphia, 1962
- Cates, Curtis A., Editor, *The Epistles of I And II Timothy, Titus*, 1986 Memphis School of Preaching Lecture [MSOP], Memphis School of Preaching, 1986
- Coffman, Burton, *Commentary on 1 & 2 Thessalonians, 1 & 2 Timothy, Titus & Philemon*, Firm Foundation Publishing House, Austin, TX, 1978
- Conybeare, W.J., and Howson, J.S., *The Life and Epistles of St. Paul*, Wm. B. Eerdmans Publishing Company, Grand Rapids, MI, 1976
- Hearn, Roy J., "The Eldership," Unpublished Outline
- Hearn, Roy J., "The Holy Spirit," Unpublished Outline
- Holman Bible Dictionary for Windows*, Version 1.1g, Parson Technology, Hiawatha, Iowa, 1991,1994
- Horne, Thomas Hartwell, *Introduction To The Scriptures, Vol. IV*, Baker Book House, Grand Rapids, MI, 1970
- International Bible Dictionary*, Logos International, Plainfield, NJ, 1977
- Josephus, Flavius, *Josephus, Complete Works*, Kregel Publications, Grand Rapids, MI, 1960
- Lambert, O.C., *Catholicism Against Itself*, Vol. 1., O.C. Lambert, Publisher, Winfield, Alabama, 1956
- Lipscomb, David, *A Commentary on the New Testament Epistles, I, II Thessalonians, I, II Timothy, Titus, and Philemon*, Gospel Advocate Company, Nashville, 1942
- Lipscomb, David, *Questions Answered*, Gospel Advocate Co., Nashville, 1969
- Macknight, James, *Macknight On The Epistles*, Vol. III-IV, Baker Book House, Grand Rapids, MI, 1969
- Jamieson, Robert, Fausset, A.R., Brown, David, *A Commentary Critical, Experimental, and Practical, III*, (JFB), William B. Eerdmans Publishing Company, Grand Rapids, MI, 1973
- PC Study Bible*, BibleSoft, Seattle, Washington
- Roberts, J.W., *Letters to Timothy*, R.B. Sweet Co., Inc., Austin, Texas, 1964
- Smith's Dictionary of the Bible*, H.B. Hackett, Editor, Baker Book House, Grand Rapids, MI, 1971
- Thayer, Henry, *Thayer's Greek-English Lexicon*, The National Foundation for Christian Education, Marshallton, DE
- The New King James Version*, Thomas Nelson Company, Nashville, 1987
- Thiessen, Henry C., *Introduction to the New Testament*, Wm. B. Eerdmans Publishing Company, Grand Rapids, MI, 1943
- Vine, W.E., *Vine's Expository Dictionary of New Testament Words*, MacDonald Publishing Co., McLean, VA
- Wallace, Foy E., Jr., *God's Prophetic Word*, Foy E. Wallace., Jr. Publications, Oklahoma City, 1946
- Webster's New World Dictionary, Second College Edition*, The World Publishing Company, New York and Cleveland, 1968
- Woods, Guy N., *Questions and Answers Oppen Forum*, Freed Hardeman College, Henderson, TN, 1976
- World Book Encyclopedia*, Field Enterprises Educational Corporation, Chicago, IL, 1964
-

## INTRODUCTION TO PHILEMON

### A. Author and Date.

1. Paul is plainly affirmed to be the inspired author of this epistle. One who respects the integrity of the Scriptures will not take issue with this affirmation.
2. From the internal evidence, the date Paul penned this letter has been reckoned to be in the same time frame as were the letters to the Colossians, Ephesians, and Philippians. These epistles were written while Paul was in prison in Rome. The year of their writing is placed, by competent scholarship, as 62 A.D.
  - a. Colossians 4:10: "Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him)." "The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen" (Col. 4:18).
  - b. Ephesians 6:20: "For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."
  - c. Philippians 1:13: "So that my bonds in Christ are manifest in all the palace, and in all other *places*." Philippians 4:22: "All the saints salute you, chiefly they that are of Caesar's household."
  - d. Philemon 22-23: "But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you. There salute thee Epaphras, my fellowprisoner in Christ Jesus."
3. "Colossians, Ephesians, and Philemon were evidently written from Rome, sometime in the year 62. There are many links of connection between them. Tychicus was the bearer of both Ephesians and Colossians (Eph. 6:21,22; Col. 4:7,8), and Onesimus, the subject of Philemon, was companion of Tychicus (Col. 4:9). Greetings are sent in Colossians and Philemon to the same group of friends. In Philemon 2 a message is sent to Archippus, and in Colossians 4:17 we learn that he was a very useful man in the church at Colossae" (Lipscomb, Commentary on Colossians, p.245).
  - a. Ephesians 6:21-22: "But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts."
  - b. Colossians 4:7-8: "All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord: Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts."
  - c. Colossians 4:9: "With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here."
  - d. Colossians 4:10: "Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him)."
  - e. Colossians 4:12: "Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God."
  - f. Colossians 4:14: "Luke, the beloved physician, and Demas, greet you."
  - g. Philemon 1:23-24: "There salute thee Epaphras, my fellowprisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellowlabourers."

### B. Paul the Apostle.

1. Paul was arrested in Jerusalem (Acts 21) and was imprisoned at Caesarea for two years (Acts 24:27) before being sent to Rome (Acts 27). The Book of Acts closes with the apostle having been in prison at Rome for two more years (Acts 28:30-31). What happened at the end of these two years?
  2. The following quotation from Thiessen, pp.260-262, gives one view:
    - a. "Paul was tried and acquitted. The flimsy charges against him (Acts 25:14-27; 26:30-32) did not convince even a Nero of the Apostle's guilt. Certain expressed purposes of Paul in the Prison Epistles (Phil. 23,24; Philemon 22) and certain references to men and places in the Pastorals [*sic*] (to be noted) enable us to determine his movements and activities after his release with some feeling of certainty.
    - b. "From Rome he probably went to Brundisium, crossed the Adriatic, either to Apollonia or to Dyr-
-



rachium, and then took the Egnatian Road to Macedonia and Philippi. He probably did not stay long at Philippi at this time, but hastened on to Ephesus and from this as a center he visited Laodicea, Colossae, and other cities in this neighborhood. After spending the biggest part of a year in the East, he probably set out for Spain. There was constant intercourse between the East and Massilia (the modern Marseilles), and so he would have no difficulty in reaching the 'limit of the west.' It is thought that he remained about two years in Spain. During this time, probably, Timothy took up the work at Ephesus. It appears, however, as if somewhere on Paul's way back from Spain to Macedonia Timothy asked Paul to allow him to leave Ephesus and to travel with him once more. But this Paul did not allow (1 Tim. 1:3). Some time after this the Apostle wrote 1 Timothy to his faithful co-worker.

- c. "Timothy, converted under Paul's ministry (1 Tim. 1:2,18) on his first missionary journey (Acts 14:6-23), became the Apostle's assistant on the second journey (Acts 16:1-3) after his ordination [the sectarian "ordination" is not authorized by the Scriptures—bw] to the ministry (1 Tim. 4:14; 2 Tim. 1:6). He was with Paul at Troas, Philippi, Berea, and Athens. From the last place he made a trip to Thessalonica and returned to Paul at Corinth (Acts 18:5). Then we lose sight of him for about five years (Plummer). He reappears at Ephesus, on Paul's third journey, and is sent by the Apostle with Erastus to Macedonia (Acts 19:22). Paul hoped he would get to Corinth also, but it is not certain whether Timothy ever reached that city (1 Cor. 4:17; 16:10). He is with Paul again in Macedonia when Paul writes 2 Corinthians (2 Cor. 1:1,19), and must have accompanied him to Corinth, for he sends greetings when Paul writes Romans (Rom. 16:21). He returned with Paul to Macedonia and to Asia, at least as far as Troas (Acts 20:3-6). Then we again lose sight of him for the two years of Paul's Caesarean imprisonment. We next find him at Rome, joining Paul in sending greetings to Colossae, Philemon, and Philippi. From Rome he, undoubtedly, made the trip to Philippi of which Paul speaks (Phil. 2:19-23), after which he again disappears from the record. We may, however, assume that he was with Paul in some of his further ministries in various eastern cities; but it is not likely that he accompanied the Apostle to Spain. Some time during Paul's visit to Spain he probably took up the work at Ephesus. While still at this place he received what we call The First Epistle to Timothy."
3. Quotation from Rex Turner, Sr., MSOP, pp.14-18:
    - a. "Luke closed his Acts of the Apostle in the following words: 'And he (Paul) abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, and none forbidding him' (Acts 28:30,31). In this conclusion to his Acts of the Apostles, Luke did not say that at the end of the two year imprisonment Paul was put to death, nor did he imply it. In fact the necessary implication is that Paul had been set free...."
    - b. "Someone is bound to ask: 'Is there external evidence that bears on the question of Paul's release, or non-release from prison, and if so, what does the evidence show, and how relevant is it?' There is external evidence!"
    - c. "To illustrate, one source of external evidence is from the writing of Clement of Rome [an uninspired letter]. Clement (A.D. 30-100) wrote the Corinthians, and the salutation reads as follows: 'The Church of God which sojourns at Rome to the Church of God sojourning at Corinth, to them that are called and sanctified by the will of God, through our Lord Jesus Christ: Grace unto you, and peace, from Almighty God through Jesus Christ, be multiplied.' In this epistle, written about A.D. 97, Clement admonished: 'Let us set before our eyes the illustrious apostles. Peter, through unrighteous envy, endured not one or two, but numerous labours; and when he had at length suffered martyrdom, departed to the place of glory due to him. Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west, and suffered martyrdom under the prefects. Thus was he removed from the world, and went into the holy place, having proved himself a striking example of patience.' Stress should be placed upon the fact that Clement said that
-

Paul came unto 'the extreme limit of the west,' and after his having done so, he suffered martyrdom. Under no circumstances could Rome be counted the extreme west. The clear and unmistakable implication is that Paul was released from his Roman imprisonment, and in turn, that he completed his long avowed purpose to preach the gospel in Spain.

- d. "A second source of external evidence is the Muratorian Fragment. This fragment or canon was discovered by L.A. Muratori (A.D. 1672-1750) in the Ambrosian Library and published by him in A.D. 1740. It was written in Latin and consists of eighty-five lines. Scholars agree that the original form, of which the Muratorian fragment is a copy, was written about A.D. 180-190. That fragment reads: 'Luke compiled for most excellent Theophilus' what things were done in detail in his presence, as he plainly shows by omitting both the death of Peter and also the departure of Paul from the city, when he departed [for] Spain.' Note should be taken of the fact that his Muratorian fragment explicitly states that Paul left for Spain.
  - e. "A third source of external evidence is from the historian Eusebius. His life dates about A.D. 260-340. He wrote as follows: 'Festus was sent by Nero to be Felix's successor. Under him, Paul, having made his defense, was sent bound to Rome. Aristarchus was with him, whom he also somewhere in his epistles quite naturally calls his fellow prisoner. And Luke, who wrote the Acts of the Apostles, brought his history to a close at this point, after stating that Paul spent two years at Rome as a prisoner at large, and preached the word of God without restraint. Then after he made his defense it is said that the apostle was sent again upon the ministry of preaching, and that upon coming to the same city a second time he suffered martyrdom. In this imprisonment he wrote his second epistle to Timothy, in which he mentions his first defense and his impending death.' As should be observed, this external evidence is independent. There is no attempt by the author to have it agree with another external evidence, but on the other hand it is in complete agreement with the prior external evidence already submitted.
  - f. "A fourth source of external evidence is from the historian Jerome. He wrote from Bethlehem in A.D. 492. In his preface he states that he had no predecessor in his work, but he very properly acknowledged his indebtedness to the church history written by Eusebius. Concerning the apostle Paul, he wrote: 'And because a full account of his (Paul's) life is given in the Acts of the Apostles, I only say this, that the twenty-fifth year after our Lord's passion, that is the second of Nero, at the time when Festus Procurator of Judea succeeded Felix, he was sent bound to Rome, and remaining for two years in free custody, disputed daily with the Jews concerning the advent of Christ. It ought to be said that at the first defense, the power of Nero having not been confirmed, nor his wickedness broken forth to such a degree as the historians relate concerning him, Paul was dismissed by Nero, that the gospel of Christ might be preached also in the west. As he himself writes in the second epistle to Timothy at the time he was about to be put to death dictating his epistle as he did while in chains; 'at my first defense no one took my part, but all forsook me: may it not be laid to their account.' This external evidence is in harmony with the other three sources as quoted. The case is that Paul's writings together with external history make certain the fact that he was released from his imprisonment at Rome, and that 'he preached also in the west,' or Spain. Thus by both internal and external evidence—Paul's release, his visit to Philippi and Ephesus, his visit to the Island of Crete, and his visit to Spain—all of these are confirmed. Paul's second imprisonment and his ultimate death at the hands of Nero are also confirmed.
  - g. "The external evidence as set forth, especially by Eusebius and Jerome, indicates that Paul was put to death just prior to Nero's death. Nero's death occurred on June 8, A.D. 68. Luke closed his Acts of Apostles at the end of Paul's two whole years of Roman imprisonment, or A.D. 62, and certainly not later than A.D. 63. Now, from A.D. 62 to A.D. 67 or 68 would leave a minimum of five to six years for Paul to make his promised visits and to preach the gospel in Crete and in Spain as well."
4. "It is difficult to say how long it was after his release that Paul wrote this Epistle. But since the three Pastorals have an affinity of language, similarity of thought, and likeness of error to combat they must
-

have all been written at about the same time. If Paul was released in 61, and if we allow one year for his travels and work in the East and two years for his work in Spain, we get 64 or 65. This, then, is the date we would suggest for 1 Timothy” (Thiessen, p.263).

C. The Nature of the Epistle.

1. “It was a letter of commendation of a slave of Philemon, who had run away from his master on account of some offense which he had committed. By some means he fell under the influence of Paul in Rome, who taught him the gospel, to which he became obedient, and then desired to return to his master” (Lipscomb, p.293).
2. “This letter is almost wholly of a private character, and yet there is scarcely any portion of the New Testament of equal length which is of more value” (Barnes, p.cxcv).

D. Outline of Philemon.

1. Philemon 1-3: Salutation.
  2. Philemon 4-7: Paul’s Gratitude for Philemon.
  3. Philemon 8-19: Paul Intercedes for Onesimus.
  4. Philemon 20-22: Paul’s Confidence in Philemon.
  5. Philemon 23-25: Closing Salutations.
-

## PHILEMON

### A. Philemon 1-3: Salutation.

1. Verse 1: "Paul, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer."
  - a. This statement shows that the apostle was a prisoner. This was the first imprisonment in Rome, the one described in Acts 28. He was a prisoner who was bound more to Christ than to the Romans. It was because of his faithfulness to the Lord that led to his incarceration.
  - b. He speaks of himself, not as an apostle, but as a prisoner. There was no need for him to emphasize his apostleship to Philemon, for that beloved brother was fully aware of Paul's apostolic authority. Paul could address him as a brother, thus obtaining Philemon's acquiescence to the matters at hand. He was not making a stern demand, but a tender appeal. But when writing to some others, it was necessary that he address them on the basis of his authority.
    - 1) Galatians 1:1: "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)."
    - 2) Colossians 1:1: "Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother."
    - 3) 1 Corinthians 1:1: "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother."
  - c. Timothy joins with Paul in the greetings of the letter. He was with the apostle in Rome. Paul was able to send Timothy and others with him at Rome on various missions during his imprisonment.
  - d. The epistle is addressed to Philemon, who was beloved of Paul and Timothy; he was also a fellow-laborer, who aided the cause of Christ.
2. Verse 2: "And to *our* beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house."
  - a. Included in the salutation is Apphia (a feminine name), a spiritual sister of Paul and Timothy. It is assumed by many that this was the wife of Philemon, but there is no certainty to this.
  - b. Archippus (a masculine name) is thought by some to be the son of Philemon, but again, this is not certain. Paul describes him as a fellowsoldier.
    - 1) Archippus: "Personal name meaning, 'First among horsemen.' A Christian Paul greeted in Colossians 4:17 and Philemon 2, entreating him to fulfill the ministry God gave him. Some have suggested he was the son of Philemon and Apphia, but this can be neither proved or disproven. The nature of his ministry has also been widely discussed without firm conclusions. Paul's use of 'fellow soldier' to describe him seems to indicate a strong participation in church leadership. Evidently, he preached in the church at Colossae" (Holman).
    - 2) Colossians 4:17: "And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."
  - c. The letter is also addressed to the church that met in Philemon's house. There is no direct evidence that any of the congregations of the Lord's people in the first century had a church house in which to meet; rather, the common practice was to conduct services in private houses. We are not told how many there were that comprised this congregation; the members included Philemon, Apphia, Archippus, and others who are not identified.
3. Verse 3: "Grace to you, and peace, from God our Father and the Lord Jesus Christ."
  - a. The common Pauline greeting includes this statement in some form; it expresses his desire that the unmerited favor (grace) of God should be upon Philemon, and that the peace of God should abide with him.
  - b. No more significant greeting could be used. Grace and peace are great heavenly blessings.

### B. Philemon 4-7: Paul's Gratitude for Philemon.

1. Verse 4: "I thank my God, making mention of thee always in my prayers."
    - a. Paul found much in Philemon for which to be thankful, despite the fact that, as a human, Philemon
-

- undoubtedly had faults.
- b. To have one's name brought before the throne of God by this great apostle would be a wonderful advantage and blessing. The fervent prayer of a righteous man avails much with God (Jas. 5:16); the prayers of Paul would surely bring's heaven's favor upon the objects of his petitions. This is so despite the fact that Philemon was a slaveowner.
  - c. The apostle made similar statements to other people:
    - 1) Romans 1:8: "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."
    - 2) Ephesians 1:16: "Cease not to give thanks for you, making mention of you in my prayers."
    - 3) 1 Thessalonians 1:2: "We give thanks to God always for you all, making mention of you in our prayers."
    - 4) 2 Thessalonians 1:3: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth."
2. Verse 5: "Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints."
- a. Paul was aware of Philemon's love and faith which that good man had toward Christ and all of the Lord's people. That he had love and faith toward Christ was manifest, else the apostle could not have written this inspired evaluation. Paul's assessment of Philemon's disposition of love for Christ and faith in the Savior is accurate; likewise his love for all the saints is affirmed.
  - b. The faithfulness of Philemon to Christ and his love for the saints were qualities which could be seen; they were not mere professions, but were manifested in overt ways.
    - 1) James 2:17-26: "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? For as the body without the spirit is dead, so faith without works is dead also."
    - 2) 1 John 3:17-18: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."
    - 3) 1 John 5:2-3: "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous."
3. Verse 6: "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."
- a. Philemon 6: "That the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ" (ASV). "That the sharing of your faith may become effective by the acknowledgment of every good thing which is in you in Christ Jesus" (NKJ).
  - b. "Communication" is from *koinonia* ("fellowship"). The word is also used in other passages:
    - 1) Acts 2:42: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."
    - 2) Romans 15:26: "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem."
    - 3) 2 Corinthians 9:13: "Whiles by the experiment of this ministration they glorify God for your
-

- professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*."
- 4) Hebrews 13:16: "But to do good and to communicate forget not: for with such sacrifices God is well pleased."
- c. The word [*koinonia*] is given this definition:
- 1) Thayer: "a. to come into communion or fellowship, to become a sharer, be made a partner: Heb 2:14. b. to enter into fellowship, join oneself as an associate, make oneself a sharer or partner: 1 Tim 5:22" [Thayer's Greek Lexicon, Electronic Database. Copyright (c) 2000 by Biblsoft].
  - 2) Vine: 1. *koinoneo* NT:2841 is used in two senses, (a) "to have a share in," Rom 15:27; 1 Tim 5:22; Heb 2:14; 1 Peter 4:13; 2 John 11; (b) "to give a share to, go shares with," Rom 12:13, RV, "communicating," for KJV, "distributing"; Gal 6:6, "communicate"; Phil 4:15, KJV, "did communicate," RV, "had fellowship with. See DISTRIBUTE, FELLOWSHIP, PARTAKE. [Vine's Expository Dictionary of Biblical Words, Copyright (c)1985, Thomas Nelson Publishers].
  - 3) Vincent: The communication of thy faith *hee* (NT:3588) *koinoonia* (NT:2842) *tees* (NT:3588) *pisteos* (NT:4102) *sou* (NT:4675). *Koinoonia* (NT:2842), "fellowship," is often used in the active sense "impartation," as "communication, contribution, almsgiving." So Rom 15:26; 2 Cor 9:13; Heb 13:16. This is the sense here: the active sympathy and charity growing out of your faith. [Vincent's Word Studies of the New Testament, Electronic Database. Copyright (c) 1997 by Biblsoft].
- d. Philemon's faith and love had been demonstrated in helping other Christians. It was Paul's prayer that the communication of his faith and love would be effectual (energetic, effective).
- 1) "The fellowship of the saints, to which his faith in Christ led him in helping them. Paul had heard, and because of this, he prayed that it might become effectual in leading others to practice every good thing in them in Christ Jesus that his example might lead others to practice all good that was in him for the Lord" (Lipscomb, p. 297).
  - 2) Paul prayed that Philemon would be enriched in the knowledge of Christ as he continued to give freely to others. The gifts could be either material or spiritual in nature. As he communicated what he had to offer to others, he himself would be greatly enriched.
- e. "The meaning of this verse is somewhat difficult to understand, but perhaps Hendriksen's paraphrase of it is adequate: 'The more thoroughly Philemon recognizes how greatly he himself has been benefitted, the more inclined will he be to extend mercy and pardon to others, especially to Onesimus. And the very fact that Philemon has manifested such a fine spirit in the past convinces the apostle that he is not writing in vain' [William Hendriksen, *Colossians and Philemon*, Grand Rapids: Baker Book House, 1964, p.215]. Whether Hendriksen's view is completely accurate or not, one thing is certain. The name of Onesimus, not yet mentioned by Paul, is nevertheless in the background of all that Paul wrote in these verses. A part of the delicacy and charm of the epistle lie in the very hesitation on the part of Paul in bringing up what must have been considered to be a very unpleasant subject with his friend Philemon. Paul cleared the ground and cultivated the soil very carefully before planting the name of Onesimus in verse 10" (Coffman, p.369).
4. Verse 7: "For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother."
    - a. Paul (and others who understood the matter) obtained great joy and comfort from the love Philemon demonstrated. To see this good man express love for others was a source of refreshment to Paul.
    - b. It did the apostle much good to see that Philemon was instrumental in giving refreshment to others. To be refreshed was to receive rest, to cease from labor. The word is also used elsewhere:
      - 1) Matthew 11:28: "Come unto me, all *ye* that labour and are heavy laden, and I will give you **rest**."
      - 2) 1 Corinthians 16:18: "For they have **refreshed** my spirit and yours: therefore acknowledge *ye* them that are such."
      - 3) 2 Corinthians 7:13: "Therefore we were comforted in your comfort: yea, and exceedingly the more

joyed we for the joy of Titus, because his spirit was **refreshed** by you all."

4) Philemon 20: "Yea, brother, let me have joy of thee in the Lord: **refresh** my bowels in the Lord."

- c. That which was given rest (refreshment) was the heart of the saints. What Philemon did brought rest or refreshment to their hearts. His gifts would include encouragement.
- d. "The term 'brother' is applied to Philemon here and in verse 20 with a marked emphasis of affection evidently implying some special intimacy of friendship and love. In this place the title 'brother' has a peculiar appropriateness, for Paul had been speaking of the love of Philemon, which made him a brother indeed to all the spiritual family of God" (Lipscomb, p.297).

#### C. Philemon 8-19: Paul Intercedes for Onesimus.

1. Verse 8: "Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient."
  - a. Paul begins his intercession in behalf of Onesimus by stating that he could choose to be bold in approaching the matter at hand, enjoining him to do that which is about to be requested. To enjoin is to command or charge (Vine, Vol. 1, p.31).
  - b. While he had the authority to express what is about to be said in the form of an authoritative demand, he will state in the next verse that he will not do so.
  - c. The request he is about to make is that Philemon receive Onesimus back into his former position. It was convenient (fitting; proper) that this should be done, but Paul will not command his brother to do this. "Neither filthiness, nor foolish talking, nor jesting, which are not **convenient**: but rather giving of thanks" (Eph. 5:4).
  - d. The request Paul is about to make is for Philemon to accept Onesimus back into service as a slave. The Lord did not direct Christian slave-holders to release their slaves. Christianity does not operate on society by forcing change by overt power, but by exerting the subtle influences as leaven. To have called for the immediate release of slaves would have flooded the church with pseudo converts to Christ, but when freedom was gained, Christ would have been abandoned. And greater suffering would have been precipitated on society in general by the sudden release of millions of slaves, more so than that imposed on them by involuntary servitude. Think of the disastrous effect on master and slave alike this emancipation would have brought. The gospel would fall quickly into contempt.
2. Verses 9-10: "Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds: Which in time past was to thee unprofitable, but now profitable to thee and to me."
  - a. Instead of making an apostolic demand of Philemon, Paul issues a plea to him in behalf of his son in the faith, Onesimus.
  - b. Paul describes himself as *aged*. We have no way of discerning the exact age of the apostle at this point in his life. He is referred to as a *young man* in Acts 7:58. The word Luke used is indefinite and relative; the term *aged* is likewise indefinite and relative.
    - 1) The rigors of his very active life certainly could have aged him prematurely, although he remained alert and active unto the last. About thirty years had passed since his conversion until this time; he was likely between fifty-five and sixty years of age.
    - 2) The reason for the reference to his advanced age was in itself a cause for Philemon to accept the request. In many societies, especially in ancient days, the aged were shown great respect and honor.
    - 3) "We have no means of ascertaining the exact age of Paul at this time, and I do not recollect that he ever alludes to his age, though he often does to his infirmities, in any place except here. Doddridge supposes that at the time when Stephen was stoned, when he is called 'a young man' *neanias* (NT:3494), Acts 7:58), he was 24 years of age, in which case he would now have been about 53. Chrysostom supposes that he may have been 35 years old at the time of his conversion, which would have made him about 63 at this time. The difficulty of determining with any degree of accuracy the age of the apostle at this time, arises from the indefinite nature of the word used by Luke, Acts 7:58, and rendered 'a young man.' That word, like the corresponding word

*neaniskos* (NT:3495), was applied to men in the vigor of manhood up to the age of 40 years. Robinson, *Lex. Phavorinus* says a man is called *neaniskos* (NT:3495), a young man, until he is 28; and *presbutees* (NT:4246), *presbytes*, from 49 until he is 56. Varro says that a man is young ('juvenis'), until he is 45, and aged at 60. Whitby. These periods of time, however, are very indefinite, but it will accord well with the usual meaning of the words to suppose that Paul was in the neighborhood of 30 when he was converted, and that he was now not far from 60. We are to remember also, that the constitution of Paul may have been much broken by his labors, his perils, and his trials. Not advanced probably to the usual limit of human life, he may have had all the characteristics of a very aged man...The argument here is, that we feel that it is proper, as far as we can, to grant the request of an old man. Paul thus felt that it was reasonable to suppose that Philemon would not refuse to gratify the wishes of an aged servant of Christ, who had spent the vigor of his life in the service of their common Master. It should be a very strong case when we refuse to gratify the wishes of an aged Christian in anything, especially if he has rendered important services to the church and the world" [Barnes' Notes, Electronic Database. Copyright (c) 1997 by BibleSoft].

- 4) Clarke offers this view: "If we allow Paul to have been about 25 years of age at the utmost, in the year 31, when he was assisting at the martyrdom of Stephen, Acts 7:58; as this letter was written about A.D. 62, he could not have been at this time more than about 56 years old. This could not constitute him an aged man in our sense of the term; yet, when the whole length of his life is taken in, being martyred about four years after this, he may not improperly be considered an aged or elderly man, though it is generally allowed that his martyrdom took place in the 66th year of our Lord" [Adam Clarke's Commentary, Electronic Database. Copyright (c) 1996 by BibleSoft].
  - c. He bases his appeal also on the fact that he was a prisoner of Christ; he was a prisoner because of his efforts to spread the gospel of Christ in the world. The apostle John was exiled to the island of Patmos in order to spread the gospel: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for [eis] the word of God, and for [eis] the testimony of Jesus Christ" (Rev. 1:9).
  - d. Paul had converted Onesimus during his imprisonment, but we are not given the details. We are told in the closing verses of Acts 28 that he had the liberty of receiving visitors, whom he taught. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28:30-31).
  3. Verses 12-14: "Whom I have sent again: thou therefore receive him, that is, mine own bowels: Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly."
    - a. Paul wrote the letter to the Colossians at the same time as this epistle was penned. Tychicus and Onesimus were commissioned to deliver these letters. "All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord: Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here" (Col. 4:7-9).
    - b. Paul acknowledges that Onesimus had been unprofitable to Philemon in the past, but now to both Philemon and Paul he was profitable (useful).
    - c. The apostle could have been well-served by Onesimus; he could have done for Paul what Philemon would have done if he had been there. However, not having the express approval of his friend, he sent Onesimus back to his master in Colossae. If he had retained Onesimus, and sent word to Philemon to that end, Philemon would have agreed; but he would have had no free choice in that case. The best thing was to send Onesimus back.
-



4. Verses 15-16: “For perhaps he therefore departed for a season, that thou shouldest receive him for ever; Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?”
    - a. There is a subtle hint in Paul’s statement that the departure of Onesimus from Philemon might have been providential. God may have allowed such a thing to happen so that these two could be together in eternity. We often are too shortsighted in accepting difficulties in life, failing to see God’s hand of providence.
    - b. His statement also affirms the unending nature of a Christian’s reward. Granting the faithfulness of both Philemon and Onesimus, the two would be in eternity together. Onesimus left the service of Philemon as a runaway slave; they were now to be reunited as brethren in Christ, and could look forward to being with each other eternally.
    - c. Paul was guided in using a less offensive term in describing the separation. He did not speak of it as an escape or running away; he merely stated that Onesimus departed for a season.
    - d. Paul describes Onesimus as now being much more than a servant; he was a brother in Christ. It was Onesimus’ obligation to return to his master as a servant, filling the role he formerly held. But now he was also a brother in Christ. The relationship extended beyond the master-slave connection; they were beloved brethren.
    - e. “Any person obeying the gospel of Christ becomes the brother beloved of every other Christian, to whom all the rights, honors, privileges and love of Christian fellowship accrue as a right derived from their being ‘in the Lord’...” (Coffman, pp.373f). This relationship pertained between Paul and Onesimus, but even more between Philemon and Onesimus. Paul might not have direct contact in the future with Onesimus, but Philemon and Onesimus would be in service to Christ together until death.
  5. Verses 17-18: “If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth *thee* ought, put that on mine account.”
    - a. Paul and Philemon were spiritual partners. “The word rendered *partner* (*koinonos*), means a *par-taker*, a *companion*. The idea in the word is that of having something *in common* (*koinos*) with any-one—as common principles, common attachments, a common interest in an enterprise, common hopes....Here the meaning is, that if Philemon regarded Paul as sharing with him in the principles and hopes of religion, or as a brother in the gospel, so that he would receive him, he ought to receive Onesimus in the same way” (Barnes, p.307).
      - 1) Luke 5:10: "And so *was* also James, and John, the sons of Zebedee, which were **partners** with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men."
      - 2) 2 Corinthians 8:23: "Whether *any do inquire* of Titus, *he is* my **partner** and fellowhelper concerning you: or our brethren *be inquired of*, *they are* the messengers of the churches, *and* the glory of Christ."
    - b. The generous, loving spirit of Paul shines in verse eighteen. He tells Philemon that if Onesimus has wronged him in any way, or owed his master anything, that was to be put to Paul’s account.
      - 1) His having run away might have cost Philemon something, in depriving him of necessary service, or perhaps even in incurring an expense in searching for him.
      - 2) “It may be observed, however, that the apostle evinces much delicacy in this matter. He does not say that he *had* wronged him, but he makes a *supposition* that he might have done it....he says that even *if it were so*, he would wish him to set that over to his account. He took the blame on himself, and asked Philemon not to remember it against Onesimus” (Barnes, p.307).
  6. Verse 19: “I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.”
    - a. “Paul gave a gentle, yet pointed, reminder that Philemon himself owed himself to Paul. It must have been Paul who converted Philemon, probably while Paul was working in Ephesus” (Roy Deaver, ADL, p.303).
    - b. Paul affirms his willingness to repay any debt owed to Philemon by Onesimus; the apostle commits
-

himself to taking care of that debt. But he reminds Philemon that he was also indebted to Paul, for the apostle had done the greatest of services to Philemon. Therefore, it ought not to be necessary for Paul to have to repay for Onesimus.

- c. We owe a debt of gratitude to those who were involved in bringing us to Christ. These may include our parents, other relatives, friends, elders, Bible teachers, or preachers. If we appreciate spiritual blessings as we ought, that debt of gratitude we will repay—somehow—perhaps by teaching someone else the gospel.
- d. The nature of Christianity is in evidence in the passage. Instead of trying to avoid paying our debts, we ought to be willing to pay our own and help others with theirs. The religions of men are not known for emphasizing self-sacrifice of all its adherents.

#### D. Philemon 20-22: Paul's Confidence in Philemon.

1. Verse 20: "Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord."
    - a. If Philemon did as Paul besought him to do, that would give great joy to the apostle; it would be a source of refreshment to his heart.
    - b. "The bowels, in the Scriptures, are uniformly spoken of as the seat of the affections.... The idea here is, that Paul had such a tender affection for Onesimus as to give him great concern and uneasiness. The word rendered '*refresh*'...*means* to give rest to, to give repose, to free from sorrow or care; and the sense is, that by receiving Onesimus, Philemon would cause the deep and anxious feelings of Paul to cease, and he would be calm and happy..." (Barnes, p.309).
    - c. The location to which these matters pertained are "in the Lord" (Christ). Paul would rejoice and be refreshed spiritually if Philemon heeded his appeals.
  2. Verse 21: "Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say."
    - a. Paul noted the obedience that had characterized Philemon in the past; Paul was confident that his obedience would continue. He was certain, based on his past knowledge of his friend's faithfulness, that Philemon would do even more than what the apostle requested.
    - b. Some commentators have thought this means that Paul thought Philemon would not only receive Onesimus back, but that he would set him free; and that he might send Philemon back to Paul, to serve the apostle in whatever capacity in which he was needed. This conclusion is not demanded by the statement, but might be implied.
    - c. Paul is expressing his confidence in Philemon, that he will do the right thing. We need to have confidence in each other; all too often we tend to have too little trust in other Christians.
  3. Verse 22: "But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you."
    - a. Paul, although a prisoner in Rome at the time this epistle was written, expected to be released in the near future. Hence, he requests that Philemon prepare for his coming. His hope rested on the fact that Philemon's prayers would be instrumental in obtaining his release. Prayers, even in the day of the supernatural, were usually answered in non-miraculous ways.
    - b. In writing to the Philippians at the same time, Paul likewise expressed confidence that he would be released from custody and be free to travel to Philippi.
      - 1) Philippians 2:19: "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state."
      - 2) Philippians 2:23-24: "Him therefore I hope to send presently, so soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly."
    - c. In the day of miracles, some wondrous things were brought about by prayers. The prayers of the saints resulted in Peter's miraculous release from prison (Acts 12). Paul was not asking for a miraculous opening of his prison doors. If such were God's will, he would have been freed from his Caesarean jail supernaturally years earlier.
    - d. But prayers are also answered in these non-miraculous times.
-

- 1) James 5:16: "Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."
- 2) James 1:5-8: "If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man *is* unstable in all his ways."
- 3) James 4:2-3: "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts."
- 4) 1 John 5:14-15: "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."
- e. "By studying Paul's many references to his prayers we can obtain a detailed picture of Paul's prayer life. If Paul needed the prayers of others, how much more do we need the prayers of others? How truly thankful so many people must have been, to know that they were included in Paul's prayers. How wonderful it is to know that faithful Christians are constantly praying in our behalf" (Deaver, ADL, p.304).

#### E. Philemon 23-25: Closing Salutations.

1. Verse 23: "There salute thee Epaphras, my fellowprisoner in Christ Jesus."
  - a. Epaphras was with Paul in prison; he sent his greetings to Philemon. The same individuals who sent greetings to the Colossians are also named here. "Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea and them in Hierapolis. Luke, the beloved physician, and Demas, greet you" (Col. 4:12-14).
  - b. Epaphras: "Personal name meaning, 'lovely.' A Christian preacher from whom Paul learned of the situation of the church in Colossae (Col. 1:7). He was a native of Colossae whose ministry especially involved Colossae, Laodicea, and Hierapolis. Later he was a companion of Paul during the latter's imprisonment. Though Epaphras is mentioned in the New Testament only in the letters to the Colossians and to Philemon, Paul evidently held this man in high regard" (Holman).
  - c. The apostle states in Colossians 4:12-13 that Epaphras continually labors fervently in prayer in their behalf. The prayers of such spiritual giants were more than the parroting of a certain memorized formula of words. They were the expressions of the deep desires of the heart. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). In regards to his fellow-Jews, Paul's greatest desire was their salvation. This shows the depth of the apostle's love for them, and also indicates the extreme importance of being saved; and indirectly, the awfulness of being lost is emphasized. Prayer is the expression of the heart's desires unto God.
    - 1) Epaphras labored fervently in prayer in behalf of the Colossian saints that they might enjoy a more perfect relationship with God. The word *striving* is from a Greek word from which we get the English "agonize." The same word is also used in Luke 13:24: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."
    - 2) Epaphras was a servant of Christ. What better description could be given of a person?
    - 3) Epaphras sought in his prayers in behalf of the Colossians that they might stand perfect and complete in all the will of God. They had obeyed the gospel, had been translated into the kingdom, and enjoyed the forgiveness of sins (Col. 1:1,13-14). But there were other needs they had not obtained or achieved. There in an implication in the statement that the Colossians were facing some danger to their souls.
    - 4) Epaphras prayed that they might stand in all the will of God. It was not enough that a righteous man prayed for them; prayer alone was not sufficient. Each of them must personally be obedient to the whole counsel of God. It is not enough for one to follow a part of God's will only.

- a) Matthew 4:4: "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."
  - b) James 2:10: "For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all."
  - 5) Colossians 4:13: "For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea and them in Hierapolis."
2. Verse 24: "Marcus, Aristarchus, Demas, Lucas, my fellowlabourers."
- a. Mark is the one who penned the gospel that bears his name. Mark is identified in Colossians 4:10 as "sister's son to Barnabas" (KJV), but as "cousin of Barnabas" (ASV and NKJ). Vincent noted that "The sense of *nephew* did not attach to the word until very late" (p.918). Modern scholarship asserts that the word should be understood as *cousin* in this passage. The word was used to mean "nephew, niece, or cousin" (see Thayer, p.45). Whether we understand the kinship as nephew or cousin here is of little significance to our understanding of the passage. It sheds light on why Barnabas supported Mark for a companion on the second missionary journey: "And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God" (Acts 15:36-40).
  - b. Barnabas was favorably inclined toward Mark because of their kinship, whether that connection was as a nephew or cousin.
    - 1) Mary, at Jerusalem, is affirmed to be the mother of Mark. "And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying" (Acts 12:12). It could be that Mary was Barnabas' sister.
    - 2) He was part of the company on the first missionary journey, but turned back when they reached the mountainous region of Pamphylia, possibly due to the bandits who operated in that place. "Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem" (Acts 13:13).
    - 3) A disagreement arose between Paul and Barnabas over whether Mark should be taken with them on the second journey. "And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God" (Acts 15:36-40).
    - 4) Later, Mark was able to regain Paul's favor. He is commended to the brethren here. The apostle spoke highly of him later. He was the apostle's fellowlaborer (Phile. 24). He was described as a good helper in 2 Timothy 4:11: "Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry."
  - c. Aristarchus, called "my fellowprisoner" in Colossians 4:10, joined Paul in greeting the Colossians, as he does in our text in saluting Philemon.
    - 1) Aristarchus is mentioned several times in the sacred record. Our text plainly affirms that he was a fellow-prisoner with Paul. He traveled with Paul to Rome, apparently as a prisoner as was the apostle. He joined with Paul in sending his greetings to the brethren.
    - 2) Acts 19:29: "And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the
-

theatre."

- 3) Acts 20:4: "And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus."
- 4) Acts 27:2: "And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us."
- d. Demas was also with Paul at the time Colossians and Philemon were written. He is named three times in the New Testament; the first two instances show him in a favorable light (Col. 4:14; Phile. 24). But in the last case, his worldliness had overcome his faith. "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia" (2 Tim. 4:10).
- e. In Colossians 4:14, Luke is called "the beloved physician." Besides in this passage and our text, Luke is named one other time in the New Testament: "Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry" (2 Tim. 4:11). Luke is called the *beloved* physician due to the warm companionship which existed between him and Paul. He was at the side of Paul during his Roman imprisonment, rendering him service as a doctor (perhaps) and as a fellow-worker in the kingdom.
3. Verse 25: "The grace of our Lord Jesus Christ *be* with your spirit. Amen."
  - a. This final salutation was addressed to several people, including Philemon, Apphia, Archippus, and the church that met in Philemon's house.
  - b. The statement includes Paul's sincere wish for the grace of Christ to be upon Philemon (and to the others included). The blessings of Christ pertain to the spirit. The materialists who assert that the spirit of man is only his breath will have a difficult time explaining how the grace of Christ blesses a man's breath!

F. Some important lessons taught in the book of Philemon.

1. All Christians are equal.
    - a. Matthew 23:8: "But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren."
    - b. Galatians 3:28: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."
  2. Servants who obeyed the gospel were expected to continue their service to their masters.
    - a. Colossians 3:22-25: "Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons."
    - b. Ephesians 6:5-9: "Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him."
  3. Sometimes, even the most unlikely person may be taught the gospel. In this epistle, a runaway slave in a great city, in which there were great numbers of slaves, obeyed the gospel.
  4. Christians should be willing to assist fellow-Christians of any social or economic background. Paul aided a slave.
  5. Gratitude should be a prominent feature of every person's heart.
  6. We should be willing to forgive others and be reconciled with them, even if they had wronged us.
  7. Wise people will use humility in addressing the problems of others.
-

8. There is power in the gospel, enough to convict and convert even a runaway slave.
  9. There is power in prayer. “But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you” (Phile. 22).
  10. Wherein possible, restitution is to be made to those we have wronged. Paul was willing to pay the debts which Onesimus incurred against his master.
  11. The Lord did not destroy slavery by divine fiat, but through the subtle influences of the gospel working in the hearts and lives of many, he brought this institution to an end in civilized nations.
-

## Bibliography

- American Standard Version*, (ASV), Thomas Nelson and Sons, New York, NY
- Annual Lesson Commentaries* (ALC), Gospel Advocate Company, Nashville, TN, 1964
- Annual Lesson Commentaries* (ALC), Gospel Advocate Company, Nashville, TN, 1970
- Barnes, Albert, *Notes On the New Testament, Thessalonians—Philemon*, Baker Book House, Grand Rapids, MI, 1976
- Boettner, Lorraine, *Roman Catholicism*, Presbyterian and Reformed Publishing Co., Philadelphia, 1962
- Cates, Curtis A., Editor, *The Epistles of I And II Timothy, Titus*, 1986 Memphis School of Preaching Lectureship [MSOP], Memphis School of Preaching, 1986
- Coffman, Burton, *Commentary on 1 & 2 Thessalonians, 1 & 2 Timothy, Titus & Philemon*, Firm Foundation Pub. House, Austin, TX, 1978
- Conybeare, W.J., and Howson, J.S., *The Life and Epistles of St. Paul*, Wm. B. Eerdmans Publishing Company, Grand Rapids, MI, 1976
- Hearn, Roy J., "The Eldership," Unpublished Outline
- Hearn, Roy J., "The Holy Spirit," Unpublished Outline
- Holman Bible Dictionary for Windows*, Version 1.1g, Parson Technology, Hiawatha, Iowa, 1991,1994
- Horne, Thomas Hartwell, *Introduction To The Scriptures, Vol. IV*, Baker Book House, Grand Rapids, MI, 1970
- International Bible Dictionary*, Logos International, Plainfield, NJ, 1977
- Josephus, Flavius, *Josephus, Complete Works*, Kregel Publications, Grand Rapids, MI, 1960
- Lambert, O.C., *Catholicism Against Itself*, Vol. 1., O.C. Lambert, Publisher, Winfield, Alabama, 1956
- Lipscomb, David, *A Commentary on the New Testament Epistles, I, II Thessalonians, I, II Timothy, Titus, and Philemon*, Gospel Advocate Company, Nashville, 1942
- Lipscomb, David, *Questions Answered*, Gospel Advocate Co., Nashville, 1969
- Macknight, James, *Macknight On The Epistles*, Vol. III-IV, Baker Book House, Grand Rapids, MI, 1969
- Jamieson, Robert, Fausset, A.R., Brown, David, *A Commentary Critical, Experimental, and Practical, III*, (JFB), Wm. B. Eerdmans Pub. Co., Grand Rapids, MI, 1973
- PC Study Bible*, BibleSoft
- Roberts, J.W., *Letters to Timothy*, R.B. Sweet Co., Inc., Austin, Texas, 1964
- Smith's Dictionary of the Bible*, H.B. Hackett, Editor, Baker Book House, Grand Rapids, MI, 1971
- Studies in 1 and 2 Thessalonians and Philemon* [ADL], Dub McClish, Editor, Annual Denton Lectures, 1988,
-

## Valid Publications, Denton, Texas

Thayer, Henry, *Thayer's Greek-English Lexicon*, The National Foundation for Christian Education, Marshallton, DE

*The New King James Version*, Thomas Nelson Company, Nashville, 1987

Thiessen, Henry C., *Introduction to the New Testament*, Wm. B. Eerdmans Publishing Company, Grand Rapids, MI, 1943

Vine, W.E., *Vine's Expository Dictionary of New Testament Words*, MacDonald Publishing Co., McLean, VA

Wallace, Foy E., Jr., *God's Prophetic Word*, Foy E. Wallace., Jr. Publications, Oklahoma City, 1946

*Webster's New World Dictionary, Second College Edition*, The World Publishing Company, New York and Cleveland, 1968

Woods, Guy N., *Questions and Answers Open Forum*, Freed Hardeman College, Henderson, TN, 1976

*World Book Encyclopedia*, Field Enterprises Educational Corporation, Chicago, IL, 1964

---