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Translation

Chapter 1

1 Paul, an apostle of Christ Jesus, according to the express command of God our Savior, even Christ Jesus our source of confidence,

2 To Timothy, a genuine student in doctrine: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 Since, I called upon you to remain behind in Ephesus while I traveled to Macedonia, so that you might command certain individuals to stop teaching heretical doctrine,

4 Nor to be occupied with myths or distracting enumerations of genealogies, which category of things help promulgate useless speculations rather than the dispensational framework of God which is in the sphere of doctrine.

5 Now the objective of instruction is virtue love out from a pure mentality of the soul and a good conscience and a non-hypocritical doctrinal framework,

6 Away from which some, having missed the mark and gone astray, have turned to empty, fruitless discussion,

7 Desiring to be teachers of the law, neither understanding what they are saying nor what they continually and confidently insist is true.

8 However, we know that the law is noble when a person makes use of it appropriately,

9 Knowing this: that for the righteous one, law does not apply, but for lawless ones and for unruly ones, for ungodly ones and for chronic sinners, for wicked ones and for profane ones, for one who murders his own father and for one who murders his own mother, for murderers,

10 For those who practice sexual immorality, for those who engage in homosexual activity, for slave-traders and kidnappers, for pathological liars, for perjurers, and anything else of a different kind which is contrary to doctrine which is sound and healthy,

11 According to the good news of the glory of the God of happiness, which I was entrusted.

12 I have continual gratitude for Christ Jesus our Lord, Who clothes me with power, because He considered me dependable, having placed me into the ministry,

13 Though I was formerly a slanderer and an arrogant persecutor and a violent man, but I obtained mercy, (since being ignorant, I acted in unbelief).

14 Moreover, the grace of our Lord has super-abounded with doctrine and with the virtue love which is in Christ Jesus.

15 "Faithful is the Word and worthy of unqualified acceptance, that Christ Jesus came into the world to save sinners," with reference to which I was at the top of the list.

16 Nevertheless, in spite of this, I obtained mercy, in order that in me first, Christ Jesus might demonstrate His perfect patience, as a prototype to those who are destined to believe upon Him for eternal life.

17 Now, to the Sovereign of the ages, the incorruptible, invisible, unique God: honor and glory unto the Ages of the Ages. Acknowledge it.

18 I am depositing this command with you, student Timothy, in accordance with prophetic teachings previously brought forth to you, in order that by them you might keep on fighting an honorable fight.

19 Be having and holding doctrine and a good conscience, which certain individuals, having rejected, have suffered shipwreck concerning the faith,

20 Among whom are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they may be taught not to slander.

Chapter 2

1 First of all, therefore, I command that entreaties, prayers, intercessions, and thanksgivings be continually made on behalf of all categories of mankind without distinction,

2 On behalf of rulers and those who are in positions of authority, so that we may lead an undisturbed and tranquil life in the sphere of all godliness and integrity.

3 This is noble and acceptable in the sight of our preserver God,

4 Who wants men everywhere to be preserved and to advance to a full knowledge of doctrine.

5 Now, "there is one God, and one Mediator between God and men, the Man Christ Jesus,

6 Who gave Himself as a redemptive ransom for all without distinction extending to one's own times,"

7 Into which I have been appointed a herald and an apostle – I am speaking the truth; I am not lying – a teacher to the Gentiles in doctrine, even Truth.

8 Therefore, I am making a command decision for the men: Make it a practice to pray in every place, lifting up righteous hands, without anger or a skeptical attitude.

9 Likewise, also, to the women: Make yourselves beautiful on a continuous basis by means of well arranged clothing, associated with inner poise of the soul and self-control, not with emphasis on the latest fancy hair style and gold jewelry, nor pearls or very expensive clothing,

10 But – which is fitting for women who claim they have reached supergrace status – through intrinsically good accomplishments,

11 Let a woman continually learn in silence with complete subjection.

12 Moreover, I do not permit a woman to teach nor to exercise authority over a man, but to be in silence.

13 For Adam was first molded, then Eve,

14 And Adam was not deceived, but that woman, having been completely deceived, came to be in the transgression.

15 Nevertheless, she shall be delivered through the childbirth, if they persist in doctrine and virtue love and sanctification accompanied by good judgment.

Chapter 3

1 "Faithful is the Word." If anyone aspires to the office of guardian of the local church, he has desired an honorable occupation.

2 He is required, therefore, to be the guardian of the local church, above reproach, a one woman kind of man, calm, of sound mind, honorable, hospitable, a skilled teacher,

3 Not drunk on wine, not a brawler, but reasonable, peaceable, free from the love of money,

4 One who rules his own household appropriately, who holds children in subordination with complete seriousness,

5 (In fact, if a man does not know how to rule his own household, how will he take care of God's church?)

6 Not a new convert, lest becoming blind with arrogance and conceit, he might fall into the condemnation of the devil.

7 Moreover, he is also bound by necessity to possess a noble reputation from those outside, so that he does not fall into disgrace or a snare of the devil.

8 In the same manner, deacons must be worthy of respect, not double-talkers, not addicted to a large quantity of wine, not eager for dishonest profit,

9 Constantly holding the mystery of doctrine with a pure conscience.

10 Moreover, these also are to be first tested and proved, then let them serve if they are above reproach.

11 (Likewise, the wives must be worthy of respect, not slanderers, temperate, faithful in all things).

12 Deacons must be husbands of one wife, ruling their own children and households in a commendable way.

13 For they who have served honorably have acquired for themselves a noble standing and much confidence by means of the doctrine which is in Christ Jesus.

14 These things I am writing to you, although I expect to come face-to-face to you with haste,

15 But if I am delayed, in order that you may know how one is duty bound to behave in the household of God, which keeps on being the living church of God, the pillar and foundation by means of doctrine.

16 Furthermore, by unanimous consent: "Great is the mystery of godliness, which became visible in the flesh, was vindicated by the Spirit, was observed by angels, was proclaimed in the nations, became the object of faith in the world, was taken up in glory."

Chapter 4

1 Now the Spirit explicitly reports that in the latter periods of time, some will become apostate from doctrine, paying attention to deceitful spirits and doctrines of demons,

2 Associated with the hypocrisy of pathological liars, having been branded with a red-hot iron in their own conscience,

3 Hindering marriage, commanding abstinence from certain foods, which God created for receiving with thanksgiving by faithful believers, i.e., who have a full knowledge of doctrine.

4 For every kind of creature from God is good and nothing is to be rejected when it is received with thanksgiving,

5 For it is sanctified through the Word of God and prayer.

6 By teaching these things to the brethren with authority, you will be an honorable servant of Christ Jesus, constantly being nourished in the principles of the faith, i.e., the advantageous body of doctrine which you have been concentrating on in the past with the result that you now possess it.

7 Moreover, keep on rejecting profane and elderly women's fables. Also, keep on exercising yourself for the purpose of godliness.

8 For example, physical exercise is beneficial for a short time, but godliness is beneficial for all time, holding a promise of life for the present and for that which will come.

9 "Faithful is the Word and worthy of unqualified acceptance."

10 Because of this, we labor to the point of exhaustion and we keep on contending, because we have absolute confidence in the God Who is living, Who keeps on being the Preserver of all manner of men, especially the faithful ones.

11 Be authoritative and keep on teaching these.

12 Stop allowing anyone to look down on you because of youth, but keep on becoming a pattern to believers: in the Word with appropriate behavior, inside the love complex by means of doctrine, in purity.

13 Until I return, concentrate on: exegesis, exhortation, doctrinal teaching.

14 Stop neglecting the spiritual gift in you, which was given to you through a prophecy associated with the laying on of hands by a council of overseers.

15 Keep on cultivating these things. Keep on being occupied in them, in order that your progress might be apparent to all.

16 Keep on paying close attention to yourself and to doctrine. Persevere in these things, for by doing this, you will both deliver yourself and those who hear you.

Chapter 5

1 Do not reprimand an older man, but appeal to him as a father, younger men as brothers,

2 Older women as mothers, younger women as sisters, with all purity of mind.

3 Honor widows who are genuinely widows.

4 But if a certain widow has children or grandchildren, let them learn above all to show respect to their own family and to provide monetary support for their immediate ancestors, for this is pleasing in the sight of God.

5 On the one hand, she who is genuinely a widow and is desolate, has confidence in God and persists in prayers for herself and in prayers for others night and day,

6 But on the other hand, she who lives by constantly indulging in unnecessary luxury is dead spiritually, although she lives physically.

7 Also be commanding these things, so that they might be irreproachable.

8 Moreover, if anybody of a certain category of individuals does not provide for himself and especially for the members of his family, he has repudiated doctrine and is more depraved than an unbeliever.

9 A widow is not to be enrolled on a charity list who: (1) has become less than sixty years of age, (2) a wife of one husband,

10 (3) Well certified by honorable accomplishments: (a) if she has reared children well, (b) if she has shown hospitality to strangers, (c) if she has washed the feet of the saints, (d) if she has assisted those who are afflicted, (e) if she has devoted herself to every type of intrinsically good production.

11 Moreover, you may make it a practice to reject the younger widows, because whenever they are governed by strong physical desire which separates them from Christ, they keep on desiring to marry,

12 With the result that they constantly receive divine discipline, because they have cast off their previous doctrine.

13 Moreover, at the same time, they also learn to be useless, constantly wandering about with no direction in life from house to house, and not only useless, but gossips and busybodies, speaking things which should not ever be mentioned.

14 Therefore, I urge the younger ones to marry, have children, be the manager of the home, giving no opportunity to the one who opposes for an abuse of grace,

15 For certain ones have already swerved away after Satan.

16 If any believer has widows, let her give them financial assistance, then the local assembly may not be burdened, so that it may give financial assistance to those who are genuine widows.

17 Those overseers who have governed well in the past and are continuing to govern honorably should be considered worthy of double honor, particularly those who labor to the point of exhaustion in the Word and teaching.

18 For the scripture says: "You shall not muzzle the ox while he is threshing the grain." Also, "the worker is worthy of his wages."

19 Do not accept an accusation against an overseer, if not upon the basis of two or three witnesses.

20 Be reprimanding in the presence of everyone those who continue to sin in this manner, in order that the rest may also have respect.

21 I solemnly charge in the presence of God and Christ Jesus, also the elect angels, that you guard these without prejudice, doing absolutely nothing with a spirit of favoritism.

Do not administer discipline on anyone too hastily, nor participate in sins belonging to another. Keep yourself innocent.

Stop drinking water, but instead make it a habit to take advantage of a small amount of wine for the benefit of your central nervous system and your frequent timidities.

The sins of certain men are obvious, leading to discipline, but also some will come after.

In the same manner, also, their noble production is obvious, however, that which is looked upon otherwise is not able to be concealed.

Chapter 6

1 As many as are slaves under the yoke of masters must continually consider it a duty to regard their own worthy of all honor, in order that the essence of God and the teaching may not be maligned.

On the other hand, those who have believers as masters, let them not despise them, because they are brothers, but rather serve them as slaves to an even greater degree, because they are believers and are beloved, who are recipients of the same benefits. Keep on teaching and exhorting these things.

If anyone continues to teach another of a different kind of doctrine and does not concur with sound doctrines, those from our Lord Jesus Christ, especially that teaching pertaining to godliness,

He has received blind arrogance, understanding nothing, as well as continually exercising a morbid obsession about controversies and verbal conflicts, from which originate jealousy, contentiousness, malignings, evil speculations,

5 Incessant quarrellings, men who have become distorted in their minds, even becoming devoid of the Truth, constantly presuming financial prosperity to be godliness.

But godliness with contentment keeps on being great prosperity,

7 For we have brought nothing into this world, so it is obvious that we are not able to carry out anything,

So having food and clothing, we shall be content with these things.

9 But they who desire to accumulate wealth, fall into temptation, then a trap, then into many foolish and harmful lusts which drown those men in ruin and wasteful destruction,

10 For the love of money keeps on being a root of many categories of evil, which certain ones by intensely desiring it, have swerved from doctrine and have impaled themselves with many types of consuming grief.

11 But you, oh man of God, keep on fleeing from these things, and instead keep pursuing with vigor: righteousness, godliness, doctrine, virtue love, steadfast endurance, genuine humility.

12 Keep on struggling in that noble fight for doctrine. Seize and hold on to eternal life, into which you have been called and have confessed the good confession in the presence of many observers.

13 I charge you in the presence of the God Who preserves alive all things, and in the presence of Christ Jesus, Who deposed an honorable deposition before Pontius Pilate,

14 To observe this mandate, unsullied, irreproachable, until the appearance of our Lord Jesus Christ,

15 Which He will bring to pass in His own times: "The happy and sovereign One, the King over those who exercise kingship and the Lord over those who exercise lordship,

16 The unique One, possessing immortality, dwelling in unapproachable light, Whom not one of mankind sees nor is able to see, to Whom be eternal honor and ruling power. Acknowledge it."

17 With reference to the rich ones in the present age, keep on charging them to stop being arrogant, nor to have confidence in uncertainty of wealth, but rather upon God Who furnishes us all things abundantly for enjoyment,

18 To be engaged in good production, to be rich in honorable deeds, to be generous, sharing what is one's own,

19 Accumulating for themselves an honorable reserve for that which is to come, in order that they may take hold of that true life.

20 Oh Timothy, guard your deposit, always avoiding empty discourses and oppositions from falsely categorized knowledge,

21 Which certain ones, while proclaiming the gospel, have swerved away from doctrine. Grace be with you.

Expanded Translation

1 Tim. 1:1 Paul, an apostle [commander-in-chief] of Christ Jesus, according to the express command of God [deity of Christ] our Savior [humanity of Christ], even Christ Jesus our source of [true] confidence,

1 Tim. 1:2 To Timothy, a genuine student [as opposed to the illegitimate ones he is contending with] in doctrine: Grace, mercy [because you're going to need it], peace, from God the Father and Christ Jesus our Lord.

1 Tim. 1:3 Since [I am an apostle], I called upon you to remain behind in Ephesus while I traveled to Macedonia [as his first leadership test], so that you might command [exercise legitimate authority over] certain individuals to stop teaching heretical doctrine,

1 Tim. 1:4 Nor to be occupied with myths [common to Pseudigrapha and other Jewish Intra-testamental Literature] or distracting enumerations of genealogies [common to Judaism and Gnosticism], which category of things help promulgate useless speculations [common to covenant theology] rather than the dispensational framework of God which is in the sphere of [legitimate] doctrine.

1 Tim. 1:5 Now the objective of instruction [teaching the Word] is virtue love [genuine integrity and righteousness] out from a pure [epistemologically rehabilitated] mentality of the soul and a good [according to divine standards] conscience and a non-hypocritical doctrinal framework [not using doctrine as an excuse to sin],

1 Tim. 1:6 Away from which [correct protocol for progress in virtue love] some [arrogant, ignorant pastors], having missed the mark and gone astray [deviated from grace mechanics and embraced legalism], have turned to empty, fruitless discussion [hollow, worthless concepts which are unsuitable for properly understanding Scripture or growth in the spiritual life],

1 Tim. 1:7 Desiring to be teachers of the law [living as Judaizers in legalism], neither understanding what they are saying [by rejecting dispensational distinctions] nor what they continually and confidently insist is true [affirming their false teaching in spite of the overwhelming evidence against it].

1 Tim. 1:8 However, we [dispensational teachers] know that the law is noble [useful] when [and only when] a person makes use of it appropriately,

1 Tim. 1:9 Knowing this: that for the righteous one [grace-oriented believer], law does not apply [illegitimate use of the law], but for lawless ones [those who reject divine establishment] and for unruly ones [rebellious and disobedient towards authority], for ungodly ones [disloyal, unscrupulous and treasonous individuals] and

for chronic sinners [those enslaved to their old sin nature], for wicked ones [vicious scoundrels, devoid of conscience] and for profane ones [vile, perverse, ethically corrupt], for one who murders his own father and for one who murders his own mother, for murderers [homicide in general],

1 Tim. 1:10 For those who practice sexual immorality [illicit sex with members of the opposite sex], for those who engage in homosexual activity [sodomites], for slave-traders and kidnappers, for pathological liars, for perjurers, and anything else [et cetera] of a different kind [unwholesome activity] which is contrary to doctrine which is sound and healthy [opposed to the laws of divine establishment],

1 Tim. 1:11 According to the good news of the glory [expression of divine attributes] of the God of happiness, which [good news] I was entrusted.

1 Tim. 1:12 I have continual gratitude for Christ Jesus our Lord, Who clothes me with power [filling of the Holy Spirit], because He considered me dependable, having placed me into the ministry [as an apostle],

1 Tim. 1:13 Though I was formerly a slanderer [blasphemed God] and an arrogant persecutor [of the church] and a violent man [treated his enemies harshly], but I obtained mercy [was graced-out], (since being ignorant, I acted in unbelief).

1 Tim. 1:14 Moreover, the grace of our Lord has super-abounded [supergrace] with doctrine and with the virtue love which is in Christ Jesus.

1 Tim. 1:15 "Faithful is the Word [doctrine] and worthy of unqualified acceptance [no doubts], that Christ Jesus came into the world [in hypostatic union] to save sinners," with reference to which [sinners] I was at the top of the list [perhaps the worst who ever lived].

1 Tim. 1:16 Nevertheless, in spite of this, I obtained mercy [was graced-out], in order that in me first [as the record-holder for being the worst sinner], Christ Jesus might demonstrate His perfect patience, as a prototype [pattern] to those [Church Age believers] who are destined to believe upon Him for eternal life.

1 Tim. 1:17 Now [in conclusion, a doxology], to the Sovereign [King] of the ages [dispensations], the incorruptible [free from evil], invisible [spirit in essence], unique [one and only] God: honor and glory unto the Ages of the Ages [eternity future]. Acknowledge it.

1 Tim. 1:18 I am depositing this command [placing this order] with you, student Timothy, in accordance with prophetic teachings [from the Old Testament] previously brought forth to you [prior teaching from Paul on this topic], in order that by them [Old Testament teachings] you might keep on fighting an honorable fight [victorious combat experience during spiritual warfare by the correct application of Bible doctrine in daily life]. 1 Tim. 1:19 Be having and holding doctrine and a good [of intrinsic value] conscience, which certain individuals [reversionists], having rejected [pushed aside due to locked-in negative volition], have suffered shipwreck [are under the influence of evil] concerning the faith [categorical Bible doctrine],

1 Tim. 1:20 Among whom are Hymenaeus and Alexander [who are running wild in Timothy's church without being challenged], whom I have delivered over to Satan, so that they may be taught [as children by pain and discipline] not to slander [maligning God is destroying their spiritual life].

1 Tim. 2:1 First of all [in importance], therefore, I command that entreaties [requests], prayers, intercessions [petitions], and thanksgivings [gratitude] be continually made on behalf of all categories [types, kinds, sorts] of mankind without distinction [especially in your own client nation],

1 Tim. 2:2 On behalf of rulers [politicians] and those who are in positions of authority [police officers, firemen, teachers], so that we may lead an undisturbed [quiet on the outside] and tranquil [quiet on the inside] life in the sphere of all godliness [supergrace status] and integrity [royal family honor code].

1 Tim. 2:3 This [undisturbed and tranquil life] is noble [honorable] and acceptable [pleasing] in the sight [opinion] of our preserver God,

1 Tim. 2:4 Who wants [takes pleasure in] men everywhere [from every nation and local church] to be preserved [from anarchy within and enemies without] and to advance [in supergrace status] to a full knowledge of doctrine.

1 Tim. 2:5 Now [citing another stanza from a well-known song], "there is one God [in essence], and one Mediator between God and men, the Man [emphasis on His humanity] Christ Jesus,

1 Tim. 2:6 Who gave Himself [spiritual death on the cross] as a redemptive ransom [for a particular people] for all without distinction [Jews or Gentiles, male or female, slave or free] extending to one's own [Jewish if you are a Jew, Gentile if you are a Gentile] times [same ransom, different dispensation],"

1 Tim. 2:7 Into which [Church Age dispensation] I have been appointed a herald [proclaimer for the King] and an apostle [commander in chief] – I am speaking the truth [concerning my authority]; I am not lying – a teacher to the Gentiles in doctrine, even Truth.

1 Tim. 2:8 Therefore, I am making a command decision for the men [excluding women]: Make it a practice to pray [lead the way] in every place [wherever Christian congregations assemble, not in every place indiscriminately], lifting up [an attitude of prayer] righteous hands [be in fellowship], without anger [a mental attitude

hindrance to effective prayer] or a skeptical attitude [doubting the veracity of doctrine].

1 Tim. 2:9 Likewise [in the same manner during public worship], also [Paul's 2nd command decision], to the women [excluding men]: Make yourselves beautiful on a continuous basis by means of well arranged [appropriate] clothing, associated with inner poise of the soul [doctrinal perspective] and self-control [emotionally stable], not with emphasis on the latest fancy hair style and gold jewelry, nor pearls or very expensive clothing [what you wear on the outside should not overpower what is on the inside],

1 Tim. 2:10 But – which is fitting [by divine design] for women who claim they have reached supergrace status [reverence for God] – through intrinsically good accomplishments [positive momentum in the spiritual life],

1 Tim. 2:11 Let a woman continually learn in silence [during public worship] with complete subjection.

1 Tim. 2:12 Moreover, I do not permit a woman to teach nor to exercise authority over a man [in the church], but [when she attends church services or Bible study] to be in silence [submission to legitimate authority].

1 Tim. 2:13 For Adam was first [federal headship] molded [his body formed around his soul], then Eve,

1 Tim. 2:14 And Adam was not deceived [not misled by the strategies of Satan], but that woman [Eve in blind arrogance rejected the authority of Jesus Christ and her husband], having been completely deceived [beguiled by Satan], came to be in the transgression [became spiritually dead].

1 Tim. 2:15 Nevertheless, she shall be delivered [out of this spiritual deception] through the childbirth [reference to the virgin birth of Jesus Christ], if they [Eve and her successors] persist in doctrine and virtue love and sanctification [filling of the Spirit] accompanied by good judgment [sound decisions based on Bible doctrine].

1 Tim. 3:1 "Faithful is the Word [phrase from Paul's favorite song]." If anyone aspires to the office of guardian [episkopos: overseer] of the local church, he has desired an honorable occupation [referring to the pastorate].

1 Tim. 3:2 He [the aspiring overseer pastor] is required [by the duty of the office], therefore, to be [among other character qualifications] the guardian of the local church, above reproach [studies in isolation and grows into supergrace], a one woman [wife: no polygamy or concubines] kind of man [husband], calm [self-controlled], of sound mind [sensible], honorable, hospitable [grace-oriented], a skilled teacher [able to pass doctrine on to the next generation],

1 Tim. 3:3 Not drunk on wine [sober, not an alcoholic], not a brawler, but reasonable [yielding], peaceable [not contentious], free from the love of money,

1 Tim. 3:4 One [aspiring overseer pastor] who rules his own household appropriately, who holds children in subordination [obedience] with complete seriousness,

1 Tim. 3:5 (In fact, if a man does not know how to rule his own household, how will he take care of God's church?)

1 Tim. 3:6 Not a new convert, lest becoming blind with arrogance and conceit, he might fall into the condemnation of the devil [Satan administers the sin unto death].

1 Tim. 3:7 Moreover, he is also bound by necessity [due to the duty of his office] to possess a noble reputation from those outside [of the local church where he teaches], so that he does not fall into disgrace [reproach] or a snare [reversionistic trap] of the devil [Satan sets special snares for ministers].

1 Tim. 3:8 In the same manner [as qualifications for overseer pastors], deacons [table waiters] must be worthy of respect, not double-talkers [duplicitous], not addicted to a large quantity of wine [alcoholism], not eager for dishonest profit [financially irresponsible],

1 Tim. 3:9 Constantly holding the mystery [deep, secret truths] of doctrine [the body of faith] with a pure conscience [Bible doctrine cycling in his norms and standards].

1 Tim. 3:10 Moreover, these [aspiring deacons] also are to be first tested and proved [to see how they apply Bible doctrine], then [after informal observation or formal examination] let them serve if they are above reproach [character matters].

1 Tim. 3:11 (Likewise, the wives [of aspiring deacons] must be worthy of respect, not slanderers [malicious gossip], temperate [emotionally self-controlled, not alcoholics], faithful in all things [rendering utmost respect and fidelity to her husband]).

1 Tim. 3:12 Deacons [helpers] must be husbands of one wife [no polygamy or concubines], ruling their own children and households in a commendable way.

1 Tim. 3:13 For they [deacons] who have served [as helpers] honorably have acquired for themselves a noble standing [esteemed before God and man] and much confidence by means of the doctrine which is in Christ Jesus.

1 Tim. 3:14 These things [doctrinal applications] I am writing to you, although I expect [hope] to come face-to-face to you with haste [without delay],

1 Tim. 3:15 But if I am delayed, [I am writing] in order that you may know how one is duty bound to behave [conduct oneself] in the household [royal family] of God [the local church as the authorized classroom in this dispensation], which keeps on being the living church [assembly of called-out believers] of God, the pillar and foundation by means of [built upon] doctrine.

1 Tim. 3:16 Furthermore [Paul returns to his fragmented, but favorite song], by unanimous consent [undeniable]: "Great is the mystery [doctrine] of godliness [the spiritual life], which [spiritual life] became visible in the flesh [exemplified by Jesus Christ in hypostatic union], was vindicated by the Spirit, was observed by angels [witnessing His tactical and strategic victories], was proclaimed in the nations [as opposed to just Israel], became the object of faith in the world, was taken up [ascension] in glory [with the pomp and majesty of a victorious general]."

1 Tim. 4:1 Now the Spirit explicitly reports [in Mark, Acts, II Thessalonians] that in the latter periods of time [between the two advents of Christ], some [believers] will become apostate [turn away, withdraw] from doctrine [negative volition leading to reversionism], paying attention to [following] deceitful spirits and doctrines of demons [a combination of human energy and satanic counterfeits for the protocol plan of God],

1 Tim. 4:2 Associated with the hypocrisy [behind a mask] of pathological liars, having been branded with a red-hot iron [evil is seared into their minds] in their own conscience [advanced stage of reversionism],

1 Tim. 4:3 Hindering [as part of 2nd century incipient Gnosticism] marriage, commanding abstinence from certain foods, which [foods] God created for receiving with thanksgiving [you can eat anything if you sanctify it first] by faithful believers, i.e., who have a full knowledge of doctrine.

1 Tim. 4:4 For every kind of creature [animals as meat] from God is good and nothing is to be rejected [taboo] when it is received [eaten] with thanksgiving [the custom of grace],

1 Tim. 4:5 For it [meat] is sanctified [rendered holy] through the Word of God [as promised] and prayer [before meals].

1 Tim. 4:6 By teaching these things [correct doctrines] to the brethren [members of the royal family] with authority, you will be an honorable servant of Christ Jesus, constantly being nourished in the principles [application] of the faith, i.e., the advantageous body of doctrine which you have been concentrating on in the past with the result that you now possess it [you cannot teach what you do not know].

1 Tim. 4:7 Moreover, keep on rejecting profane [reversionistic] and elderly women's fables [teachings that lack substance]. Also, keep on exercising yourself [self-

discipline during Bible studies] for the purpose of godliness [supergrace spiritual life].

1 Tim. 4:8 For example, physical exercise is beneficial for a short time [during our brief life on earth], but godliness [spiritual growth leading to supergrace] is beneficial for all time [throughout eternity], holding a promise of [supergrace quality] life for the present and for that [eternal life] which will come [with its rewards and decorations].

1 Tim. 4:9 "Faithful is the Word [Paul's favorite hymn] and worthy of unqualified acceptance [honor, respect]."

1 Tim. 4:10 Because of this [promise of a beneficial life today and in the future], we [primarily pastors, secondarily every believer] labor to the point of exhaustion [studying and teaching] and we keep on contending [fighting], because we have absolute confidence in the God Who is living [occupation with Christ as our motivation], Who keeps on being the Preserver of all manner of men [without prejudice for race, color, creed, sex, location, etc.], especially [particularly] the faithful ones [there is no such things as equality in God's program].

1 Tim. 4:11 Be authoritative [not wimpy] and keep on teaching these [doctrines].

1 Tim. 4:12 Stop allowing anyone to look down on you because of youth, but keep on becoming a pattern [example] to believers: in the Word with appropriate behavior [grace-oriented way of life], inside the love complex by means of doctrine [in the soul], in purity [supergrace status].

1 Tim. 4:13 Until I return, concentrate on: exegesis [analysis and communication of every sentence], exhortation [practical application of Biblical truths to life], doctrinal teaching [categorical systematic theology].

1 Tim. 4:14 Stop neglecting the spiritual gift [of pastor-teacher] in you, which was given to you [Timothy] through a prophecy [special endowment of the Holy Spirit or doctrines learned from Paul] associated with the laying on of hands [for identification purposes only] by a council of overseers [recognition by at least two pastors in the region].

1 Tim. 4:15 Keep on cultivating these things [study & teach]. Keep on being occupied [constant application of the mind] in them [exegesis, exhortation, doctrinal teaching], in order that your progress [growth to spiritual maturity] might be apparent to all [the members of your congregation].

1 Tim. 4:16 Keep on paying close attention to yourself [your own spiritual growth] and to doctrine [for your congregation's growth]. Persevere in these things [stick to them], for by doing this [studying and teaching], you will both deliver [from demon

influence, apostasy and reversionism] yourself [your 1st priority is yourself, not your ministry] and those who hear you [your ministry].

1 Tim. 5:1 Do not reprimand [rebuke] an older man, but appeal to him [treat with respect] as a father, younger men [your contemporaries] as brothers,

1 Tim. 5:2 Older women as mothers, younger women as sisters, with all purity of mind [showing honor and integrity to all members of the royal family of God].

1 Tim. 5:3 Honor widows who are genuinely widows [bereft of husband and truly alone in the world].

1 Tim. 5:4 But if a certain widow has children or grandchildren [she's not therefore a welfare case], let them learn above all to show respect to their own family and to provide [repayment] monetary support for their immediate ancestors [parents and grandparents], for this [family support] is pleasing in the sight of God.

1 Tim. 5:5 On the one hand, she who is genuinely a widow and is desolate [completely alone in the world], has confidence in God [maximum faith rest] and persists in prayers for herself [petitions] and in prayers for others [intercessory] night and day [a supergrace widow with inner happiness and occupation with Christ],

1 Tim. 5:6 But on the other hand, she [another type of widow] who lives by constantly indulging in unnecessary luxury is dead spiritually [reversionism], although she lives physically [alive to sin and dead to Christ].

1 Tim. 5:7 Also be commanding these things [you have the authority, now use it], so that they [deacons, the lord of the dowry, and family members] might be irreproachable.

1 Tim. 5:8 Moreover, if anybody of a certain category of individuals [lord of the dowry] does not provide for himself [shiftless & irresponsible] and especially for the members of his family [he is living off his mother's dowry], he has repudiated [discarded] doctrine and is more depraved than an unbeliever.

1 Tim. 5:9 A widow is not to be enrolled on a charity list [church register] who [list of qualifications]: (1) has become [is still] less than sixty years of age, (2) a wife of one husband [faithful to her husband],

1 Tim. 5:10 (3) Well certified [considered a mature believer] by honorable accomplishments [supergrace production, such as the following examples]: (a) if she has reared [trained, educated] children well [assuming she had some], (b) if she has shown hospitality to strangers, (c) if she has washed the feet of the saints [grace orientation from the doctrine in her soul], (d) if she has assisted those who are afflicted, (e) if she has devoted herself to every type of intrinsically good production [continued residency and function in the sphere of God's power]. 1 Tim. 5:11 Moreover, you may make it a practice to reject [from the charity list] the younger widows [under sixty years of age], because whenever they are governed by strong physical desire [libido] which separates them from Christ [their emotions distract them from doctrine], they keep on desiring to marry [constantly looking for a man disrupts their discernment],

1 Tim. 5:12 With the result that they constantly receive divine discipline [due to their carnality], because they have cast off their previous doctrine [it is no longer their first priority in life].

1 Tim. 5:13 Moreover, at the same time, they also learn to be [by associating with male reversionists] useless [spiritually unproductive], constantly wandering about with no direction in life [sailing around in circles] from house to house [learning all manner of nonsense], and not only useless, but gossips and busybodies [violating the privacy of others], speaking things [private matters, rumors] which should not ever be mentioned [failure to keep their mouths shut].

1 Tim. 5:14 Therefore [after mature consideration of the facts], I urge the younger ones [widows under sixty years of age] to marry, have children, be the manager of the home, giving no opportunity [base of operations] to the one [Satan] who opposes [young widows] for an abuse of grace [distracts them from the spiritual life through reversionism],

1 Tim. 5:15 For certain ones [reversionistic widows] have already swerved away [drifted off course from doctrine] after Satan.

1 Tim. 5:16 If any believer [female] has widows [in her family], let her give them financial assistance, then the local assembly may not be burdened [depleted], so that it may give financial assistance to those who are genuine widows [totally helpless and dependent upon the church].

1 Tim. 5:17 Those overseers [pastor-guardians] who have governed well in the past and are continuing to govern honorably [by studying and teaching] should be considered worthy of double honor [liberal respect and remuneration], particularly those who labor to the point of exhaustion in the Word [studying doctrine] and teaching.

1 Tim. 5:18 For the scripture says [in Deut. 25:4 & Luke 10:7]: "You shall not muzzle the ox while he is threshing the grain." Also, "the worker is worthy of his wages."

1 Tim. 5:19 Do not accept an accusation against an overseer [pastor-guardian], if not upon the basis of two or three witnesses [protection from malicious intent].

1 Tim. 5:20 Be reprimanding [exposing & disciplining] in the presence of everyone [all members of the local church] those who continue to sin in this manner [gossiping, maligning, and making false accusations], in order that the rest [other members of the congregation] may also have respect [for the privacy of those who teach and those who are trying to learn].

1 Tim. 5:21 I solemnly charge in the presence of God [the Father as Judge] and Christ Jesus [as our Defense Attorney], also the elect angels [witnesses at the appeal trial of Satan], that you guard [observe] these [principles of doctrine] without prejudice [objectivity in all leadership matters], doing absolutely nothing with a spirit of favoritism [partiality].

1 Tim. 5:22 Do not administer discipline [inflict] on anyone [in the congregation] too hastily [too overbearing], nor participate in sins [meddle in other people's affairs] belonging to another [too lenient, allowing believers to continually cross the line]. Keep yourself innocent [maintain a pure, objective, balanced mental attitude].

1 Tim. 5:23 Stop drinking water [exclusively], but instead make it a habit to take advantage of [drink] a small amount of wine for the benefit of your central nervous system [Timothy lacked guts] and your frequent timidities [lack of inner strength exhibited on many occasions].

1 Tim. 5:24 The sins of certain men [guardian-pastors] are obvious [openly manifest to all], leading to discipline [judgment from God], but also [on the other hand] some [hidden sins] will come after [continue to occur in spite of private discipline].

1 Tim. 5:25 In the same manner, also, their noble production [divine good] is obvious [openly manifest to all], however, that which is looked upon otherwise [nobody thinks much of what they observe] is not able to be concealed [from God: He knows the thought and intents of the heart].

1 Tim. 6:1 As many [Christians] as are slaves under the yoke of [unbeliever] masters must continually consider it a duty [whether they feel like it or not] to regard their own [masters] worthy of all honor [whether they deserve it or not], in order that the essence of God [His reputation] and the teaching [Bible doctrine] may not be maligned.

1 Tim. 6:2 On the other hand, those [Christian slaves] who have believers as masters, let them [the Christian slaves] not despise them [their Christian masters], because they [their Christian masters] are brothers [fellow members of the royal family], but rather serve them as slaves to an even greater degree [Christian slave-owners are owed even more respect than non-Christian slave-owners], because they [Christian masters] are believers and are beloved [by God], who are recipients of the same benefits [supergrace spiritual blessings]. Keep on teaching and exhorting [teaching how to apply] these things [Biblical doctrines on the master-slave relationship].

1 Tim. 6:3 If anyone continues to teach another of a different kind of doctrine [something diametrically opposed to the master/slave relationship just covered] and does not concur with sound doctrines [related to the previous teaching of subordination to masters], those from our Lord Jesus Christ, especially that teaching pertaining to godliness [leading to spiritual maturity],

1 Tim. 6:4 He has received blind arrogance, understanding nothing [spiritual blindness], as well as continually exercising a morbid obsession about controversies and verbal conflicts, from which originate [progress into] jealousy [self-inflicted misery], contentiousness [creates discord against legitimate authority], malignings [real or invented], evil speculations [wicked conjecture],

1 Tim. 6:5 Incessant quarrellings [mutual irritations], men who have become distorted [corrupted] in their minds, even becoming devoid [blackout of the soul] of the Truth [Bible doctrine], constantly presuming [in a severe case of reversionism] financial prosperity to be godliness [money is not proof of a supergrace spiritual life].

1 Tim. 6:6 But godliness [supergrace life] with contentment [capacity for life] keeps on being great prosperity [spiritual blessing],

1 Tim. 6:7 For we have brought nothing into this world [material], so it is obvious that we are not able to carry out anything [the only thing that leaves with you is the contents of your soul],

1 Tim. 6:8 So having food and clothing, we shall be content with these things [the possession of things does not dictate your happiness].

1 Tim. 6:9 But they [slave-owners and other entrepreneurs] who desire to accumulate wealth [apart from a spiritual life], fall into temptation [the lure], then a trap [the snare], then into many foolish and harmful lusts [cravings] which drown those men in ruin [monetary reversionism] and wasteful destruction [sin unto death],

1 Tim. 6:10 For the love of money keeps on being a root of many categories of evil, which certain ones [slave-owners] by intensely desiring it, have swerved from doctrine [the Faith] and have impaled themselves with many types of consuming grief [eight stages of reversionism and their resultant divine discipline].

1 Tim. 6:11 But you, oh man of God [addressed to a Christian slave], keep on fleeing from these things [reversionism], and instead keep pursuing with vigor: righteousness [supergrace status], godliness [a life of spiritual maturity], doctrine [raw material for the spiritual life], virtue love [personal and impersonal], steadfast endurance [a relaxed mental attitude coupled with self-discipline], genuine humility [in addition to your enforced humility].

1 Tim. 6:12 Keep on struggling in that noble fight for doctrine [exercising selfdiscipline while utilizing the grace apparatus for perception]. Seize and hold on to eternal life [both qualitative and temporal], into which [qualitative eternal life in the here-and-now] you have been called [your purpose in life] and have confessed the good confession [declared your understanding of your purpose in life] in the presence of many observers [fellow believers: both masters and slaves].

1 Tim. 6:13 I charge you [Paul issued a sharp, military-like order to the slave through Timothy] in the presence of the God [the Father] Who preserves alive all things [logistical grace support], and in the presence of Christ Jesus, Who deposed [testified] an honorable deposition before Pontius Pilate,

1 Tim. 6:14 To observe [keep] this mandate [to hold onto eternal life], unsullied [not grieving the Spirit], irreproachable [not quenching the Spirit], until the appearance [at the rapture] of our Lord Jesus Christ,

1 Tim. 6:15 Which [rapture of the Church] He will bring to pass in His own times [dispensations: dividing the Church Age from the Tribulation]: "The happy and sovereign One, the King over those who exercise kingship [signifying His battlefield royalty] and the Lord over those who exercise lordship [signifying His strategic victory over Satan],

1 Tim. 6:16 The unique One [hypostatic union forever], possessing immortality [not subject to death in His resurrection body], dwelling in unapproachable light [transcendence], Whom not one of mankind sees nor is able to see [His deity is invisible], to Whom be eternal honor and ruling power. Acknowledge it."

1 Tim. 6:17 With reference to the rich ones [slave-owners] in the present age [Church Age dispensation], keep on charging them [teach with authority] to stop being arrogant [stemming from pride], nor to have confidence in uncertainty of wealth [God can take it away at any time], but rather upon God Who furnishes us [supergrace believers] all things abundantly for enjoyment,

1 Tim. 6:18 To be engaged in good production [both priesthood and ambassadorship functions], to be rich in honorable deeds [divine good], to be generous, sharing what is one's own [with friends and family],

1 Tim. 6:19 Accumulating for themselves an honorable reserve [spiritual treasure] for that which is to come [escrow blessings], in order that they may take hold of that [supergrace] true life.

1 Tim. 6:20 Oh Timothy, guard your deposit [Bible doctrine in the banking system of your soul], always avoiding [in your daily instruction] empty discourses [excessive topical studies] and oppositions [excessive study of the cults] from falsely categorized knowledge [highly questionable or heretical concepts], 1 Tim. 6:21 Which [falsely categorized knowledge] certain ones [reversionistic pastors], while proclaiming the gospel [an otherwise honorable and hopefully accurate presentation], have swerved away from doctrine [no longer teaching the truth]. Grace be with you [all].

Introduction

Paul realized that Timothy had a difficult task to perform and that he needed encouragement and written authorization to carry out the work entrusted to him ... He was to aid the churches in Asia by giving guidance concerning public worship, assisting in the selection of proper church leaders, and overseeing the spiritual affairs of the churches. It was a huge task for a young man like Timothy. (D. Hiebert) Timothy was a much younger colleague of Paul's who had become his frequent traveling companion and close friend ... It is altogether likely that he and his mother and grandmother became converts at this time ... Timothy is often pictured as a very young man, somewhat sickly, full of timidity, and lacking in personal forcefulness ... Paul is frequently viewed as trying to bolster his courage in the face of difficulties. (G. Fee) There was a remarkable difference in their temperaments. Paul comes across as bold and daring – Timothy as shy and reserved. Paul was ever the innovator and adventurer. Timothy the helper and supporter. It was their emotional and functional differences that created and nurtured their constant need for each other. (G. Demarest)

Paul had communicated the essentials of church conduct during his earlier long ministry in Ephesus, but recent events had apparently necessitated his spelling it out again in a letter to Timothy, to whom Paul had charged the care of the churches there ... The letter of 1 Timothy provides the exhilarating essentials to both leader and congregation as to how they must conduct themselves to the glory of God. (R. Hughes) The apostle addresses six main topics: doctrine, public worship, the pastorate, local leadership, social responsibilities, and material possessions. (J. Stott) First Timothy is not "a manual of pastoral theology" ... yet much of the material appears to be designed for the communities to which Timothy was ministering. (D. Guthrie) The church must have the Spirit; it must also be trained, taught, and disciplined if the Spirit is to bring forth its rightful fruits ... The church should have intelligence about God and His Word. More important than his methods or technique is the teacher's message. It is his first duty to learn the things of God, to be initiated in the life of the Spirit, and to know the secret and power of righteous living. Paul was a master builder when he stressed as he did the teaching function of the church leader. (W. Lowstuter)

During Paul's absence, Timothy is to devote himself on the one hand to the public reading of Scripture, basing his teaching and exhortation on it, and on the other to Paul's written instructions. Indeed, Paul's written teaching was, in the providence of God, a deliberate substitute for his personal presence and direction of the church. This is why as many as ten times in 1 Timothy and Titus Paul writes 'teach these things,' 'command and

teach these things,' or 'give the people these instructions'. On each occasion "tauta" (these things) means the teaching which Paul is giving Timothy and Titus. They are not only to hold on to it themselves, guarding the precious deposit of truth, and to fight for it against the false teachers, but also to pass it on faithfully to the church ... Here then are the three stages of teaching which lie behind the Pastoral Letters. Over against the false teachers, first, there is Paul's authoritative apostolic instruction, which he passes on to Timothy and Titus; secondly there are Timothy and Titus themselves, who teach 'these things' to others, especially the pastors they are to appoint; and thirdly there are these pastors whose task it is to 'encourage others by sound doctrine and refute those who oppose it'. (J. Stott)

The apostle's overriding preoccupation throughout all three Pastoral Letters is with the truth, that it may be faithfully guarded and handed on. The pertinence of this theme, at the end of the 20th century, is evident. For contemporary culture is being overtaken and submerged by the spirit of postmodernism ... It declares that there is no such thing as objective or universal truth; that all so-called 'truth' is purely subjective, being culturally conditioned; and that therefore we all have our own truth, which has as much right to respect as anybody's else's ... In contrast to this relativization of truth, it is wonderfully refreshing to read Paul's unambiguous commitment to it ... Again and again Paul refers to what he calls indiscriminately 'the truth,' 'the faith,' 'the sound doctrine,' 'the teaching,' or 'the deposit'. The plain implication is that a body of doctrine exists, which, having been revealed and given by God, is objectively true. It is the teaching of the apostles. (J. Stott) The Greek word "pistis" together with an objective sense when used with the article represents "the totality of truths to be believed," (D. Guthrie) or "the content of Bible doctrine." (R.B. Thieme, Jr.)

The terms "elder" and "overseer" appear to be used interchangeably. Titus 1:5-7 is conclusive for the view that these two terms could describe the same people, and this fact is now generally accepted among NT scholars. (D. Guthrie) The Pastorals describe no differentiation between "episkopoi" and "presbyteroi." The two terms are used interchangeably in the Pastorals in a typically Pauline fashion. (A. Litfin) True apostolic succession is a continuity not of order but of doctrine, namely the teaching of the apostles handed on from generation to generation. (J. Stott) I believe Paul is saying in this epistle that the form of government, important as it is, is not as important as the caliber and character of the men who are holding office ... Paul is trying to convey to us that the men who are officers must be spiritual, because no system will function unless the men who are in the place and position of authority are right. If they are wrong, no system whether it is congregational or Episcopal or Presbyterian – will work ... The unspiritual officer is the monkey wrench in the machinery of the church today. (J. McGee) Among the ministers mentioned women have no place. This fact arises not out of prejudice, but from theological grounds, and by no means denies to women the possibility of Christian vocation. (C. Barrett)

The Pastorals do reflect, of course, a profound concern on the part of the apostle for the conservation of the truth. Paul was in the best sense of the word a "conservative." Having faithfully done all he could to develop and teach the truths of the gospel throughout his

ministry, he was concerned near the end of his life that his faithful disciples not change them, but rather entrust them in turn to other faithful Christians, who would in turn entrust them to still others. He viewed this body of truth as a special stewardship from God, to be managed with great care. Since this truth led to godliness by pointing believers to Jesus Christ, it was the most valuable of treasures. It was to be taught faithfully in the congregation, and all attempts to undermine, pollute, or attack it were to be met with stern resistance. Such a view of objective propositional truth is in serious conflict with modern existential views of truth. (A. Litfin) In order to be a local assembly, the church must have certain things to characterize it. It must have a creed, and its doctrine must be accurate. It is important that a church have correct doctrine. (J. McGee) Perhaps the most vital reason for examining the pastorals is that they teach sound doctrine. It seems that many church bodies today are disinterested in solid theology and unaware of the dange of neglecting it. (C. Ray)

It is clear that the apostle is giving his friend and trainee help and encouragement in connection with his responsibility in the church to which he has been sent. Paul is anxious for the preservation and communication of 'sound doctrine,' and for the maintenance of proper order and becoming behavior in the local churches. Timothy receives exhortation to self-discipline and the cultivation of other personal qualities. (A. Nute) Timothy may have been by nature somewhat passive, timid, retiring, and easily intimidated. Thus Paul repeatedly spurred him into action. (A. Litfin) The trouble-makers described in the Pastorals as false teachers were within the church. Otherwise Timothy and Titus could have exercised no jurisdiction over them. (W. Lowstuter) The most striking feature is the apparent irrelevance of much of their teaching. Paul refers to 'stupid, senseless controversies', and these he considers to be 'unprofitable and futile'. There was much disputing about words which does no good. These teachers, therefore, were not so much propagating errors as wasting time on things which do not matter. (A. Stibbs)

In many ways church order is the crucial matter. For many people this is the chief reason for turning to 1 and 2 Timothy ...We do not have here, as some have suggested, a sacramental view of the church. Baptism and the Lord's Supper are not so much as mentioned, let alone aggrandized in any way. (R. Banks) There is no reference or even allusion to "the eucharist." (C. Barrett) This epistle could be subtitled: Wine (chapter 5), women (chapter 2), and song (chapter 4), if you are looking for an onery 3-point outline to work with! The present-day relevance of this letter is anticipated by the writer when he refers to the characteristics of the 'last days.' He contends that the development of evil will demand from the people of God a determination to submit obediently to the Scriptures, which, he asserts, are adequate for every situation which may confront them. (A. Nute) The issue of slavery also presents itself in 1 Tim. 6:1-12. Does the Bible sanction slavery? One of the latent issues of the Civil War centered on this topic – latent because, of course, the war was really about secession and economics. But in the religious arena, there was a lot of debate on slavery. Let me elaborate on this topic a bit. (LWB) There were "four sizeable constituencies offering conflicting answers to the problem of slavery ... The first option was to admit that the Bible sanctioned slavery and, therefore, to abandon the Bible, at least in anything like its traditional shape, in order to attack slavery. This option was by far the least popular, but it enjoyed widespread publicity since it was defended by radical abolitionists of great notoriety like William Lloyd Garrison and Gerrit Smith" ... The second option agree that "the Bible taught slavery as it existed in the U.S. and that faithful Christians should accept it out of loyalty fo the Bible's supreme divine authority. This was the stance of most southern theologians and a large number of their northern colleagues as well" ... A third option was "held by some abolitionists and moderate emancipationists, who conceded that the Bible did indeed sanction slavery" but that it did not justify slavery as it was practiced in the United States ... The fourth option, promoted by the less radical abolitionists and some moderate emancipationists, tried to "distinguish between the letter of the Bible (which might be construed to allow slavery) and the spirit of the Bible (which everywhere worked against the institution) ... All who wished to use the Bible for arguing in any way against slavery - whether by denying that the letter of the Bible should prevail over its spirit, or by denving that what the Bible seemed to teach it did not really teach, or by denving that what the Bible in fact taught did not fully justify the system of American slavery – faced a double burden of staggering dimensions. On the one hand, they had to execute the delicate intellectual task of showing that straightforward, proslavery conclusions did not adequately exegete the biblical texts. On the other hand, they also were compelled to perform a religious high-wire act by demonstrating why arguments against slavery should not be regarded as infidel attacks on the authority of the Bible itself." (M. Noll)

In my opinion, the abolitionists and emancipationists completely failed in the arena of exegesis. I am a bit of a Civil War buff, so you will have to excuse me for what may seem an inordinate amount of research and quotes related to the topic of slavery - apart from the historical context in which Paul and Timothy lived. But my conclusions before this research were that the Bible sanctions the institution of slavery, but within rules or confines that were not always practiced in the American South. [There is no excuse for racism of any kind, whether related to slavery or not.] After considerable research, I am even more entrenched in the historical "proslavery" camp as far as Scripture is concerned. Quite simply, the Bible supports that view and condemns abolitionist philosophy. In the end, "the North lost the exceptical war, the South lost the shooting war." That does not mean I want to restore the institution of slavery! I'm sure some of you "emotional types" will suspend your intellect and leap to that faulty conclusion. The fact is: After reading dozens of commentaries on 1st Timothy and Philemon, I find myself more in line with "since departed exegetes" from the 19th century South as opposed to those who have abandoned a consistently literal hermeneutic for some form of "moral intuition" who attempts to "soften the blow" on this controversial topic. For the most part, few modern theologians seem to understand that "the Bible and slavery" are not the same thing as "the Bible and racism confined to African Americans." On the other hand, many of the proslavery writings I perused took a divergent path into "superior and inferior races." These writings were nauseating and pathetic, to say the least. As soon as a proslavery theologian left the Word of God and entered into the politics of racism, they lost their effective voice. The shift "from general slavery to

African-only slavery" is not in the Bible. The descendants of Ham are not known with absolute certainty, and I can't believe that many otherwise competent scholars would pursue that line of defense for the institution in the South. When the Bible speaks about slavery, it is color-blind. That's a pill many believers, then and now, seem unwilling to swallow. (LWB)

"From the record of their sermons, it is evident that proslavery advocates had largely succeeded in winning the Bible, when taken in its traditional sense." Most so-called theologians who screeched against slaveowners in the South "did not adduce even a single text to that end," but merely shouted emotional slogans and diatribes from their own sense of justice and morality as opposed to God's sense of justice and morality. The proslavery, Reformed theologians were vastly superior exegetes, and "their literal hermeneutic had helped build a biblical civilization – in fact, multiple biblical civilizations." But this dominant hermeneutic was cast aside by Northern abolitionists for a version that is today called "whatever you think the passage means to you" - essentially an anti-hermeneutic espoused by "theological liberals" today. Most of the theologians from the South who correctly interpreted Scripture were either killed or "shouted down" after the Civil War – unable to take the pulpit again for fear of being killed during their sleep by those who administered the "post-war reconstruction." Let me close this introduction with an interesting fact I discovered this last month. There are approximately 700 volumes in the library of a large public university where I live that are pro-abolition; I've only found 6 volumes from the proslavery camp. In the theological seminary library where I spend a lot of time, I did not find a single volume from the proslavery viewpoint – only a few commentaries on 1 Timothy that evidently slipped through the cracks. "For the history of theology in America, the great tragedy of the Civil War is that the most persuasive theologians were William Tecumseh Sherman and Ulysses S. Grant." Sherman's march across the South destroyed more than just land a people. It wiped-out an entire legacy of theology that was no longer tolerated by the military victor. (quotes: M. Noll)

CHAPTER 1

LWB 1 Tim. 1:1 Paul, an apostle [commander-in-chief] of Christ Jesus, according to the express command of God [deity of Christ] our Savior [humanity of Christ], even Christ Jesus our source of [true] confidence,

^{KW} **1 Tim. 1:1** Paul, an ambassador of Christ Jesus by command of God our Saviour and Christ Jesus our hope,

^{KJV} **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;

TRANSLATION HIGHLIGHTS

Paul introduces himself as an apostle of Christ Jesus. The Greek word "apostolos" was a military rank or title used to designate the commander-in-chief or admiral of the fleet. He is writing to Timothy, who is a neophyte in the ministry. Paul cites his high rank because he needs to snap Timothy out of his shy and retiring attitude before his congregation runs over him like a freight train. He is reminding Timothy who his teacher is (an apostle), so he will remember who he is (a deputy or delegate of an apostle), and start exercising some leadership. Timothy is having problems as a pastor. Paul sets the stage by reminding him that his rank of apostle came straight from Christ Jesus. Like Timothy, he wasn't looking for responsibility - but it came from the express command of God our Savior and there was no way to turn it down.

Christ Jesus is identified as being none other than God (a reference to the deity of Christ) and our Savior (a reference to the humanity of Christ) - a clear reference to the doctrine of the hypostatic union. The ascensive conjunction (even) points to Christ Jesus as being our source of confidence. Some see God the Father as our Savior in this verse, which is also a possibility if you translate "kai" as a connective rather than an ascensive. Timothy had a confidence problem, but that problem was not to be solved through the energy of the flesh. He didn't need psychoanalysis. He didn't need a Black Belt in martial arts. He didn't need a PhD. He didn't need to attend Toastmasters on weekends. He needed to trust in the Lord, his source of true confidence. Paul is subtly telling Timothy to get his eyes off himself and onto Jesus Christ. Jesus Christ is the source of his assurance and certitude when he preached.

RELEVANT OPINIONS

Timothy, by nature, was not a missionary commando ... So from the very onset Paul's letter to Timothy was pure offense – confident, authoritative, and encouraging. Chin up, Timothy! (R. Hughes) The use of this official title is an indication that this was not merely a private letter, but was intended to be read to the church committed to the charge of Timothy. (K. Wuest) It is unusual for Paul to speak of "God our Savior," since, apart from the Pastorals, he always attributes the title to Christ. But here his mind dwells on the ultimate source of Christian salvation ... The co-ordination of Father and Son as sources of the apostle's authority points to his conviction about the deity of Christ. (D. Guthrie)

God is our Savior just as truly as Jesus Christ is our Savior. (R. Earle) It is true, as defenders of the authenticity of the Pastorals always comment, that style is not static. Style is the man, and as the man grows older, enters into new circumstances and experiences, and therefore changes, so his style changes. (C. Barrett) Paul was about to commit extensive powers in the Church to Timothy. It was therefore necessary that he should define clearly the source of his own authority ... This assertion of his apostolic authority indicates that this is not a private letter to Timothy, but a public church document for all time. (A. Hervey) Timothy knew that Paul was an apostle of Christ, and had no need of proof to convince him of it. (J. Calvin)

The appointment and decree of God, by which he was separated to this office, even from eternity, is the same with the counsel or will of God. (J. Gill) In the earlier epistles, "by

the will of God." Here the phrase implies a necessity laid on him to act as an apostle: not a matter of option. (R. Jamieson) The theological conception of the Christ predominates over that of the actual Jesus Who had been seen, felt, and heard by human senses. (W. Nicoll) We advance from salvation to sanctification. Our hope is that "the body of our humiliation will be conformed to the body of His glory." Our hope is that we shall be like Him. (W. Nicoll)

1 Tim. 1 :1 Paul (Subj. Nom.), an apostle (Nom. Appos.) of Christ Jesus (Poss. Gen.), according to the express command (Adv. Acc., Purpose) of God (Abl. Source; deity of Christ) our (Gen. Rel.) Savior (Gen. Appos.; humanity of Christ), even (ascensive) Christ Jesus (Gen. Appos.) our (Poss. Gen.) source of confidence (Abl. Source),

^{who} 1 Timothy 1:1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν

^{VUL} **1 Timothy 1:1** Paulus apostolus Christi Iesu secundum imperium Dei salvatoris nostri et Christi Iesu spei nostrae

LWB 1 Tim. 1:2 To Timothy, a genuine student [as opposed to the illegitimate ones he is contending with] in doctrine: Grace, mercy [because you're going to need it], peace, from God the Father and Christ Jesus our Lord.

^{KW} **1 Tim. 1:2** To Timothy, my genuine child in the Faith. [Sanctifying] grace, mercy, [tranquilizing] peace, from God our Father and Christ Jesus our Lord.

^{KJV} **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.

TRANSLATION HIGHLIGHTS

Paul addresses this letter to Timothy, his genuine student in doctrine. Paul is the professor, Timothy is his student without portfolio. It is possible to translate this as "legitimate child" as well, since there may have been an issue with Timothy's pagan, Greek father. But no matter who his physical parents were, his spiritual mentor and theological teacher was the apostle Paul. Besides, calling Timothy his spiritual "child" would almost be insulting and antithetical to his overall purpose – which is to build him up in the eyes of the people and delegate authority to him. I'm sticking to "genuine" as opposed to "illegitimate" student. Paul will rebuke the latter category soon enough.

Paul adds "mercy" to his usual "grace and peace" blessing because he was a bit anxious about Timothy. I have translated "eirene" as "peace" instead of "prosperity" because Timothy had been confronted with some problems in the local church and had made some bad decisions. Some members of his congregation were ignoring his authority, and he was paying dearly for it. Timothy was uncomfortable making command decisions, nor was he comfortable giving orders. Since he was up to his neck in conflicts, Paul prays that he has "peace" rather than contention. I've heard it said that grace is "God giving you what you don't deserve." Paul also asks for mercy in Timothy's direction, because mercy is God "not giving him what he does deserve."

False teachers had crept into his sphere of authority and evidently he did nothing about it. Paul could see divine discipline headed in Timothy's direction because he had not dealt with the errors immediately and thoroughly. He was going to have to learn fast or he would need a huge dose of the mercy of the Lord to survive the next confrontation. I prefer to translate Paul's compliment as "genuine student" instead of "legitimate child," because I think Paul is contrasting Timothy's genuine study of the Word from his mentor professor (Paul) against the pretense of expertise offered by the false students or teachers who picked up their heresies from "who knows where."

RELEVANT OPINIONS

In all the other epistles it is only "grace," or "grace and peace." In the pastoral epistles "mercy" is added as though to imply that with the many responsibilities of the pastoral office, God's "mercy" would be specially needed by those who exercise pastoral duties in the Church of God. (E. Bullinger) In this sense, "peace" contains the Jewish elements of a positive nature, as well as the absence of negative elements. (D. Wretlind) Mercy is tender grace exercised towards the miserable, the experience of which in one's own case especially fits for the ministry ... God extends His grace to men as guilty; His mercy to them as miserable. (R. Jamieson) Our *relationship* with God can never be broken, but our *fellowship* with Him can be hampered. (C. Ray)

Grace covers everything that God gives to those who are His. Mercy includes that special attention and care which God extends to the person in need. Peace describes the heart at rest and in harmony with God. All of these come only from God the Father and Christ Jesus our Lord. (M. Anders) What is meant here is that "in the faith," as a Christian believer and preacher, Timothy is a trustworthy disciple, who believes and preaches as Paul did. (C. Barrett) By mercy he may intend a fresh application of the pardoning mercy of God, through Christ, and all assistance, and success in his work as a minister, and all succour and support under every trial and exercise. (J. Gill)

The usual way of distinguishing between grace and mercy is to say that grace pardons while mercy commiserates; grace is God's love toward the guilty, mercy His love toward the wretched or pitiable; grace concerns the state, mercy the condition. (W. Wendriksen) There were no Theological Seminaries, no Bible Institutes where people could go for a quick training in spiritual truths and practical work; but the older took the younger with him. (H. Ironside) Timothy came from a mixed (Jew/Gentile) marriage. His godly mother Eunice was Jewish and his pagan father a Greek. (R. Hughes) Paul was now in his sixties so it is expected that his vocabulary would have changed in some form since he was a young man. (C. Ray)

1 Tim. 1:2 To Timothy (Dat. Ind. Obj.), a genuine (Dat. legitimate) student (Dat. Appos.; child, without Adv.; portfolio) <u>in doctrine</u> (Loc. Sph.): Grace (Subj. Nom.), (Subj. Nom.), peace (Subj. Nom.), from God mercy (Abl.

Source) <u>the Father</u> (Gen. Appos.) <u>and</u> (connective) <u>Christ</u> <u>Jesus</u> (Abl. Source) <u>our</u> (Gen. Rel.) <u>Lord</u> (Gen. Appos.).

^{BGT} 1 Timothy 1:2 Τιμοθέω γνησίω τέκνω έν πίστει, χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

^{VUL} **1 Timothy 1:2** Timotheo dilecto filio in fide gratia misericordia pax a Deo Patre et Christo Iesu Domino nostro

LWB 1 Tim. 1:3 Since [I am an apostle], I called upon you to remain behind in Ephesus while I traveled to Macedonia [as his first leadership test], so that you might command [exercise legitimate authority over] certain individuals to stop teaching heretical doctrine,

^{KW} **1 Tim. 1:3** Just as I begged you to continue on in Ephesus when I was going into Macedonia in order that you might charge certain ones not to be teaching things contrary to sound doctrine,

^{KJV} **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,

TRANSLATION HIGHLIGHTS

Paul uses a rare anacoluthon (non-sequence) to pick up the idea of his apostleship from verse 1 and to carry it forward into his first order of business with Timothy. Since he is an apostle, he gave the order to Timothy to remain in Ephesus while he traveled (Temporal Participle) to Macedonia. He had to leave Timothy because he had apostolic obligations in another city. Timothy was to "hold down the fort" with Paul's delegated authority (Constative Aorist tense) backing him. Paul had urgent business and he couldn't be in two places at the same time, so he left Timothy in charge. Unfortunately for Timothy, there was a problem already brewing in Ephesus: false teachers. Paul had to cancel his trip or leave Timothy in his stead; he chose to go to Macedonia. The purpose clause may point to Paul's departure as a leadership test for Timothy.

Paul had to leave Timothy sometime to see if he could exercise authority without Paul looking over his shoulder. The test was to see if Timothy could take care of certain individuals who were teaching false doctrine. Timothy was supposed to exert command authority (Dramatic Aorist tense) by prohibiting them from teaching heretical doctrines (Iterative Present tense). If Timothy took charge - telling these individual to sit down and shut up - he would pass the test. If he allowed them to continue sharing their erroneous ideas with the local Christian community, he would fail to exercise leadership capability and fail to guard the Truth he was ultimately responsible for. Timothy had to shut down (Latin: denounce) the false teachers and correct the doctrinal errors they were promulgating to pass the test.

RELEVANT OPINIONS

An anacoluthon, or non-sequence, is a breaking off of the sequence of thought, where the latter part does not seem to follow the former, or where, either for the sake of perspicuity, emphasis, or elegance, the sentence proceeds in a manner different from that in which it set out. (E. Bullinger) Modern day Timothy's should keep their eyes open for "home groups" and other "sharing" Bible studies because they are hotbeds for both heretical doctrines and anti-authority activity ... Timothy needed to "crack heads." (R.B. Thieme, Jr.) Once truth is asserted, Satan quickly introduces what is false in order to bring confusion, distortion, and misbelief. Pluralism has its attraction, voicing tolerance and respect for opposing viewpoints, but it is dangerous when adopted in matters of faith. Not all proposed "truths" can be true. (M. Anders) These false teachers were not from the outside, nor were they individual church members (which would be bad enough). Rather, they were from among the various leaders in the house churches. (R. Hughes)

Part of the verb "to teach" includes "heteros" or "another of a different kind." The idea is not merely that those exhorted are not to teach any other doctrine, but they are not to teach a different doctrine, a doctrine which is contrary to the true doctrine. (K. Wuest) The verb "heterodidaskaleo" clearly indicates that there is a norm of doctrine from which the false teachers had deviated. It is variously designated in the Pastorals. It is called "the faith," "the truth," "the sound doctrine," "the teaching," and the "good deposit." In nearly every one of these expressions the noun is preceded by the definite article, indicating that already a body of doctrine existed which was an agreed standard by which all teaching could be tested and judged. It was the teaching of Christ and of His apostles. (J. Stott)

Timothy is reminded that he is himself a man of authority. He has a definite commission to hold the false teachers in check, and it is evident that Paul expects him to take a strong line with them, as is shown by the verb ... which means literally to pass commands from one to the other. (D. Guthrie) Timothy's responsibility to keep his own teaching pure and sound naturally carries with it the duty of driving away strange doctrines. (C. Barrett) Bible doctrines are the bones of revelation, and the attentive Bible student must be impressed with the NT emphasis on sound doctrine. (L. Chafer) If the doctrine is not there, it is not a church. (J. McGee) These teachers showed their ignorance by trying to mix law and grace. (H. Kent) Paul was raised on all of this material. After his conversion he realized how the Apocrypha and possibly the Talmud had distorted God's original message in the OT. He was determined to cut through this body of literature and return to the pure message of the OT. (C. Ray)

(subordinate 1 Tim. 1:3 Since conj., non-sequence anacoluthon; Ι am an apostle, Ι have other apostolic obligations), I called upon (παρακαλέω, AAI1S, Constative; ordered, a military term which means to pass commands from one to the other) you (Acc. Dir. Obj.) to remain behind (παρακαλέω, AAInf., Culminative, Inf. As Dir. Obj. of Verb; stay in your current location) in Ephesus (Loc. Place) while PMPtc.NMS, traveled (πορεύομαι, Historical, Temporal, I Deponent) to Macedonia (Acc. Place), so that (purpose) you (παραγγέλλω, might command AASubj.2S, Dramatic, Purpose Clause, elliptical Imperative; qive orders, instruct)

<u>certain individuals</u> (Dat. Disadv.) <u>to stop</u> (neg. adv.) <u>teaching heretical doctrine</u> (ἑτεροδιδασκαλέ, PAInf., Iterative, Prohibition; "another of a different kind of doctrine"),

^{BGT} 1 Timothy 1:3 Καθώς παρεκάλεσά σε προσμειναι ἐν Ἐφέσῷ πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλης τισὶν μὴ ἑτεροδιδασκαλειν

^{VUL} **1 Timothy 1:3** sicut rogavi te ut remaneres Ephesi cum irem in Macedoniam ut denuntiares quibusdam ne aliter docerent

LWB 1 Tim. 1:4 Nor to be occupied with myths [common to Pseudigrapha and other Jewish Intra-testamental Literature] or distracting enumerations of genealogies [common to Judaism and Gnosticism], which category of things help promulgate useless speculations [common to covenant theology] rather than the dispensational framework of God which is in the sphere of [legitimate] doctrine.

^{KW} **1 Tim. 1:4** Nor to be giving assent to fables and useless genealologies which are of such a character as to provide occasion for exhaustive investigations rather than a [knowledge of the] administraton of the things by which God has provided for and prepared salvation, which salvation must be embraced by faith.

^{KJV} **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*.

TRANSLATION HIGHLIGHTS

Paul left Timothy in Ephesus with the hope that he would avoid at all costs and put an end to (Purpose Infinitive) some of the myths and tiresome genealogies that were being spread in the Christian community by false teachers. Some of the myths common to the age were Pseudigrapha and other Jewish Intra-testamental Literature. Likewise, Judaism and Gnosticism contained a plethora of genealogies. This "category of things" has a modern counterpart. What philosophy has run rampant within Christian circles, that follows genealogies and other historical absurdities in order to place future events in times past? What philosophy has engaged itself in taking literal times, places, and names of future events and has created historical myths out of eschatological Scripture? What philosophical system when applied to Scripture creates more questions than answers? What philosophical system has taken legitimate Bible verses "away from their literal interpretation and allegorized them into a system of Gnostic-bred psychology?"

All of these things and other creative but useless speculations have come forth from 'covenant theology' for many years. False historicism, the illegitimate spiritualization of Scripture, and a tiresome stream of almost maniacal investigation of the absurd has come forth from this heretical philosophy. Entire generations of Bible students have had the prophetic portions of Scripture closed to accurate interpretation and understanding because of the covenantal system. These practices have helped propagate (Descriptive Present tense) a myriad of false interpretations rather than the dispensational framework of God which is the only true understanding of doctrine. Dispensational theology is true (allos) doctrine; covenant philosophy is false (heteros) doctrine. "Oikonomia" is the

Greek word which is translated as stewardship, structure, arrangement, divine administration, household economy or dispensational framework.

RELEVANT OPINIONS

"προσέχω" and "παρέχω" make an interesting contrast when used together in this phrase. "προσέχω" means "to, toward," the direction you are heading. "παρέχω" means "beside," what you end up with. If you are "occupied with" myths, you will "end up with" useless speculations ... (D. Wretlind) Which furnish matter for disputes rather than the knowledge of the dispensation of the things by which God has provided for and prepared salvation ... (Thayer) Which are of such a character as to provide occasion for exhaustive investigations rather than a knowledge of the administration of the things by which God has provided for and prepared salvation. (K. Wuest) The category of things which opposes the dispensational framework of God in this age would be "covenant theology." (R.B. Thieme, Jr.) Fables of the Talmud were already at work among the Jews. (A. Hervey) "Oikonomian Theou" can only mean God's dispensation, or economy – His specific plan or arrangement for the administration of His kingdom. (P. Fairbairn)

"Muthos" (fables or myths): Kittel's TDNT devotes no less than 34 pages to this word alone. Because of the vague and varied ways in which the term is used today by biblical scholars, it might be well to give it some attention ... it is the means and mark of an alien proclamation. (R. Earle) It was not so much that they set out to be heretical. They simply wanted to "go deeper" into the Scriptures. They wanted to go beyond the "simple" exegesis of Paul, and by giving people and events allegorical meaning, simple stories would reveal fantastic truths ... Arcane, novel interpretations serve only to promote questionings and controversies ... Their disciples live on today. (R. Hughes) They may have been allegorizers. They were certainly speculators. (J. Stott) "Myths" conveys the notion that these ideas were of their own inventing, lacking completely any foundation in the Scriptures of truth. Genealogies is used in a wider sense than that customarily accorded it, and describes fatuous and extravagant interpretations of OT history. (A. Nute)

Covenant theology failed to seize the true idea of development, and by an artificial system of typology, and allegorizing interpretation, sought to read back practically the whole of the NT into the Old. But its most obvious defect was that, in using the idea of the covenant as an exhaustive category, and attempting to force into it the whole material of theology, it created an artificial scheme which could only repel minds desirous of simple and natural notions. (J. Orr) The theological liberal quite naturally opposes dispensationalism, for he finds completely unpalatable its plain interpretation, which is based on a verbal, plenary view of the inspiration of Scripture ... There can be no question that the Bible uses the word dispensation in exactly the same way the dispensationalist does ... If one does not use the plain, normal, or literal method of interpretations which man's imagination could produce if there were not an objective standard which the literal principle provides? (C. Ryrie)

If a farmer sets certain tasks for his household in the winter and other tasks for the summer, we shall not on this account accuse him of inconstancy, or think that he departs from the proper rule of agriculture, which accords with the continuous order of nature. In like manner, if a householder instructs, rules, and guides his children one way in infancy, another way in youth, and still another in young manhood, we shall not on this account call him fickle and say that he abandons his purpose. Why, then, do we brand God with the mark of inconstancy because He has with apt and fitting marks distinguished a diversity of times? (J. Calvin) The error of covenant theologians is that they combine all the many facets of divine purpose in the one objective of the fulfillment of the covenant of grace. From a logical standpoint, this is the reductionist error – the use of one aspect of the whole as the determining element. (J. Walvoord) We may view the different reproaches (teachers of the law, ritualists, Jews, Gnostics, and speculators) as forming a unified picture. (M. Dibelius)

The prophecies referring to the Kingdom of God, as now interpreted by the large majority of Christians [through covenant theology], affords the strongest leverage employed by unbelievers against Christianity ... The manner of meeting such objections is humiliating to the Word and reason; for it discards the plain grammatical sense as unreliable, and, to save the credit of the Word, insists upon interpreting all such prophecies by adding to them under the claim of spiritual, a sense which is not contained in the language, but suits the religious system adopted. (G. Peters) There were teachers who used the OT as a "happy hunting ground" – to use John R.W. Stott's description – for invented allegories and frivolous spiritualizing. Every truth was turned to symbol, every event became a metaphor so that soon they had "proof texts" for their own ideas, biases, and desires. (M. Anders) No wonder Paul calls them endless: once an appetite for such pabulum is cultivated, it will try to find more and more of it, question every word, pry for new allegories, invent new fancies, and turn the golden Word of God into a mine for such pebbles. (R. Lenski)

There is a dynamic connection between our doctrine and the way we live. This truth is directly opposite to much contemporary Christian thinking. Often today we hear people say, "We don't need more doctrine. What we need is practical preaching." Now, we must certainly agree that preaching must be applied. But we must not agree that there is no connection between the doctrinal and the practical. What we know and believe has everything to do with how we live. Doctrine is at the heart of practical living ... The greatest need of the church today is not less doctrine but more doctrine – about God, about salvation, about ourselves, about character, about church, about family. Our greatest need is to know God better – and we can learn more only from His Word. (R. Hughes) Here the danger is possibly fanciful additions to, and interpretations of, the Old Testament. (A. Stibbs) It was an accommodation, rather than a just and proper interpretation ... understood as such ethereal fancies ... a sort of Cabalistic system, made up of allegory, fable, mystic notions, and legal technicalities. (P. Fairbairn)

They read the Holy Scriptures, and explain the philosophy of their fathers in an allegorical manner, regarding the written words as symbols of hidden truth which is communicated in obscure figures ... including questionings which are not worth

answering. (W. Nicoll) Endless genealogies could refer to the false teaching that the church is just a continuation of Judaism, that it is just one genealogy following another and not a matter of God dealing with man in different dispensations. Such teaching leads to great confusion as to the positions of Israel and the Church in God's program. (J. McGee) Perhaps the most descriptive term for dispensations is "oikonomia" ... which describes divine administration during a distinct historical era. Administrations becomes an important issue in distinguishing the dispensations from one another. At decisive junctures in His overall plan for mankind, God institutes changes in delegated authority, responsibility, procedure, and available assets. These changes in the divine administration of human history involve first one group of people, then another, and another. (R.B. Thieme, Jr.)

Some of the interesting phrases I found on "muthos" are as follows: "Muthos" is a reflection of "logos" and indirectly mediates the truth which can be culled from it by means of 'rich allegorical exposition'. But "muthos" as related to "logos" is a fairy-tale or marvel as distinct from credible history ... an invented story. The allegorical school [an unacceptable hermeneutical process used in covenant theology] admires a pitiable imitation and despises the original which is truly worthy of admiration ... The position of the NT regarding what it calls "muthos" is quite unequivocal. There is obviously a complete repudiation of "muthos." It is the means and mark of an alien proclamation ... The Gospel is concerned with the "megaleia tou Theou," the great acts of God in history and the last time. It is thus "logos," the account of historical facts, or "prophetikos logos," the account of prophetic facts. The "muthoi" of error, on the other hand, are invented stories or fables destitute of truth. (TDNT)

The "muthos" eventually comes to be the complete opposite of "alethia" (truth) as is emphasized by Jewish and Christian and other later authors ... those who use allegorical methods, which are branded as a wresting of the truth, and the speculations based on them are rejected as unsound because they turn aside from simple faith. They are selfinvented fantastic speculations ... allegorical falsifications ... and their result is a genuine chaos of inconsistent polemics. (TDNT) I consider covenant theology to be a modern-day example of "muthos" or fiction; I consider dispensational theology to be a modern-day example of "logos" or factual narrative. Other phrases (DNTT) that I think describe this hideous philosophy and reprehensible violation of hermeneutics are: tales decked-out with variegated lies, which lead people astray and deceive them ... It empties the prophetic portions of Scripture of its factual meaning and reconstructs or fills-in the reading using forced alternatives. This system is subversive. A few of my Reformer friends, unfortunately, are still caught up in this incipient quagmire. (LWB)

1 Tim. 1:4 Nor (neg. particle) to be occupied with (προσέχω, PAInf., Descriptive, Purpose; pay attention to) myths (Dat. Disadv.; falsehood, fictions: Pseudigrapha and other Jewish Intra-testamental Literature) or (connective) distracting **enumerations** (Dat. Disadv.; tiresome, endless renditions) of genealogies (Dat. Ref.; pedigrees: both Judaism and Gnosticism contained a plethora of genealogies, false historicism), which category of things (Subj. Nom.) help

promulgate ($\pi\alpha\rho\dot{\epsilon}\gamma\omega$, PAI3P, Descriptive; bring about, qive rise to) useless speculations (Acc. Disadv.; illegitimate allegories, spiritualization of Scripture) rather than (contrast) the dispensational framework (Acc. Adv.; stewardship, structure, arrangement, divine administrative plan, household economy of God) of God (Poss. Gen.) which (Acc. Gen. Ref.) is (ellipsis) in the sphere of doctrine (Loc. Sph.; allos, not heteros).

^{BGT} 1 Timothy 1:4 μηδε προσέχειν μύθοις και γενεαλογίαις ἀπεράντοις, αίτινες ἐκζητήσεις παρέχουσιν μαλλον ἢ οἰκονομίαν θεοῦ τὴν ἐν πίστει.

^{VUL} **1 Timothy 1:4** neque intenderent fabulis et genealogiis interminatis quae quaestiones praestant magis quam aedificationem Dei quae est in fide

LWB **1** Tim. 1:5 Now the objective of instruction [teaching the Word] is virtue love [genuine integrity and righteousness] out from a pure [epistemologically rehabilitated] mentality of the soul and a good [according to divine standards] conscience and a non-hypocritical doctrinal framework [not using doctrine as an excuse to sin],

^{KW} **1 Tim. 1:5** Now, the objective which is the aim of the aforementioned charge is divine and self-sacrificial love out of a heart which is pure, and a conscience which is good, and a faith which is not assumed but real,

^{KJV} **1 Timothy 1:5** Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

TRANSLATION HIGHLIGHTS

The objective of teaching the Word of God is for the hearers to develop virtue love: genuine integrity and righteousness. It is not to fill your mind with useless speculation or theories and philosophies that cannot be applied to the spiritual life. The only way objective teaching of the Word can become virtue love is through the filling of the Spirit. Without the filling of the Spirit, there is no true capacity for virtue love. Paul then lists three things which create this possession and application of virtue love. The first source of true righteousness is an epistemologically rehabilitated mentality of the soul. The mind of the believer must become so saturated with the Word of God that all the false notions it once held are wiped clean and replaced by the mind of Christ.

The second source of true righteousness is a good conscience, which is truly "good" only if it is measured according to divine norms and standards. Any human standard of ethics, morality or manners is irrelevant if it doesn't line up with God's perfect standards. The third source of true righteousness is a non-hypocritical doctrinal framework. This means you cannot latch onto some pet verse in Scripture and quote it to excuse your sin. This means you cannot hold to some theological point that allows you to live in reversionism. You must utilize faith-rest as a problem-solving device. These three examples are not independent of each other. They are structured in the original Greek as 3-points of an equilateral triangle, a trifecta. You can't say "I have one of them," and think you have attained virtue love.

RELEVANT OPINIONS

This is a polysyndeton, or a repetition of many "ands," a figure which points to the genealogy of love. If the faith [doctrine] is not "right" and is "unfeigned," then the conscience cannot be "good." Conscience is the result of faith [doctrine]. It will condemn us in the doing of what we believe to be wrong. It will approve the doing of what we believe to be right. Hence, the importance of a true "faith" or doctrine. If the conscience is not "good," the heart [frontal lobe of the soul] cannot be pure; and if the heart is not pure, there can be no true, divine love. (E. Bullinger) A pure heart is considered the control center of thoughts, motives, and spiritual life. (M. Anders) It is hard to maintain brotherly love in the presence of active differences of doctrine. (A. Hervey) There are fashionable vices and respectable sins which are heinous in the sight of God, but the conscience is at ease because the spirit of the age does not condemn them. How important, then, it is to keep conscience enlightened by the Word of God and invigorated by the Holy Spirit. (W. Statham) The preposition "ek," which is translated "from," forcibly draws attention to its origin in a threefold aspect. (D. Guthrie)

Paul's preoccupation in this first chapter is with the importance of maintaining true or sound doctrine, and of refuting false doctrine. This differentiation strikes a discordant note at the end of the 20th century. It is not only that most societies are increasingly pluralistic in fact, but that pluralism as an ideology is increasingly advocated as 'politically correct'. This affirms the independent validity of every religion as a culturally conditioned phenomenon, and frowns on any attempt to convert people. Indeed, one of the chief tenets of 'postmodernism' is that there is no such thing as objective truth, let alone universal and eternal truth. On the contrary, everybody has his or her own truth. You have yours, and I have mine, and they may diverge widely from each other, even contradict each other. In consequence, the most prized virtue is tolerance. It tolerates everything except the intolerance of those who insist that certain ideas are true and others false, while certain practices are good and others evil. No follower of Jesus Christ can possibly embrace this complete subjectivism. For He said He was the Truth, that He had come to bear witness to the Truth, that the Holy Spirit is the Spirit of Truth, and that the Truth will set us free. So Truth matters, the Truth which God has revealed through Christ and by the Spirit. (J. Stott)

1 Tim. 1:5 Now (continuative) the objective (Subj. Nom.; outcome, goal) of instruction (Adv. Gen. Ref.; teaching the Word) is ($\epsilon i \mu i$, PAI3S, Descriptive; "to develop a true capacity for") virtue love (Pred. Nom.; qenuine righteousness and integrity) out from a pure (Descr. Gen.; doctrinally oriented, epistemologically cleansed, mentality of the soul (Abl. Source) rehabilitated) and (connective) <u>a good</u> (Descr. Gen.) <u>conscience</u> (Abl. Source; according to divine norms & standards, being inside the integrity envelope) **and** (connective) a non-hypocritical (Descr. Gen.; not used as an excuse to sin) doctrinal

<u>framework</u> (Abl. Source; orientation to the spiritual life, faith-rest as a problem-solving device),

^{BGT} 1 Timothy 1:5 τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου,

^{VUL} **1 Timothy 1:5** finis autem praecepti est caritas de corde puro et conscientia bona et fide non ficta

LWB **1 Tim. 1:6** Away from which [correct protocol for progress in virtue love] some [arrogant, ignorant pastors], having missed the mark and gone astray [deviated from grace mechanics and embraced legalism], have turned to empty, fruitless discussion [hollow, worthless concepts which are unsuitable for properly understanding Scripture or growth in the spiritual life],

^{KW} **1 Tim. 1:6** From which things certain having deviated, have turned off into talk which is futile,

KJV 1 Timothy 1:6 From which some having swerved have turned aside unto vain jangling;

TRANSLATION HIGHLIGHTS

There are some arrogant, ignorant pastors and teachers who had missed the mark and had gone astray from dispensational truth (Dramatic Aorist tense) even in Paul's day. They rejected correct grace protocol for progress in virtue love in order to pursue legalism. They ignored the dispensational change from law to grace and embraced legalistic errors. The rejected a consistent, literal interpretation of Scripture for an allegorizing, spiritualizing hodgepodge (Latin: aberrant) of speculative philosophy. The Greek prefix "ek" points to their once understanding the truth, but they turned away from it to pursue something else. They changed directions from true biblical theology to some philosophical, legalistic tenet.

This prefix "ek" also points to an about-face from the Truth, a form of reversionistic modus operandi. The legalism and speculative philosophy that they taught to others was empty of truth and therefore was completely unsuitable as building material in the soul of a growing believer. The Greek root "matiotes" is used to point to the vacuum of nonsense that was spoken (Latin: conversation) by these reversionistic pastors. If followed, their teaching caused the listeners to (using the shipwreck metaphor) run aground on some sand bar. The Latin root "vaniloqy" from which we get the English word "vanity" points to the uselessness of their legalism to provide growth in the spiritual life.

RELEVANT OPINIONS

In the O.T., it's usage is of a ruthlessly radical kind ... with no idea of quietly passing by. It is as though a considerable amount of Hebrew words had been waiting to pour their negative content into this Greek word, "mataiologian." (Hatch-Redpath) In the N.T. it is treated as the product of man's religious notions and not credibly attested historical facts ... pseudo-divine powers which man cleaves to ... vaunting human thought ... controlled

by the gods of paganism ... setting aside the Divine commands in arrogant self-deception ... delivered up to vanity and high-sounding words ... man's desire for nothingness, which often leads to some form of idolatry. (Bauernfeind) By losing their Christian bearings they drifted into trackless waste. (D. Guthrie)

"Mataiologian" is frequently used by the tragic poets. Socrates used it to describe the other world, being "from nothingness," the state of "human will negation." In Wisdom literature, it is "supreme ignorance of God." (G. Kittel) The peculiarity of the term is that it retains its comprehensive metaphysical undertone ... a weak and quickly fading formula. When it is used and when it convinces, or begins to convince, a value is assailed and a part of supposed being begins to sink into the world of mere appearance (in this context) having a harmful effect ... because of its dangerous and in some sense defeatist force. Part of its "magic of antiquity" lies in the fact that (the adherent) understands how to "pass by quietly." (Kleinknecht)

They went beyond their depth. They merely displayed their own ignorance, and that in two respects – both as regards the things they said, and the topics concerning which they uttered their sentiments. The language is such as might very readily be applied to persons of a dreamy and speculative mood, disposed to take things otherwise than in their plain natural sense; attempting, as men of higher order of thought, to refine and soar, and lose themselves in mystic reveries or fanciful allegorizings. And this, as already stated, is precisely the form of evil which we are led to understand then began to develop itself. (P. Fairbairn)

Tim. 1:6 Away from which (Abl. Separation ; correct 1 protocol for progress in virtue love) some (Subj. Nom; apostate individuals), having arrogant, ignorant pastors; missed the mark and gone astray (ἀστοχέω, AAPtc.NMP, Dramatic, Circumstantial; deviated from grace mechanics and embraced legalism), **<u>have turned</u>** (ἐκτρέπω, API3P, Culminative; altered course: reversionistic modus changed directions, operandi) to empty, fruitless discussion (Nomcompl. Acc.; idle talk, nonsense, folly, meaningless talk, empty chatter; hollow, worthless, ineffectual concepts which are unsuitable for growth in the spiritual life),

^{BGT} 1 Timothy 1:6 ών τινες άστοχήσαντες έξετράπησαν είς ματαιολογίαν

^{VUL} **1 Timothy 1:6** a quibus quidam aberrantes conversi sunt in vaniloquium

LWB **1 Tim. 1:7 Desiring to be teachers of the law [living as Judaizers in legalism],** neither understanding what they are saying [by rejecting dispensational distinctions] nor what they continually and confidently insist is true [affirming their false teaching in spite of the overwhelming evidence against it].

^{KW} **1 Tim. 1:7** Desiring to be law teachers, though they neither understand the things they are saying nor what kind of things they are concerning which they speak so confidently.

^{KJV} **1 Timothy 1:7** Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

TRANSLATION HIGHLIGHTS

These teachers who are rejecting grace mechanics desire to be teachers (Latin: doctors) of the law. They are still living as Judaizers in legalism, teaching precepts of the law rather than grace principles. I know some of these men today, and so do you. Some of them are my friends. We agree on many other areas of theology. Most of them are very strong on Christology and soteriology. But unfortunately, because they have rejected the dispensational distinctions in Scripture, they have no idea what they are talking about (Static Present tense) when they attempt to teach pneumatology and other doctrines related to experiential sanctification. Because they embrace the law for guidance during the dispensation of grace, they have sidelined themselves from the supergrace life. Their growth, if any, will be in spurts rather than a steadily rising curve.

The law interferes with the filling of the Spirit, in a manner of speaking, and retards progress. Those adherents of covenant theology, whether amillennialism or post-millennialism, continually (Iterative Present tense) and confidently insist that their system is true. They have no clue what they are talking about (Latin: non intelligent). They do not understand that their synergistic system of law and grace destroys the spiritual life. They do not understand that their system of hermeneutics destroys any comprehension of eschatology in Scripture. They do not understand that their system is anti-Semitic and robs the nation Israel of her future glory. In spite of the voluminous literature that destroys their humanistic system, they cling to it with misguided vehemence. They are "full of hot air and are dogmatic about it."

RELEVANT OPINIONS

Today they are teachers of the law still living as Judaizers in legalism, teaching covenant theology and rejecting dispensational distinctions. (R.B. Thieme, Jr.) The false teachers announce their errors with assurance. (K. Wuest) The Reformers struggled much over the true purpose of the law. (J. Stott) They have no grasp of the sacred content of the text, and when they speak, their words are as meaningless to themselves as to others. The profundities of Christian truth must never become muffled in meaningless subtleties, a fault which those who indulge in allegorical interpretations do not always succeed in avoiding. (D. Guthrie)

One deviation from the true faith is the over-valuing, or rather the misinterpreting, of the Law. (C. Barrett) These whipper-snappers have an exchequer of words, but no fund of insight. (F. Gaebelein) They spun their myths from the Old Testament and played pranks with genealogies found in the Penteteuch. A mere reference to these silly things is enough. Then they also found the law in the Penteteuch and went at that with silly ignorance, made useless assertions about this and that and even offered proof regarding what they did not as much as understand. (R. Lenski) This sounds like all the ingredients of covenant theology today. (LWB)

1 Tim. 1:7 **Desiring** ($\theta \in \lambda \omega$, PAPtc.NMP, Descriptive, Modal) to **be** (ϵἰμί, PAInf., Descriptive, Inf. As Dir. Obj. of Verb) teachers of the law (Pred. Nom.; still living as Judaizers in legalism, teaching covenant theology and rejecting dispensational distinctions), neither (neq. particle with PAPtc.NMP, negative copula) understanding (νοέω, Descriptive, Concessive; perceiving, discriminating, though they do not know) what (Acc. Gen. Ref.) they are saying PAI3P, Static) <u>nor</u> (neg. copula) what (λέγω, (Adv. Gen. thev interrogative and relative) continually Ref., and confidently insist is true $(\delta\iota\alpha\beta\epsilon\beta\alpha\iota\delta\sigma\mu\alpha\iota)$, PMI3P, Iterative, Deponent; affirm: full of hot air and dogmatic about it).

^{BGT} 1 Timothy 1:7 θέλοντες είναι νομοδιδάσκαλοι, μη νοοῦντες μήτε α λέγουσιν μήτε περί τίνων διαβεβαιοῦνται.

^{VUL} **1 Timothy 1:7** volentes esse legis doctores non intellegentes neque quae loquuntur neque de quibus adfirmant

LWB **1 Tim. 1:8 However, we [dispensational teachers] know that the law is noble** [useful] when [and only when] a person makes use of it appropriately,

^{KW} 1 Tim. 1:8 But we know that the law is good if a person uses it properly,

KJV 1 Timothy 1:8 But we know that the law is good, if a man use it lawfully;

TRANSLATION HIGHLIGHTS

Dispensational teachers know (Intensive Perfect tense) that the law is holy, just, noble and good when it is employed (Potential Subjunctive mood) correctly. Paul teaches us what the function of the law is during the Church Age dispensation. It is used to make sin exceedingly sinful, to bring a person under the conviction of sin. This is the only legitimate use of the law (Gnomic Present tense) in the time in which we live. The law is never used to direct a believer in the Christian life. The law, in fact, stirs up sin in the believer and destroys all forward momentum. The law brings nothing but condemnation; it is incapable of giving life in any form. It only brings death. The use of "ean" combined with the subjunctive mood means the law is only useful under certain conditions: when it is applied in accordance with dispensational context. The law is not good when it is used to "beat the saints over the head" with it. The spiritual life is lived "by the Spirit," not by the law. They are mutually exclusive in the field of experiential sanctification. This is also pointed to by Paul's use of a paronomasia, by utilizing "nomos" and "nomimos" (law, lawfully) in the same sentence. The latter restricts the use of the former.

RELEVANT OPINIONS

The law cannot justify or save or forgive anyone. The law points out our sin. It confronts us with a standard too high to attain. It mirrors a God beyond us, whom we cannot know or please without His help. The law is meant to drive us to Christ. (M. Anders) The law, too, had its place and mission. It was never given to the nations (Rom. 2:14). By it is the

recognition of sin (Rom. 3:20). It was added, long after the promise was given, to involve Israel in transgression, until the Seed came to Whom the promises were made (Gal. 3:19). He redeems them from it and gives them the place of sons (Gal. 4:5). Christ is the law's consummation to everyone who believes (Rom. 10:4). Against the believer there is no law (Gal. 5:23). We are not under law (Rom. 6:14), but under grace. (A. Knoch)

Gospel ministries nourished from the well of God's Word can become apostate with amazing speed ... It is a solemn fact that any given church can depart from the faith in less than a generation. To imagine otherwise is to be so inflated with the helium of naïve pride that we imagine we are above the human condition and that of the church itself, impervious to what happens in life and history. The truth is, apostasy can easily happen to any of us if we do not guard against it and stay close to Christ. (R. Hughes) There is both a right and a wrong, a legitimate and an illegitimate, use of the law. (J. Stott) Now Paul warns against legalists, those who taught that the law is a means of salvation and a means of sanctification after salvation. (J. McGee)

1 Tim. 1:8 <u>However</u> (contrast, adversative), <u>we</u> (dispensational teachers) <u>know</u> ($oi\delta\alpha$, Perf.AI1P, Intensive) <u>that</u> (introductory) <u>the law</u> (Subj. Nom.) <u>is</u> (ellipsis) <u>noble</u> (Pred. Nom.; useful, good as seen on the outside) <u>when</u> (protasis, 3rd class condition) <u>a person</u> (Subj. Nom.; anyone) <u>makes use of</u> ($\chi\rho\dot{\alpha}\omega$, PMSubj.3S, Gnomic, Potential; applys, employs it with a proper dispensational understanding) <u>it</u> (Dat. Ind. Obj.) <u>appropriately</u> (Adv. Manner; correctly: in accord with dispensational context),

^{BGT} 1 Timothy 1:8 Οἴδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρῆται,

^{VUL} **1 Timothy 1:8** scimus autem quia bona est lex si quis ea legitime utatur

LWB 1 Tim. 1:9 Knowing this: that for the righteous one [grace-oriented believer], law does not apply [illegitimate use of the law], but for lawless ones [those who reject divine establishment] and for unruly ones [rebellious and disobedient towards authority], for ungodly ones [disloyal, unscrupulous and treasonous individuals] and for chronic sinners [those enslaved to their old sin nature], for wicked ones [vicious scoundrels, devoid of conscience] and for profane ones [vile, perverse, ethically corrupt], for one who murders his own father and for one who murders his own mother, for murderers [homicide in general],

^{KW} **1 Tim. 1:9** Knowing this, that law is not enacted for a law-abiding person, but for lawless ones and for unruly ones, for those who are destitute of revenential awe towards God and for sinners, for unholy ones and for those who are irreligious, for those who ill-treat fathers and ill-treat mothers, for manslayers,

^{KJV} **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,

TRANSLATION HIGHLIGHTS

Dispensational teachers know (Intensive Perfect tense) how to correctly apply the law. Most important, the Mosaic law was not given to Christians. The Mosaic law was given to the nation Israel. There is considerable debate over whether the use of "the law" in this passage refers to the Mosaic Law in particular or whether "law" means the use of civic law in general. If the reference here is to the Mosaic law, it is never (Gnomic Present tense) to be applied to grace-oriented believers. Christians live by a higher standard than the Mosaic law: the norms and standards of grace mechanics. The precepts of the Mosaic law are holy, just and righteous – so they can be used as legal standards for communities and nations. In fact, they have been used around the world as the basic standard for a more elaborate set of rules and restrictions governing those who would cause harm to their neighbors. In the case of grace-oriented believers, the law adds nothing to their walk by the Spirit. In the case of unbelievers, the law is a basic guide for controlling dysfunctional behavior. The dative of advantage means the law is used to inform and control those who exhibit disadvantageous behavior.

The law can be used to condemn lawless behavior, such as that exhibited by those who reject divine establishment. The law can also be used to condemn those who rebel against legitimate authority, such as police officers, firemen, teachers, etc. The law also condemns those who are undisciplined, insubordinate to superiors, and who frown on patriotism. The law can be used against those who are disloyal, unscrupulous, and who are guilty of treason in one form or another. The law condemns those who are enslaved to their old sin nature and who live a life of constant debauchery. The law condemns those who are vile and perverse, who are politically and ethically corrupt. The law condemns those who murder their own parents as well as those who commit homicide in general. As you can see, the list is broad (and continues in the next verse) and is meant to cover every known category of miscreant behavior that plagues mankind.

RELEVANT OPINIONS

Paul selected perhaps the most abhorrent sins, each with a deliberate tie to "the law" – the Ten Commandments. He listed those who kill their fathers or mothers, as opposed to the command to honor your father and mother (Exod. 20:12); murderers, in contrast to the command not to kill (Exod. 20:13); adulterers and perverts are set against the command not to commit adultery (Exod. 20:14); slave traders are contrasted with the law not to steal (Exod. 20:15), and liars and perjurers contradict the command not to give false testimony against your neighbor in Exod. 20:16. (M. Anders) This freedom of the righteous from the Law is what Paul everywhere asserts. (A. Hervey) A profane person is one who has made himself accessible to evil influence. (K. Wuest)

1 Tim. 1:9 Knowing (οἶδα, Perf.APtc.NMS, Intensive, Circumstantial) this (Acc. Dir. Obj.): that (introductory) for the righteous one (Dat. Ind. Obj.; grace-oriented believer), the law (Subj. Nom.) does not (neg. adv.) apply $(\kappa \epsilon \hat{\iota} \mu \alpha \iota, PPI3S, Gnomic; does not stand, was not given,$ is invalid), **but** (adversative) **for lawless ones** (Dat. Adv.;

those who reject divine establishment, alienated from God) (connective) for unruly ones (Dat. Adv.; and those in rebellion against authority, undisciplined, insubordinate, unpatriotic, disobedient), <u>for ungodly ones</u> (Dat. Adv.; unscrupulous, disloval, treasonous, shows contempt for spiritual life) and (connective) for chronic sinners (Dat. Adv.; those enslaved to their old sin nature), for wicked ones (Dat. Adv.; vicious, scoundrels, devoid of conscience) and (connective) for profane ones (Dat. Adv.; vile, perverse, ethically corrupt, polluted, spoiled), for one who murders his own father (Dat. Adv.; parricide) and (connective) for one who murders his own mother (Dat. Adv.; matricide), for murderers (Dat. Adv.; homicide in general),

^{BGT} 1 Timothy 1:9 εἰδὼς τοῦτο, ὅτι δικαίῷ νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρολῷαις καὶ μητρολῷαις, ἀνδροφόνοις

^{VUL} **1 Timothy 1:9** sciens hoc quia iusto lex non est posita sed iniustis et non subditis impiis et peccatoribus sceleratis et contaminatis patricidis et matricidis homicidis

LWB **1 Tim. 1:10** For those who practice sexual immorality [illicit sex with members of the opposite sex], for those who engage in homosexual activity [sodomites], for slave-traders and kidnappers, for pathological liars, for perjurers, and anything else [et cetera] of a different kind [unwholesome activity] which is contrary to doctrine which is sound and healthy [opposed to the laws of divine establishment],

^{KW} **1 Tim. 1:10** For whoremongers, for sodomites, for slave dealers and kidnappers, for liars, for perjurers, and if, as is the case, there is anything of a different nature which is opposed to sound teaching,

^{KJV} **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;

TRANSLATION HIGHLIGHTS

Paul continues with a list of other unwholesome behaviors that the law condemns. The law condemns all kinds of sexual immorality, that between unmarried members of the opposite sex and any sexual activity between members of the same sex. Homosexuality is expressly condemned, but it also includes lesbianism, pederasty, and other perversions. The law condemns kidnappers and those who engage in slave-trading where the slave is taken against his/her will. The law condemns pathological liars and deceivers, as well as those who lie under oath (perjurers). Then Paul adds a miscellaneous category, call it "other" for our purposes, that would allow us to fill-in the blank with other behavior that is opposed (Descriptive Present tense) to the laws of divine establishment.

The Greek word "heteros" means you can add to Paul's list of examples anything that is of a different nature than that which is taught in Scripture. The standards of righteousness in the Word of God are sound and healthy (Attributive Participle) and lead to a peaceful life with divine blessings. The behavioral examples Paul has listed are considered unrighteous and lead to cursing and divine discipline upon both individuals and nations who ignore them. God takes the rejection of His divine norms and standards seriously. History is littered with nations that were severely disciplined, even destroyed, by the rejection of the laws of divine establishment. The Bible teaches absolute standards (Latin: sane) of morality and ethics, not a philosophical system of relativity.

RELEVANT OPINIONS

The crime of man-stealing is denounced in Exodus 21:16 and Deuteronomy 24:7. (A. Hervey) "Men-stealers" comes from a word that refers to a person taken against his will and sold into slavery. It refers to a slave-dealer, a kidnapper, a man-stealer, as well as to one who unjustly reduces free men to slavery, also to one who steals the slaves of others and sells them. (K. Wuest) Christian teaching is designated as the correct doctrine, since it is reasonable and appeals to sound intelligence. (R. Earle) Right doctrine is important in the Pastorals and is more frequent there than elsewhere in the New Testament. The switch to doctrine suggests a transference of thought from teaching designed for criminals to teaching intended as the normal rule of life. (D. Guthrie) True doctrine is not theoretical. It changes lives and produces a new kind of person. (M. Anders)

The wrath of God was revealed from heaven in a very visible and remarkable manner against this abomination [homosexuality], by raining fire and brimstone upon Sodom and Gomorrah, and upon the cities of the plain, who defiled themselves in this way. (J. Gill) Despite its condonation by some church leaders today, homosexuality is categorically condemned in both the OT and NT. It is widely recognized as one of the causes for the downfall of the Roman Empire, and its rapid increase today in Europe and North America poses a threat to the future of Western civilization. (F. Gaebelein) By "good theology" is meant theology that is the result of a proper (i.e., literal or plain) interpretation of Scripture. It is not conjured up by the mind of man, nor is it based on difficult passages. (C. Ray)

1 Tim. 1:10 For those who practice sexual immorality (Dat. Adv.; illicit sex with members of the opposite sex), for those who engage in homosexual activity (Dat. Adv.; sexual activity with member of the same sex), for slave-traders and kidnappers (Dat. Adv.; men-stealers), for pathological liars (Dat. Adv.; deceivers in trade and merchandise), for **perjurers** (Dat. Adv.; liars under oath), and (connective), **anything else** (Subj. Nom.; idiom: combining subordinating conjunction, 1st class condition, and indefinite pronoun; you name it, this is not a complete list: et cetera) of a different kind (Descr. Nom.; other behavior that is opposed to the laws of divine establishment) which (Dat. Ref.) is Descriptive; (άντίκειμαι, PMI3S, opposed to) contrary to Ind. Obj.; teaching, instruction) which is **doctrine** (Dat. sound and healthy (ὑγιαίνω, PAPtc.DFS, Descriptive, Attributive; correct),

^{BGT} 1 Timothy 1:10 πόρνοις ἀρσενοκοίταις ἀνδραποδισταῖς ψεύσταις ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαινούσῃ διδασκαλία ἀντίκειται

^{VUL} **1 Timothy 1:10** fornicariis masculorum concubitoribus plagiariis mendacibus periuris et si quid aliud sanae doctrinae adversatur

LWB 1 Tim. 1:11 According to the good news of the glory [expression of divine attributes] of the God of happiness, which [good news] I was entrusted.

^{KW} **1 Tim. 1:11** According to the good news of the glory of the blessed God with which I was entrusted.

^{KJV} **1 Timothy 1:11** According to the glorious gospel of the blessed God, which was committed to my trust.

TRANSLATION HIGHLIGHTS

The sound and healthy doctrine that Paul was entrusted with (Constative Aorist tense) came from God Himself. Paul didn't make it up. It was revealed to Paul and many others as an expression of His divine essence, His attributes. This is a defense of the absolute nature of the righteousness required by the law. The world may think these things are insignificant and relative, but God thinks otherwise. The world may think some of these things are a source of pleasure or happiness, but the God of true happiness, blessing and grace is opposed to such sinful behavior. If you want to possess true happiness, which is why it is called "good news," you must follow divine mandates. Paul was indoctrinated in this "good news" and it is his job to protect its purity and to communicate it freely to all who will listen. This is also Timothy's job, as he is quickly finding out.

RELEVANT OPINIONS

"The good news of the glory of the happy God." The word translated "blessed" in this phrase (makarios) is the same one used in the beatitudes. It means "happy" or "fortunate." A great part of God's glory is His happiness. It was inconceivable to the apostle Paul that God could be denied infinite joy and still be all-glorious. To be infinitely glorious was to be infinitely happy. He used the phrase "the glory of the happy God," because it is a glorious thing for God to be as happy as He is. (J. Piper) "Blessed" here describes God as experiencing within Himself the perfection of bliss. (A. Stibbs)

Part of God's fullness which He communicates, is His happiness. This happiness consists in enjoying and rejoicing in Himself; so does also the creature's happiness. (J. Edwards) The truth that God is infinitely happy in the fellowship of the Trinity is shown to be the ground of ever-increasing happiness, as God grants us the unspeakable privilege of enjoying God with the very joy of God ... The happiness of God is rooted in His utterly unique power and authority in the universe. (J. Piper) The gospel is thus a summary of Christian doctrine, proclamation, and teaching. (C. Barrett)

1 Tim. 1:11 <u>According to the good news</u> (Adv. Acc.; gospel) of the glory (Qualitative Gen.; divine essence, attributes, expression) <u>of the God</u> (Poss. Gen.; revelation of Himself) <u>of happiness</u> (Abl. Source; blessing, special grace), <u>which</u> (Acc. Appos.; good news) <u>I</u> (Subj. Nom.) <u>was entrusted</u> (πιστεύω, API1S, Constative; credited, indoctrinated).

^{BGT} 1 Timothy 1:11 κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθην ἐγώ.

^{VUL} **1 Timothy 1:11** quae est secundum evangelium gloriae beati Dei quod creditum est mihi

LWB 1 Tim. 1:12 I have continual gratitude for Christ Jesus our Lord, Who clothes me with power [filling of the Holy Spirit], because He considered me dependable, having placed me into the ministry [as an apostle],

^{KW} **1 Tim. 1:12** I am constantly grateful to the One who endued me with the necessary strength, Christ Jesus our Lord, because He deemed me trustworthy, having placed me in service,

^{KJV} **1 Timothy 1:12** And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

TRANSLATION HIGHLIGHTS

Paul was repeatedly grateful (Iterative Present tense) to Christ Jesus our Lord for continually pouring the power into him. Every time Paul acknowledged his sins to the Lord, He was faithful to fill him with the Holy Spirit. This filling of the Spirit enabled him (Dramatic Aorist tense) to serve as an apostle with power and distinction. The filling of the Spirit, even though it is invisible to the naked eye, is indeed a magnificent and unique privilege for all Church Age believers. The dramatic aorist tense brings this out. There are some translators who prefer a less-attested verb in the present tense, making this a parallel to Philippians 4:13. The focus on this "clothing of power" would then be on the repetitive nature of being filled with the Spirit – it never fails to happen every time we acknowledge our sins to the Lord. He is faithful not only to forgive our sins but to "pour the power" into us.

Whichever verb is chosen, the reference is to the dramatic, continual provision for the believer to be filled with the Spirit, i.e., to reside in the operational type divine dynasphere. Paul was not only amazed at this continual filling of the Spirit, but he was also amazed that the Lord considered him (Constative Aorist tense) dependable. This doesn't surprise us as much as it did Paul, because we have read how unflinching and true he was to Judaism before he became a believer in Jesus Christ. Paul was also amazed that the Lord established him (Constative Aorist tense) in the ministry as an apostle. Very few men were given this honor. Paul's "gratitude gauge" (Thieme) must have been on tilt during his entire service for the Lord. The filling of the Spirit, coupled with the realization that the Lord found him faithful and made him an apostle, would have "blown his hair back" on more than one occasion.

RELEVANT OPINIONS

An alternative reading of this participle in the Present tense would lay emphasis on Christ as the constant enabler, as in Philippians 4:13. (D. Guthrie) This would enable the participle to be translated as "Who keeps on pouring the power into me." (R.B. Thieme, Jr.) However, the Aorist tense is more strongly supported. (B. Metzger) Paul did not select his role in life. God clearly and specifically called him. He was appointed by God. (M. Anders) He did not thrust himself into, nor take this honour to, and of himself; nor was he put into it by men, but was chosen to it of God, and called unto it by the Spirit, and was placed in it by Christ Himself, who in person appeared to him, and made a minister of him. (J. Gill) Rather "appointing" me unto the ministry in His sovereign purpose of grace. (R. Jamieson) We delight to honor the One who redeemed us. (H. Ironside)

1 Tim. 1:12 I have continual (ἔχω, PAI1S, Iterative, Durative) gratitude (Acc. Dir. Obj.) for Christ Jesus (Dat. Adv.) <u>our</u> (Gen. Rel.) <u>Lord</u> (Dat. Appos.), <u>Who</u> (Dat. Appos.) clothes me (Acc. Adv.) with power (ἐνδυναμόω, AAPtc.DMS, Substantival; strength: filling of Dramatic, the Holv Spirit, the operational type divine dynasphere), because (explanatory) He considered (ἡγέομαι, AMI3S, Constative, regarded, Deponent; looked upon) me (Acc. Dir. Obj.) faithful, true), having placed dependable (Compl. Acc.; (τίθημι, AMPtc.NMS, Constative, Circumstantial; established, qiven the honor) **me** (ellipsis) **into the ministry** (Prep. Acc.),

^{BGT} 1 Timothy 1:12 Χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῷ ἡμῶν, ὅτι πιστόν με ἡγήσατο θέμενος εἰς διακονίαν

^{VUL} **1 Timothy 1:12** gratias ago ei qui me confortavit Christo Iesu Domino nostro quia fidelem me existimavit ponens in ministerio

LWB 1 Tim. 1:13 Though I was formerly a slanderer [blasphemed God] and an arrogant persecutor [of the church] and a violent man [treated his enemies harshly], but I obtained mercy [was graced-out], (since being ignorant, I acted in unbelief).

^{KW} **1 Tim. 1:13** Though I was the very one who heretofore was a reviler and a persecutor and an insolent, destructive person. But I was shown mercy because, being ignorant, I acted in unbelief.

^{KJV} **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.

TRANSLATION HIGHLIGHTS

Paul's gratitude was all the more pronounced because he remembers what he was before he became a believer in the Lord Jesus Christ. He was formerly (Concessive Participle) a slanderer of the worst kind – he reviled and blasphemed the God of Christianity. He was also an arrogant persecutor of the Christian church. And he was a violent man, because he had believers thrown into prison (even executed) for no other reason than that they believed in Jesus Christ. In spite of all this, he obtained mercy (Dramatic Aorist tense) from the Lord and was not given over to Satan for his own destruction. Instead, the Lord made him a believer and graced-him-out even more by taking this fanatic Judaizer and making him an apostle of the very church he had been persecuting.

Why wasn't Paul severely disciplined by God for his arrogant and violent behavior toward Christians? In a short parenthesis, he explains in his own words that because he was ignorant of what he was doing (Predicative Participle), he had acted in unbelief (Constative Aorist tense). If he had known he was persecuting the legitimate people of God, he would not have done so. Or, if he had known that what he was doing was wrong, he would have definitely been disciplined severely by the Lord. The O.T. standards would have required his death for being a false accuser and a murderer, unless a remedy for such sin was forthcoming. Each of us probably have a story similar to Paul's (though probably not as horrendous!) that should make us grateful for the mercy we have received.

RELEVANT OPINIONS

This parenthesis makes sense when you consider Paul's Jewish background, which would make him think about the O.T. remedy for unknown sins – they were "atoned for" in Numbers 15:22-31 if you didn't know you were doing something wrong. (D. Wretlind) Ignorance is not an excuse, but an aggravation of sin, especially when there are means of knowledge, and these are not attended to. (J. Gill) He was shown mercy. In a dramatic encounter with the living Christ, Paul was rescued from his unbelief. He was saved (Acts 9) from his rebellion. (M. Anders)

This radical change meant a rethinking of his fundamental theological beliefs. (L. Morris) After his confrontation with the living Jesus, he came to realize that all his zealous efforts had succeeded only in persecuting God. (D. Fuller) Paul not only breathed out against the disciples "threatenings and slaughter," but did many evil things to them, and destroyed them which called on the name of Christ ... He used force and violence, doing injury not only to the characters, but persons and properties of the saints, making havoc of the church, haling men and women out of their houses, and committing them to prison. (J. Gill)

(∈ỉµí, Though I was PAPtc.AMS, Descriptive, 1 Tim. 1:13 Concessive, Articular) fo<u>rmerly</u> (Acc. Extent of Time) а **<u>slanderer</u>** (Pred. Acc., Noncompl.; blasphemer, reviler of God, railing) and (connective) an arrogant persecutor (Pred. Noncompl.; of the church) and (connective) a violent Acc., man (Pred. Acc., Noncompl.; insolent, treated his enemies harshly), **but** (adversative) <u>I obtained mercy</u> (ἐλιέω, API1S, being graced-out), (since (explanatory) Dramatic; was (άγνοέω, PAPtc.NMS, Descriptive, ignorant Predicative), Ι Constative; acted (ποιέω, AAI1S, functioned, performed, produced) in unbelief (Loc. Sph.)).

^{BGT} 1 Timothy 1:13 τὸ πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν, ἀλλὰ ἡλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστία.

^{VUL} **1 Timothy 1:13** qui prius fui blasphemus et persecutor et contumeliosus sed misericordiam consecutus sum quia ignorans feci in incredulitate

LWB 1 Tim. 1:14 Moreover, the grace of our Lord has superabounded [supergrace] with doctrine and with the virtue love which is in Christ Jesus.

^{KW} **1 Tim. 1:14** Moreover, the grace of our Lord superabounded together with faith and love which is in Christ Jesus.

^{KJV} **1 Timothy 1:14** And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

TRANSLATION HIGHLIGHTS

Paul's gratitude for what the Lord has done for him in the past now comes to his present, as he recognizes the superabounding grace that he has received (Constative Aorist tense) in connection with Bible doctrine and virtue love. Grace, doctrine and virtue love are all present in the sphere of Christ Jesus. They are part of His divine character, therefore He is their source. The superlative prefix "super" means we do not just receive a small share of these spiritual assets; we receive a super-abundance of these assets as we grow in the spiritual life. The preposition "meta" emphasizes the fact that doctrine and virtue love are intimately associated with the grace of God. The application of doctrine and virtue love are problem-solving devices for every Church Age believer. God's grace has provided them for us so that we might continue to grow experientially.

RELEVANT OPINIONS

His words here recall those of Romans 5:20, for in both cases the verbs used are compounded with the preposition "hyper" in an attempt to express the super-abundance of divine grace. (D. Guthrie) God's grace outpaced even Paul's grievous sin. (A. Litfin) Grace was poured out on Paul abundantly, exceedingly abounded, above and beyond. Bunyan found here his title for "Grace Abounding to the Chief of Sinners." (F. Gaebelein) This grace is from the Lord and not only forgives and strengthens but brings one into a sphere described as "faith and love that are in Christ Jesus" and keeps one in that sphere. (G. Knight, III)

1 Tim. 1:14 Moreover (continuative), the grace (Subj. Nom.) of our (Gen. Rel.) Lord (Poss. Gen.) has superabounded (ὑπερπλεοναζω, AAI3S, Constative; supergrace) with doctrine (Gen. Assoc.) and (connective) with the virtue love (Gen. Assoc.) which (Gen. Appos.) is (ellipsis) in Christ Jesus (Loc. Sph.).

^{BGT} 1 Timothy 1:14 ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.

^{VUL} **1 Timothy 1:14** superabundavit autem gratia Domini nostri cum fide et dilectione quae est in Christo lesu

LWB 1 Tim. 1:15 "Faithful is the Word [doctrine] and worthy of unqualified acceptance [no doubts], that Christ Jesus came into the world [in hypostatic union] to save sinners," with reference to which [sinners] I was at the top of the list [perhaps the worst who ever lived].

^{KW} **1 Tim. 1:15** Trustworthy is the word and worthy of unqualified acceptance, that Christ Jesus came into the world to save sinners, of whom I in contradistinction to anyone else am foremost.

^{KJV} **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.

TRANSLATION HIGHLIGHTS

This is the opening phrase of Paul's favorite hymn or traveling song (perhaps a credal phrase). It is cited five times in the Pastoral Epistles. "Faithful is the Word of God." This is an example of hyperbation, or the reversal of normal word order. We would expect to hear this phrase as "The Word is faithful." In any case, Bible doctrine is absolute truth and can always be depended on. It should be accepted without doubt as the absolute truth. This is true in general, but is particularly true in the case of Paul's example: Christ Jesus came into the world (Dramatic Aorist tense) to save sinners (Purpose Infinitive). Deity and humanity dwelling in the Person of Jesus Christ (hypostatic union) and coming to planet earth was indeed an extraordinary event!

Not only is Paul telling us that this is an absolute fact, but he also claims that he himself was probably the worst sinner who ever lived. The historical present tense points to his past behavior as a persecutor of the church and a murderer of Christians. Maybe he is exaggerating a bit (superlative), and maybe he is not. At that point in time, he could not think of anyone else who was so fanatical in the persecution of God's people as himself. He calls himself the chief (Latin: primary) sinner of his time. No doubt the Hitler's and Stalin's of our century would surpass him in the number of Christians they murdered, but that fact should not diminish his honest self-evaluation.

RELEVANT OPINIONS

Paul stresses that the will of God is done. God works out His purposes. He does His will, whatever men may think about it. And the purpose of God culminates in the cross. (L. Morris) Paul began as the "least of the apostles," though an important individual because an apostle (1 Cor. 15:9). Later he described himself as the "least of all the saints" (Eph. 3:8), yet, as a saint, enormously privileged. But finally he had to confess himself the "chiefest of sinners" in 1 Tim. 1:15. (A. Custance) By what warrant do we read this verse and change its meaning to "wants to save" or "makes savable" or "saves synergistically with the assistance of the sinner himself?" (J. White)

Paul's personal identity was determined by his grasp of the doctrines of grace. He was so painfully aware of his own depravity that on occasion he described himself as the very worst of sinners. Whatever he attained in the Christian life, therefore, he owed entirely to God's grace in election and redemption. He was what he was by the sheer grace of God. The English Reformer John Bradford echoed Paul's statement when he spied a drunk lying in the gutter and said, "There but for the grace of God lies John Bradford." Spoken like a true Calvinist! Bradford knew his own heart well enough to realize that he was as depraved as anyone, and that the only thing that prevented him from a life of dissolution and despair was sovereign grace. (J. Boice)

It is clearly improper to say, "Christ died for you." Indeed, this form of statement is nowhere to be found in any of the sermons recorded in Scripture, and does not correctly represent the Gospel. We can only quote Scripture faithfully and leave the results to God. "Christ Jesus came into the world to save sinners." It is not said that we offer Christ, but that we present Christ. It cannot mean that God is giving an invitation, for He gives an invitation only to the elect. It is not an invitation, but a declaration. The justification for presenting such a declaration is that if the hearer is among the elect he will receive the message as a personal invitation, and will respond in a God-ordained way. Because this is God's ordained way of leaving the non-elect without excuse and of saving the elect, it will not be necessary to preach "with the enticing words of man's wisdom." (A. Custance)

1 Tim. 1:15 "Faithful (Subj. Nom.; hyperbation: changing the <u>is</u> (ellipsis) <u>the Word</u> (Pred. natural word order) Nom.; and (connective) worthy Bible doctrine) (Pred. Nom.) of unqualified (Gen. Spec.; excluding all doubt. all) Ref.), that (introductory) (Adv. Gen. Christ acceptance <u>Jesus</u> (Subj. Nom.) <u>came</u> (ἔρχομαι, AAI3S, Dramatic, Deponent) <u>into the w</u>orld (Acc. Place) to save (σώζω, AAInf., Constative, Purpose) sinners (Acc. Adv.), " with reference to which (Adv. Gen. Ref.; sinners) I (Subj. Nom., emphatic) was (ϵἰμί, PAI1S, Historical) at the top of the list (Pred. Nom., superlative; chief, foremost, probably the worst who ever lived).

^{BGT} 1 Timothy 1:15 πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ.

^{VUL} **1 Timothy 1:15** fidelis sermo et omni acceptione dignus quia Christus lesus venit in mundum peccatores salvos facere quorum primus ego sum

LWB **1 Tim. 1:16** Nevertheless, in spite of this, I obtained mercy [was graced-out], in order that in me first [as the record-holder for being the worst sinner], Christ Jesus mght demonstrate His perfect patience, as a prototype [pattern] to those [Church Age believers] who are destined to believe upon Him for eternal life. ^{KW} **1 Tim. 1:16** Moreover, on this account I was shown mercy, in order that in me first Jesus Christ might demonstrate all the longsuffering [which He has] as an example to those who were to be believing on Him for life eternal.

^{KJV} **1 Timothy 1:16** Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

TRANSLATION HIGHLIGHTS

In spite of Paul being one of the worst sinners in history, he still obtained mercy (Constative Aorist tense) from the Lord. And since the dispensation of the Church Age was so new, his pre-conversion life, conversion, and after-conversion life would serve as a specimen for other terrible sinners to observe. In other words, Christ Jesus was able to demonstrate His perfect patience (Constative Aorist tense) through Paul as a prototype (Latin: primo) or object lesson for others. No matter how fanatical Paul was in arresting and having Christians executed, Christ Jesus waited with patience and longsuffering for the day when he would be struck down on the road to Damascus and be regenerated. It was in God's plan (Purpose Subjunctive mood) for Paul to be a pattern, an example, a rough outline of how God can wait for the appropriate time in history for anyone to become a believer – no matter how big a sinner they are.

Was the Lord waiting on the sidelines, hoping Paul would someday become a believer? No, we do not worship an impotent God. Was there any chance that Paul would not someday become a believer? No, we do not worship a God who does not see all future events as certain. Was the Lord waiting for Paul to exercise his own free will in whether he would believe in Him or not? No, read the narrative of Paul's conversion again. He had documents in his hand that he was taking to the next town in order to have another group of Christians arrested and perhaps executed. He was on a fanatical mission against the very people he was going to become a future leader of. Paul was not even remotely considering that Jesus was the Messiah. He was struck down on the road by the sovereign God and was "overwhelmingly encouraged" to believe. Did the Lord offer him an invitation to believe? No, He did not. He struck him blind on a road and commanded him to stop persecuting His people.

Paul was a prototype of every believer in human history, in that he was destined to believe in Christ on a specific day at a specific time. There was absolutely no chance he could reject God's plan of salvation for his life. There was absolutely no way his puny, sinful will could overshadow God's free will to run the universe and every sparrow in it as He pleased. Every believer, including Paul, was destined before birth (Gnomic Present tense) to believe (Result Infinitive) upon Christ Jesus for eternal life. Every believer has a time set for this event, and it will happen without fail. The Holy Spirit will come upon the unbelieving sinner, no matter how vile, and will regenerate him from a state of spiritual death into spiritual life. Nobody has the power to reject the regenerating power of the Holy Spirit. Nobody who is destined to believe in Christ Jesus will be able to say "No" to the Holy Spirit and reject the new birth. That anthropocentric philosophy is blasphemous.

RELEVANT OPINIONS

"Ho pas" with the substantive denotes the whole of a thing: the entirety of longsuffering, all that was possible, every kind and degree of longsuffering. (A. Hervey) Godliness has promise of the life which "now is," as well as of that which is to come. (M. Vincent) The word "eternal" should be used here (not having an end), not the word "everlasting," which means without beginning or end, always will be. (K. Wuest) The salvation given to Saul of Tarsus manifested the patience of God with a stubborn rebel, seeking him, finding him, and bringing him to Himself. We see, then, that the kind of salvation which has been provided for us is a salvation that glorifies God. (J. Pentecost)

He was the foremost sinner of his day, and deserved the direst doom. Instead, he receives the greatest grace. Once outside the land of Israel, where God's grace was unrestrained by the law and His dealings with the covenant people, God calls him and transforms him into His most brilliant exponent of grace. Corresponding to the gracious character of his call, he is assigned to the dispensation of God's grace among the nations, a ministry distinct and different from that of any of the twelve apostles. They had mercy for the nations as a result of Israel's blessing: he dispensed grace in spite of, and resulting from, Israel's failures. (A. Knoch)

Although Paul had been a blasphemer and a violent persecutor, the grace of Christ had overwhelmed him. He received mercy partly because of his ignorant unbelief and partly in order to display for the benefit of future generations the limitless patience of Christ. (J. Stott) Paul becomes the "specimen" sinner as an encouragement to all who come after him. (A. Robertson) Not the chief sinner, but the representative instance of God's longsuffering applied to a high-handed transgressor. (M. Vincent) Another example: John Newton, the author of the song "Amazing Grace," was a former slave trader. (R. Hughes)

1 Tim. 1:16 Nevertheless (adversative & continuative), in <u>spite of this</u> (Acc. Gen. Ref.), <u>I obtained mercy</u> (ἐλεέω, API1S, Constative; was graced-out), in order that (purpose) in me (Loc. Sph.) first (Dat. Spec.; God's specimen, the record-holder of one of the worst sinners), Christ Jesus Nom.) might demonstrate (ἐνδείκνυμι, AMSubj.3S, (Subj. Constative, Purpose) His (Acc. Poss.) perfect (Compl. Acc.; complete) patience (Acc. Dir. Obj.; longsuffering), as a **prototype** (Acc. Appos.; pattern, standard, example, rough outline) to those (Gen. Adv.; Church Age believers) who are <u>destined</u> (μέλλω, PAPtc.GMP, Gnomic, Substantival) <u>to believe</u> (πιστεύω, PAInf., Static, Result) **<u>upon Him</u>** (Dat. Adv.) <u>for</u> eternal (Acc. Extent of Time) life (Acc. Dir. Obj.).

^{BGT} 1 Timothy 1:16 ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρώτῷ ἐνδείξηται Χριστὸς Ἰησοῦς τὴν ἄπασαν μακροθυμίαν πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.

^{VUL} **1 Timothy 1:16** sed ideo misericordiam consecutus sum ut in me primo ostenderet Christus lesus omnem patientiam ad deformationem eorum qui credituri sunt illi in vitam aeternam

LWB 1 Tim. 1:17 Now [in conclusion, a doxology], to the Sovereign [King] of the ages [dispensations], the incorruptible [free from evil], invisible [spirit in essence], unique [one and only] God: honor and glory unto the Ages of the Ages [eternity future]. Acknowledge it.

^{KW} **1 Tim. 1:17** Now, to the King of the ages, the incorruptible, invisible, unique God, be honor and glory forever and ever. Amen.

^{KJV} **1 Timothy 1:17** Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

TRANSLATION HIGHLIGHTS

Every time Paul recalls his conversion experience on the road to Damascus, he is humbled by the fact that the Sovereign God he now worships made it all happen. He was going in the opposite direction and God grabbed him, turned him around, and sent him in the right direction. Paul never, ever attributes his salvation to his own free will. He always, without exception, attributes his eternal life to God's mercy towards a helpless sinner. After remembering how he became a believer in Christ Jesus, he once again gives thanks and praise to God. He addresses Him here as the Sovereign of the dispensations. God is in control of all the dispensations or ages. Nothing is left to chance in this world. The incorruptible, invisible and unique God is actively running the show. The sovereign God is not an absentee landlord.

Paul returns a doxology of honor and glory to the Sovereign God of the universe. He does so by adding a phrase that is often translated as merely "forever and ever," or "from the ages to the ages." The latter is far more accurate, because the phrase *Ages of the Ages* is a technical expression for eternity future and all the dispensations that will occur then. Paul recognizes that God is sovereign, and not just during the Church Age. He is sovereign over time itself, from its beginning to its ending. God, in fact, created time. Then Paul sums up (a) the doctrines of the sovereignty of God, (b) a few other pertinent attributes of God (such as His freedom from evil, His invisible essence, and His being the one and only God), as well as (c) dispensational theology as it relates to time, and commands us all to acknowledge them as absolute truth.

RELEVANT OPINIONS

The Textus Receptus inserts "Sophia," meaning "wise," no doubt a scribal gloss derived from Romans 16:27. The shorter reading is strongly supported by good representatives of both the Alexandrian and the Western types of text. (B. Metzger) To the King eternal – the God of power and sovereignty over all the affairs of men and angels; immortal – eternal, beyond the reaches of death or decay, above all the created order; invisible – beyond the constraints of the physical, beyond the approach of humankind; the only God – not only his supremacy, but his exclusive claim as authority, the foundation of Christian belief that God is – to this trustworthy, incomparable, self-existent God who is rich in mercy and love be honor and glory for ever and ever. (M. Anders)

He addressed God as the King, the sovereign ruler of all things, Who not only reigns over the natural order and the historical process, but has also established His special kingdom through Christ and by the Spirit over His redeemed people. (J. Stott) Both "aion" and "aionios" are used to speak of God's absolute eternity. All the members of the Trinity are described as "eternal" in the sense of being beginningless and endless. (R. Morey) "Aion" is frequently used in the sense of eternity, the sum total of all the ages. It is also used frequently in regard to the separate ages of God's dealing with men. When so used it may refer to a past age, the present age, or a coming age. (J. Pentecost)

Various shades of meaning quite naturally arise according to the connection: in particular, (a) past time, from of old, or since time began; (b) the present epoch of passing time, the age in which one lives; (c) the successive stages or epochs of the world's history, dispensational time – the termination of the aeons or ages being in this case coincident with the end of the world ... He is presented to our view as supreme Lord and Director of the successive cycles or stages of development through which this world, or creation at large, was destined to pass – the Sovereign Epoch-maker, Who arranges everything pertaining to them beforehand, according to the counsel of His own will, and controls whatever takes place, so as to subordinate it to His design. (P. Fairbairn)

1 Tim. 1:17 <u>Now</u> (conclusion, transitional), <u>to the Sovereign</u> (Dat. Ind. Obj.; King, Royal Power, God the Father) <u>of the</u> <u>ages</u> (Adv. Gen. Time; dispensations), <u>the incorruptible</u> (Dat. Poss.; free from evil), <u>invisible</u> (Dat. Poss.; spirit in essence), <u>unique</u> (Dat. Spec.; asyndeton: without using any conjunctions) <u>God</u> (Dat. Appos.): <u>honor</u> (Subj. Nom.) <u>and</u> (connective) <u>glory</u> (Subj. Nom.) <u>unto the Ages</u> (Adv. Gen. Time) <u>of the Ages</u> (Acc. Extent of Time; eternity future, all future dispensations). <u>Acknowledge it</u> (liturgical formula or command, asseverative particle).

^{BGT} 1 Timothy 1:17 Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῷ ἀοράτῷ μόνῷ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

^{VUL} **1 Timothy 1:17** regi autem saeculorum inmortali invisibili soli Deo honor et gloria in saecula saeculorum amen

LWB **1 Tim. 1:18 I am deposting this command [placing this order] with you, student Timothy, in accordance with prophetic teachings [from the Old Testament] previously brought forth to you [prior teaching from Paul on this topic], in order that by them [Old Testament teachings] you might keep on fighting an honorable fight [victorious combat experience during spiritual warfare by the correct application of Bible doctrine in daily life].**

^{KW} **1 Tim. 1:18** This charge I am entrusting to you, son Timothy, in accordance with the prophetic intimations which were made long ago concerning you, to the effect that in their sphere you are to wage the good warfare,

^{KJV} **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;

TRANSLATION HIGHLIGHTS

Paul closed out his personal digression in verse 17 and now returns to address Timothy directly. He places an order (Pictorial Present tense) with Timothy in military fashion (Latin: commend). Essentially, Paul is a general issuing a command to his junior officer, Timothy. "Teknon" is actually translated as "student," but when combined with the military verbs in this passage it is possible to understand "teknon" as a junior officer. In Christian terms, Timothy is Paul's theological student. Using a military metaphor, Timothy is next in the chain of command under Paul. Before he gives Timothy this command, he reminds him that it is not the first time he has heard it. Paul had given Timothy instructions on this topic before (Historical Present tense), using specific Old Testament prophetic teachings (Latin: precedence) as his examples. "Repetition is the price of knowledge" and Paul is going to do some repeating here for Timothy's benefit.

The purpose of the upcoming commands is so Timothy will be amply prepared to keep on fighting (Iterative Present tense) an honorable fight. The potential indicative mood means it is up to Timothy to recall these formerly inculcated Old Testament teachings and apply them to the difficult circumstances in his life. It is up to Timothy to succeed or fail, but Paul obviously hopes he will succeed. The cognate polyptoton, a repetition of the same part of speech in a different inflection, is Paul's hope that Timothy is victorious in spiritual combat. The Greek word "strateo" is used twice (Latin: military): to fight the good fight. Timothy has had adequate academic training from the Apostle Paul; now he has to take what he has learned and apply it correctly to the tough situation in Ephesus. Certain Old Testament teachings are a precedent to what he is about to go through. Others have been there before him; he only needs to follow their excellent example.

RELEVANT OPINIONS

The good fight is the struggle which all Christians engage in when their efforts are focused toward honoring Christ and accepting responsibility for personal holiness ... This is a militaristic term that admits to a hostile environment. (M. Anders) The point to emphasize, of course, is that the Christian's fight with evil is not a single battle; it lasts until death. It has been truly said: "There is no discharge in this war." (R. Earle) On the one hand, the apostle is urging him to silence the false teachers; on the other he must feel the insidious influence of their speculations. He cannot remain neutral, and sit on the fence, even though he is young, inexperienced, impressionable and retiring. Now as then the truth demands a verdict. (J. Stott) Confronting false teaching is not easy or fun, but it is necessary. God's truth is precious, and it must be preserved. (C. Ray) Doctrine is vitally important. It is called the Christian faith for a reason. God has given a body of doctrines that Christians are to believe. Abandoning sound doctrine hurts the church. (R. Wilkin)

The martial, fighting language is significant. Paul chose it deliberately and used it more than once, in various forms. We are to fight. Conflict – spiritual warfare – is especially

the province of leadership ... The Bible provides a multifaceted, many-textured, vital knowledge of God that anoints the mind and affections with love. I cannot urge enough the necessity of knowing the Word of God. Begin by learning one book, perhaps Romans. Know its theme, its divisions, its unity. What you know and believe about God is everything, because what you know and believe will determine how you live. Doctrine determines conduct. Right doctrine makes it possible to "fight the good fight." (R. Hughes) Because he frequently occupied the place of Paul during his absence ... it was necessary that he should receive an extraordinary testimony, in order to make it manifest that it was not conferred on him at random by men, but that he was chosen by God Himself. (J. Calvin)

Certainly to defend the revealed truth of God against those who deny or distort it, and to demolish strongholds of error, is to engage in a dangerous and difficult fight, which demands spiritual weapons, especially the sword of the Spirit, which is the Word of God. (J. Stott) As often in military contexts (e.g. in Xenophon and Polybius) it conveys a sense of urgent obligation. Timothy is solemnly reminded that the ministry is not a matter to be trifled with, but an order from the commander-in-chief. (D. Guthrie) Timothy did not choose the ministry as a profession; he was marked out for it by God. (C. Barrett) The word is "teknon," "child," but the word was used as a term of endearment in connection with adults, too. (K. Wuest) Like troops, these prophesies and true teachings come to Timothy in advance to as to enable him to make a good campaign in his new field. He is Paul's lieutenant-general who is reinforced by his general-in-chief. (R. Lenski)

1 Tim. 1:18 I am depositing (παρατίθημι, PMI1S, Pictorial; entrusting, placing) this (Acc. Spec.) command (Acc. Dir. Obj.; order) with you (Instr. Assoc.), student (Descr. Voc.) <u>wi</u>th Timothy (Voc. Address), in acordance prophetic Ref.; Old teachings (Acc. Gen. from the Testament) previously brought forth PAPtc.AFP, (προάγω, Historical, Attributive; prior in point of time, preceding) to you (Acc. Adv.; Timothy had received prior teaching from Paul on this by them **in order that** (purpose) topic), (Instr. Means; you inculcated О.Т. doctrines) might keep on fighting (στρατεύω, PMSubj.2S, Iterative, Potential) an honorable (Compl. Acc.; good warfare) **<u>fight</u>** (Cognate Acc.; victorious experience, warfare, continue combat to properly apply doctrine in daily life).

^{BGT} 1 Timothy 1:18 Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν

^{VUL} **1 Timothy 1:18** hoc praeceptum commendo tibi fili Timothee secundum praecedentes in te prophetias ut milites in illis bonam militiam

LWB **1 Tim. 1:19** Be having and holding doctrine and a good [of intrinsic value] conscience, which certain individuals [reversionists], having rejected [pushed aside due to locked-in negative volition], have suffered shipwreck [are under the influence of evil] concerning the faith [categorical Bible doctrine],

^{KW} **1 Tim. 1:19** Holding faith and a good conscience, which [latter] certain having thrust from themselves concerning the faith, have suffered shipwreck,

^{KJV} **1 Timothy 1:19** Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

TRANSLATION HIGHLIGHTS

Paul commands Timothy (Imperatival Participle) to have and hold doctrine and a good of intrinsic value conscience in the mentality of his soul. Timothy, like the rest of us, are supposed to hold these two things of paramount importance every day of our lives (Iterative Present tense). This is a continual, minute-by-minutes activity – and a crucial one at that. There are some individuals, reversionists of course, who have rejected (Circumstantial Participle) these important items in the spiritual life. They have pushed doctrine aside (Latin: repelled) due to locked-in negative volition and their conscience has deteriorated in step with their negative, experiential decisions. Because of this rejection, they have suffered shipwreck (Culminative Aorist tense) with reference to categorical Bible doctrine, i.e., the faith.

They are now under the influence of satanic concepts and their souls are gradually being ruined. If a believer doesn't continue to embrace Bible doctrine and a good conscience, he will inevitably become shipwrecked in the faith. The Greek word "shipwrecked" is "navigeo" from which we get the English word "navigate." These believers have abandoned God's map for the spiritual life and have steered themselves into uncharted waters controlled by Satan. This is a complete failure in experiential sanctification, not a loss of positional sanctification. Believers cannot lose their salvation even if they reject the spiritual life which is supposed to come afterwards. They will be in heaven some day, but somewhat ignorant of why they actually made it, and completely embarrassed by their total lack of spiritual progress while on earth.

RELEVANT OPINIONS

Strange doctrine, wrong motives, sinful habits – and a life can be lost through the abandonment of faith. (M. Anders) It was not with reference to their personal faith, but with regard to "the Faith," the Christian Faith as looked upon as a revelation, that they made shipwreck. (K. Wuest) Faith is the complete gospel, the pure doctrine and knowledge of Jesus Christ and God. In dealing with false teachers, Timothy must be certain of truth and hold on to it and not be pulled into error. Satan deals in deception, and truth is the response which defeats such arrogance. (M. Anders) They literally shipwrecked not "their faith" but "the faith." Their doctrine was on the rocks. (R. Hughes) A bad conscience is the mother of all heresies. (J. Calvin) A truly good conscience is possessed by one that believes and applies true doctrine. (R. Wilkin)

There are two necessities for staying on course to the end. First is "holding on to faith," the objective deposit of the apostolic faith – right doctrine. Second is "holding on to a good conscience" – the subjective treasure of a holy life. Armed with faith and a clear conscience the Christian can withstand all Hell! With faith and a clear conscience you

will finish the fight well. (R. Hughes) It is when people are determined to live in unrighteousness that they suppress the truth. So if we disregard the voice of conscience, allowing sin to remain unconfessed and unforsaken, our faith will not long survive. Anybody whose conscience has been so manipulated as to be rendered insensitive is in a very dangerous condition, wide open to the deceptions of the devil. (J. Stott) Believing sound doctrine is vital. Reject sound doctrine and one's spiritual life is going to end up in shipwreck on the rocks of bad doctrine. (R. Wilkin)

By "faith" is meant, not the grace of faith, but the doctrine of faith, a sense in which it is often used in this epistle. (J. Gill) I understand the word "faith" to be a general term, denoting sound doctrine. (J. Calvin) Once in a state of callousness and lacking any sensitivity to the will of God, the reversionist gravitates to the preferred trend of his sin nature now controlling his life. He may be guilty of blind arrogance accompanied by slander and blasphemy (verbal reversionism), as characterized by Hymenaeus and Alexander. (R.B. Thieme, Jr.) It is a strong expression here, implying willful resistance to the voice of the conscience. (A. Hervey) Paul had seen men wrecked on the breakers of self-indulgence, vice, and folly. (W. Statham)

Tim. Be having and holding (ἔχω, PAPtc.NMS, 1 1:19 Imperatival) Dir. Obi.) Iterative, doctrine (Acc. and (connective) a qood (Compl. Acc.; of intrinsic value) conscience (Acc. Dir. Obj.), which (Acc. Gen. Ref.) certain individuals (Subj. Nom.; reversionists), having rejected $(\dot{\alpha}\pi\omega\theta\dot{\epsilon}\omega, AMPtc.NMP, Constative, Circumstantial; pushed aside$ due to locked-in negative voilition, a willful and violent act of refusal), have suffered shipwreck (ναυαγέω, AAI3P, of Culmimative: are under the influence evil, ruin, destruction) concerning the faith (Acc. Gen. Ref.; categorical Bible doctrine),

^{BGT} 1 Timothy 1:19 ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἥν τινες ἀπωσάμενοι περὶ τὴν πίστιν ἐναυάγησαν,

^{VUL} **1 Timothy 1:19** habens fidem et bonam conscientiam quam quidam repellentes circa fidem naufragaverunt

LWB 1 Tim. 1:20 Among whom are Hymenaeus and Alexander [who are running wild in Timothy's church without being challenged], whom I have delivered over to Satan, so that they may be taught [as children by pain and discipline] not to slander [maligning God is destroying their spiritual life].

^{KW} **1 Tim. 1:20** Among whom are Hymenaeus and Alexander, whom I have delivered over to Satan in order they they may be taught not to be blaspheming.

^{KJV} **1 Timothy 1:20** Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

TRANSLATION HIGHLIGHTS

Paul names two reversionistic believers by name who are plaguing home churches in Timothy's geographical periphery. Hymenaeus and Alexander are running wild in Timothy's church or are causing problems in other churches in Ephesus. Nobody is challenging their false teaching. This is Timothy's immediate task – to confront them, rebuke them, correct their errors, and hope that they see their mistakes and return to gospel truth. But to push things along, due to the severity of their heretical teaching, Paul has delivered them over (Dramatic Aorist tense) to Satan for discipline. This is not merely punishment, however, but discipline which has the goal of correction in mind.

Paul turns them over to the ultimate evil one, Satan, so that they might be taught (Potential Subjunctive mood) to stop maligning God (Infinitive of Prohibition). God is going to administer pain and discipline to these two men, through Satan, just like they were children. If a drastic measure such as this is not taken, their slandering (blasphemy) is going to lead them to the sin unto death. The culminative and dramatic nature of being turned over to Satan means this is the last straw. There will be no further opportunities for them to realize their errors and reverse direction back towards divine truth. If Satan can't teach them by pain and suffering, no further option remains.

RELEVANT OPINIONS

It appears that sickness and bodily infirmity and death are, within certain limits, in the power of Satan to inflict ...the punishment incident on this delivery to Satan would appear to have been short of death. (A. Hervey) It was not an irrevocable sentence, for its remission depended upon the return of the offenders to faith and repentance. The design was the recovery of the offenders; but neither this epistle nor the next (II Timothy) throws any light upon the ultimate effect of the severe discipline inflicted by the apostle. (T. Croskery) Radical though this punishment is, it is not permanent or irrevocable. Its purpose is redemial. (J. Stott) This is an authority the apostles had which we do not have today. We have no right to deliver any man over to Satan, but the apostles did. (J. McGee) We call this a carnal Christian who has denied the faith. (J. Dillow)

Three things are said about these two men: (1) they had believed; (2) they had given the evidence of regeneration in a good conscience; and (3) they need to be taught not to blaspheme. Even the third point paradoxically substantiates the thesis that they are regenerate ... The exceptical evidence seems to present these men as genuine Christians who have fallen away from the faith ... The passage comes to mean, "Turn him over to Satan for the destruction of his sinful nature in order that through this disciplinary process he might be humbled and repent of his sins and be saved at the day of the Lord." (J. Dillow) These men were truly saved, but with respect to their belief, and their statement of their belief, they were in a state of chaos, shipwreck, utter muddle. The apostle does not say they were reprobate; all he says is that they have got in to this indescribable muddle, a shipwreck, a shambles, call it what you will. (D. Jones)

If one accepts the Scriptures which testify to the fact that Satan has power to tempt, to deceive, to blind, to buffet, to hinder, to work signs and lying wonders, and who is free like a raging lion to walk about seeking whom he may devour, how then can one hold

that Satan is now bound? (J. Walvoord) When I see the amillennial sleight-of-hand used to "bind Satan" in this day, it makes me automatically jump back to 1 Timothy 1:4. (LWB) No more appalling disaster could befall any individual than to be at the mercy of Satan when he is allowed to do his worst. Only Satan's evil genius could devise such a torturous death. (R.B. Thieme, Jr.) It is a severe discipline of apostolic authority, apparently exclusion and more than mere abandonment. (A. Robertson) People today do not like it when preachers name names. Yet Paul had no such aversion. (R. Wilkin)

Among whom (Gen. Assoc.) are (εἰμί, PAI3S, 1 Tim. 1:20 and (connective) Alexander Static) Hymenaeus (Subj. Nom.) Nom.; (Subj. who are running wild in Timothy's church without being challenged), whom (Acc. Appos.) I have **delivered over** (παραδίδωμι, AAI1S, Dramatic & Culminative) to Satan (Dat. Disadv.), so that (purpose) they may be taught $(\pi\alpha\iota\delta\epsilon\iota\omega, APSubj.3P, Culminative, Potential; as children by$ particle) pain and discipline) not (neq. slander to maligning (βλασφημέω, Static, Prohibition; PAInf., the character of God is leading them to the sin unto death).

^{BGT} 1 Timothy 1:20 ών έστιν Ύμέναιος καὶ ᾿Αλέξανδρος, οὓς παρέδωκα τῷ σατανậ, ἵνα παιδευθώσιν μὴ βλασφημεῖν.

^{VUL} **1 Timothy 1:20** ex quibus est Hymeneus et Alexander quos tradidi Satanae ut discant non blasphemare

CHAPTER 2

LWB **1 Tim. 2:1 First of all [in importance], therefore, I command that entreaties** [requests], prayers, intercessions [petitions], and thanksgivings [gratitude] be continually made on behalf of all categories [types, kinds, sorts] of mankind without distinction [especially in your own client nation],

^{KW} **1 Tim. 2:1** I exhort, therefore, first of all, that petitions be made continually for personal needs, prayers, intercessions, giving of thanks on behalf of all men,

^{KJV} **1 Timothy 2:1** I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

TRANSLATION HIGHLIGHTS

The first (Latin: primo) doctrine Paul wants Timothy to understand and communicate to the churches around Ephesus is about worship, and in particular - prayer. He commands (Dramatic Present tense) Timothy and others to make entreaties, prayers, intercessions, and thanksgivings on a regular basis (Iterative Present tense) on behalf of every type of sinner imaginable in their respective client nation. This is about as open-ended as Paul could be. They should make requests for themselves (personal needs), offer petitions for

others, and show gratitude for the blessings they have received every single day – and as many times a day as they want. Plus, there is no category of sinner they are restricted to pray for. They can pray for anybody involved in any of the sins he just mentioned in verses 9-10. Somebody probably prayed for Paul when he was arresting Christians and blaspheming God, and look what happened to the "chief of sinners" as a result of those prayers!

RELEVANT OPINIONS

Outreach beyond the community was limited ... But here they are to pray for all people ... If God is to be more than a tribal deity, then God must be one for all humans. (L. Johnson) Here is nothing partial, exclusive, or sectarian. (J. Exell) Paul would naturally be anxious that the Christian Church should not fail, as the Jews had done, in recognizing the universality of its mission ... for Jew as well as Gentile. (W. Lock) What does "all people" mean? The repetition of "huper" and further specification, as a subgroup, of civil rulers (vs. 2) points in the direction of it meaning all KINDS of people. This meaning would fit in with the other occurrences of the phrase in 1 Timothy and Titus and would appear to be the understanding of the term when it was first presented to Paul (Acts 22:15) as the perspective for his ministry. It is also the most natural understanding in a number of Pauline passages where an absolute universalism is a virtual impossibility and a reference to all KINDS of individuals is more likely. (G. Knight, III) Thanking God for what He has done for us in the past strengthens our faith to believe that He will meet our needs in the future. (R. Earle)

If everywhere it occurs, the expression "all men" or its equivalent has an absolutely universalistic connotation, then would not the following be true: (a) Every member of the human race regarded John the Baptist as a prophet (Mark 11:32). (b) Every member of the human race wondered whether John was, perhaps, the Christ (Luke 3:15). (c) Every member of the human race marveled about the Gadarene demoniac (Mark. 5:20). (d) Every member of the human race was searching for Jesus (Mark 1:37). (e) It was reported to the Baptist that all members of the human race were flocking to Jesus (John 3:26). And so one could easily continue. Even today, how often do we not use the expression "all men" or "everybody" without referring to every member of the human race? When we say, "If everybody is ready, the meeting can begin," we do not refer to everybody on earth! Thus also in the present passage, it is the CONTEXT that must decide. In this case the context is clear. Paul definitely mentions groups or classes of men: kings in verse 2, those in high position in verse 2, the Gentiles in verse 7. He is thinking of rulers and (by implication) subjects, of Gentiles and (again by implication) Jews, and he is urging Timothy to see to it that in public worship not a single group be omitted. In other words, the expression "all men" as used here means "all men without distinction of race, nationality, or social position," not "all men individually, one by one." Besides, how would it even be possible, except in a very vague and global manner (the very opposite of Paul's constant emphasis), to remember in prayer every person on earth? (W. Hendricksen)

In case one of my Arminian friends shows up on this verse and wants to point out to me for the umpteenth time that "all" means "all" and man's free will is the determining factor in his destiny, not God ... here's the beginning of a prayer you can pray for me ... just start out here and tack on your intercession for me (LWB) at the end: "Lord, I thank thee I am not like those poor presumptuous Calvinists. Lord, I was born with a glorious free-will; I was born with power by which I can turn to thee of myself; I have improved my grace. If everybody had done the same with their grace that I have, they might all have been saved. Lord, I know thou dost not make us willing if we are not willing ourselves. Thou givest grace to everybody; some do not improve it, but I do. There are many that will go to hell as much bought with the blood of Christ as I was; they had as much of the Holy Ghost given to them; they had as good a chance, and were as much blessed as I am. It was not thy grace that made us to differ; I know it did a great deal, still I turned the point; I made use of what was given me, and others did not—that is the difference between me and them." (C. Spurgeon)

Not only for all the saints, for all the churches of Christ, and ministers of the Gospel; nor only for near relations and friends, according to the flesh; but for all the inhabitants of the country and city in which men dwell, the peace and prosperity of which are to be prayed for; yes, for enemies, and such as reproach, persecute, and despitefully use the saints, even for all sorts of men, Jews and Gentiles, rich and poor, high and low, bond and free, good men and bad men: for it cannot be understood of every individual that has been, is, or shall be in the world; millions of men are dead and gone, for whom prayer is not to be made; many in hell, to whom it would be of no service; and many in heaven, who stand in no need of it ... The words must be understood of men of all sorts, of every rank and quality, as the following verse shows. (J. Gill) We are to understand by "all men" the human race in all its varieties of rank and circumstance – kings, subjects, noble, plebian, high, low, learned and unlearned; the sound in body, the feeble, the clever, the dull, the foolish, the rich, the poor; and those of moderate circumstances; males, females, infants, boys, youth; young, middle-aged and old men; of every tongue, of every fashion, of all arts, of all professions, with all the innumerable differences of will and consciousness, and whatever else there is that makes a distinction among men. (Augustine)

In 1 Timothy 2:1 we are exhorted to pray for all men. And yet we know from John 17:9 that the Lord Jesus Christ Himself deliberately refrained from praying for all men, "I pray for them [the chosen few]: I pray not for the world but for them Thou hast given Me." It is of course perfectly true that the Lord Jesus knew who were to be the sheep of His flock even before they became part of His inner circle of disciples, and He also knew the spiritual battle which lay ahead for them all. It might therefore be argued that He prayed for them specifically, and not for the world, for this very reason. But are we being called upon to engage our prayer life on behalf of all men indiscriminately? Would this not dilute our prayers as to be meaningless and ineffective? To pray for everyone is really to pray for nobody. It seems more likely that the phrase "for all men" should be translated more selectively to read "for all sorts of men." Such a translation is perfectly consonant with the original Greek, for the word "all" frequently has the less inclusive meaning of "all kind of," or "all manner of." The point scarcely need labouring. Every lexicon of

New Testament Greek and of Classical Greek agrees upon the validity of the expanded translation. (A. Custance)

Acts 9:21 "And ALL who heard him were amazed and said, "Is not this the man who made havoc in Jerusalem of those who called upon this name? And has he not come here for this purpose, to bring them bound before the chief priest?" Every single person said the exact same words? Really? Acts 9:35 "And ALL the residents of Lydda and Sharon saw him, and they turned to the Lord." Should we assume that every single person in Lydda and Sharon both saw Peter and converted? Not a single exception? Entire villages converted without a single unconverted person? Matt. 2:3 "When Herod the king heard this, he was troubled, and ALL Jerusalem with him." Every single person in Jerusalem was troubled? Including Anna and Simeon, for example? Matt. 3:5 "Then Jerusalem and ALL Judea and all the region about the Jordan were going out to him." Every single person in all of Judea, young and old, went out to John? These are just a few examples that could be given. All is defined in its context. It can mean all extensively (Colossians 1), it can mean all of a particular group, at a particular time, etc. And yes, all can mean all the elect, if the context indicates it to be so. The same is obviously true of the world, where you can find more than a dozen different uses of the term in John alone. (J. Samson)

The best explanation for this emphasis lies with the false teachers, who either through the esoteric, highly speculative nature of their teaching or through its "Jewishness" or ascetic character are promoting an elitist or exclusivist mentality among their followers. The whole paragraph attacks that narrowness. (G. Fee) The words "first of all" relate not to primacy of time but primacy of importance. (D. Guthrie) The church is essentially a worshipping, praying community. It is often said that the church's priority task is evangelism. But this is really not so. Worship takes precedence over evangelism, partly because love for God is the first commandment and love for neighbor the second. (J. Stott) We may safely translate 1 Timothy 2:1 as an exhortation not to pray for all men indiscriminately, but rather that we should remember to pray for all sorts of people, not discriminating against any merely by reason of their station in life or any other distinguishing mark. (A. Custance) The scope of prayer is universal including all kinds of sinners. (A. Robertson) Prayer should be a conversation with God. (R. Earle)

1 Tim. 2:1 First (Adv. Sequence; matter of first urgency) of <u>all</u> (Adv. Gen. Time), <u>therefore</u> (transitional), <u>I command</u> (παρακαλέω, PAI1S, Dramatic) <u>that</u> (ellipsis) <u>entreaties</u> (Acc. Dir. Obj.; requests, desires, needs), prayers (Acc. Dir. Obj.; private and public), **intercessions** (Acc. Dir. Obj.; petitions), <u>and</u> (ellipsis) <u>thanksgivings</u> (Acc. Dir. Obj.; qratitude) be continually made PMInf., (ποιέω, Iterative, Inf. As Dir. Obj. of Verb) on behalf of all categories of (Gen. Spec.; kinds, types, sorts) mankind (Gen. Adv.; particularly those in your client nation),

^{BGT} 1 Timothy 2:1 Παρακαλώ οὖν πρώτον πάντων ποιεῖσθαι δεήσεις προσευχὰς ἐντεύξεις εὐχαριστίας ὑπὲρ πάντων ἀνθρώπων,

^{VUL} **1 Timothy 2:1** obsecro igitur primo omnium fieri obsecrationes orationes postulationes gratiarum actiones pro omnibus hominibus

LWB **1 Tim. 2:2** On behalf of rulers [politicians] and those who are in positions of authority [police officers, firemen, teachers], so that we may lead an undisturbed [quiet on the outside] and tranquil [quiet on the inside] life in the sphere of all godliness [supergrace status] and integrity [royal family honor code].

^{KW} **1 Tim. 2:2** On behalf of kings and all those holding high positions, in order that a peaceful life we may be leading in every godliness and becoming deportment.

^{KJV} **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.

TRANSLATION HIGHLIGHTS

Not only is Timothy to teach them to pray for all manner of sinners in general, but also for a particular group of heinous sinners – politicians. This includes everyone from the President down to the local Justice of the Peace. It includes Republicans, Libertarians, even Democrats. We need all the divine guidance, assistance and protection we can get. In the case of those politicians who are "in the business" for the wrong reasons, we still need to pray for them. If a politician is trying to overthrow the very establishment principles we live by, we should pray for his enlightenment. Paul's command to pray also extends to others in a position of authority. This includes police officers, firemen, teachers, and the like. It is important that we pray for our leadership so that we might (Potential Subjunctive mood) spend our daily life in peace (Durative Present tense).

The purpose for our prayers is that we may live a life that is quiet on the outside (undisturbed) and quiet on the inside (tranquil). This refers not only to the absence of war, but also a calm social life. It might also prevent us from getting too entangled in political agitations. This is especially important today, when the political scene is not only full of turmoil, but when the country is divided right down the middle on virtually every important issue. The only way to keep from mental and verbal sins in this type of environment is by residing and functioning in the sphere of divine power. This can only be accomplished by the continued filling of the Spirit. This sphere of power is characterized by supergrace status and adherence to the royal family honor code.

RELEVANT OPINIONS

The fact that we are permitted to assemble peaceably for public worship is dependent on our rights under law – law as upheld and enforced by our legislators, administrators, and judicial leaders. We ought to pray for them, and also thank God for them. (R. Earle) "Eremos" denotes quiet arising from the absence of outward disturbance; "hesychios" denotes tranquility arising from within. (M. Vincent) Rulers and those in high places wield great power for good or evil. They are exposed to many dangers. They are liable to greater temptations than other men. They can promote our outward peace and our inward tranquility, by restraining the bad and encouraging the good. God has power to influence their public action. The hearts of kings are in His hands. He sets them up and He removes them. He can establish their throne in righteousness and justice. (T. Croskery) "Tranquil" has more to do with outward disturbance, and "quiet" relates more to inner peace. (C. Ray)

Whether the civil authorities are perverted or not they must be made the subjects for prayer, for Christian citizens may in this way influence the course of national affairs, a fact often forgotten except in times of special crisis. (D. Guthrie) Any government is better than no government. Some people may question that, but an evil, corrupt government, if it really governs, is better than anarchy. I agree with those who argue that politics is crooked – man has certainly corrupted and misused political power – but there does remain a semblance of law and order. Civil government is a gift from God, and we ought to give thanks for it and pray for it. (J. McGee) We need good government to preserve us from the violent, the lewd, and the criminal. (W. Statham) This admonition to pray "for kings and all who are in authority" is extra incredulous when one remembers the "king" at the time was the notorious Nero. (C. Ray)

If we consider how much human happiness depends upon good government on the part of the rulers, and upon quiet obedience to the laws on the part of the people, we shall see how much need there is for such prayers. In our own days the restless spirit that is abroad, the impatience of all control, and the general weakening of rule and authority all over the world, increase the need both of wisdom and strength in rulers, and consequently for the strengthening of their hands by the prayers and intercessions of the people of God. (A. Hervey) It might be a scruple with some of them, whether they should pray for them, and therefore the apostle enjoins it ... Since the hearts of kings are in the hands of the Lord, and He can turn them as He pleases, prayer should be made to Him for them, that He would either convert them, and bring them to a knowledge of the truth, or at least so dispose their hearts and minds, that they might stop the persecution, and so saints might live peaceably under them, enjoy their religious liberty, and be encouraged in their moral conversation. (J. Gill)

"Eremos" denotes quiet arising from the absence of outward disturbance: "hesychios" tranquility arising from within. We are to pray for our rulers, that we may enjoy the former. Meanwhile, God's grace can give us the latter. (R. Earle) Prayer for all men must be given intensity and directness by analysis into prayer for each and every sort and condition of men. (W. Nicoll) To bring this up-to-date, he is saying the Democrats ought to pray for the Republicans, and the Republicans ought to pray for the Democrats. Many years ago a famous chaplain of the Senate was asked by a visitor, "Do you pray for the senators?" He replied, "No, I look at the senators, and then I pray for the country!" That is exactly what Paul says we need to do. If you are a Republican and a Democrat is in office, pray for him. If you are a Democrat and a Republican is in office, pray for him. Paul is saying we are to pray even if it's a corrupt government. We are to pray for whoever is in power. (J. McGee)

The word "all" is sometimes used for "some of all sorts," which is made apparent by the mention of "kings," as one sort of people there intended. And I make no doubt but it will

appear to all that the word must be taken in one of these senses in every place where it is used in the business of redemption ... Now, in the predictions and prophecies of the OT, that all nations, all flesh, all people, all the ends, families, or kindreds of the earth, the world, the whole earth, the isles, shall be converted, look up to Christ, come to the mountain of the Lord, and the like, none doubts but that the elect of God in all nations are only signified, knowing that in them alone those predictions have the truth of their accomplishment. And why should the same expressions used in the Gospel, and many of them aiming directly to declare the fulfilling of the other, be wire-drawn to a large extent, so contrary to the mind of the Holy Spirit? In fine, as when the Lord is said to wipe tears from "all" faces, it hinders not but that the reprobates shall be cast out to eternity where there is weeping and wailing, etc; so when Christ is said to die for all, it hinders not but that those reprobates may perish to eternity for their sins, without any effectual remedy intended for them, though occasionally proposed to some of them. (J. Owen)

1 Tim. 2:2 On behalf of rulers (Gen. Adv.; governmental when authorities, even they are openly hostile to establishment principles) and (connective) all (Gen. Spec.) those (Adv. Gen. Ref.) who are (ϵἰμί, PAPtc.GMP, Descriptive, Substantival) in positions of authority (Loc. Sph.; superiority, official prominence, capacity), so that (purpose) we may lead (διάγω, PASubj.1P, Durative, Potential; spend our daily life) an undisturbed (Compl. Acc.; quiet on the outside, aloof from political agitations, restfulness unmarred by disturbance) and (connective) tranquil (Compl. Acc.; quiet on the inside, in contrast to noisy commotion and merely bustling activity) **<u>life</u>** (Acc. Dir. Obj.; calm affairs) in the sphere of all (Dat. Measure) social piety, qodliness (Loc. Sph.; supergrace status) and (connective) **integrity** (Loc. Sph.; virtue, roval familv honor code, dignity, residence and function in the sphere of divine power).

^{BGT} 1 Timothy 2:2 ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἴνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβεία καὶ σεμνότητι.

^{VUL} **1 Timothy 2:2** pro regibus et omnibus qui in sublimitate sunt ut quietam et tranquillam vitam agamus in omni pietate et castitate

LWB **1 Tim. 2:3 This [undisturbed and tranquil life] is noble [honorable] and acceptable [pleasing] in the sight [opinion] of our preserver God,**

^{KW} **1** Tim. **2:3** This is good and acceptable in the sight of our Saviour God,

KJV **1 Timothy 2:3** For this *is* good and acceptable in the sight of God our Saviour;

TRANSLATION HIGHLIGHTS

Praying for those in authority is an honorable and pleasing practice. The Lord is our preserver, but He often works through our prayers. He is the only One who makes it possible for our nation to continue in blessing. It behooves us to pray for His continuous

blessing. "Soteros" can be translated as saviour, deliverer or preserver. In the context of "entreaties, prayers, intercessions and thanksgivings" it is almost impossible to translate this as savior or deliverer. Paul is not talking about salvation; he is talking about the preservation of client nation status. Look again at the purpose clause in the prior verse, because it states what the prayers are all about. Was the purpose in these prayers to ask God to save politicians and others in positions of authority? No! The purpose is so that "we" (3rd person singular) might lead an undisturbed and tranquil life, regardless of whether our leaders are Christians or not. Again, this is for preservation, not salvation. Yes, God is our Savior, but He is also our Preserver. In Psalm 16:1, David sings and prays, "Preserve me, O God, for in Thee do I put my trust." Spurgeon comments on this verse, "Here David desires not deliverance from any special trouble, but generally prays to be fenced and defended continually by the providence of God."

One of the meanings of "soteros" is "preservation" or "preserver," according to Kittel's TDNT. Outside of Scripture, many Greek and Roman gods, especially Zeus, were called "soteres" – not just as helpers in distress but as "protectors" and "preservers" of the "polis" and its citizens. This translation of "soter" includes a common use of the verb "sozo" and its noun "soteria." In Plato, too, "soter' in the political sphere suggests "the deliverer and preserver" - when leaders are called "soteres" by the people in Plato's ideal state. Philosophers at that time used this word for leadership in the political sphere. That's exactly the sphere it is used in by Paul in verse 2 – preservation in peace and tranquility so its citizens (believers) can grow and prosper. "Soter" was also used in emperor worship in the sense of "one who brings in the golden age," including Hadrian, when he had done something for the city. During the Golden Age of Rome, Augustus was called "soter" because he brought order as well as peace to the empire … "peace, and hence security of husbandry and commerce, good laws and hence the checking of crime, joy and hope for life and connected there with religion: all this Augustus' regime has brought."

Again in TDNT: "Political relations in the broadest sense were changed and improved by the "soter" Augustus to establish the rule of discipline and custom, and respect for law and the gods." And in Judaism, Philo calls God "soter" as the Saviour of His people, the Preserver of mankind, and the Upholder of the cosmos." God is often addressed in the Psalms as bringing ultimate safety and joy, as preserving His elect – the nation Israel. Even Jesus asks the Father for preservation. Spurgeon again comments, "Tempted in all points like as we are, the manhood of Jesus needed to be preserved from the power of evil; and though in itself pure, the Lord Jesus did not confide in that purity of nature, but as an example to His followers, looked to the Lord, His God, for preservation. One of the great names of God is 'the Preserver of men,' (Job 7:20), and this gracious office the Father exercised towards our Mediator and Representative …On one occasion, He prayed publicly, 'Father, save Me from this hour.' (John 12:27). If Jesus looked out of Himself for protection, how much more must we, His erring followers, do so!"

"Our Lord Jesus delighted in this truth, that the Father was on His side, and would maintain His right against all the wrongs of men. He knew that His elect would be reserved for Him, and that almighty power would preserve them as His lot and reward for ever." This is what the title "soteros" means in this verse – Preserver, or the God of preservation. Paul is directing Timothy and the people in the churches around Ephesus (and all subsequent believers) to pray for their leadership so that they might make sound decisions that will enable the Christians in their city, state and nation to live undisturbed and peaceful lives. That is the best environment for the gospel to be freely proclaimed to others and the best environment for growing in godliness and integrity. That is the exact type of environment that God (as our Preserver) would find "honorable and pleasing in His sight." It is not necessary to translate "soteros" as Savior every time you find it; it can also be translated "preserver" or "deliverer" or "protector" depending on the context.

So what you're going to find in this chapter, in my opinion, is a trifecta around the root word "sozo." It's first use in this verse is to address God as our "preserver." The second use in verse 4 is for God, our Preserver, to preserve us from anarchy within and enemies without - so we can grow in the grace and knowledge of our Lord Jesus Christ in a friendly environment. Would you not agree that it has been easier to advance to supergrace and come to a full knowledge of Bible doctrine in the United States as opposed to the former Soviet Union or Communist China? Was it not easier to advance in the spiritual life under certain Caesars in Rome as opposed to others like Nero? Doesn't it make sense that Paul would have us pray for whoever is in leadership, so that the most optimal environment would exist for our forward momentum in the spiritual life? The third use of the root word "sozo" is in verse 15, where it is used of Eve. Is Paul teaching us about Eve's "salvation" experience or her being "delivered from deception." I dare say "sozo" has nothing to do with "salvation" in this verse either, unless it is a reference to the virgin birth of Christ Jesus.

RELEVANT OPINIONS

Such prayer is good because it springs from a good motive, a loving interest in our fellow-men. It is good because it is directed to a good end, the promotion of their highest welfare. It is good because it is a divinely commanded duty. (T. Croskery) Peaceful conditions facilitate the propagation of the gospel. Certainly the pax romana was a major factor in its early rapid spread. The ultimate object of our prayers for national leaders, then, is that in the context of the peace they preserve, religion and morality can flourish, and evangelism go forward without interruption. (J. Stott)

1 Tim. 2:3 This (Subj. Nom.; undisturbed and tranquil life) is (ellipsis) noble (Pred. Nom.; honorable, good) and (connective) acceptable (Pred. Nom.; pleasing) in the sight of (Prep. Gen.; anthropomorphism: opinion, judgment) our (Gen. Rel.) preserver (Descr. Gen.; savior, the existence of establishment makes it possible for the continuation of client nation status) God (Adv. Gen. Ref.),

^{BGT} 1 Timothy 2:3 τοῦτο καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ,

^{VUL} **1 Timothy 2:3** hoc enim bonum est et acceptum coram salutari nostro Deo

LWB **1 Tim. 2:4** Who wants [takes pleasure in] men everywhere [from every nation and local church] to be preserved [from anarchy within and enemies without] and to advance [in supergrace status] to a full knowledge of doctrine.

^{KW} **1 Tim. 2:4** Who desires that all men be saved and come to a precise and experiential knowledge of the truth,

^{KJV} **1 Timothy 2:4** Who will have all men to be saved, and to come unto the knowledge of the truth.

TRANSLATION HIGHLIGHTS

Continuing our context from the prior passage into this one, God, as the preserver of client nations, wants (Durative Present tense) men everywhere to be preserved (Constative Aorist tense) from anarchy within and enemies without. Many commentators translate "pantas" as "all," which is fine if you understand that Paul is referring to all sorts of men, eg., men from every continent and every nation. This is a verse about preservation, not about salvation. Paul will get to salvation in short order, but this passage is linked by context to the "entreaties, prayers, intercessions and thanksgivings" commanded earlier. It is linked to praying for our politicians and others in leadership position so that we continue as a client nation under God and that we continue to have peace and tranquility. The blessed result of living in a "preserved" nation (and church) that is free of internal strife and external attack has an ultimate purpose behind it: that believers are able to advance in the spiritual life by coming to a full understanding of Bible doctrine.

God wants men everywhere to advance (Culminative Aorist tense) to a full (epignosis) knowledge of the Truth. The best way for that to happen is by living in a secure nation. It's also possible to advance to supergrace status and to come to a full knowledge of Bible doctrine in a communist state, but it's obviously more difficult and hazardous. Even slaves could grow to maturity in the ancient world. But the optimum environment for spiritual growth is in a nation blessed with peace and tranquility. The same holds true for the local church. In this case, false teachers are creating havoc from inside the home churches of Ephesus. In other cases, false teachers are causing commotion from outside the church. Paul wants Timothy to remind believers in the geographical area around Ephesus that they are blessed by living in a nation where they are allowed to pursue the Truth. This can change at any minute and persecution can become quite active. He wants them to extend that blessing into their home churches, and not be overrun by false teachers.

There are other interpretations of this verse, most of which come from the rigid use of the Greek word "sozo" as "saved" or "delivered" instead of "preserved." The second wave of argument is over the translation of the word "pas" as being "all without exception" as opposed to "all kinds of" or "all categories of." Calvinists and Arminians have been arguing over this passage for centuries. In my opinion, the Arminian, univeralist interpretation of this passage is completely in error. Because of their preconceived notions, Arminians always jump on this verse and immediately set out to restrict the

meaning of nearly every word in the passage. The King James and other English translations only add to the confusion. They are all woefully inadequate and do not bring out the variety of meanings inherent in the Greek words "thelo," "sozo," or "pas." There are entire books written on these words, yet the arguments persist. So if you have a preconception about this passage, I doubt I'm going to convince you of anything you don't already believe.

But if you are a rare Arminian with a modicum of objectivity (sanctified sarcasm #1), let me offer a few examples of what I mean by the variety of meanings of a word. In verse 15 of this same chapter, a woman is said to be "saved" (sozo) through childbirth. If you think "sozo" can only refer to "salvation," then we have a big problem here. Women are not "saved" by having children (sanctified sarcasm #2). In John 8:2 we are told that "all" (pas) people came to Him in the temple. This must have been one huge temple, for every person alive on planet earth to enter it and hear the words of Jesus. They must have traveled for months and stood in line for days just to crowd into such a temple (sanctified sarcasm #3). "Thelo" has meanings that range from the absolute sovereign will of God to the carefully calculated thoughts and desires of man. As is the case with many Greek words, context determines how it should be used.

I believe the context of this passage is about the preservation of a nation in peace and tranquility, rather than personal salvation. But if the assumption of many is true, and it is speaking of personal salvation, obviously I'm on the side of Calvinism because "Calvinism is the Gospel and nothing else." (Spurgeon) Arminian philosophy is heretical and blasphemous. As I have mentioned before, the insistence of man's free will over God's free will is nothing but self-idolatry. I have, therefore, attached many exceptical remarks on the unlikelihood of "all" meaning "all without exception" in 1 Timothy and other presumed "redemption" passages. This "all men without exception" is the least possible meaning of the verses in question in this chapter. The continued adherence to an Arminian philosophical viewpoint, in the face of overwhelming biblical evidence to the contrary, never ceases to amaze me.

RELEVANT OPINIONS

The existence of establishment makes it possible for the continuation of your client nation status. (R.B. Thieme, Jr.) The expression "all men" here in verse 4 must have the same meaning as in verse 1. Churches must not begin to think that prayers must be made for subjects, not for rulers; for Jews, not for Gentiles. No, it is the intention of God our Savior that "all men without distinction of rank, race, or nationality" be saved. (W. Hendricksen) Too many Christians never advance to an experiential knowledge of the full purpose of God for them. (D. Hiebert) The author probably wishes to take his stand against the estoteric Gnosticism of his day, which tended to restrict the possibility of salvation to the elite. (A. Hanson) True knowledge saves from error. (R. Earle) Arminians believe that "grace" is only grace if it's given to all people. Yes, I know what you are thinking, "But that defeats the very meaning of grace." Exactly, grace is undeserved. If God in His freedom chooses to give one person electing grace, He is not required to give someone else this same grace. "But that's not fair!" somebody may object. That's right, it's not fair – it's called grace. We don't want God to be fair. We want Him to be merciful. If God were fair with us, we would all get our just due: to perish eternally in our sins. (A. Kurschner)

This, of course, does not mean that God wills everyone to be saved. If He did, all would be saved because no one can resist His will ... What are the awesome grounds behind God's call? They are: God's desire, God's sovereign work, God's unity, God the Son's mediatorship, and God the Son's payment. (R Hughes) In 1 Timothy 2 Paul is urging that prayers be made for everyone – not just the poor and oppressed, but also "for kings and all those in authority" (vs. 2). In this context, verse 4 is best understood as Augustine and Calvin understood it, namely, that God is saving people from all categories of humanity. He is willing even to save kings, as unlikely as that may seem. So pray for them, says Paul, even though they may be the very ones who are persecuting you at this time ... The words assumed to include all people - "all" and "world" - do not necessarily have that scope, either in our own speech or in the Bible. They often refer to all of a particular class, but not to all people universally. If someone at a meeting says, "Everyone is now free to go to lunch," "everyone" would obviously refer only to those who were at the meeting and not to everyone in the world. (J. Boice) The expression "all men" tells us that salvation is for all, even as in verse 1 the phrase indicates that prayer must be made for all, that is, without distinction. (A. Nute)

The statement, "God cannot chose individuals unconditionally and yet have compassion on all men," is based on a certain kind of philosophical assumption, not on Scripture. Those who teach against unconditional election are often controlled by nonbiblical logic ... Unconditional election, therefore, does not contradict biblical expressions of God's compassion for all people and does not nullify sincere offers of salvation to everyone who is lost among all the peoples of the world ... It is possible that careful exeges so f 1 Timothy 2:4 would lead us to believe that God's willing "all men to be saved" does not refer to every individual person in the world, but rather to all sorts of persons, since the "all men" in verse 1 may well mean groups like "kings and all who are in authority" in verse 2 ... The difference between Calvinists and Arminians lies not in whether there are two wills in God, but in what they say this higher commitment is. What does God will more than saving all? The answer given by Arminians is that human self-determination and the possibility of a resulting love relationship with God are more valuable than saving all people by sovereign, efficacious grace. The answer by Calvinists is that the greater value is the manifestation of the full range of God's glory in wrath and mercy (Rom. 9:22-23) and the humbling of man so that he enjoys giving all credit to God for his salvation. (J. Piper) When Jesus commissioned Paul to be His witness "to all men," He meant not "absolutely everybody in the world" but Gentiles as well as Jews. This is an important insight which needs to be affirmed. (J. Stott)

As in verse 1, Paul means by the phrase all KINDS of people, all sorts of people, including civil authorities (also note Romans 11:32 where the second "all" embraces Jew and Gentile, but not every person). (G. Knight, III) Arminians have wrongly interpreted this verse from a horizontal perspective. That is, they have read into this text the idea that all individuals in the world are in view. But Paul is giving us a vertical point of view of

particular social classes. Therefore it is correct to say that Paul is speaking of all "kinds" or "sorts" of people … It would be absurd to state that Christ gave himself a ransom for every single person on this planet, for if He did, every single individual would be saved, not to mention that God would have no basis to judge any man for his sins. It is an exegetical fallacy to use the default meaning "every single individual on the planet" when approaching these texts. Context is king … In the clearest of terms, Paul is affirming that God has included the Gentiles in his plan of salvation by Christ giving Himself as a ransom for "all men," not just for the Jews. Paul uses "all men" in verse 4 to refer to all social classes (in this case, inclusion of kings and those in authority); then in his second use of "all men" in verse 6 he refers to all ethnicity – in this case, inclusion of Gentiles. (A. Kurschner)

The context shows clearly enough that the two words "all men" mean men of different social position and different races: Gentiles as well as Jews, kings and other civil officers. (G. Clark) With these bare and naked words ("all men" and "every man"), attended with swelling, vain expressions of their own, our adversaries commonly rather proclaim a victory than study how to prevail. Their argument needs not to be drawn to any head or form, seeing they pretend to plead from the express words of Scripture. Wherefore we shall only consider the several places by them in this kind usually produced, with such enforcements of their sense from them as by the ablest of that persuasion have been used ... The whole strength of this argument in 1 Tim. 2:4, 6 lies in the ambiguity of the word "all," which being of various significations, and to be interpreted suitably to the matter in hand and the things and persons whereof it is spoken, the whole may be granted, or several propositions denied, according as the acceptation of the word is enforced on us. That "all" or "all men" do not always comprehend all and every man that were, are, or shall be, may be made apparent by near 500 instances from Scripture. Taking, then, "all" and "all men distributively," for some of all sorts, we grant the whole; taking them "collectively," for all of all sorts, we deny the minor – namely, that God will have them all to be saved ... Who are the "all" of whom the apostle is in this place treating? By "all men" that apostle intends all sorts of men indefinitely living under the gospel, or in these latter times, under the enlarged dispensation of the means of grace. (J. Owen)

It is God's supreme commitment to uphold and display the full range of His glory through the sovereign demonstration of all His perfections, including His wrath and mercy, for the enjoyment of His chosen and believing people from every tribe and tongue and people and nation. (J. Piper) The phrases "all men to be saved" (verse 4) and "ransom for all" (verse 6) pose the reputed problem here. The request for prayers "for all men" (2:1) refers to men in all kinds of authoritative positions, for the specific purpose of maintaining external peace and quiet so that God's people might enjoy opportunity for the proper development of godliness and honesty. The "all men" and "all" of 2:4, 6 constitute the fulfillment of Jesus' ministry into the world to save sinners and the justification of Paul's mission to the Gentiles (verse 7). Jesus' death to save sinners is for Gentile as well as Jew; otherwise, Paul has no justification for his ministry. "All," therefore, need not refer to each and every individual who ever lived (many of whom were already suffering the wrath of God) but only to many people from all nations. (T. Nettles) The redemption effected by Christ is a permanent, irrevocable binding of the

redeemed to Himself, something that cannot be said of the reprobate. Any remaining ambiguity is cleared up when Musculus comes to the locus of predestination and interprets 1 Timothy 2:4 to mean that God desires, not the salvation of every individual, but all types and classes of persons. It is a manifestly wicked idea that God desires the salvation of all and yet His will can be frustrated by the free choice of human beings. (R. Blacketer)

Hence we see the childish folly of those who represent this passage to be opposed to predestination. "If God," say they, "wishes all men indiscriminately to be saved, it is false that some are predestined by His eternal purpose to salvation, and others to perdition." They might have had some ground for saying this, if Paul were speaking here about individual men; although even then we should not have wanted the means of replying to their argument; for, although the will of God ought not to be judged from His secret decrees, when He reveals them to us by outward signs, yet it does not therefore follow that He has not determined with Himself what He intends to do as to every individual man. But I say nothing on that subject, because it has nothing to do with this passage; for the Apostle simply means, that there is no people and no rank in the world that is excluded from salvation; because God wishes that the gospel should be proclaimed to all without exception. But the present discourse relates to classes of men, and not to individual persons; for His sole object is, to include in this number princes and foreign nations. That God wishes the doctrine of salvation to be enjoyed by them as well as others, is evident from the passages already quoted, and from other passages of a similar nature. (J. Calvin)

He is the Saviour of His people, of His Church, of the elect. The language of universality used in the passage was suggested by way of contrast to the restrictiveness of Gnostic teaching, which led the apostle to say to the Colossians that his aim was "to present every man perfect in Christ" (Col. 1:28); perhaps, likewise, the restrictiveness of a narrow Judaism, for he emphasizes in the context his mission as "a teacher of the Gentiles." (T. Croskery) Arminians are fond of citing only part of verse 4, "who wants all men to be saved." The default meaning for them is "every single individual on this planet." I often hear them say, "all means all." Well, of course it does, but the question is "all of what?" This is where context must determine what "all" is referring to ... Paul is urging Timothy the importance of prayers and other spiritual disciplines to be made for everyone. He is not telling Timothy to open up the Ephesian phonebook and start praying for the Alphas and work all the way through to the Omegas ... If Arminians cannot accept the exegesis of Scripture, there is no reason to concede to their interpretation and then try to appeal to something outside of the text in the hopes that they will affirm our theology ... Paul has in mind that God does not intend to save only one particular social class of people, but all social classes, including kings and those in authority. To read "all men" as "every single person in the world" is not warranted by the context and reveals a reading of one's tradition and false notions into Paul's important message to Timothy. (A. Kurschner)

This material only confirmed my suspicion that Arminian writers had no understanding of the questions I was struggling with and showed no willingness to interact seriously with Calvinist exegesis. In fact, they wrote as if they were in a historical vacuum. Apart from a passing nod toward Calvin or a reference to Augustine, they wrote as if no Calvinist had ever dealt with these issues in detail before. They made no attempt, for example, to answer the meticulous demonstration by John Gill that the Arminian exegesis of key passages (such as 2 Peter 3:9 and 1 Timothy 2:4-6) is fallacious. I did not see then, and do not see now, why Gill should be treated with contempt simply because he is so detailed and writes in the labored and finicky style so common to the 1700s. (R. Wright) Arminians assume a particular meaning for each passage and then utilizes that interpretation as the primary refutation of any and all passages that would disagree with their view ... But are their interpretations valid? (J. White) The word "save" often has the sense of preserving rather than redeeming. (A. Custance) The simultaneous existence of God's will for "all persons to be saved" and His will to elect unconditionally those who will actually be saved is not a sign of divine schizophrenia or exegetical confusion ... It is possible that careful exegesis of 1 Timothy 2:4 would lead us to believe that "God's willing all persons to be saved" does not refer to every individual in the world, but rather to all sorts of persons, since the "all persons" in verse 1 may well mean groups like "kings and all in high positions" in verse 2. (T. Schreiner)

We must remember that the early Christians were a persecuted people, and normally the persecution came from those in positions of power and authority. It is easy to understand why there would have to be apostolic commandments given to pray for the very ones who were using their power and authority to persecute these Christians. Who are kings and all who are in authority? They are kinds of men, classes of men. Paul often spoke of "all men" in this fashion. For example, in Titus 2:11, when Paul speaks of the grace of God which brings salvation appearing to "all men," he clearly means all kinds of men, for the context, both before and after, speaks of kinds of men. In the previous verses Paul addresses such groups as older men (v. 2), older women (v. 3), younger women (v. 4), young men (v. 6), bondslaves (v. 9-10), and rulers and authorities (3:1). No one would suggest that in fact Paul is speaking of every single older man, older woman, etc.; he speaks of kinds of people within a particular group, that being fellowship of the Church. Likewise, "rulers" and "authorities" are obviously generic classifications that everyone would understand needs to be applied to specific locations in specific times ... Almost invariably, proponents of Arminianism isolate 1 Tim. 2:1, 4 from the verses that follow. This must happen of necessity for the questions that can be asked of the non-Reformed position based upon verses 5 and 6 are weighty indeed. (J. White)

First, if one takes "all men" in verse 4 to mean "all men individually," does it not follow that Christ of necessity must be mediator for all men as well? If one says, "Yes, Christ mediates for every single human being, "does it not follow that Christ fails as mediator every time a person negates His work by their all-powerful act of free will? One could hope that no biblical scholar would ever promote such an idea, for anyone familiar with the relationship between atonement, mediation and intercession in the book of Hebrews knows well that to make such an assertion puts the entire argument of Hebrews 7-10 on its head. (J. White) When free will is found in this verse, it is a philosophical, metaphysical assumption, not an exegetical conclusion. The assumption is that if God wills in one sense for all to be saved, then He cannot in another sense will that only some be saved. That assumption is not in the text, nor is it demanded by logic, nor is it taught

in the rest of Scripture. Therefore 1 Timothy 2:4 does not settle the issue; it creates it. Both Arminians and Calvinists must look elsewhere to answer whether the gift of human self-determination or the glory of divine sovereignty is the reality that restrains God's will to save all people ... The decision should not be made on the basis of metaphysical assumptions about what we think human accountability requires. It should be made on the basis of what the Scriptures teach. I do not find in the Bible that human beings have the ultimate power of self-determination. As far as I can tell it is a philosophical inference based on metaphysical presuppositions. This book aims to show that the sovereignty of God's grace in salvation is taught in Scripture. (T. Schreiner)

The salvation which God wills that all men enjoy, is not a mere possibility of salvation, or a mere putting them into a salvable state; or an offer of salvation to them; or a proposal of sufficient means of it to all in His Word; but a real, certain, and actual salvation, which He has determined they shall have; and is sure for His own appointment, from the provision of Christ as a Saviour for them, from the covenant of grace, in which everything is secured necessary for it, and from the mission of Christ to effect it, and from its being effected by Him: wherefore the will of God, that all men should be saved, is not a conditional will, or what depends on the will of man, or on anything to be performed by him, for then none might be saved; and if any should, it would be of him that willeth, contrary to the express words of Scripture; but it is an absolute and unconditional will respecting their salvation, and which infallibly secures it: nor is it such a will as is distinguishable into antecedent and consequent; with the former of which it is said, God wills the salvation of all men, as they are His creatures, and the work of His hands; and with the latter He wills, or not wills it, according to their future conduct and behavior; but the will of God concerning man's salvation is entirely one, invariable, unalterable, and unchangeable: nor is it merely his will of approbation or complacency, which expresses only what would be grateful and well-pleasing, should it be, and which is not always fulfilled; but it is His ordaining, purposing, and determining will, which is never resisted, so as to be frustrated, but is always accomplished: the will of God, the sovereign and unfrustratable will of God, has the governing sway and influence in the salvation of men; it rises from it, and is according to it; and all who are saved God wills they should be saved; nor are any saved, but whom He wills they should be saved: hence by all men, whom God would have saved, cannot be meant every individual of mankind, since it is not His will that all men, in this large sense, should be saved, unless there are two contrary wills in God; for there are some who were before ordained by Him unto condemnation, and are vessels of wrath fitted for destruction; and it is His will concerning some, that they should believe a lie, that they all might be damned; nor is it fact that all are saved, as they would be, if it was His will they should; for who has resisted His will? But there is a world of ungodly men that will be condemned, and who will go into everlasting punishment: rather therefore all sorts of men, agreeably to the use of the phrase in 1 Timothy 2:1 are here intended, kings and peasants, rich and poor, bond and free, male and female, young and old, greater and lesser sinners; and therefore all are to be prayed for, even all sorts of men, because God will have all men, all sorts of men, saved; and particularly the Gentiles may be designed, who are sometimes called the world, the whole world, and every creature; whom God would have saved, as well as the

Jews, and therefore heathens, and heathen magistrates, were to be prayed for as well as Jewish ones. (J. Gill)

1 Tim. 2:4 Who (Nom. Appos.) wants ($\theta \in \lambda \omega$, PAI3S, Durative; wills, purposes, takes pleasure in) men (Acc. Dir. Obj.) (Acc. Place; from every continent, everywhere nation, quarter) to be preserved ($\sigma\omega\zeta\omega$, APInf., Constative, Result; protected from anarchy within and enemies without) and (continuative) to advance (ἔρχομαι, AAInf., Culminative, Purpose, Deponent; to supergrace status) to a full knowledge (Acc. Dir. Obj.) of doctrine (Acc. Gen. Ref.; the Truth).

^{BGT} 1 Timothy 2:4 ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.

^{VUL} **1 Timothy 2:4** qui omnes homines vult salvos fieri et ad agnitionem veritatis venire

LWB 1 Tim. 2:5 Now [citing another stanza from a well-known song], there is one God [in essence], and one Mediator between God and men, the Man [emphasis on His humanity] Christ Jesus,

^{KW} **1 Tim. 2:5** For there is one God, and one mediator between God and men, a Man, Christ Jesus,

^{KJV} **1 Timothy 2:5** For *there is* one God, and one mediator between God and men, the man Christ Jesus;

TRANSLATION HIGHLIGHTS

Paul again quotes from one of his favorite songs or hymns in order to emphasize that this same God, Who preserves client nations and provides an undisturbed and tranquil life in answer to our prayers, has appointed him as an apostle and a teacher to those who want to grow in the full knowledge of the Truth. It is important to follow the flow of Paul's thought from the four types of prayer for those in leadership position, to the preservation of the client nation for believers to live in and grow to spiritual maturity, to his appointment by this same God to be their apostle and teacher. The emphasis is not on presenting the gospel to unbelievers. The emphasis is on how important prayer is to the proper function of a client nation and church.

The song picks up with an emphasis on the undivided, divine essence of God as being "one." There is also "one" Mediator between God and men, the Man Christ Jesus. The use of "Man" is an obvious emphasis on the humanity of Christ. The ablative of separation points to the distance that exists between God and man and that a Mediator is needed to bridge that gap. This short quote is not a detailed presentation of the gospel, the attributes of God, or the extent of the atonement. Paul is simply using a well-known phrase to point once again to his commission coming from the Christ Jesus in that song and that in contrast to the false teachers in their midst, he is teaching the Truth.

RELEVANT OPINIONS

The position "God desires all men – men from every rank and station, tribe and nation – to be saved" is true, "for there is but one God, and there is but one Mediator between God and men, the man Christ Jesus." (W. Hendricksen) The connection of ideas indicated by "gar" seems to be this: Pray to God for all men, Jews and Gentiles, barbarians, Scythians, bond and free. (A. Hervey) To be of any use, a bridge across a chasm or river must be anchored on both sides. He has crossed the Grand Canyon, so deep and wide, between heaven and earth. He has bridged the chasm that separated man from God. With one foot planted in eternity, he planted the other in time. He who was the eternal Son of God became the Son of Man. And across this bridge, the man Christ Jesus, we can come into the very presence of God, knowing that we are accepted because we have a Mediator. (R. Earle) The human nature of our Lord is here insisted upon, to show how fit he is to mediate for man, as his Godhead fits him to mediate with God. (A. Hervey)

This is a primary affirmation in the OT, in opposition to the many polytheisms of that day. Monotheism is the basic premise of both Judaism and Christianity. (R. Earle) Christ was not only the Son of David, to confirm the kingdom to Israel, or the Son of Abraham, to bring blessing to the faithful, but He is Adam's greater Son, a Man, and as such, is the Mediator for the whole human race. (A. Knoch) At the virgin birth the second Person of the Trinity took upon Himself true humanity and became a new Person, the unique Person of the universe. He is different from God in that He is man, different from man in that He is God. He is unique because He is God, infinitely superior to man, and because He is impeccable humanity, superior to sinful humanity. The uniqueness of Christ alerts us to the truth that He is our only way to God, the only way of salvation. He is the "one mediator between God and man." The hypostatic union is the complete Person of Christ, His two natures combined in one personality. (R.B. Thieme, Jr.)

1 Tim. 2:5 <u>Now</u> (successive; indeed), "<u>there is</u> (ellipsis) Measure) God (Pred. Nom.; essence), one (Nom. in and Mediator (connective) one (Nom. Measure) (Pred. Nom.) Separation) <u>and</u> (connective) between God (Abl. men (Abl. Separation), the (unique) Man (Nom. Appos.; humanity) Christ Jesus (Nom. Appos.),

^{BGT} **1 Timothy 2:5** εἶς γὰρ θεός, εἶς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἀνθρωπος Χριστὸς Ἰησοῦς,

^{VUL} **1 Timothy 2:5** unus enim Deus unus et mediator Dei et hominum homo Christus Iesus

LWB **1** Tim. 2:6 Who gave Himself [spiritual death on the cross] as a redemptive ransom [for a particular people] for all without distinction [Jews or Gentiles, male or female, slave or free] extending to one's own [Jewish if you are a Jew, Gentile if you are a Gentile] times [same ransom, different dispensation],"

^{KW} **1 Tim. 2:6** Who gave Himself as a ransom on behalf of all, the testimony of which is to be given in strategic seasons having a unique character of their own,

KJV 1 Timothy 2:6 Who gave himself a ransom for all, to be testified in due time.

TRANSLATION HIGHLIGHTS

The song resumes (and ends here) with Christ Jesus giving Himself (Dramatic Aorist tense) as a redemptive ransom for all categories of men. This is a reference to His spiritual death on the cross. It is extremely important to understand what a ransom was in Paul's time. A ransom was always paid for a particular person or people, such as a slave or prisoner. Nobody slapped money down on the table for an indiscriminate, unknown person or persons. The payment also had no qualifiers, such as the person being ransomed "accepting" the payment or being "willing" to go with the person who paid the ransom. These are the forced conclusions you must believe in order to adhere to the heresy called indefinite, ineffective or unlimited atonement. A ransom is definite, effective and final on behalf of those to whom it was made.

This ransom, this spiritual death on the cross, was on behalf of those for whom it was made. Christ died for His sheep. He did not die for hogs. The ransom that was made for a specified group of people is identical to the spiritual death He provided on the cross. Both the ransom and the spiritual death were effective in and of themselves. They did not require the recipient to be agreeable to take effect. The use of "pas" means "all without distinction," covering Jews and Gentiles, men and women, slaves and free men, etc. There is no category of humanity excluded from its benefits. The word "ransom" points to a definite, substitutionary atonement. The only "free wills" that exist in a ransom transaction are the will of the person who pays the ransom price (Jesus Christ) and the one who receives the payment (God the Father). See Mark 10:45, where He gave His life as a ransom for "many."

Agreement has already been made as to which individuals the ransom is purchasing. It was not left hanging, waiting for the beneficiaries to agree to the ransom being paid. A ransom effectively redeems, a substitute effectively substitutes. God's free will in the matter of whom He wills to purchase with His ransom is not relegated to the enslaved wills of spiritually dead men. Nothing is left to chance. This singular redemptive ransom, as the song continues, also extends to the time in which you live. It applies whether you live in the Jewish dispensation, the Church Age, or the tribulation. It is Jewish if you are a Jew, and Gentile if you are a Gentile. It is the same ransom, although covering different dispensations. The dative of possession of "idiois" personalizes this ransom no matter what segment of society or day and age in which you live.

Let me clarify my interpretation of chapter 2 so far, since I am translating "sozo" differently from the traditional view of both Calvinists and Arminians. For lack of a better term, you can call me an Experiential Calvinist on this portion of Scripture.

Positional Arminian

- 1. Prayer for all men without exception, every person on planet earth
- 2. God wants all men without exception to be positionally saved
- 3. Emphasis on God as the potential Savior of all men

- 4. Emphasis on evangelism by preaching the gospel (epignosis = gospel)
- 5. No mention of Paul citing part of a song in verses 5-6; positional passages lead into Paul's declaration that he is a herald and apostle
- 6. Christ offered Himself as a ransom for all men without exception
- 7. The positional use of ransom in verse 6 is in line with the positional use of salvation in verse 4 and Savior in verse 3
- 8. Eve is saved through her own childbirth; explanations on this and her successors are fuzzy
- 9. This philosophy is metaphysical, not biblical, and is therefore heretical and blasphemous

Positional Calvinist

- 1. Prayer for all sorts of men (Jews & Gentiles, rich & poor, slave & free, leaders & followers, male & female, etc.)
- 2. God wants all kinds of men to be positionally saved (no exclusivity, all types and categories of men everywhere)
- 3. Emphasis on God as actual Savior of His sheep, but not all men
- 4. Emphasis on evangelism by preaching the gospel (epignosis = gospel)
- 5. Incidental mention of Paul citing part of a song in verses 5-6; positional passages lead into Paul's declaration that he is a herald and apostle
- 6. Christ gave Himself as a ransom for all without distinction (no exclusivity, all types and categories of men everywhere)
- 7. The positional use of ransom in verse 6 is in line with the positional use of salvation in verse 4 and Savior in verse 3
- 8. Eve is saved by "the" childbirth, referring to the virgin birth of Jesus Christ, and her successors can be saved if they live a life qualified by four things
- 9. This interpretation is possible if you correctly understand the use of "all" and adhere to a rather narrow translation of "sozo" in a salvation context

Experiential Calvinist

- 1. Prayer for all sorts of men (Jews & Gentiles, rich & poor, slave & free, leaders & followers, male & female, etc.)
- 2. God wants all kinds of men to be preserved to they can grow experientially in an undisturbed and tranquil environment
- 3. Emphasis on God as Preserver of an undisturbed and tranquil client nation
- 4. Emphasis on sanctification by teaching doctrine (epignosis = doctrine)
- 5. Paul cites part of a well-known song used to describe God as the same One who appointed him a herald and apostle
- 6. Christ gave Himself as a ransom for all without distinction (no exclusivity, all types and categories of men everywhere)
- The positional use of ransom in verse 6 is quoted from a well-known song and is not "read into" the experiential use of preserved in verse 4 and Preserver in verse 3 because the song is used in a different context
- 8. Eve is delivered through from spiritual deception through "the" childbirth, referring to the virgin birth of Jesus Christ, and she and her successors can continue to grow experientially if they follow four things

9. This interpretation is possible if you correctly understand the use of "all" and allow an alternative translation of "sozo" in a preservation context

My understanding of this chapter so far is close to that of traditional Calvinism, but with a view that corresponds more towards a condition of continuing, peaceful, experiential sanctification - with a 2-verse quotation of a well-known song added to emphasize that Paul received his authority as an apostle from the God mentioned in this song.

RELEVANT OPINIONS

The person holding the prisoner or slave is satisfied with the payment as a substitute for the slave he owns or the prisoner he holds. "Antilutron huper" implies that the exchange is decidedly a "benefit to those on whose behalf it is made." (K. Wuest) The word "all" must be taken here in the sense of "all without distinction," because before Christ's death the ransom was only for one nation – Israel. It cannot be "all without exception," for in that case all would and must be saved; this is a synecdoche, where the whole is put for a part. (E. Bullinger) This important doctrinal passage teaches the substitutionary conception of Christ's death, not because "anti" of itself means "instead," which is true, but because the context renders any other resultant idea out of the question. (A. Robertson) Prayer must be made on behalf of all men (verses 1 and 2) because salvation was intended for all, regardless of rank, station, race, or nationality (verses 3 and 4). There is but one God and one Mediator for all (verse 5), not one for each group. And now there is but one ransom for all, "who gave Himself a ransom for all." (W. Hendricksen) Does "all" mean "each and every man that has ever lived" or does it mean "each and every created being - angels included" or does it mean "some of every type and class of mankind?" The first thing we should realize is that "all" (used well over 1,000 times in the NT) does not always ... in fact relatively rarely does it mean "each and every man." John Owen having studied this thoroughly asserts that only 1 out of every 10 cases is the meaning "all of all sorts." (R. Elliot)

Satisfaction is the basic idea of ransom. When the Scriptures say in Matthew 20:28 that the "Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," the idea is that He makes satisfaction. He satisfies the just demand of the One Who sets that ransom price ... The necessity of that substitution lies in the fact that we are unable to make satisfaction of ourselves. It lies in our total depravity. That is the historical reason for the necessity of the atonement. We are hopelessly lost! We can never deliver ourselves! Therefore a proper substitution was necessary. (H. Hoeksema) By dying, He paid the ransom price to God on behalf of many sinners. He did this by taking their place, giving up His own life where theirs was forfeit. The effect of this death is that everyone for whom He died is freed from sin, death, and hell. Not one for whom He died will perish. None may perish, for the ransom is paid. This Gospel (and there is no other) was preached already by the evangelistic prophet, Isaiah, in Isaiah 53: the suffering Christ bears away the iniquities of God's people by being smitten of God as their substitute ... The advocate of universal atonement believes that the death of Jesus did not actually atone for sins at all, but merely made atonement possible; that the cross was not the payment of the ransom in the stead of every one for whom Christ died, but

merely an example of love; that the suffering of the Son of God did not effectually satisfy the justice of God by bearing away sins, but merely ...? Did what? Anything at all? And if not, was He really the Son of God in the flesh? (D. Engelsma)

We do not affirm that the Scripture does, in any place, lay an exception or restraint upon those persons for whom Christ is said to die, as though in one place it should be affirmed He died for all men, and in another some exception against it, as though some of those "all men" were excluded – which were to feign a repugnancy and contradiction in the Word of God; only, we say, one place of Scripture interprets another, and declares that sense which before in one place was ambiguous and doubtful. For instance: when the Scripture shows that Christ died or gave Himself a ransom for "all," we believe it; and when, in another place, He declares that "all" to be His church, His elect, His sheep, all believers - some of all sorts, out of all kindreds, and nations, and tongues, under heaven - this is not to lay an exception or restraint upon what was said of "all" before, but only to declare that the "all" for which He gave Himself a ransom were all His church, all His elect, all His sheep, some of all sorts: as so we believe that He died for "all." With this observation we let pass the proposition, taking out its meaning as well as the phrase whereby it is expressed will afford it, together with the vain flourish and pompous show of many texts of Scripture brought to confirm it, whereof not one is any thing to the purpose ... that this interpretation is unsuitable to the Word of God and derogatory to the merits of Christ, making the salvation purchased by Him to be in itself of no effect, but left to the will of sinful, corrupted, accursed men, to make available or to reject ... All this heap of words, called arguments, reasons and proofs, are, from their manner of expression, obscure, uncouth, and ofttimes unintelligible - for their way of inference, childish, weak, and ridiculous – in their allegations and interpretations of Scripture, perverse, violent, mistaken, through ignorance, heedlessness, and corruption of judgment, in direct opposition to the mind and will of God revealed therein – is left to the judgment of the Christian reader that shall peruse them, with the answers annexed. (J. Owen)

In the end, there are two, and only two, possible faiths. The one maintains that all mankind lies in death; that God in free and sovereign grace eternally chose some; that God gave Christ to die for those whom He chose; that the Holy Spirit regenerates them and calls them efficaciously to faith; and that the Spirit preserves these elect, redeemed, and reborn sinners unto everlasting glory. This is Calvinism. The other faith maintains that fallen man retains some spiritual ability for good, some life; that God's choice of men depends upon their exercise of the ability for good that is in them; that Christ's death depends upon that good in man; and that the attainment of final glory depends upon that good in man. This is the enemy of Calvinism. This is the enemy of the Gospel! For Calvinism proclaims salvation by grace; the other faith preaches salvation by man's will and works and worth ... having condemned these heresies, Paul declares that the source of our salvation is God showing mercy - only God showing mercy. This is the message of Calvinism. (D. Engelsma) The words "in due time" speaks of the critical, epochmaking periods foreordained of God when all that has been slowly, and often without observation, ripening through long ages, is mature and comes to birth in grand decisive events which constitute at once the close of one period and the commencement of another. (R. Trench)

"Panton" continues and concludes the emphasis of the passage on "all" kinds of people. The term on the lips of Jesus, as in Paul, points not to an absolute universalism, but to a universalism including Gentile and Jew. (G. Knight, III) The result of paying the price is freedom, (W. Mounce) not the potential for freeing oneself if you are interested in the purchaser. A ransom involves only two parties: the one paying the price and the one receiving the payment. The person who is being ransomed has no say in the matter. (LWB) It is the price given as equivalent for setting free the prisoner, or sparing the forfeited life. (A. Hervey) When a school teacher asks the people in his classroom, "Are we all here?" or "is everyone listening?" we understand he is not talking about every one of the 6.5 billion plus folk on the planet, but all the students who have signed up for the class. Context determines the proper interpretation or meaning of words. When the word "all" is used, it is used within a context. In this illustration, the "all" had a context of the school classroom, which did not include "all" the hockey players in Iceland, "all" the dentists in Denmark, or "all" the carpet layers in Atlanta, Georgia. To rip the word "all" out of its setting and say that the teacher was referring to all people everywhere, would be to totally misunderstand and misinterpret how the word was being used. Again, it is context that determines correct interpretation. (J. Samson) The word "all" must be taken here in the sense of "all without distinction," because before Christ's death the ransom was only for one nation – Israel. It cannot be "all without exception," for in that case all would and must be saved. (E. Bullinger)

The ransom that Christ gives in His self-sacrifice is either a saving ransom or a nonsaving one. If it is actual and really made in behalf of all men, then inevitably all men would be saved. But we again see that it is far more consistent to recognize that the same meaning for "all men" and "all" flows through the entire passage, and when we look at the inarguably clear statements of Scripture regarding the actual intention and result of Christ's cross-work, we will see that there is no other consistent means of interpreting these words in 1 Timothy ... Even Geisler gives no citations, quotations, or references to substantiate the assertion that "generic usages of 'all' in a redemptive context are usually, if not always, of the entire human race ... Amazingly, the argument begins with the accusation that recognizing the use of "all" in the sense of "all kinds" is an implicit denial of inerrancy and runs the danger of changing the Word of God. Such an accusation is simply without merit. Saying, "Well, God could have said 'some' if that is what he meant" is a tremendously weak argument, normally reserved for use when no exegetical argument can be presented ... Geisler has misunderstood his use of the word "world" and "all men" in many of the passages he cites ... We are again left with the assertion that God's grace, God's purpose, and God's love is set at naught by the almighty will of the fallen creature ... Geisler is right about one thing: the text speaks for itself. But when we actually exegete the text, what it says is the opposite of what the Arminian assumes it says. (J. White)

The truth of the Gospel is largely lost and buried in Protestant churches in our day, including many who pride themselves on being "fundamental" and "evangelical." The Gospel is perverted by a message that is essentially the same as that message against which the Reformation fought and which on its part bitterly opposed the Reformation. In those days, Rome preached a salvation that had to be earned by man's own works, as indeed it still preaches today; Rome taught that men were righteous before God, in part, by their own works, as indeed it still teaches today. In our day, the Protestant Churches teach and preach that salvation depends upon man's own will; they proclaim that the sinner must achieve his own salvation by willing. This "gospel" of much of Protestantism and the "gospel" of Rome are one and the same. Essentially, there is no difference between them. This is the reason why many Protestant Churches, preachers, evangelists, and people find it possible to cooperate closely with the Roman Catholic Church, especially in the work of evangelism; and this is the reason why a great reunion with Rome on the part of many Protestantism says, "Salvation depends upon man working;" modern Protestantism says, "Salvation depends upon man willing." Both are saying the same thing: "Salvation depends upon man." The apostle lumps both of these variations of the same basic doctrine together in Romans 9:16, and condemns them: "So it is not of him that willeth, nor of him that runneth, but of God that shows mercy." (D. Engelsma)

When the particular redemptionist says Christ gave "His life a ransom for many" (Mark 10:45), the modified Calvinist is quick to say, "Yes, but Christ also gave Himself a ransom for all" (meaning all mankind without exception) and they hasten to 1 Timothy 2:6 for their support ... To follow their logic would mean a setting free of all mankind, but this is teaching a universal salvation, is it not? Perhaps, then, the word "all" is not to be understood as absolute for all mankind without exception. Maybe it should be understood in a relative sense as it is some 500 times elsewhere in Scripture. But is this not what the particular redemptionist has affirmed all along? (G. Long) "Lytron anti" merely implies that the exchange is decidedly a benefit to those on whose behalf it was made. (R. Earle) Christ paid the ransom to free us from the slavery of sin. Because of this we are rightfully His possession. (R. Earle) He gave Himself a ransom for all. If this does not imply the notion of Vicarious, I very much question whether language can express it ... It denotes a substitution of one in the place of another; this, added to all, renders the expression as determinate and emphatical for the purpose as words can possibly be ... It has been satisfactorily proved that, among both Jews and Gentiles, peculiar victims were accepted as a ransom for the life of an offender, and to atone for his offense ... Shall we accuse God of instability, because He brings forward, at the proper time, what He had always determined, and settled in His own mind? (J. Calvin)

The word "anti" always supposes a commutation, and change of one person or thing instead of another, as shall be afterward declared: so Matt. 2:22, 1 Peter 3:18, and 1 Tim. 2:6. If Jesus Christ paid into His Father's hands a valuable price and ransom for our sins, as our surety, so discharging the debt that we lay under, that we might go free, then did He bear the punishment due to our sins, and make satisfaction to the justice of God for them - for to pay such a ransom is to make such satisfaction ... Now as we have said of the word "world," so we may of the word "all," wherein much strength is placed, and many causeless boastings are raised from it. That it is nowhere affirmed in the Scripture that Christ died for "all men," or gave Himself a ransom for all men, much less for all and every man, we have before declared. That He "gave Himself a ransom for all" is expressly affirmed in 1 Tim. 2:6. But now, who this "all" should be, whether all

believers, or all the elect, or some of all sorts, or all of every sort, is in debate. Our adversaries affirm the last; and the main reason they bring to assert their interpretation is from the importance of the word itself: for, that the circumstances of the place, the analogy of faith, and other helps for exposition, do not at all favour their gloss, we shall show when we come to the particular places urged. For the present, let us look upon the word in its usual acceptation in the Scripture, and search whether it always necessarily requires such an interpretation. (J. Owen)

That the word "all," being spoken of among all sorts of men, speaking, writing, any way expressing themselves, but especially in holy writ, is to be taken either "collectively" for all in general, without exception, or "distributively" for some of all sorts, excluding none, is more than apparent than that it can require any illustration. That it is sometime taken in the first sense, for all collectively, is granted, and I need not prove it, they whom we oppose affirming that this is the only sense of the word – though I dare boldly say it is not once in ten times so to be understood in the usage of it through the whole book of God ... "all," then, can be no more than many, some of all sorts, no sort excluded, according as the word is interpreted in Rev. 5:9, "Thou hast redeemed us out of every kindred, and tongue, and people, and nation." There are the "all" He draws to Him: which exposition of this phrase is with me of more value and esteem than a thousand glosses of the sons of men ... In this very chapter where men so eagerly contend that the word "all" is to be taken for all and every one (though fruitlessly and falsely) ... I will, therefore, that men pray "en panti topo" which, that it cannot signify every individual place in heaven, earth, and hell, is of all confessed, and needs no proof; no more than when our Saviour is said to cure "pasan noson," as Matt. 9:35, there is need to prove that He did not cure every disease of every man, but only all sorts of diseases. Sundry other instances might be given to manifest that this is the most usual and frequent signification of the word "all" in the Holy Scripture; and, therefore, from the bare word nothing can be inferred to enforce an absolute unlimited universality of all individuals to be intimated thereby ... The word "all" is certainly and unquestionably sometimes restrained, and to be restrained, to "all of some sorts," although the qualification be not expressed which is the bond of the limitation: so for all believers, 1 Cor. 15:22, Eph. 4:6, and Rom. 5:18, "The free gift came upon all men to justification of life" – which "all men," that are so actually justified, are no more nor less than those that are Christ's – that is, believers, for certainly justification is not without faith. (J. Owen)

This ransom was given for "all;" not for every individual of mankind, for then all would be delivered, freed, and saved, whereas they are not; or else the ransom price is paid in vain, or God is unjust to receive a sufficient ransom price from Christ, and yet not free the captive, but punish the person for whom He has received satisfaction; neither of which can be said. But the meaning is, either that He gave Himself a ransom for many, as in Matthew 20:28, signifying many, a multitude, and sometimes only a part of a multitude, or rather it intends that Christ gave Himself a ransom for all sorts of men, for men of every rank and quality, of every state and condition, of every age and sex, and for all sorts of sinners, and for some out of every kindred, tongue, people, and nation, for both Jews and Gentiles; which latter may be more especially designed by all, as they are sometimes by the world, and the whole world; and so contains another argument why all sorts of men are to be prayed for, since the same ransom price is given for them; as that for the children of Israel was the same, for the rich as for the poor. (J. Gill) Acts 2:5 "There were dwelling in Jerusalem Jews, devout men, out of every nation under heaven." It is plain to see that the wide sweeping "all" means not every single person ... but some from every place. "But," says Paul, "pray for every kind of man ..." it is God's will that there will be some even from the high and lofty ranks of society who will be saved – pray for them that God might so move among them as to make our lot more peaceable and that some of them will come to faith in Christ. God wills that every kind of man can be saved and therefore Christ died for every type of man. (R. Elliot)

It is this writer's conviction that these three key doctrinal verses (2 Peter 2:1, 1 John 2:2, 2 Cor. 5:19) provide no theological bases for supporting the doctrine of indefinite atonement when they are fairly examined by consistent principles of biblical interpretation ... If redemption, propitiation, and reconciliation are designed for and applied only to the elect, the atonement of Christ cannot be indefinite or unlimited in design to include the non-elect ... In such cases, the error really amounts to little more than a certain inaccuracy of language, accompanied with some indistinctness or confusion of thought ... The first and most direct tendency of this doctrine is to lead men to dilute and explain away the scriptural statements with respect to the true nature and import of the substitution and satisfaction of Christ ... There are men, indeed, who, while holding the doctrine of universal atonement, still make a sound profession in regard to the true nature and immediate effects of Christ's death. But this is only because they do not fully comprehend their own principles, and follow them out consistently; and, of course, their tenure even of the truth they hold rests upon a very insecure foundation ... It is nothing more than a consistent and natural following out of the universal grace and universal redemption, to deny the doctrine of election, and thus to overturn the sovereignty of God in the salvation of sinners ... Our thoughts are caught in the toils of synergism. We involve ourselves in a bewildering kind of double-think about salvation, telling ourselves one moment that it all depends on God and the next moment that it depends on us. The resultant mental muddle deprives God of much of the glory that we should give Him as the author and finisher of salvation, and ourselves of much of the comfort we might draw from knowing that God is for us. (G. Long)

The "god" of Arminianism: "I dare say, that in such an auditory as this, a number of Arminians are present. I fear that all our public assemblies have too many of them. Perhaps, however, even these people, idolaters as they are, may be apt to blame, and indeed, with justice, the absurdity of those who worship idols of silver and gold, the work of men's hands. But let me ask: If it be so very absurd, to worship the work of other men's hands what must it be, to worship the works of our own hands? Perhaps, you may say, "God forbid that I should do so." Nevertheless, let me tell you - that trust, confidence, reliance, and dependence, for salvation, are all acts and very solemn ones too, of divine worship: and upon whatsoever you depend, whether in whole or in part, for your acceptance with God, and for your justification in his sight, whatsoever you rely upon, and trust in, for the attainment of grace or glory; if it be any thing short of God in Christ, you are an idolater for all intents and purposes ... Very different is the idea which Scripture gives us, of the ever-blessed God, from that of those false gods worshipped by

the heathens; and from that degrading representation of the true God, which Arminianism would palm upon mankind. Our God (says this Psalm, verse the third) is in the heavens: he hath done whatsoever he pleased. This is not the Arminian idea of God: for our freewillers and our chance-mongers tell us, that God does not do whatsoever he pleases; that there are a great number of things which God wishes to do, and rags and strives to do, and yet cannot bring to pass ... Is their god the Bible-God? Certainly not. Their god "submits" to difficulties which he "cannot help" himself out of, and endeavours to make himself "easy" under millions and millions of inextricable embarrassments. uncomfortable disappointments, and mortifying defeats. ... This said scheme ascends on the ladder of blasphemy to the mountain top of atheism; and then hurls itself from that precipice, into the gulf of blind, adamantine necessity, in order to prove mankind free agents! ... One great contest, between the religion of Arminianism, and the religion of Christ, is, who shall stand entitled to the praise and glory of a sinner's salvation? Conversion decides this point at once; for I think that, without any imputation of uncharitableness, I may venture to say, that every truly awakened person, at least when he is under the shine of God's countenance upon his soul, will fall down upon his knees, with this hymn of praise ascending from his heart. Not unto me, O Lord, not unto me, but to thy name, give the glory: I am saved not for my righteousness, but for thy mercy and thy truth's sake." (Augustus Toplady)

1 Tim. 2:6 Who (Subj. Nom.) qave (δίδωμι, AAPtc.NMS, Dramatic, Substantival) Himself (Acc. Dir. Obj.; spiritual death on the cross) as a redemptive ransom (Acc. Absolute; substitute-ransom for a particular people) for all without distinction (Gen. Spec.; for all those on whose behalf it was made, Jews and Gentiles, male and female, slave and free), the testimony (Nom. Absolute, Appos.; the singular redemptive ransom) **extending to one's own** (Dat. Poss.; Jewish if you are a Jew, Gentile if yuou are a Gentile) **times** (Loc. Time; same ransom, different dispensations),

^{BGT} 1 Timothy 2:6 ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίοις.

^{VUL} **1 Timothy 2:6** qui dedit redemptionem semet ipsum pro omnibus testimonium temporibus suis

LWB **1 Tim. 2:7 Into which [Church Age dispensation] I have been appointed a herald [proclaimer for the King] and an apostle [commander in chief] – I am speaking the truth [concerning my authority]; I am not lying – a teacher to the Gentiles in doctrine, even Truth.**

^{KW} **1 Tim. 2:7** To which [testimony] I was appointed an official herald and an ambassador; I am speaking truth, I am not lying; a teacher of Gentiles in faith and truth.

^{KJV} **1 Timothy 2:7** 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.

TRANSLATION HIGHLIGHTS

Having used a short stanza from a familiar song as his introduction, Paul now adds that he himself has been appointed (Constative Aorist tense) a herald and an apostle during the Church Age dispensation. As a herald, he proclaims the message of the King; as an apostle, he serves as commander-in-chief for the King. Herald emphasizes his teaching position; apostle emphasizes his authority to do so as God's representative. He then adds a short parenthesis to distinguish himself from the false teachers. He is telling the truth about his authority; he is not lying to them (Static Present tense). He was appointed as God's chief teacher (Latin: mentor) of doctrine to the Gentiles. The ascensive conjunction "kai" points to the Bible doctrine he is teaching as being the Truth.

RELEVANT OPINIONS

This implies that some of the church members at Ephesus were challenging his apostolic authority, as had happened at Corinth. (R. Earle) He was ordained or appointed to be a preacher of the Gospel from all eternity, and was separated or set apart unto it in time, and was put into the ministry of it by Christ Himself, and was not a common or ordinary preacher of the Word, but an apostle, an extraordinary officer in the Gospel church. (J. Gill) There is nothing derogatory from the apostle in supposing that the personal struggle in which he had been for years engaged with those who opposed his gospel made him always feel on the defensive, and that his self-vindication came to be expressed in stereotyped phrases which rose to his mind whenever the subject came before him, even in a letter to a loyal disciple. (W. Nicoll) Once a person is converted, in order to grow in Christ, he or she must be taught the Word of God. An ignorant believer is of little use to the Lord. (C. Ray)

Tim. 2:7 Into which (Prep. Acc.; Church Age dispensation) 1 appointed Ι (Subj. Nom.) have been (τίθημι, API1S, Constative; placed, destined) herald (Pred. Nom.; а proclaimer for the King) **and** (connective) **an apostle** (Pred. commander in chief) - **I am speaking** Nom.; (λέγω, PAI1S, Static) the truth (Acc. Dir. Obj.; accurate doctrine my authority); I am not concerning (neq. adv.) lying (ψεύδομαι, PMI1S, Static, Deponent) - a teacher (Pred. Nom.; professor) to the Gentiles (Gen. Adv.) in doctrine (Loc. Sph.), even (ascensive) Truth (Dat. Ind. Obj.).

^{BGT} 1 Timothy 2:7 εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος, ἀλήθειαν λέγω οὐ ψεύδομαι, διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθεία.

^{VUL} **1 Timothy 2:7** in quo positus sum ego praedicator et apostolus veritatem dico non mentior doctor gentium in fide et veritate

LWB 1 Tim. 2:8 Therefore, I am making a command decision for the men [excluding women]: Make it a practice to pray [lead the way] in every place [wherever Christian congregations assemble, not in every place indiscriminately], lifting up [an attitude of prayer] righteous hands [be in fellowship], without anger [a mental attitude hindrance to effective prayer] or a skeptical attitude [doubting the veracity of doctrine].

^{KW} **1 Tim. 2:8** I desire, therefore, that the men [definite article before "men" and distinctive word for a male individual designating the man as leader and in authority in the church] be praying in every place, lifting up holy hands without anger or skeptical criticism.

^{KJV} **1 Timothy 2:8** I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

TRANSLATION HIGHLIGHTS

Since Paul has been appointed a herald for the Lord, as well as an apostle with authority over the Gentile church, he is going to make a command decision (Static Present tense) to Timothy and other church leaders in general. He addresses this command to "aner," to the men only. Women are expressly excluded by the use of this Greek word. This is a mandate from the Lord that will be used again in the Pastoral Epistles. It is about delegated authority and leadership according to the wisdom of God, not a put-down against the ladies. Make it a practice (Iterative Present tense) to pray (Imperatival Infinitive) in every place. In other words, men are to lead in public prayer, not women. And once again the Greek word "pas" does not mean "everywhere without exception," but "every appropriate" or "every chosen" place where a Christian congregation assembles. And now let's exercise a little common sense.

The phrase "lifting up holy hands" (Iterative Present tense) is a metonym for a correct attitude of prayer combined with being in fellowship. "Lifting up" is a mental attitude, not an overt act. "Holy" hands means the person should be in fellowship and not in a state of sin when he prays. This is not a prooftext for holy-rollers raising their hands in the air and making a spectacle of themselves – although they are free to express themselves in this manner if they choose. Some in the early church did. This intercessory or public prayer should not be uttered if the man is angry or doubtful of the outcome. Anger is a mental attitude sin which hinders effective prayer. A skeptical attitude towards the doctrine of prayer or an attitude of doubt towards the prayer being answered also interferes with effective prayer. Perhaps the man who is to pray has a problem with the topic, or has been in an argument or dispute with the person he is praying for. All of these are detrimental to public prayer.

RELEVANT OPINIONS

The authority which he has just vindicated shines out in the opening verb, which may be regarded as almost a command. Paul is expressing more than a passing desire. (D. Guthrie) The prayers and the teaching of the congregation are to be conducted by men only. The difference of sex, and the different social and religious functions of each sex, are really of Divine appointment ... It is distinctly laid down, on the apostolic authority of Paul, that in the Church assemblies the functions of public prayer, and public teaching and preaching are confined to men. The wide field of more private female administrations is still open to godly women, and seems to be amply justified by the existence of prophetesses in the primitive church, and by such examples as that of

Priscilla. (A. Hervey) Men and women are called equally to the service of God; but they are not called to precisely the same service. (C. Barrett)

The point here is that only men should lead in public prayer who can lift up "clean hands," morally and spiritually clean. (A. Robertson) There are lots of prayer positions recorded in Scripture: standing, hands spread out or lifted heavenward, bowing the head, lifting the eyes heavenward, kneeling, falling down with the face on the ground, and others such as bowing, with face between the knees, standing from afar, and striking the breast ... All of these postures are appropriate ... What is stressed, however, throughout Scripture and also in the passage now under study, is not the posture of the body or the position of the hands but the inner attitude of the soul ... If the heart of a person is filled with wrath or malice against his brother, so that he is planning evil against him, prayer will not be acceptable. (W. Hendricksen) In every place means wherever a Christian congregation is assembled. (A. Hervey)

The apostle expresses not a mere wish or desire, but, what is equivalent to a solemn command, that the men alone should be responsible for the conduct of the public services. The injunction does not affect the right or duty of women to conduct prayer in private life or in meetings of their own sex. (T. Croskery) He is speaking of public prayer in the church, which only belongs to men, and his will is, that prayer should be performed by them everywhere, or in any place, in any part of the world where they lived. (J. Gill) Prayer, according to our writer, is to be without the element of skeptical criticism, whether of God's character and behavior of those for whom prayer is offered. (M. Vincent) The word "everywhere" or "in every place" is wherever Christian congregations assemble, not in every place indiscriminately. (K. Wuest)

"To lift up holy hands" while in prayer is the assumed posture of prayer in both Judaism and early Christianity. The imagery is that of ritual purity, hands cleansed before praying, and here refers to their not being "soiled" by anger or disputing, the particular sins of the false teachers. (G. Fee) Paul instructed men to pray with holy hands – to pray out of a character of righteousness, of complete devotion to God, unpolluted with sin. (M. Anders) He assumes they will pray with upraised hands, but his concern is not about body posture but about the attitude with which they will pray. He wants them to be free from anger and quarrels. (R. Hughes) This indicates the two conditions necessary to effectual prayer: freedom from irritation towards our fellow-men and confidence towards God. (W. Nicoll)

(resultant), **I am making a command** 1 Tim. 2:8 Therefore Static, Deponent; determine) decision (βούλομαι, PMI1S, for excluding the men (Acc. Dir. Obj.; women): Make it а **practice to pray** (προσεύχομαι, PMInf., Iterative, Imperatival, Deponent; lead the way in prayer) <u>in every</u> (Dat. Spec.; appropriate category) **place** (Loc. Place; setting, wherever Christian congregations assemble, not in everv place indiscriminately), <u>lifting up</u> ($\dot{\epsilon}\pi\alpha\dot{\iota}\rho\omega$, PAPtc.AMP, Iterative, Modal; an attitude of prayer) **righteous** (Compl. Acc.; holy, devout) hands (Acc. Dir. Obj.; metonym: figurative speech for a believer in fellowship engaging in intercessory prayer), <u>without</u> (Adv. Separation) <u>anger</u> (Abl. Separation; a mental attitude hindrance to effective prayer) <u>or</u> (connective) <u>a skeptical attitude</u> (Abl. Separation; doubts, disputes, arguments).

^{BGT} 1 Timothy 2:8 Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῷ ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ.

^{VUL} **1 Timothy 2:8** volo ergo viros orare in omni loco levantes puras manus sine ira et disceptatione

LWB 1 Tim. 2:9 Likewise [in the same manner during public worship], also [Paul's 2^{nd} command decision], to the women [excluding men]: Make yourselves beautiful on a continuous basis by means of well arranged [appropriate] clothing, associated with inner poise of the soul [doctrinal perspective] and self-control [emotionally stable], not with emphasis on the latest fancy hair style and gold jewelry, nor pearls or very expensive clothing [what you wear on the outside should not overpower what is on the inside],

^{KW} **1 Tim. 2:9** Likewise, I desire that women be adorning themselves in apparel that is fitting [to their sex and to their position as Christians], having along with this, modesty and sober-mindedness; not with braided hair, or gold, or pearls, or very costly garments,

^{KJV} **1 Timothy 2:9** 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;

TRANSLATION HIGHLIGHTS

Paul makes his 2nd command decision (Imperatival Infinitive) regarding public worship. This time, he addresses the women only, excluding men. Make yourselves beautiful on a continual basis (Iterative Present tense) by means of well arranged, respectable clothing. The purpose of public worship is to learn Bible doctrine, not to distract others with "too much exposed flesh" or to otherwise attract attention to yourself instead of the teaching of the Word of God. Along with this appropriate clothing for a public worship service should be an inner poise of the soul. Women should come to Bible study with a respectful, spiritual disposition, ready to learn doctrine.

Women should also behave rationally during Bible study, exercising firm control over their emotions. Public worship is no place for emotional outbursts, whether talking out loud, crying, arguing or other indiscretions. Paul returns to other possible outward distractions. Women should not focus on getting the latest fancy hair style before attending Bible study. Nor should women wear excessive jewelry or clothing so expensive as to draw attention to themselves and make less wealthy ladies feel discontent about their financial status in life. Most of Paul's comments so far are related to good manners and decorum.

RELEVANT OPINIONS

Paul turns next to women - without the definite article, implying a broader context than merely wives. (G. Fee) Their dress ought not to be showy or conspicuous, calculated either to swell the heart of the wearer with pride, or to attract the eyes of others in forgetfulness of the solemnity of public worship ... The injunction is that women should not seek such adornments as would either endanger piety or draw away their affections from higher things. (T. Croskery) The word "sophrosune" speaks of the entire command of the passions and desires, a self-control which holds the reins over these. (K. Wuest) "Katastole" can signify dress; but usage favours the wider sense of demeanor, so that the entire phrase bespeaks a well-ordered carriage. (R. Earle) Having assigned to the men the prominent duties of the Church, Paul proceeds to render impossible any misconception of his views on this subject by forbidding women to teach in public. (W. Nicoll)

A wife who likes adornment is not faithful. (G. Fee) There is nothing that a woman will not permit herself to do, nothing that she deems shameful, when she encircles her neck with green emeralds and fastens huge pearls to her elongated ears ... So important is the business of beautification; so numerous are the tiers and storeys piled one upon another on her head! ... Meantime, she pays no attention to her husband. (Juvenal: Satire 6) It is the equivalent of warning Christians away from imitation of styles set by promiscuous pop singers or actresses. (R. Hughes, Baugh) Paul is not of course speaking against a reasonable style of hairdressing, but against that which is designed for ostentatious adornment and which would be inappropriate in Christian women. (D. Guthrie)

Tim. 2:9 Likewise (comparative adv.; similarly, in the 1 same manner: during public worship), <u>also</u> (adjunctive; Paul makes his 2nd command decision), <u>to the women</u> (Acc. Adv.; exluding men): Make yourselves (Acc. Dir. Obj., reflexive) **beautiful on a continuous basis** (κοσμέω, PAInf., Iterative, make attractive, Imperatival; adorn) of well bv means clothing **arranged** (Instr. Manner; respectable, appropriate) (Instr. Means; attire), associated with inner poise of the soul (Gen. Attendent Circumstances; reverence, respect, doctrinal perspective, spiritual disposition, not pretentious) and (connective) self-control (Gen. Attendent Circumstances; rational without illusion, prudent, virtuous, discrete, sound judgment, emotionally stable, selfcontrolled, reasonable, moderate, content), (neq. not hair particle) with emphasis on the latest fancy style latest "doo") braids, the (connective) (Instr. Means; and qold jewelry (Instr. Means), nor (adversative) <u>pearls</u> (Instr. Means) nor (adversative) very expensive (Instr. Manner) clothing (Instr. Means),

^{BGT} 1 Timothy 2:9 Ώσαύτως [καὶ] γυναῖκας ἐν καταστολῆ κοσμίῷ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσίῷ ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ,

^{VUL} **1 Timothy 2:9** similiter et mulieres in habitu ornato cum verecundia et sobrietate ornantes se non in tortis crinibus aut auro aut margaritis vel veste pretiosa LWB **1 Tim. 2:10** But – which is fitting [by divine design] for women who claim they have reached supergrace status [reverence for God] – through intrinsically good accomplishments [positive momentum in the spiritual life],

^{KW} **1 Tim. 2:10** But with that which is fitting for a woman professing godliness, adoring themselves by means of good works.

^{KJV} **1 Timothy 2:10** But (which becometh women professing godliness) with good works.

TRANSLATION HIGHLIGHTS

Instead of focusing their attention on outward appearance only, women should concentrate on their spiritual production, i.e., good works. The goal for Christian women is to produce divine good, their own self-expression of positive momentum in the spiritual life according to the spiritual gifts given to them by the Lord. This is where the central focus should be for Christian women. This is what is fitting and suitable (Descriptive Present tense) by divine design for any woman who claims to have reached supergrace status (Perfective Present tense). A godly or theocentric view of life is a highly prized commodity for Christian women.

Verses 11-15 are a parenthesis. The context of this verse picks up at verse 15b. This is how the flow of Paul's thoughts can be read without the parenthesis: "Make yourselves beautiful on a continuous basis by means of well arranged clothing, associated with inner poise of the soul and self-control, not with emphasis on the latest fancy hair style and gold jewelry, nor pearls nor very expensive clothing, but through intrinsically good accomplishments – which is fitting for women who claim they have reached supergrace status - if they persist in doctrine and virtue love and sanctification accompanied by good judgment."

RELEVANT OPINIONS

Paul's call to modesty could also have sexual overtones, recognizing that men easily get distracted and tempted by visual stimuli. Also, a preoccupation with glamour can cause a mind to wander and possibly awaken lust. (M. Anders) Paul hastens to add that women are not denied all adornment, but the greatest asset a woman possesses is a devout and godly life. He makes it clear that he speaks only for Christian women, those who profess to worship God and whose standards must always be higher than those making no such profession. (D. Guthrie) As a result of victories on the battlefield of thought testing, the believer deepens his personal love for God, shares the happiness of God, and acquires inner beauty. This inner beauty, which Paul describes as "sanity of mind" or "stability of mind," characterizes the believer in spiritual adulthood. (R.B. Thieme, Jr.)

There is no question here or elsewhere in the NT that women have equal standing with men in Christ, in Whom there is neither male nor female (Gal. 3:28). This proposition of Paul's, however, does not mean that among Christians, the distinguishing characteristics of the sexes are obliterated, nor does it mean that in their relations with others, and in the

public assemblies of the Church, women should do exactly the same things as men. (C. Barrett) It is understandable that liberal commentators, who lack respect for the supreme authority of canonical Scripture, should feel able to be so dismissive. (J. Stott) Undoubtedly the dress of a virtuous and godly woman must differ from that of a strumpet. (J. Calvin) What the apostle had in view in the present passage was the snare of the extreme forms of current fashions. (R. Earle)

1 Tim. 2:10 But (contrast; rather) - which (Subj. Nom.) is PAI3S, Descriptive; suitable, fitting $(\pi\rho\epsilon\pi\omega)$, by divine design) for women (Dat. Adv.) who claim they have reached PMPtc.DFP, Perfective, Substantival, Deponent) (ἐπαγγέλλομαι, (Compl. qodliness, supergrace status Acc.; piety, theocentric view of life) - through intrinsically good Gen.) accomplishments (Abl. (Descr. Means; effective production, divine self-expression, positive momentum in the spiritual life),

^{BGT} 1 Timothy 2:10 άλλ' ὃ πρέπει γυναιξιν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθών.

VUL 1 Timothy 2:10 sed quod decet mulieres promittentes pietatem per opera bona

LWB **1** Tim. 2:11 Let a woman continually learn in silence [during public worship] with complete subjection.

^{KW} **1** Tim. **2:11** Let a woman be learning in silence with every subjection.

^{KJV} **1 Timothy 2:11** Let the woman learn in silence with all subjection.

TRANSLATION HIGHLIGHTS

A four verse parenthesis begins here. Why? Because Paul is going to command (Imperative mood) women to learn Bible doctrine (Iterative Present tense) in silence. To ease matters a bit, he uses an Entreaty instead of a Command; he could have addressed women directly with a Vocative and the "sting" would have been even more pronounced. But he nevertheless inserts a parenthesis here on women submitting to authority. Yes, it is important for women to learn Bible doctrine. It is the only way to grow spiritually! But the emphasis here is not merely on learning, but "how" they should learn. The old sin nature is sure to rebel against authority, so Paul does some explaining from the Old Testament to prove that this important concept is divinely ordained even in the first couple. God created men and women different, and gave the husband authority over his wife.

The precedent was set from the beginning. In this particular passage, however, the context is on public worship. No woman ever grows spiritually until she subordinates herself to her right pastor or teacher. It does not mean girls and women are not allowed to participate in the learning experience in school. FYI: I have known some feminists who absolutely hate this passage of Scripture as well as others in Ephesians and Corinthians.

They no doubt have nightmares thinking of its ramifications, at least in their own erroneous assessment of what is being said. The important thing which they always seem to reject is that the Bible is meant to transform the present society in which we live; the present society is not meant to transform the Bible. This is an important hermeneutical concept that is flat-out rejected by every feminist I have ever met.

RELEVANT OPINIONS

The equality of the sexes, so much in the forefront of modern thought, received little recognition in ancient times. Not only was the prevailing Greek attitude against it, but Hebrew thought was equally unsympathetic. The full submission mentioned by Paul relates primarily to public worship as it was then enacted, and reserve must be exercised in deducing universal principles from particular cases. The idea, however, of woman's subjection is not only engrained in the conviction of the mass of mankind, but also appears to be inherent in the divine constitution of the human race. (D. Guthrie) Paul is concerned that woman's learning not become an occasion to overturn their role in relation to the authority role that men are to exercise in the church ... the emphasis is on "learn, but not teach." (G. Knight, III) It must be noted that these instructions have nothing directly to say about teaching and authority in the marketplace or the academy or the public square. They are about order in the church. Neither do these directives allow any man within the church, by virtue of his gender, to exercise authority over women in the church. Such more generally explicit authority only exists within the sacred covenant of marriage and family. (R. Hughes) He would have them learn in silence, and not offer to rise and speak, under a pretense of having a word from the Lord, or of being under an impulse of the Spirit of the Lord, as some frantic women have done. (J. Gill)

Many creative ways are employed to muzzle Paul ... For instance, to argue that Paul's instruction is temporary ignores the context because in the next verse he immediately rests his prohibition against women teaching and exercising authority on the unchanging order of creation. Paul's prohibition here is universal and enduring. (R. Hughes) Women had never been allowed to participate in the rituals of Judaism nor to study the Torah, and now they were free to attend Christian services and study just like the men. Paul's statement is designed to curb the tendencies of newly emancipated Christian women to abuse their new-found freedom by indecorously lording it over men. Such excesses would bring disrepute on the whole community, as had probably happened at Corinth, and called for firm handling. (D. Guthrie) Woman does not lose her rational power of thought and responsibility by abiding in the place assigned her by the gospel; and she also has a right to prove all things – only in a manner suited to her position – in order that she may hold fast that which is good, and reject what is otherwise. (P. Fairbairn)

An attempt at blunting Paul's teaching is to give the Greek word translated here "to have authority" a negative meaning such as "to dominate" or "to control." This would allow women to teach and exercise authority over men as long as it is not done in a controlling, domineering way. Though the word could mean domineer in some contexts, it cannot mean this here. The reason is that the word "or" (oude), which connects "to teach" and "to have authority," always requires that both words be either positive or negative. If they were negative, the phrase could read, "I do not permit a woman to teach error or to domineer over a man." But this cannot be the translation here because "to teach" is always viewed positively in the NT and in its many uses in 1 and 2 Timothy. (R. Hughes) Traditional doctrines are being swept away by the flood of evangelical feminism ... Under the pressure of feminism they have abandoned biblical accuracy in favor of the culture. The biblical passages on women's roles are being culturally reinterpreted, ignored because of alleged anti-female bias of the biblical authors, or dismissed as the additions of later redactors. The ultimate source of those attacks is the archenemy of God, Satan. His goal, as always, is to overthrow God's plan and corrupt His design. He is behind the effort to entice women away from their God-created roles in society, in the family, and in the church ... Oneness in Christ did not obliterate the distinctions between Jews and Gentiles. Nor did it remove the functional differences between slaves and masters. Why, then, should we assume it did so between men and women? (J. MacArthur)

Virtually no one in the liberal theological camp holds to the traditional, historic interpretation of this text. On the other hand, many, if not most, in the evangelical tradition do subscribe to the historic interpretation, but they have trouble articulating it ... Because the traditional interpretation understands that there is a divinely given order for the home and, here in 1 Timothy, for the church, it is dismissed by some as "sexist." However, nothing could be farther from the truth Biblically or personally ... It was only in 1969 that the progressive, revisionist view began to appear in the literature of the academy. The rise in the progressive interpretation's promotion followed the women's movement of the 1960s and is indebted significantly and at times probably culpably, to the prevailing social climate rather than to the biblical text. When opinions and convictions suddenly undergo dramatic alteration, although nothing new has been discovered and the only thing that has dramatically changed is the spirit of the age, it is difficult to avoid the conclusion that that spirit has had an important role to play in the shift ... If we do not invite the Biblical text to define church order, the intrusive culture will. The Zeitgeist, the spirit of the age, is a tyrant to be resisted, not embraced. (R. Hughes)

This injunction has a threefold relation – first to herself, then to her husband, then to the Church. This learning attitude was to be "in all subjection" both to her husband and to the rulers of the Church. (T. Croskery) Payne argues that 1 Timothy 2:11-15 is directed toward a local abuse, and therefore its teaching should not be universally applied. The reasoning may be analyzed thus: (a) Teaching occasioned by a local situation is not universally acceptable. (b) The teaching in question is occasioned by a local situation. (c) Therefore the teaching in question is not universally applicable. In this instance, the form of the argument is valid, but the first premise is too generalized to be believable. In one sense, all the NT documents are "occasional," so unless one enunciates more clearly just what features are no longer binding (e.g., should we still greet each other with a holy kiss?) we shall be left with the uncomfortable conclusion that NOTHING in the NT is binding on the consciences of modern believers. (D. Carson)

Several unsuccessful attempts have been made, exegetical and linguistic, to soften the apparent harshness of these apostolic instructions, by limiting their application ... Have those words "authority" and "submission" been evacuated of any contemporary significance? To submit is to recognize your place within the God-given order of society, and to act appropriately to that place, by accepting the authority of those to whom God has entrusted it ... The danger of declaring any passage of Scripture to have only local (not universal), and only transient (not perpetual) validity is that it opens the door to a wholesale rejection of apostolic teaching, since virtually the whole of the NT was addressed to specific situations ... We might similarly argue that what Paul wrote about homosexual practice, simplicity of lifestyle, the uniqueness of Christ, world evangelism and many other topics was fine for his day. But times have changed, we belong to different cultures, and (some would add) we know more about these things than he did. So what he wrote has no authority over us. (J. Stott)

1 Tim. 2:11 Let a woman (Subj. Nom.) continually learn $(\mu\alpha\nu\theta\dot{\alpha}\nu\omega, \text{ PAImp.3S}, \text{ Iterative, Entreaty})$ in silence (Loc. Sph.; quietness, reverence) with complete (Dat. Spec.; total) subjection (Instr. Manner; subordination, obedience, under authority).

^{BGT} 1 Timothy 2:11 Γυνὴ ἐν ἡσυχία μανθανέτω ἐν πάσῃ ὑποταγῇ·

^{VUL} 1 Timothy 2:11 mulier in silentio discat cum omni subiectione

LWB 1 Tim. 2:12 Moreover, I do not permit a woman to teach nor to exercise authority over a man [in the church], but [when she attends church services or Bible study] to be in silence [submission to legitimate authority].

^{KW} **1 Tim. 2:12** Moreover, I do not permit a woman to be a teacher [in an official position exercising authority over the man in matters of Church doctrine or discipline], neither to exercise authority over a man, but to be in silence,

^{KJV} **1 Timothy 2:12** But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

TRANSLATION HIGHLIGHTS

Paul extends the topic of obedience to divinely ordained authority by refusing to allow a woman (Gnomic Present tense) to teach in the local church (Infinitive of Prohibition). Nor does Paul permit a woman to exercise authority over a man in church for any other reason (Gnomic Present tense). This dual prohibition is as firm as he can make it, using the gnomic present tense to mean "never, ever." Paul rejects any idea of role-reversals. Please notice that this prohibition is only against a woman teaching or exercising authority over a man in church or Bible study. It does not prohibit a woman from teaching other women or children. Thank the Lord for that, otherwise many of us would never have learned basic Bible doctrine! Even Timothy received most of his basic Bible teaching from his mother and grandmother. So let's be careful not to read more into Paul's prohibition than what he is saying. And again, these prohibitions are for Bible

studies, church services, home group meetings, seminary classes, etc. They do not apply outside the local church or seminary.

Women are also to remain silent (Gnomic Present tense) when the Word of God is being taught. The gnomic present tense without a negative means "always." Women should never teach men in church. Women should never exercise authority over a man in church. Women should always be silent in church. This is Paul's crushing blow to the arrogant, anti-authoritarian nature of feminism in this century. It is straight from the Word of God. In the local church, it is as binding today as the day Paul spoke it. Don't waste your time arguing with me; take it up with God some day. The genitive of disadvantage means it is not good policy for a woman to have authority over a man in church. It turns the divine economy upside-down and discipline is surely to come from it. There is a disadvantage to both the man who is being domineered and the woman who is stepping over the boundary and is destroying her femininity. But as boys growing up, we sure need good women teachers in public school. So there is absolutely no prohibition on educated women teaching us in public or private schools as children or adolescents.

RELEVANT OPINIONS

This prohibition of a woman to be a teacher, does not include the teaching of classes of women, girls, or children in a Sunday school, for instance, but does prohibit the woman from being a pastor, or a doctrine teacher in a school. In the sphere of doctrinal disputes or questions of interpretation, where authoritative pronouncements are to be made, the woman is to keep silence. (K. Wuest) Let a woman not enter a sphere of activity for which by dint of her very creation she is not suited. Let not a bird try to dwell under water. Let not a fish try to live on land. Let not a woman yearn to exercise authority over a man by lecturing him in public worship. For the sake of herself and the spiritual welfare of the church such unholy tampering with divine authority is forbidden ... Let a woman remain a woman! Anything else Paul cannot permit. Paul cannot permit it because God's holy law (1 Cor. 14:34) does not permit it. (W. Hendricksen) She is not to act the part of teacher in the meetings of the faithful. (P. Fairbairn) No woman may step into the place of the man without violating the very Word she would try to teach to both women and men. (R. Lenski)

Many who are unfamiliar with the biblical text, or have not engaged in much exegesis of the relevant passages (and this includes many pastors, unfortunately!) surrender the historic view rather easily. To many the historic position seems unloving and discriminatory, and the general atmosphere of our society encourages people to liberate themselves from traditional views. American culture often lauds those who discard conventional positions and brands those who advocate "new" positions as courageous, creative, and thoughtful. On the other hand, those who hold the historic view are considered to be temperamentally contentious, narrow, and perhaps even psychologically hampered. But the truth or falsity of both views must be established by an intensive exegesis of the biblical text ...When studying at Fuller Seminary, I read many articles on the whole question, hoping that I could be exegetically convinced that all ministry offices should be opened to women. Upon reading the articles, though, I remained intellectually

and exegetically unconvinced of the plausibility of the "new" interpretations of the controversial passages. (T. Schreiner)

To be in full submission meant for those women to refrain from teaching men and probably also to dress in appropriate ways ... Women's teaching in the public assembly would violate the given authority structure ... Paul did not use his usual term for "the normal exercise of authority" (exousia), but used an unusual word "authenteo" that would carry negative connotations such as "to usurp or misappropriate authority" ... in the Ephesian context, at least, women had misappropriated authority by taking upon themselves the role of teacher. Thus verses 11-12 aim to restore peace in the worship service by placing certain limits on the role of women. (P. Towner) As in the OT, spiritual equality does not preclude differing roles. There are no women pastor-teachers, evangelists, or elders in the NT ... Women are to keep quiet in the sense of not teaching ... Those who suggest that subordination and equality are mutually exclusive would do well to consider Christ's relationship to the Father. (J. MacArthur) Examples set forth in the NT evidence that "oude" joins terms that denote activities that are either viewed positively or negatively by the speaker. (A. Kostenberger) The prohibition requires them both (teaching and usurping authority) to be negative. (LWB)

Neither the syntactical parallels in the NT nor the extra-biblical parallels lend support to the contention that the second term linked by "oude" modifies the first term verbially. And while "teaching" and "exercising authority" may well be perceived jointly, these concepts do not blend to the extent that they become one concept in which the two constituent elements are no longer distinguishable. (A. Kostenberger) This means the feminist attempt to translate the phrase as "to teach in a domineering way" is illegitimate. If you haven't guessed by now, there is no limit that a feminist won't go to in order to overthrow passages in Scripture that she doesn't like. (LWB) Virtually every word in verses 11-12 is disputed. (T. Schreiner) These words are tortured beyond all belief by feminists, so that in the end a woman is allowed to do what Paul expressly says she is not allowed to do – teach men in the local church, home group, or other form of public Bible study. (LWB) The Kroegers' reconstruction is riddled with methodological errors ... The lack of historical rigor, if I can say this kindly, is nothing less than astonishing. (T. Schreiner) Yes, I read this book. No, I don't recommend it. (LWB)

Interpreters with a high view of Scripture – a view that seeks to let "signification" determine "significance" as much as possible – will be slow to reject 1 Timothy 2:6 as merely the products of culpably patriarchal writers (Women's Bible Commentary) or to relativize it as culturally outmoded ... Are "progressive" readings of 1 Timothy 2:9-15 concessions to the Spirit of the Age? The "progressive" interpretation of Paul is indebted significantly, and at times probably culpably, to the prevailing social climate rather than to the biblical text. (R. Yarborough) The woman is forbidden to teach or preach in the church. As teaching or preaching is the act of those in authority, her assumption of this function would imply a lordship over her husband ... This injunction of the apostle does not forbid her teaching privately, to either her children, as Timothy was taught by his mother, or her servants, or the younger women. (T. Croskery) Rabbinic prohibitions were much more severe than the Christian prohibitions, since a woman, although theoretically

permitted to read the Torah in public, was in practice not allowed to teach even small children. (D. Guthrie)

In context it probably reflects again on the role the women were playing in advancing the errors – or speculations – of the false teachers and therefore is to be understood very closely with the prohibition against teaching. Some kind of disruptive behavior, which perhaps included boisterous affirmation of the heresies, seems to lie behind these instructions. (G. Fee) These teachings about authority have nothing to do with a woman being president of the United States or a corporation. It is specifically about spiritual leadership in the church. The same hierarchy of authority is extended to the home in Eph. 5:22-33; Col. 3:18-19; and 1 Peter 3:1-7, with clear commands and responsibilities extended to the husband. (M. Anders) Paul cannot be accused of being a woman-hater, as is sometimes alleged, on the strength of this evidence, since he acknowledges some women among his own fellow-workers, such as Priscilla and Euodias and Syntyche. (D. Guthrie) The females in the congregation should receive instruction from the male leadership with quietness and full submission. They should not attempt to turn the tables by clamoring for the office of congregational teacher or by grasping for authority over men. Rather they should, literally, be in quietness. (A. Litfin)

A few years ago the public preaching of women was universally condemned among all conservative denominations of Christians, and, indeed, within their bounds, was entirely unknown ... In our day, innovations march with so rapid a stride that they quite take away one's breath. The fantastical project of yesterday, which was mentioned only to be ridiculed, is today the audacious reform, and will be tomorrow the accomplished fact. Such has been the history of the agitation for "women's rights," as they are sophistically called in this country ... Today the movement has assumed such dimension that it challenges the attention of every thoughtful mind ... How many thousands of women are there, professed members of Christ's church, who rid themselves of all these biblical precepts with a disdainful toss, saying: "Oh! Paul was but a crusty bachelor. It was the men who legislated thus in their pride of sex. Had women written, all would have been different." I would request such fair reasoners to look this question steadily in the face. Is this the legislation of men, or of God speaking by men? If they say the former, is not this virtual infidelity? If the latter, had they not better take care, "lest haply they be found even fighting against God," instead of against a "crusty old bachelor?" (R. Dabney)

The Bible teaches that in the home and in the church, the man is to assume the leadership role. Much agitation could be eliminated if Christians focused on what women can do instead of what they can't do in their service to the Lord. Here the apostle is stating that a woman is not to have an official teaching position over men. Women are to teach other women, and they can have a tremendous impact in the lives of children, among many other possibilities. (C. Ray) Paul does not permit this; to do so would be to encourage something bad for both sexes, and to violate the created order. (A. Stibbs) Nowhere in the Bible are the commands for wives to submit to their husbands rescinded. (R. Zuck) It relates to teaching in the church in the presence of men and to the fact that authority in matters concerning the church is not committed to women. (A. Nute) This is a command in the woman's best interest. (R.B. Thieme, Jr.)

1 Tim. 2:12 Moreover (adjunctive; in addition), I do not (neq. adv.) **permit** (ἐπιτρέπω, PAI1S, Gnomic; allow) **a woman** (Dat. Adv.) to teach (διδάσκω, PAInf., Gnomic, Prohibition), to exercise authority $(\alpha \dot{\upsilon} \theta \epsilon \nu \tau \dot{\epsilon} \omega)$, PAInf., **nor** (neq. conj.) but Gnomic, Prohibition) over a man (Gen. Disadv.), (contrast) to be (ciµí, PAInf., Gnomic, Inf. As Dir. Obj. of in silence (Loc. Sph.; quietness, reverence, inner Verb) peace).

^{BGT} 1 Timothy 2:12 διδάσκειν δε γυναικί οὐκ ἐπιτρέπω οὐδε αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχία.

^{VUL} **1 Timothy 2:12** docere autem mulieri non permitto neque dominari in virum sed esse in silentio

LWB 1 Tim. 2:13 For Adam was first [federal headship] molded [his body formed around his soul], then Eve,

^{KW} 1 Tim. 2:13 For Adam first was molded, then Eve,

KJV 1 Timothy 2:13 For Adam was first formed, then Eve.

TRANSLATION HIGHLIGHTS

Adam was molded first (Dramatic Aorist tense), which means two things. First, Adam is the federal head of human posterity, including that of his wife. Second, the word "molded" means his body was formed around his soul. After Adam was formed, then came Eve. God appointed man as authority over the woman in perfect environment. All attempts to reverse this order are acts of rebellion against God's divine economy. Verses 13-15 are Paul's vindication of the restriction upon women, explaining it as part of the divine plan since her very creation. There is also a connection between the woman usurping authority in the church over a man with the wife usurping authority over her husband in the marriage relationship. An example of this sin related to authority arrogance is "domestic bossiness," but the primary emphasis on this passage of Scripture is to restrict women from teaching in public worship services.

RELEVANT OPINIONS

These directives regarding the woman's role in connection with public worship are based not on temporary or contemporary conditions or circumstances, but on two facts that have meaning for all time, namely, the fact of creation and the fact of the entrance of sin ... In His sovereign wisdom God made the human pair in such a manner that it is natural for him to lead, for her to follow; for him to be aggressive, for her to be receptive; for him to invent, for her to use the tools which he invents. The tendency to follow was embedded in Eve's very soul as she came forth from the hand of her Creator. Hence, it would not be right to reverse this order in connection with public worship. (W. Hendricksen) God could have created Adam and Eve at the same time, but He did not. He created Eve for Adam. She was created to be his "helper." The unchanging fact is that God desires that the order of creation be reflected in His church, the Body of Christ. (R. Hughes) The Lord God formed man out of the dust of the ground. (A. Hervey) He assigns two reasons why women ought to be subject to men; because not only did God enact this law at the beginning, but He also inflicted it as a punishment on the woman. (J. Calvin) The reasons given for the prohibition prove that it has nothing to do with usages, or customs, or times, or races. (T. Croskery) By returning to the Genesis account, Paul affirmed that these structures existed from the start and were still valid and operative. (M. Anders)

All attempts to get rid of Paul's teaching on headship (on grounds that it is mistaken, confusing, culture-bound or culture-specific) must be pronounced unsuccessful. It remains stubbornly there. It is rooted in divine revelation, not human opinion, and in divine creation, not human culture. In essence, therefore, it must be preserved as having permanent and universal authority. (R. Hughes) This appeal to the mind and purpose of the Creator shows clearly that Paul is not basing what he says simply on the position assigned to woman in the society of that day. He is appealing rather to a guiding principle of universal and abiding application. (A. Stibbs) Reading between the lines, one gets the idea that because Eve tried to take over the leadership role in the family (consciously or unconsciously), God made a firm statement that the man is to be the head. (C. Ray)

1 Tim. 2:13 <u>For</u> (explanatory) <u>Adam</u> (Subj. Nom.) <u>was first</u> (Nom. Spec.; federal headship) <u>molded</u> ($\pi\lambda\alpha\sigma\sigma\omega$, API3S, Dramatic; formed around the man's soul), <u>then</u> (adv.; afterward) <u>Eve</u> (Ind. Nom.),

^{BGT} 1 Timothy 2:13 'Αδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὕα.

VUL 1 Timothy 2:13 Adam enim primus formatus est deinde Eva

LWB 1 Tim. 2:14 And Adam was not deceived [not misled by the strategies of Satan], but that woman [Eve in blind arrogance rejected the authority of Jesus Christ and her husband], having been completely deceived [beguiled by Satan], came to be in the transgression [became spiritually dead].

^{KW} **1 Tim. 2:14** And Adam was not deceived, but the woman, having been completely hoodwinked, has fallen into transgression.

^{KJV} **1 Timothy 2:14** And Adam was not deceived, but the woman being deceived was in the transgression.

TRANSLATION HIGHLIGHTS

Adam was not misled (Culminative Aorist tense) by the strategies of Satan, but his wife was completely deceived (Culminative Aorist tense) by the wiles of the devil. Eve rejected the authority of both Jesus Christ and her husband. In blind arrogance, she was beguiled by Satan (Latin: seduced) and came to be (Consummative Perfect tense) in the transgression. She was the first one in the original couple to become spiritually dead. She stepped over the boundary into sin by ignoring federal headship. Had she gone to Adam first, who was not deceived by Satan, he would have told her not to listen to Satan and she would not have sinned. Paul is citing this as an example of why women need to be under the authority of Jesus Christ and their husbands.

There is a "built-in" proclivity or blind spot that allows women to be deceived by Satan. That doesn't mean men can't be deceived, too, but the emphasis here is on the first couple as a prototype of our respective natures. And the reason Paul recalls this story from the creation account is to remind us that his restriction on the role of women in the church is not a contemporary phenomenon. It began that way when the first woman was created, it continued during the time Paul was alive, and it continues today. The prohibition Paul issued against women teaching men in the church was not a temporary restraining order. It is as effective today as it has been throughout history.

RELEVANT OPINIONS

Verse 14 is almost certainly a local reference to the deception of some women in the Ephesian church. The deception of Eve had become a model to illustrate the dangers posed to the church by false teaching. Paul's use of the model here probably sent the signal that by taking the role of teachers (and possibly in what they taught) these women had been deceived by heretics. It also implies that this activity was sinful. (P. Towner) Women are less likely to perceive the need to take a stand on doctrinal non-negotiables since they prize harmonious relationships more than men do. (T. Schreiner) The deception was practiced upon Eve, not upon Adam, for she confessed that the serpent beguiled her. (T. Croskery) What God says is often contrary to our natural inclinations. But we must remember that we see through the skewed lens of fallen humanity. (M. Anders)

A further plea for a submissive spirit is based on the fact that the woman in succumbing to deception revealed a tendency which disqualifies for leadership. It was when Eve acted in independence and took the initiative, refusing to remain but a help-meet for Adam, that sin entered. (A. Nute) Adam never was deceived at all; neither by the serpent, with whom he never conversed; nor by his wife, he knew what he did, when he took the fruit of her, and ate; he ate it not under any deception, or vain imagination, that they should not die, but should be as gods, knowing good and evil. He took and ate out of love to his wife, from a fond affection to her, to bear her company, and that she might not die alone; he knew what he did, and he knew what the consequence would be. (J. Gill)

Even though the woman was the first to disobey, it is Adam's sin, not hers, that plummets mankind into condemnation. There was a difference between the sins of the first two human beings. These verses come from a context describing authority. The statement that Adam was created first refers to his position of responsibility as the federal head of the human race. He is further responsible for our condemnation because when he sinned, he knew exactly what he was doing. The woman, completely taken in by the smooth line that Satan handed her, was deceived. Of course, ignorance is no excuse before God; she was just as guilty and just as spiritually dead as Adam. Nonetheless, the only sin that can

be imputed to mankind for condemnation is a sin of cognizance. Therefore, even though Adam was not the first sinner in the human race, his sin, not the woman's, is imputed to us for condemnation. (R.B. Thieme, Jr.)

While Eve was utterly deluded, Adam was not, and probably partook so as to involve himself in the same plight as Eve ... Perhaps it is especially in this sense – as deliberately involving himself in Eve's transgression – that we are to consider him as a type of Christ. (A. Knoch) The tragedy of the Fall establishes the general truth that a woman is more easily deceived than a man; so it is out of place for her to take the lead in settling either doctrine or practice for the Christian community. (A. Stibbs) Because she had given fatal advice, it was right that she should learn that she was under the power and will of another; and because she had drawn her husband aside from the command of God, it was right that she should be deprived of all liberty and placed under the yoke. (J. Calvin)

1 Tim. 2:14 And (continuative) Adam (Subj. Nom.) was not (neq. adv.) **deceived** ($\dot{\alpha}\pi\alpha\tau\dot{\alpha}\omega$, API3S, Culminative; misled by the strategies of Satan), **but** (contrast) that (relative pronoun) woman (Subj. Nom.; Eve in blind arrogance, rejecting the authority of her husband as well as Jesus Christ), having been completely deceived (έξαπατάω, Circumstantial; seduced, APPtc.NFS, Culminative, whollv (έξαπατάω, Perf.AI3S, beguiled by Satan), came to be Consummative, Deponent) in the transgression (Loc. Sph.; stepped over the boundary, became spiritually dead).

^{BGT} **1 Timothy 2:14** καὶ 'Aδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν·

^{VUL} **1 Timothy 2:14** et Adam non est seductus mulier autem seducta in praevaricatione fuit

LWB 1 Tim. 2:15 Nevertheless, she shall be delivered [out of this spiritual deception] through the childbirth [reference to the virgin birth of Jesus Christ], if they [Eve and her successors] persist in doctrine and virtue love and sanctification [filling of the Spirit] accompanied by good judgment [sound decisions based on Bible doctrine].

^{KW} **1 Tim. 2:15** Yet she shall be saved [in the sense of sanctifying, salutary influences in her spiritual life through the pains of childbirth] in her childbearing if they continue in faith and love and holiness accompanied by sober-mindedness.

^{KJV} **1 Timothy 2:15** Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

TRANSLATION HIGHLIGHTS

There are several directions this verse can lead depending on the choice of translation. By choice of translation, I'm saying there is more than one way to translate this passage. It is most difficult, in my opinion and that of many others. The first unusual thing to note is that the apodosis comes before the protasis. Most Greek sentences begin with an "if" and

end with a "then" statement. In other words, "if" you do this, "then" this will happen. The reverse is true here: this will happen if you do this. There is a way that Eve and her successors, all the women throughout history, can survive this spiritual blindness. There is a way provided by which Eve and all other women can be delivered from spiritual deception (Predictive Future tense). Now for the next difficulty in translation.

Eve and other women down through history can be delivered through the childbirth. This translation, which I have selected, is a reference to the virgin birth of Jesus Christ. It is "the" childbirth, as pointed out by the definite article, not just any childbirth. However, perhaps this is a generic article, which would point to childbirth in general. This would mean that women are delivered from spiritual deception by having children and staying home out of the "tribulations" of the world system. In other words, her husband tackles the world and its satanic temptations while she remains at home under his protection. It could also be translated as the personal pronoun "her," referring to Eve's eventual childbirth which would eventually (down through time) lead to the birth of Jesus Christ, her Savior. Maybe it refers to all three options and we don't have to select just one!

The next unusual item we encounter is that the case changes from the singular (Eve) to the plural (all other women as her successors). This is an example of a heterosis, or an exchange of one person or number to another. We also have an example of a 3rd class conditional clause, which means the childbirth (whether it is Eve's, the virgin birth of Christ, or childbirth in general) is not enough in itself to effectively bring deliverance from spiritual deception. Just because Eve has children does not mean she is not liable to be spiritually deceived again. Just because a woman today has children does not mean she cannot be spiritually deceived by an agent of Satan! A woman can have a house full of children, but that doesn't prevent her from being spiritually blind. But staying home as a mother, as this viewpoint espouses, removes a woman from many of the temptations that might otherwise beguile her.

So if none of these examples of childbirth completely deliver Eve or other women from the possibility of being spiritually deceived (the 3rd class adds another condition), what does? Paul lists four things that must also be present to prevent the woman from being spiritually deceived. The first three things she must persist in are the intake of Bible doctrine, the exercise of virtue love, and the filling of the Spirit. Aha! They are all problem-solving devices for the Church Age believer. And the fourth item is the application of Bible doctrine and virtue love in the filling of the Spirit by making sound decisions in life. So the only real guarantee of protection for the woman is to continually reside and function in the sphere of God's power. The only real protection is to live the Christian life according to divine protocol.

Now you are probably thinking, "Isn't that true of all of us? Don't we all have to walk by the Spirit and learn Bible doctrine in order to be protected from the wiles of the devil? Men aren't exempt from this same necessity. So why add this to "the childbirth" for women and leave "the childbirth" out for men? I have only two answers to that question. First, the immediate context is that of Eve being deceived and not Adam. If "childbirth" is generic, then having children keeps the wife at home where she can't get into as much trouble as she might if she is engaged in the world of commerce. Second, remember the parenthesis that started in verse 11 ends here after the word "childbirth." Everything inside the parenthesis has to do with recognizing God's system of authority, both in the church and at home.

The only real difference between men and women as far as protection from spiritual blindness goes, is that women are under the authority of their own husbands as well as Jesus Christ. And that is easier when the woman is at home with children and not in the world of work outside the home. Does that mean it is impossible for a woman to be delivered from spiritual deception if she does not stay at home and lock the door? Don't be ridiculous! It just means that it is harder to be under the protective care of your husband's authority if you are not at home. A professional woman must exercise all the problem-solving devices given to us in the Church Age wherever she works. And she must keep in the back of her mind that she needs to be extra cautious because she is interacting with the world and its allures more than the wife who stays at home.

RELEVANT OPINIONS

This translation makes it refer to the birth of the Saviour as glorifying womanhood. That is true, but it is not clear that Paul does not have mostly in mind that child-bearing, not public teaching, is the peculiar function of woman with a glory and dignity all its own. She will be saved in this function, not by means of it. (A. Robertson) The transition from the personal Eve to the generic woman is further marked by the transition from the singular to the plural ... The natural and simple explanation of the passage is that the special temporal punishment pronounced against the woman, immediately after her sin (In sorrow shalt thou bring forth children) and endured by all women ever since, was a set-off, so to speak, to the special guilt of Eve in yielding to the guile of the serpent. (A. Hervey) The change of number implies that Eve is here to be regarded as the representative of her sex. (T. Croskery) In consequence of her place in creation, and of Eve's fall, woman is involved in distress and danger; nevertheless, she will be preserved through these, if they continue as devout Christians. (C. Barrett) "Through" expresses not the means of her salvation, but the circumstances amidst which it has place. In spite of the child-bearing which she passes through (as her portion of the curse), she shall be saved. (R. Jamieson)

Paul has just excluded women from positions of teaching authority in the church. What then is their primary destiny? They will find life through fulfilling their role as a mother IF they continue in faith, love, and holiness with propriety ... A woman will normally find her fulfillment and meaning in life not by pursuing the male role but by being a wife and mother. But she must follow this vocation with faith and love. (J. Dillow) It is difficult to see what is the peculiar saving virtue of childbearing. A common explanation is that "gune" is to be taken in its generic sense as referring to all Christian mothers, who will be saved in fulfilling their proper destiny and acquiescing in all the conditions of a Christian woman's life, instead of attempting to take an active part as teachers or otherwise in public religious assemblies. A better explanation of the phrase "by the childbearing" is by the relation in which the woman stood to the Messiah. (M. Vincent) The salvation spoken of here is not salvation in the ordinary sense of the word, as when a sinner puts his faith in the Lord Jesus, and is saved from sin and becomes a child of God. The woman spoken of here is a Christian, because Paul speaks of her as continuing in faith and love and holiness. It has other uses ... saved from illness and from death, saved from drowning in a shipwreck, saved from becoming entangled in false teaching. (K. Wuest)

Saved means being preserved from insignificance by means of her role in the family. (A. Litfin) If the whole passage is concentrating on Eve, it is possible that there is here an allusion to the promise of Gen. 3:15, to the promise of the one who would crush the serpent's head. If this were so, it would explain the reference to salvation in this verse. This suggestion is attractive in spite of the obscurity involved. (D. Guthrie) The root verb here is "sozo," the meaning of which is either "to save" in the evangelistic sense or "to preserve" in the physical or physiological sense. Both meanings are found in the King James Version. In 1 Timothy 2:15 Paul gives assurance that women will be preserved in childbearing, for such seems to be rather clearly his meaning. (A. Custance) These terms suggest the quality of Christian living expected from women. They imply a continuing state. The preposition "en" (in) points to the woman's sphere as being pre-eminently in the fostering of these Christian graces. (D. Guthrie) It seems to me that the most likely understanding is namely that women "will be saved through the Birth of the Child," referring to Christ ... Recalling Gen. 3:15 would be most apt. The serpent had deceived Eve; her posterity would defeat him. (J. Stott)

Whatever one understands the first part of the verse to be affirming, it is contingent upon a woman's willingness to abide in these four virtues – faith, love, and holiness with propriety. This passage is not about male or female superiority. Any honest male knows that the grading curve was always messed up by the girls in his class. What man has not been out-thought, out-talked, and outdone by his female counterparts? This is not about suitability for leadership either. It is a statistical fact that American women read more Christian books than men and attend church in greater numbers. They are more relationally oriented and more naturally empathetic. They are more intuitive about where people are. They are more verbal and are natural communicators. Furthermore, church leadership is not about power – it is about dying ... This is about fidelity to God's Word. This is about inviting God's Word to shape the life of the church, rather than the intrusive winds of culture. And make no mistake – if we do not let the Bible do it, culture will! This is about living out the creation order that comes from the character of God, God's goodness. (R. Hughes)

1 Tim. 2:15 Nevertheless (adversative, apodosis; in spite of her spiritual blindness), **she shall be delivered** (σώζω, FPI3S, Predictive; out of this spiritual deception) through the (definite article points to the virgin birth; generic article points to childbirth in general; personal pronoun: childbirth (Abl. Means; primary reference to Eve, her) secondary reference to all mothers, remote reference to the 3rd domestic role of child rearing), if (protasis, class condition, "maybe they will, maybe they won't") they (heterosis, or exchange of one person or number to another: singular Eve and her plural successors) persist $(\sigma\phi\zeta\omega, AASubj.3P, Culminative, Potential; remain, abide, reside) in doctrine (Loc. Sph.) and (connective) virtue love (Loc. Sph.) and (connective) sanctification (Loc. Sph.; holiness, growth in grace by being filled with the Spirit) accompanied by good judgment (Gen. Accompaniment; mental soundness, self-control, decisions based on Bible doctrine in the soul).$

^{BGT} 1 Timothy 2:15 σωθήσεται δε διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ σωφροσύνης·

^{VUL} **1 Timothy 2:15** salvabitur autem per filiorum generationem si permanserint in fide et dilectione et sanctificatione cum sobrietate

CHAPTER 3

LWB **1 Tim. 3:1** "Faithful is the Word [phrase from Paul's favorite song]." If anyone aspires to the office of guardian [episkopos: overseer] of the local church, he has desired an honorable occupation [referring to the pastorate].

^{KW} **1 Tim. 3:1** This is a trustworthy word. If a certain one is seeking the office of an overseer, he passionately desires a good work.

^{KJV} **1 Timothy 3:1** This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

TRANSLATION HIGHLIGHTS

Paul again picks up a key phrase, perhaps the chorus, of his favorite song: Faithful is the Word. Then he continues his training on public worship by discussing qualifications for the pastorate. If anyone aspires to (Pictorial Present tense) the office of the guardian of the local church, he has desired (Aoristic Present tense) an honorable occupation. The Greek word "episcopos" is a reference to the pastorate, with an emphasis on the authority of the office-holder. This chapter has many masculine genders in it, all of them referring to the pastor-teacher. The indefinite pronoun is in the masculine gender, but it is not a determining factor in this verse. However, there is not even a hint, that a woman can hold this office. The previous chapter shut the door on this possibility; this chapter padlocks it. A "man" or "husband" in verse 2 and a "man ruling his own household" in verse 5 ends this debate. There is no such thing as a female pastor-teacher or evangelist.

RELEVANT OPINIONS

The apostle, having denied to women the work and office of teaching, proceeds to observe, that though this belonged to men, yet not to every man; and therefore he gives

the qualifications of such ... The office of a bishop, elder, or pastor of a church is a "work," and a very laborious one. Wherefore such are called laborers in the Word and doctrine: it is not a mere title of honor, and a place of profit, but it is a business of labor and care. (J. Gill) The apostle, having in the previous chapter regulated the worship of the congregation and placed it in the hands of men, not women, now proceeds to describe the qualifications of the pastors of congregations, as if to imply that the pastorate did not belong to all men. (T. Croskery) Each ecclesia in Paul's day seems to have had two distinct classes of officers, if we may so term them. There were the supervisors (sometimes called overseers or bishops), and the servants (or deacons). The supervisors seem to have had a general oversight of the ecclesia and its members, while the servants took a subordinate place, rendering such service as the ecclesia stood in need of. (A. Knoch) Nowhere in the NT are church officers elected. (C. Ray)

A bishop was one who had the duty of overseeing a congregation in spiritual matters, being, in respect of gravity and dignity, called presbyter or elder ... it is not a sinecure, but a work or employment taxing the energies. Its excellence lies in its having respect to men's highest interests ... A minister is not to be chosen without regard to character. (R. Finlayson) The responsibilities of this office have to do with the oversight and direction of the spiritual life of the local church. (K. Wuest) The pastor is now being called an overseer ... The word is used interchangeably with the term pastor. Whereas the word "pastor" refers to the minister's relationship to his flock, the word "bishop" refers to the work of the pastor. (R. Baxter) In the Pastorals, "episkopos" seems to describe the theological function of ministers whose position in the community is otherwise given by the term "elder." (C. Barrett) The episkopos and presbyteros represent slightly different aspects of the same office, pastoral and official. (W. Nicoll) The formula "faithful is the Word" is used four times elsewhere in the Pastorals to introduce doctrinal sayings. (D. Guthrie) The other members recognize the candidate's qualities and affirm that he meets the stringent standards. (C. Ray)

In Acts and other places this leadership position is called "presbyteros," or elder. Today the term "pastor" is widely used ... these terms have come to represent those who are charged with overseeing the spiritual affairs of the church. (M. Anders) It is generally true that if the leadership is Word-centered, the church will be Word-centered. (R. Hughes) I believe that a man who has the qualifications ought to seek the office. He ought to want a place where he can use the gift the Spirit of God has given him ... In the early church the pastor was called by several different titles: he was called a presbyter, or elder; he was called a pastor, or shepherd; he was called a bishop, or an overseer; he was called a minister. I take the position that the terms elder and bishop refer to the same person. I believe that he must be a mature Christian. On the other hand, the use of "bishop" (episkopos) refers to the office that is held. Therefore, these two words apply to the same individual or office. (J. McGee) The emphasis is on character, not on skill. (C. Ray)

What we need to keep in mind is that elders and bishops are one and the same. (H. Ironside) Only two church officials are mentioned in the New Testament: overseers (also

called elders) and deacons. The episkopos (overseer) is the same official as the presbuteros (elder). It is generally admitted that the two are to be identified during the first century ... Any attempt to make the overseer of a higher rank than the elder is arbitrary and completely unwarranted by NT and first-century usage ... He must be a blameless male. Every adjective used in this list is masculine. The name "overseer" is masculine. The use of the expression "husband of one wife" proves that men are being referred to. The duty of superintending the church, which is the very nature of the office, excludes women. Thus we find no women elders or bishops in the New Testament. (R. Kent, Jr.) An essential requirement for a church leader is that he is a man. The indefinite pronoun "tis" (any) should be taken here as masculine, in agreement with the masculine form of the adjectives in verses 2-6. (J. MacArthur) Just desiring to be a leader does not make a man fit to serve in that capacity. (C. Ray)

1 Tim. 3:1 "Faithful (Subj. Nom.) is (ellipsis) the Word (Pred. Nom.; Paul's favorite song again)." If (protasis, 1[®] class condition, "and it's true") (Subj. Nom.; anyone masculine) <u>aspires to</u> (ὀρέγω, PMI3S, Pictorial) <u>the office of</u> quardian of the local church (Obj. Gen.; overseer, <u>he has</u> desired PAI3S, Aoristic) episkope), (ἐπιθυμέω, an (Descr. Gen.) (Obj. honorable occupation Gen.; office: referring to the pastorate).

^{BGT} 1 Timothy 3:1 Πιστὸς ὁ λόγος. Εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ

^{VUL} **1 Timothy 3:1** fidelis sermo si quis episcopatum desiderat bonum opus desiderat

LWB **1 Tim. 3:2** He [the aspiring overseer pastor] is required [by the duty of the office], therefore, to be [among other character qualifications] the guardian of the local church, above reproach [studies in isolation and grows into supergrace], a one woman [wife: no polygamy or concubines] kind of man [husband], calm [self-controlled], of sound mind [sensible], honorable, hospitable [grace-oriented], a skilled teacher [able to pass doctrine on to the next generation],

^{KW} **1 Tim. 3:2** It is necessary in the nature of the case, therefore, that the overseer be irreproachable, a one-wife kind of a man, calm, dispassionate and circumspect, sober-minded, one whose life is in accord with the position he holds and which is an adornment to it, hospitable, a skilled teacher,

^{KJV} **1 Timothy 3:2** A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

TRANSLATION HIGHLIGHTS

The aspiring pastor (overseer) is required (Static Present tense) by the nature and duty of his office to be the guardian of the local church. He will exercise ultimate authority in his church, and must do so with the idea of protecting the congregation (episkopos) and the doctrinal truths that they hold. The descriptive present tense points to a list of definite character qualifications that the overseer pastor should possess. This is not a

comprehensive list, but a general sense of integrity is an absolute must. He must be above reproach. This means he will spend a lot of time studying the Word in isolation, growing in supergrace, and then teaching his congregation. There won't be a lot of free time to get into trouble! If a pastor is exegeting the Word of God and preparing lesson plans or sermons, there should be no lawsuits or serious (truthful) accusations leveled against him.

He must be a one-woman or one-wife kind of man. This qualification rules out polygamy and concubines for the married man. The husband should be loyal to his wife and to her alone (loyal to his spouse). And the single pastor should not "play the field" by dating every pretty face that walks by. Whether married or single, this would prohibit flirting with other women. Contrary to some legalistic interpretations, this does not prohibit a single man from becoming a pastor, nor does it prohibit a man from being married more than once. If God gave the spiritual gift of pastor-teacher to a man who is not interested in being married, are you going to shake your fist in God's face and refuse to make him a pastor? If a man loses his wife, or is divorced and remarries, does this cancel his spiritual gift? Did the Lord make a mistake by giving such a man the gift of pastor-teacher?

The overseer should be calm – even tempered and self-controlled (Latin: sober). He should have common sense and control over his emotions (Latin: prudent). He should be honorable, respectable and grace-oriented (Latin: hospitable). He should have an interest in learning every word in the Bible and be able to pass doctrine on to the next generation. He doesn't have to have a polished, exciting delivery, but he should be able to communicate the Word of God to his congregation with some effective teaching method. This assumes that the aspiring pastor has good mental skills and is properly trained in the Word (Latin: doctor). That doesn't mean he has to have a seminary degree, but he must have obtained training from somewhere – either from his own local church or by rigorous self-study. He must be able to teach the next generation of pastors how to study the Word and how to apply it in daily life.

RELEVANT OPINIONS

It is inconsistent to allow a divorced and remarried man to become a member of a church on the grounds that his previous sins have been adequately paid for through Christ, and yet forbid him a leadership role because of his previous sins which Christ removed by His death. If God made a man clean, how can the church consider him unworthy to serve God even on the highest levels? (E. Glasscock) Sometimes with a noun which the context proves to be definite, the article is not used. This places stress upon the "qualitative aspect" of the noun rather than its mere identity. (Dan & Mantey) Paul was not concerned so much with a man's marital status as he was with his character ... it is better translated "a one-woman man," emphasizing the qualitative character of a man rather than his marital status ... demonstrating that he is not a playboy or flirtatious, but that he is stable and mature in character toward his wife or other females ... He, being a one-woman type of man, can be placed in this high position and trusted to deal in maturity and with discretion in a situation involving female members. (E. Glasscock) "The husband of one wife" means a man should have but one wife at a time, so that this rule excludes all such persons from being elders, or pastors, or overseers of churches, that were polygamists – who had more wives than one at a time, or had divorced their wives and not for adultery, and had married others. (J. Gill) Not all the aged Jewish Christians were elders, but only "those who did excel in doctrine and judgment and those who, according to their office, were competent in this matter." (J. Calvin) It cannot be expected that such an one should be entirely free from sin, or be blameless in the sight of God; but that he should be one who is so before men, and has not been guilty of any notorious and flagitious crime; and particularly, is not chargeable with the vices hereafter mentioned or hinted at ... He should have a considerable store of knowledge, and is capable of interpreting the Scripture to the edification of others ... and is able to explain, lay open, and illustrate the truths of the Gospel, and defend them, and refute error. (J. Gill) The candidate is to have no major blemishes in his character whereby he would be disqualified as a godly example to the congregation. (C. Ray)

The passage may be understood as ... prohibiting his having more than one wife at a time ... There is nothing in his writings treating expressly of second marriages to suggest the notion of there being anything disreputable in a second marriage, and it would obviously cast a great slur upon second marriages if it were laid down as a principle that no one who had married twice was fit to be an "episkopos." It is utterly unsupported by any single passage in Scripture that a second marriage should disqualify a man for the sacred ministry. (A. Hervey) It does not mean that a pastor is to avoid a second marriage – as the Greek Fathers generally understood it under the growing influence of Eastern asceticism – because the apostle sanctions such marriages (1 Cor. 7:1), and secondly, because a remarrying does not make a pastor more than the husband of one wife ... It was to avoid the polygamy that was then so common among the Jews. (T. Croskery) What is here forbidden is bigamy under any circumstances ... An interpretive translation offers the rendering, "married only once." We submit that this is not the literal translation of the Greek here. (K. Wuest)

The apostle first sets forth those qualifications which respect the personal life of the pastor, and afterwards those which affect his family life. His personal qualifications are those of a spiritual and moral order presented positively ... The pastor must have the capacity to impart Christian knowledge, the ability to interpret the Scripture, to explain its doctrines, to enforce its precepts, and to defend it against errorists of every class. He must have both skill and will, ability and dexterity, being neither ignorant of his duty nor negligent in the performance of it. (T. Croskery) The language seems to be directed against any deviation from morality in respect of marriage, whether by concubinage, polygamy, or improper second marriages. (R. Finlayson) A bishop must be of such a spotless character that no one can lay hold upon anything in his life which would be of such a nature as to cast reproach upon the cause of the Lord Jesus. He presents to the world at large such a Christian life that he furnishes no grounds for accusation. (K. Wuest) This enforces monogamy for Christian ministers as opposed to the polygamy often practiced in the contemporary heathen world. (D. Guthrie)

He must have skill in teaching, in opening the Word, and in bringing it to bear for all its uses on the wants of men. However excellent a man's character is, he is not fit for being a minister if he cannot skillfully handle Divine truth. (R. Finlayson) It is not enough for him to be not criminal; he must be one against whom it is impossible to bring any charge of wrong doing such as could stand impartial examination. (K. Wuest) The bishop is to be the husband of one wife, a specification that finds its most probable explanation as an instance of the gospel's conflict with the current practices in forbidding or protesting against polygamy, a legal custom of the empire. This was part of the attempt to combat the loose sexual life of the age and raise all life to a level of holiness. (W. Lowstuter) An overseer must certainly have the propensity to pass on advice and doctrine to enquirers. The church has been at its weakest when this basic requirement has been absent in its leaders. (D. Guthrie) "Able to teach" is the only skill in the entire list. The pastor should be able to communicate God's Word in such a way that the congregation is edified. To do so, he must know the Scriptures well. (C. Ray)

For the tacit assumption of marital infidelity in Greco-Roman culture, see Demosthenes, Oration 59:122: Mistresses we keep for the sake of pleasure, concubines for the daily care of the body, but wives to bear us legitimate children. (G. Fee) The second qualification is that he must be "the husband of but one wife." The same was required of deacons (vs. 12). Some have interpreted this as meaning "married only once." By the end of the 2nd century this interpretation was being promulgated, under the influence of an asceticism that led to clerical celibacy in the Roman Catholic Church. But most commentators agree that it means monogamy – only one wife at a time – and that the overseer must be completely faithful to his wife. (R. Earle) This means the pastor must be committed to the covenant of marriage; he must be faithful to his wife. This is loyal oneness. (M. Anders) It is not likely that the apostle barred from office in the church the man who had entered upon a second marriage after the death of his first wife. And surely Romans 7:2-3 holds for husbands as well as wives. (R. Kuiper)

I think the primary meaning is that the bishop or elder should not have two wives. Polygamy was common in Paul's day, and bigamy was certainly prevalent. The officer of the church should be the husband of one wife. (J. McGee) The correct sense here is not quantitative but qualitative. The man is truly a one-woman man. There are no other women in his life. He is totally faithful. He does not flirt. There are no dalliances. (R. Hughes) Virtually all commentators agree that this phrase prohibits both polygamy and promiscuity, which are unthinkable for spiritual leaders in the church. (A. Litfin) What is important is that the accusation must not be true. I am accused of many things, and I can't defend myself. You cannot spend all your time answering to everybody, so I've determined to just preach the Word of God and not try to answer them. (J. McGee) The only true exposition is that of Chrysostom, that in a bishop he expressly condemns polygamy, which at that time the Jews almost reckoned to be lawful. (J. Calvin) It is the sacred duty of all believers to conduct personal Bible study, and this is especially true for the leaders in the church. (C. Ray)

By listing the virtues of the person being honored, their intention was to inspire posterity to similar accomplishment ... There is no reason whatever to infer a prohibition of a

second marriage here. (M. Dibelius) A bishop must have only one wife at a time, must not have a concubine, only a wife. (G. Barlow) An overseer or elder must be a man of unquestioned morality, one who is entirely true and faithful to his one and only wife; one who, being married, does not in pagan fashion enter into an immoral relationship with another woman ... The attempt on the part of some to change the meaning of the original – making it say what it does not say – is inexcusable ... reading their private reconstruction of the formation of these letters into the text, so that they think of the author of the Pastorals as a man who considered marriage and certainly remarriage to be sinful or nearly so. One cannot excuse an attempt to make a text say what it does not actually say in the original. The original simply says, "He must be ... one wife's husband." (W. Hendriksen)

There is no legitimation of these offices: they are not given titles; they are granted no particular spiritual power; their tasks seem to be organization, didactic, and practical, rather than cultic or liturgical. (L. Johnson) The word is affirmed by some to be derived from wrestling or boxing, and means "not open to attack," in the special sense that no part of the body is exposed to the attack of the adversary. (T. Gurney) Remarriage cannot with justice be said to constitute him more than the husband of one wife. (P. Fairbairn) That he must not remarry if his first wife dies is the view prevailing in the Greek and Oriental churches. Yet this seems highly improbable in view of Paul's clear teaching concerning second marriages. Why should remarriage be such a sin that of all sexual requirements it alone should be singled out? He must not be a polygamist of bigamist, or have been divorced on insufficient grounds. (D. Hiebert) The appropriate questions should be: Is he married? Does the marriage work? Does it fulfill the ideal of marriage? If it does, the two are one and in particular the man is husband of one wife, to whom he is completely joined. (R. Ward)

To cast suspicion upon the holiness of a second marriage is to impugn what Scripture nowhere denies, and reflects the spirit of asceticism which arose early in the church and has plagued her for twenty centuries. The argument of Plummer that a second marriage is a sign of weakness on the part of the minister is unfortunate. The same thing could be said of the first marriage. (H. Kent, Jr.) Paul is not referring to a leader's marital status, as the absence of the definite article in the original indicates. Rather, the issue is his moral, sexual behavior. Many men married only once are not one-woman men. Many with one wife are unfaithful to that wife. While remaining married to one woman is commendable, it is no indication or guarantee of moral purity ... And since remarriage in and of itself is not a sin, it is not necessarily a blight on man's character ... A one-woman man is a man devoted in his heart and mind to the woman who is his wife. He loves, desires, and thinks only of her. He maintains sexual purity in both his thought life and his conduct. (J. MacArthur)

The broader interests of the passage suggest that fidelity in marriage (understood to be monogamous and acceptable in the eyes of the community) is meant ... In such a context, the candidate's conduct within the marriage relationship (i.e., faithfulness to his wife) would be an anticipated topic. (P. Towner) The pastor must be able to communicate God's Word in a clear way. He must understand Christian doctrine and live it, guiding

others in their pursuit of God and godliness. (M. Anders) The world is a poor judge of doctrine, of motive, and of religious hopes and thoughts; but it is keen and on the whole an accurate judge of character. (J. Exell) The commentators of the early church misunderstood Paul because of their un-Pauline asceticism and not because his words are not clear. (R. Lenski) There is no sadder line in Milton that this: "The hungry sheep look up and are not fed." (T. Gurney) The word "man" is not "anthropos," the generic term for man, but "aner," the term used of a male individual of the human race. (K. Wuest) To meet the claims of a good teacher one must be willing to learn. (J. Exell)

1 Tim. 3:2 He (the aspiring overseer pastor) is required $(\delta \epsilon \hat{\iota}, PAI3S, Static; by the duty of the office, necessary),$ therefore (inferential), to be (ϵἰμί, PAInf., Descriptive, Inf. As Dir. Obj. of Verb; not a comprehensive list, but definite character qualifications) the guardian of the local church (Pred. Acc.), above reproach (Compl. Acc.; spending studying isolation, maximum time in growing into supergrace), <u>a one</u> (Qualitative Gen.) <u>woman</u> (Attributive Gen.; wife: no polygamy or concubines, loyal to her and her alone) kind of man (Pred. Acc.; husband), calm (Compl. Acc.; even tempered, self-controlled), of sound mind (Compl. Acc.; has common sense), **honorable** (Compl. Acc.; respectable), hospitable (Compl. Acc.; grace oriented, live and let live), a skilled teacher (Compl. Acc.; has the ability to pass doctrine on to the next generation),

^{BGT} **1 Timothy 3:2** δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον σώφρονα κόσμιον φιλόξενον διδακτικόν,

^{VUL} **1 Timothy 3:2** oportet ergo episcopum inreprehensibilem esse unius uxoris virum sobrium prudentem ornatum hospitalem doctorem

LWB **1** Tim. **3:3** Not drunk on wine [sober, not an alcoholic], not a brawler, but reasonable [yielding], peaceable [not contentious], free from the love of money,

^{KW} **1** Tim. **3:3** Not addicted to wine, not pugnacious but sweetly reasonable, being satisfied with less than his due, not contentious, not a lover of money,

^{KJV} **1 Timothy 3:3** Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

TRANSLATION HIGHLIGHTS

The aspiring pastor (overseer) should not be an alcoholic or be addicted to any "recreational" drugs. This is a recommendation for temperance, not complete abstinence from adult beverages. He should not be a bully, picking fights with people or "punching guys out" for no reason (Latin: percussion). He should be reasonable and yielding, with a sense of fair play. He should also be peaceable (Latin: modest), not a person who likes to get into arguments, debates or contentions between members of his congregation (Latin: litigation). He should be free from the love of money (Latin: cupidity), although if he has money, that also should be no issue. Again, this is not a complete list of qualifications,

and it is not to be used in a legalistic manner. The idea behind this list is that the aspiring pastor should be a man of integrity.

RELEVANT OPINIONS

"Not given to wine" refers to one who does not sit at it, or is continually drinking it, and is intemperate in the use of it; otherwise it is lawful for persons in such an office to drink wine, and sometimes absolutely necessary. 1 Timothy 5:23 signifies one that is not given to much wine, as in 1 Timothy 3:8 is not addicted to it, or a follower of it. The Syriac version renders it, "who does not transgress over wine," or go beyond due bounds in the use of it, who is not immoderate in it; the Arabic version renders it, "not insolent through wine," as one that is heated with it is fierce and furious, and wrangling and quarrelsome, and often very mischievous and injurious ... "Not a brawler" means not a quarrelsome litigious person, given to fighting, either with the fist or sword, or any other weapon. (J. Gill) It is a disqualification to be contentious, to be in one's element and to give way to unholy feelings, in fighting. (R. Finlayson) He must not drink it so freely that he becomes intoxicated and hence quarrelsome. While this injunction does not teach total abstinence in the case of intoxicating liquors, it does teach temperance. (K. Wuest)

In allusion not so much to drunkenness as to the noisy and quarrelsome temper which is generated by wine-bibbing. The word impliedly condemns both cause and effect. The pastor must never lift his hand in anger or violence. He should be reasonable and gentle, rather disposed to take wrong than avenge it. He should be neither litigious nor quarrelsome, seeking peace with all men. He must appear to be perfectly disinterested, not mercenary in his aims, not seeking his own things rather than the things of Jesus Christ. (T. Croskery) It is a disqualification to have a groveling desire for money, instead of having a feeling of responsibility with regard to its proper uses ... Of the three disqualifications, the first has respect to a temptation connected with the desire for public favour, the second has respect to a temptation connected with the use of office. (R. Finlayson) Strikers applies to those who deal much in threatenings, and are of a warlike temperament. (J. Calvin)

What Paul requires is moderation as an example of the self-mastery already mentioned ... In our day there are still some disreputable evangelists who make themselves wealthy by financial appeals, whereas wise Christian leaders publish audited accounts of their enterprise. (J. Stott) Without the power of God's Spirit, the human spirit is left alone to navigate the forces of evil and personal weaknesses. By the Spirit whom God has placed in all believers, we are given the ability to live beyond these evil influences; we are enabled to have a self that is controlled not by fallen nature but by God's kingdom goodness. A pastor is to be harmonious within and without. His behavior should be at odds with his inner spirit and soul ... Leaders controlled by chemical substances of any sort cannot think clearly or lead with integrity ... He is not to be swayed by people of position; he is not to deal in favoritism ... His goals and decisions will not be influenced by paychecks and benefits. (M. Anders) If Paul had meant that overseers do not drink wine at all, he could have easily said that. (R. Wilkin) 1 Tim. 3:3 Not (neg. particle) drunk on wine (Noncompl. abstinence), **not** Acc.; not an alcoholic; temperance, not (neg. particle) <u>a brawler</u> (Noncomp. Acc.; bully, pugnacious, striker of persons), but (contrast) reasonable (Compl. Acc.; vielding), fair & just, peaceable (Compl. Acc.; not contentious or argumentative), free from the love of money (Compl. Acc.; not greedy),

^{BGT} **1 Timothy 3:3** μὴ πάροινον μὴ πλήκτην, ἀλλὰ ἐπιεικῆ ἄμαχον ἀφιλάργυρον,

^{VUL} **1 Timothy 3:3** non vinolentum non percussorem sed modestum non litigiosum non cupidum

LWB **1** Tim. **3:4** One [aspiring overseer pastor] who rules his own household appropriately, who holds children in subordination [obedience] with complete seriousness,

^{KW} **1 Tim. 3:4** Presiding over his own household in a beautiful manner, holding children within the sphere of implicit obedience, doing so with the strictest regard to propriety.

^{KJV} **1 Timothy 3:4** One that ruleth well his own house, having his children in subjection with all gravity;

TRANSLATION HIGHLIGHTS

The aspiring pastor (overseer) should always rule his own household (Gnomic Present tense) in the correct manner. Does this mean they live like wild animals? Does this mean his household is in complete chaos? Paul continues ... who holds children under obedience (Gnomic Present tense) with complete seriousness. The Greek word "proistimi" is a military term used of a general arranging battalions in military order. Limits are placed on all children and those limits are enforced. The most important thing in a household is an environment of respect for others and discipline. If spanking or paddling is necessary to accomplish this goal, then you had better use it.

Proverbs 23:13-14 states, "Withhold not correction from the child; for if you beat him with the rod, he will not die. You shall beat him with the rod, and shall deliver his soul from hell." If your children are disobedient or undisciplined and you do not spank them when necessary, you are a disgrace as a parent and obviously have no leadership ability whatsoever. A man who does not spank his children when they need it hates them. Proverbs 13:24 states, "He that spares his rod hates his son; but he that loves him chastises him betimes." If you reject the admonitions of the Bible and instead follow the latest snake-oil from modern psychology, you are one of the biggest fools on planet earth.

RELEVANT OPINIONS

He should oblige his children to observe his orders, and especially the rules of God's Word ... and not as Eli, who did not use his authority, or lay his commands upon his sons, nor restrain them from evil, or severely reprove them for their sins, but neglected them, and was too mild or gentle with them. (J. Gill) He must have firmness and

authority to rule his family – wife, children, and servants. (T. Croskery) The apostle refers to a man who has learned to govern a family by wholesome discipline. (J. Calvin) Greek parenesis provides a precedent for drawing conclusions from a person's private life about his qualifications for office. (M. Dibelius) Manage the city as you would your ancestral estate: in the matter of its appointments, splendidly and royally, in the matter of its revenues, strictly, in order that you may possess the good opinion of your people. (Isocrates)

Ref.; masculine) Tim. 3:4 One (Adv. Gen. who rules 1 (προΐστημι, PMPtc.AMS, Gnomic, Substantival; presides over) his own (Gen. Poss.) household (Obj. Gen.) **appropriately** (Adv. Manner; correctly, in the right manner), who holds (ἔχω, PAPtc.AMS, Gnomic, Substantival) <u>children</u> (Acc. Dir. Obj.) in subordination (Loc. Sph.; obedience) with complete (Gen. Spec.; all) **seriousness** (Gen. Accompaniment; gravity);

^{BGT} 1 Timothy 3:4 τοῦ ἰδίου οἴκου καλώς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ, μετὰ πάσης σεμνότητος

^{VUL} **1 Timothy 3:4** suae domui bene praepositum filios habentem subditos cum omni castitate

LWB 1 Tim. 3:5 (In fact, if a man does not know how to rule his own household, how will he take care of God's church?)

^{KW} **1 Tim. 3:5** Indeed, if a person does not know how to preside over his own household, how is it possible that he take care of God's assembly?

^{KJV} **1 Timothy 3:5** (For if a man know not how to rule his own house, how shall he take care of the church of God?)

TRANSLATION HIGHLIGHTS

Paul adds a parenthetical thought to the authority orientation necessary for a man who aspires to be a pastor or teacher in the local church. If a man doesn't know how (Intensive Perfect tense) to rule his own household (Constative Aorist tense), how will he know how to take care of (Deliberative Future tense) God's church? If a man's spouse and/or children are a disaster in the face of God, he has no business trying to pastor a congregation. Pastoring and teaching a church requires a keen understanding of authority and how to exercise it when necessary, and an ability to teach and direct Church Age believers in the spiritual life according to divine protocol.

RELEVANT OPINIONS

The argument is from the less to the greater. The family is the lesser sphere, the Church the larger family. (T. Croskery) The Church of God is the family enlarged and heightened. If one fails in the lower sphere, how can he be expected to succeed in the higher sphere? (R. Finlayson) He who is unfit for governing a family will be altogether unable to govern a people. (J. Calvin) Whenever you propose to consult with any one about your affairs, first observe how he has managed his own; for he who has shown poor

judgment in conducting his own business will never give wise counsel about the business of others. (Isocrates)

1 Tim. 3:5 (In fact (adjunctive), if (protasis, 2nd class condition, "and he doesn't") <u>a man</u> (Subj. Nom.; masculine) does not (neg. adv.) know how (οἶδα, Perf.AI3S, Intensive) to (προΐστημι, AAInf., Constative, Inf. As Dir. rule Obj. of his own (Gen. Poss.; masculine) household Verb; direct) (Obj. Gen.; family), how (interrogative) will he take care of (ἐπιμελέομαι, FMI3S, Deliberative, Deponent) God's (Poss. Gen.) **church** (Obj. Gen.; congregation, assembly)?)

^{BGT} 1 Timothy 3:5 (εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται;),

^{VUL} **1 Timothy 3:5** si quis autem domui suae praeesse nescit quomodo ecclesiae Dei diligentiam habebit

LWB 1 Tim. 3:6 Not a new convert, lest becoming blind with arrogance and conceit, he might fall into the condemnation of the devil [Satan administers the sin unto death].

^{KW} **1 Tim. 3:6** [He must] not [be] a new convert, lest having his mind blinded by pride, he fall into the judgment of the devil.

^{KJV} **1 Timothy 3:6** Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

TRANSLATION HIGHLIGHTS

It is not a good idea for a new convert to become a pastor, even if he has the spiritual gift. A lot of training is required, and years of wisdom from applying Bible doctrine, before a man is ready for such an undertaking. A novice "in the faith" stands a good chance of becoming blind with arrogance and conceit (Ingressive Aorist tense) if given a position of authority over others at such a young age. The Greek word "tupho" is used to describe a person who is caught in a mist or fog, unable to determine which direction he should move in first. In this condition, a new convert (Gk: neophyte) might fall (Potential Subjunctive mood) into the condemnation of the devil. This is a reference to the Lord using Satan to administer the sin unto death to a reversionistic believer. It is a sad thing when a new convert is placed into such a pressure cooker situation; it is an even worse situation if he ends up (Culminative Aorist tense) under extreme divine discipline because of it.

RELEVANT OPINIONS

In a church like that of Ephesus, threatened with heresy within and violence without, it was necessary that the elders should be men with a rare understanding of the mysteries of the faith, and with a large fund of sanctified experience. (T. Croskery) The work of the bishop is too serious to be entrusted to a novice, or new convert or one without the

maturity of experience. (W. Lowstuter) Too rapid promotion may easily lead to excessive pride and instability. (D. Guthrie) Only the spiritually mature, seasoned by time and God's grace, are equipped to face the challenges of spiritual leadership. (M. Anders) The cause of Christ is hurt when those who are young in the faith attempt to speak on matters of doctrine about which they are not knowledgeable. (J. McGee) This refers to spiritual maturity, not physical age. (J. Boice) The young are naturally disposed to over-rate their abilities. They are particularly susceptible to adulation. The more unenlightened and unreflective men are, the more they are given to flattery. It is the novice who is in most danger of pride. (J. Exell)

1 Tim. 3:6 <u>Not</u> (neg. particle) <u>a new convert</u> (Acc. Dir. Obj.; neophyte, novice), <u>lest</u> (neg. particle & result conj.) <u>becoming blind with arrogance and conceit</u> (τυφόω, APPtc.NMS, Ingressive, Circumstantial; become foolish, puffed-up, stupid, caught in a mist or fog, wrap in smoke), <u>he might</u> <u>fall</u> (ἐμπίπτω, AASubj.3S, Culminative, Potential) <u>into the</u> <u>condemnation</u> (Prep. Acc.; judgment) <u>of the devil</u> (Abl. Source; slanderer, Satan administers the sin unto death).

^{BGT} 1 Timothy 3:6 μὴ νεόφυτον, ίνα μὴ τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου.

^{VUL} **1 Timothy 3:6** non neophytum ne in superbia elatus in iudicium incidat diaboli

LWB 1 Tim. 3:7 Moreover, he is also bound by necessity [due to the duty of his office] to possess a noble reputation from those outside [of the local church where he teaches], so that he does not fall into disgrace [reproach] or a snare [reversionistic trap] of the devil [Satan sets special snares for ministers].

^{KW} **1** Tim. 3:7 Moreover, it is a necessity in the nature of the case for him also to be having an excellent testimony from those on the outside, lest he fall into reproach and into the snare of the devil.

^{KJV} **1 Timothy 3:7** Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

TRANSLATION HIGHLIGHTS

A pastor is also required by the nature of his office (Aoristic Present tense) to have a good reputation (Durative Present tense) among those outside of the local church where he ministers. A pastor must be well thought of by the unbelievers in his community, because he never knows when one of them might be observing his behavior. Many unbelievers visit a church in their neighborhood and become believers because they met the local pastor or heard good things about him. The serious effort to maintain a good reputation might also keep him from falling (Potential Subjunctive mood) into disgrace from some sin. A man who cares nothing about his reputation often brings reproach (Culminative Aorist tense) to his church, making a spectacle of himself in public because of his weakness. In some instances, he might even fall into a reversionistic trap set for him by Satan. Satan sets special snares for ministers. The last thing he wants is for a

pastor to teach accurate Bible doctrine to Christians. The last thing he wants is for believers to grow in grace and the knowledge of Jesus Christ, because then they spread the Word of God and the number of believers multiplies. So he sets traps along the way for a pastor with the hopes of snagging him and destroying his testimony to others.

RELEVANT OPINIONS

It is a mistake to ignore or defy the opinion of the world in matters falling fairly within its judgment ... A blameless life is calculated to make a deep impression on the world. (T. Croskery) There is no need to multiply its opportunities by unnecessary scandal, in addition to the necessary offence of the Cross. The devil is ready to catch men, and especially new Christians, in his snare, which in their inexperience they may fail to detect; clearly it would be particularly profitable for him if he could succeed in catching a leader. (C. Barrett) The pastor must demonstrate an ongoing spiritual development and a character of the highest quality. (M. Anders) This passage about being ensnared by the devil clearly refers to believers. It appears, then, that the lapse of regenerate people are in view. (J. Dillow) Satan likes nothing better than to disgrace God's work and God's people by trapping church leaders in sin before a watching world. (A. Litfin)

1 Tim. 3:7 Moreover (inferential), he is also (adjunctive) **bound by necessity** ($\delta \epsilon \hat{\iota}$, PAI3S, Aoristic; due to the duty of the office) to possess ($\xi_{\chi}\omega$, PAInf., Durative, Inf. As Dir. Obj. of Verb; have, hold) a noble (Compl. Acc.; qood, reputation (Acc. Dir. Obj.) from those honorable) (Gen. Source) outside (Adv. Place; of the local church where he teaches, even unbelievers), so that (result) he does not (neq. particle) fall (ἐμπίπτω, AASubj.3S, Culminative, Potential) **into disgrace** (Prep. Acc.; reproach, insult, public spectacle) <u>or</u> (connective) <u>a snare</u> (Acc. Dir. Obj.; noose, reversionistic trap) of the devil (Abl. Source; Satan sets special snares for ministers).

^{BGT} 1 Timothy 3:7 δεῖ δὲ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ἀνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου.

^{VUL} **1 Timothy 3:7** oportet autem illum et testimonium habere bonum ab his qui foris sunt ut non in obprobrium incidat et laqueum diaboli

LWB **1 Tim. 3:8 In the same manner [as qualifications for overseer pastors], deacons** [table waiters] must be worthy of respect, not double-talkers [duplicitous], not addicted to a large quantity of wine [alcoholism], not eager for dishonest profit [financially irresponsible],

^{KW} **1 Tim. 3:8** Deacon, in like manner [should] be grave and dignified, not double-tongued, not addicted to much wine, not greedy of gain,

^{KJV} **1 Timothy 3:8** Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

TRANSLATION HIGHLIGHTS

Paul now provides a partial list of qualifications for deacons, a list that is quite similar to the qualifications for overseer pastors. The Greek word "diakonos" means "a helper servant," or in some non-biblical uses "a waiter on tables." The translation "deacon" is actually a transliteration of the word, but since it has been used for centuries I won't quibble about it at this time. However, it is important to understand that this is an office or duty within a local church that is entirely service related; it is not a teaching position, nor an overseer position like a pastor. Deacons are to serve others, not lead or teach. Deacons must live honorable lives and should not "talk out of both sides of their mouth." Their word (Latin: bilingual) is their bond.

Deacons should not be addicted (Descriptive Present tense) to large quantities of alcoholic beverages. The use of wine is representative of any adult beverage and the measure (much) means someone who is addicted or is a party animal. However, this is not a ban on drinking alcohol, so there is nothing that can be used here by teetotalling legalists. Deacons should not be financially irresponsible. There is an element of greed and dishonesty in this Greek word, which is the last character flaw you want in a person who might handle church finances on a regular basis. You do not want an Elmer Gantry type individual handling your grace gifts (offerings) nor the funds set aside for missionaries, widows, orphans, etc.

RELEVANT OPINIONS

When a man makes the acquisition of it, rather than the glory of God, as his prime object – that is what the Greek word "aischronokerdeis" means. The special work of deacons was church finance, and no doubt they had to support themselves by engaging in some secular occupation. They would thus be exposed to temptations to disappropriate church funds or to adopt questionable means of livelihood. (ibid) The name "deacon" is traceable in the two terms which indicate the sphere of their office, "serving tables" and "ministry." Their sphere of duty is expressly distinguished from "the ministry of the Word" and "prayer," and was therefore, as the "serving of tables" signifies, an office for the care of the poor and strangers who might be connected with the Church. (T. Croskery)

The "diakonos" who operates as an agent is still called to a lowly and subordinate role, however exalted the person he represents ... The "diakonos" was the waiter at tables. (J. Stott) The men chosen in Acts 6 to "wait on tables" and see that the "widows" were not "being overlooked" are often considered the first deacons. (M. Anders) The word "deacon" in the NT means servant or attendant, one who ministers to and cares for others. This word is generally translated "servant," except in a few places where it specifically refers to the office of deacon. It primarily refers to menial service such as waiting on tables ... There is certainly nothing officious, self-conscious, or self-promoting in the word "deacon." The Lord's followers are to be humble servants. (R. Hughes)

A deacon should not be two-faced. A man's word should amount to something. It can be dangerous when a man tries to please everybody or doesn't have the courage to stand on his own two feet. There is a fine balance between being a Mr. Milquetoast and being a dictator ... I take this just as it is: the Bible teaches temperance, and that is important to see. I do not think the Bible teaches total abstinence because there weren't many medicines in those days and wine was used as a medicine ... There is nothing that can hurt a church more than the accusation that the deacons are juggling the finances. (J. McGee) The Greek word "dilogous" means "saying one thing and meaning another," or "making different representations to different people about the same thing." (K. Wuest)

The title can be used for a variety of functions that are joined primarily by their practical character. The role of helpers is not specified in1 Timothy ... No liturgical function is assigned in 1 Timothy ... We have no more knowledge of what a female helper would do than we have of the male helper. Only one thing is clear: she would not teach in public or have authority over a man. (L. Johnson) The deacons were chosen in order to "serve tables." Their special task is to gather the offerings which God's people in gratitude make to their Lord, to distribute these gifts in the proper spirit to all who are in need, to prevent poverty wherever it is possible to do this, and by means of their prayers and words of Scripture-based comfort, to encourage the distressed. (W. Hendriksen)

1 Tim. 3:8 In the same manner (comparative adv.; likewise, similarly), deacons (Subj. Acc.; masculine) must be (ellipsis) worthy of respect (Compl. Acc.; honorable), not (neq. particle) double-talkers (Noncompl. Acc.), not (neq. particle) addicted (προσέχω, PAPtc.AMP, Descriptive, to a large quantity of (Dat. Measure; much) Attributive) wine Disadv.; alcoholic beverages), (Dat. not (neq. particle) eager for dishonest profit (Adv. Acc.; financially irresponsible, Elmer Gantry types),

^{BGT} **1 Timothy 3:8** Διακόνους ώσαύτως σεμνούς, μὴ διλόγους, μὴ οἴνῷ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς,

^{VUL} **1 Timothy 3:8** diaconos similiter pudicos non bilingues non multo vino deditos non turpe lucrum sectantes

LWB **1** Tim. **3:9** Constantly holding the mystery [deep, secret truths] of doctrine [the body of faith] with a pure conscience [Bible doctrine cycling in his norms and standards].

^{KW} **1 Tim. 3:9** Holding the mystery of the Faith in a pure conscience.

KJV **1 Timothy 3:9** Holding the mystery of the faith in a pure conscience.

TRANSLATION HIGHLIGHTS

A deacon should make it a daily habit (Iterative Present tense) to hold the deep truths of Scripture in the mentality of his soul. The use of the Greek word "musterion" in this passage refers to the deep, secret truths of the faith. While not specifically identified, these truths should be ever-present in the soul of the deacon. Following the last item in the prior verse, a deacon should be focused not on how to make money in some questionable manner, but on meditating on the deep truths of the Word of God. Even though a deacon is not called to teach, he should still have a love for the Truth.

RELEVANT OPINIONS

Intellect and mind must agree with life and purpose. Doctrine must penetrate to the person's will so that his conscience before God and others is blameless as he lives biblical truth in his daily life. (M. Anders) When Paul says "the faith" he is not speaking of the abstract quality of faith, but of the doctrines of the faith. He speaks of it as a mystery because these doctrines were not revealed in the OT, but are now revealed in the NT. We are told in Acts that the early church "continued in the apostle's doctrine." The apostle's doctrine was "the faith" of the early church. (J. McGee) Though the deacons are not required to be "able to teach" as elders, they must keep hold of the deep truths of the faith with a clear conscience. (R. Hughes) It is a conscience enlightened by the Holy Spirit, and free from accusation, whether on the ground of duty omitted or of precept infringed. (J. Exell)

The mandate to "keep holding the mystery" identifies the most vital function of the royal family: to continually learn, retain, and apply the doctrines of the Church. Hearing doctrine, meditating on doctrine, living by doctrine – this is the highest form of worship. (R.B. Thieme, Jr.) He gives to the sum of Christian doctrine the honorable appellation of a mystery; as indeed God, through the gospel, reveals to men on earth a wisdom which the angels in heaven behold with admiration; and, therefore, we need not wonder if it exceed human capacity. (J. Calvin) Faith represents a body of doctrine. (D. Guthrie) Probably "the faith" is to be taken in an objective sense, referring to the truths of the Christian religion. (R. Earle) The sentence does not emphasize that the deacons are of the Christian faith, but that they are Christians of good conscience … the mystery of faith being almost the equivalent of the simple expression "faith." (M. Dibelius)

The method of selecting deacons is surely far removed from the one which is suggested at times, namely, "Maybe if we make him a deacon, he'll stop his criticizing. Let's place him on the nomination for deacons. If elected, we can perhaps make something of him." (W. Hendriksen) Luther used to teach his children to read the Bible in the following way. First, to read through one book carefully, then to study chapter by chapter, and then verse by verse, and lastly word by word, for he said, "It is like a person shaking a fruit tree. First shaking the tree and gathering up the fruit which falls to the ground, and then shaking each branch and afterwards each twig of the branch, and last of all looking carefully under each leaf to see that no fruit remains. In this way, and in no other, shall we also find the hidden treasures that are in the Bible." (J. Exell)

1 Tim. 3:9 <u>Constantly holding</u> ($\xi \chi \omega$, PAPtc.AMP, Iterative, Modal) <u>the mystery</u> (Acc. Dir. Obj.; deep truths) <u>of doctrine</u> (Adv. Gen. Ref.; the body of faith) <u>with a pure</u> (Dat. Adv.) <u>conscience</u> (Dat. Accompaniment; Bible doctrine in your norms and standards). BGT 1 Timothy 3:9 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρậ συνειδήσει.

^{VUL} **1 Timothy 3:9** habentes mysterium fidei in conscientia pura

LWB **1 Tim. 3:10** Moreover, these [aspiring deacons] also are to be first tested and proved [to see how they apply Bible doctrine], then [after informal observation or formal examination] let them serve if they are above reproach [character matters].

^{KW} **1 Tim. 3:10** And these moreover are to be first put to the test for the purpose of being approved, and then approved if they meet the specifications; then let them be serving as deacons, provided they are unaccused.

^{KJV} **1 Timothy 3:10** And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

TRANSLATION HIGHLIGHTS

Aspiring deacons should be observed by members of the congregation for some period of time to make sure they indeed meet the qualifications for the job. The length of time is not set by Paul, so a sense of what is adequate under the circumstances is understood. Is the imperative mood one of permission (may) or a subordinate clause (must)? And is this "testing and proving" a formal examination or an informal observation of his life? I lean towards the subordinate use of the imperative mood, because I don't view Paul as merely giving permission to observe an aspiring deacon's life before placing him in a job where he might be handling church finances. The fact that there are qualifications for this job means you "must" perform some character analysis beforehand. I do not, however, believe a formal examination is warranted by this passage. In the case of an overseer pastor and teacher I would advise a congregation to hold some sort of Q&A session. After all, they are placing a new pastor in an authoritative position as well as a teaching office, so you want to know what you are getting into. There should be an overall doctrinal agreement before a pastor begins to teach.

But in the case of a deacon, his primary responsibility is to serve others and perhaps handle church finances. If a formal testing is required, it would probably be on financial topics, as well as how to care for the sick and needy. This type of examination (job interview) would be much shorter than that of an aspiring pastor. Since a deacon does not teach, it isn't as important that he has theological training. I lean towards an observation of an aspiring deacon's life over an acceptable period of time as opposed to a formal examination. But I wouldn't rule out a formal examination, especially if the local church is large and the amount of funds he would be handling is quite substantial. After this period of informal observation and/or formal examination, let these aspiring deacons serve (Imperative of Entreaty), but only if (Conditional Participle) they are above reproach. In other words, they may meet formal requirements, but their overall character is still part of the equation. They should be blameless under the laws of divine establishment. A good resume is not enough; character matters.

RELEVANT OPINIONS

"Dokimazo" does not imply a formal examination, but a reference to the general judgment of the Christian community as to whether they fulfill the conditions detailed in verse 8. (M. Vincent) This is not a formal, written exam but the test of public scrutiny. A life which withstands observation is the best credential for a ministry of service. If no charge can stand, then the person is free to serve. (M. Anders) The testing here does not refer to an official deacons' test or even a probationary period, but a testing as to reputation – the positive and negative evidences in a candidate's life … We are like saturated sponges. If we apply pressure to a sponge, we immediately see what fills it. The pressures of their ministry would reveal what they were made of. (R. Hughes) When deacons are to be ordained, the choice must not fall at random or without selection, on any that come to hand. (J. Calvin)

Paul's intent here was not to require some formal testing procedure, but rather that these men "prove" their quality over time in the ordinary activities of life and ministry. (A. Litfin) This testing of fitness for the office of deacon may have been effected either by a period of probationary training or the candidates producing what we should call testimonials of character ... Until a man has proved his suitability for a post by administering it, this is the most that can be demanded ... In a normal condition of the church, episcope are chosen from those whose fitness is a matter of common knowledge. (W. Nicoll) There needs to be a period of probation, in which the congregation may assess the character, beliefs and gifts of the candidates for the diaconate. (J. Stott) There is nothing here that approaches an ordination procedure. (R. Banks) This is rightly understood, not as a specific examination, but as a more general evaluation. (M. Dibelius)

3:10 Moreover (continuative), 1 Tim. these (Subj. Nom.; deacons) (adjunctive) aspiring also to be first are <u>test</u>ed (δοκιμάζω, PPImp.3P, (temporal adv.) and proved Iterative, Subordinate Clause; examined, pressure tested, endured suffering by applying doctrine); then (temporal adv.; afterward passing adversity tests) let them serve (διακονέω, PAImp.3P, Static, Entreaty Permission) if or (provided) they (*ϵἰμί*, PAPtc.NMP, Descriptive, are Conditional) above reproach (Pred. Nom.; blameless).

^{BGT} 1 Timothy 3:10 καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν ἀνέγκλητοι ὄντες.

^{VUL} **1 Timothy 3:10** et hii autem probentur primum et sic ministrent nullum crimen habentes

1 Tim. **3:11** (Likewise, the wives [of aspiring deacons] must be worthy of respect, not slanderers [malicious gossip], temperate [emotionally self-controlled, not alcoholics], faithful in all things [rendering utmost respect and fidelity to her husband]).

^{KW} **1 Tim. 3:11** Women, likewise [should be] grave and dignified, not slanderers, calm, dispassionate, and circumspect, faithful in all things.

KJV 1 Timothy 3:11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

TRANSLATION HIGHLIGHTS

This is extremely important: this verse is a parenthesis related to the wives of deacons. The preceding passages are about aspiring deacons - males only - and the passages after this one verse are about aspiring deacons – males only. I do not have a problem with women serving in the local church, but this is not a verse that unequivocally supports "deaconesses." You have to ignore the context before and after this passage to make that claim. Does Paul write so many qualifications for the office of deacon addressed to men, and then insert one verse with similar (but far less in number) qualifications for a deaconess? It is remotely possible, but that is a very strained interpretation of this passage. Even Romans 16:1 is debatable as a prooftext for deaconesses.

Paul immediately follows this passage with another requirement for deacons, that they must have only one wife and they must rule their children and household in a commendable manner. Paul is listing a number of qualifications for deacons, but a deacon must also have a wife that is worthy of respect, is not a slanderer or malicious gossip, is emotionally self-controlled, and is faithful in all things. A deacon's wife must render utmost respect and fidelity to her husband. This list of qualifications for a deacon's wife is much shorter than that for the deacon himself, although the comparative adverb could include a larger list similar to that required by her husband. I conclude my notes on this topic with prior comments I made when translating Romans 16:1.

In Romans 16:1 Paul vouches for (Static Present tense) Phoebe, who carried the Roman epistle from Corinth to Rome at Paul's request. The name Phoebe means radiant and charming, which she may have been. Paul introduces her as his courier for the church at Kengchrea, an eastern harbor town near Corinth. A lot of unnecessary wrangling has been done by transliterating the Greek word "diaconos" instead of translating it. The word has many meanings, such as table waiter, servant, helper, administrative assistant, secretary, courier, cook, janitor, accountant, and so on. In other words, context is quite important. It is the word unfortunately transliterated as "deacon" in other verses, with the idea that it refers to an officer of the church.

It is possible, as Wuest comments, that Phoebe was a "deaconess," meaning she was a secretary, accountant, janitor, cook, or servant for the church. In this case, she is serving as a courier for this very epistle that Paul is about to complete. He is entrusting the delivery of this epistle to Phoebe to Rome so he may proceed east towards Jerusalem. She no doubt had the financial means and experience to travel from Greece to Italy without being harmed in any way. Paul calls her "our sister" as part of his introduction (Latin: sorority). Whatever the status accrued to

the word "diakonos," she was given Paul's blessing for the delivery of this epistle to the Roman church.

If you insist on transliterating this word to mean "deaconess," I recommend you study Timothy's epistles closely so you may correctly ascertain the requirements for the office called "deacon." Personally, I have no problem with a woman in the church with the proper spiritual gifts (helps, administration, encouragement) serving as a courier, table waiter, cook, accountant, janitor, secretary or administrative assistant. If you want to call her a "deaconess," fine. Please keep in mind, however, that there is no element of authority over other people inherent in the etymology of this word. The basic meaning is "servant," one who helps others with a legitimate need.

RELEVANT OPINIONS

If an official classification were intended we should expect something more specific than "gunaikas" women or wives without the article. A deacon whose wife is wanting in the qualities required in him, is not to be chosen. She would sustain an active relation to his office, and by her ministries would increase his efficiency, and by frivolity, slander, or intemperance, would bring him and his office into disrepute. (M. Vincent) It is unlikely that a reference to deaconesses would be introduced between these small paragraphs. A reference to deaconesses would have been more detailed; for example, it might have required that a deaconess be "faithful to her one husband." A more explicit term than "women" (gunaikes) would have been used. The ministry of women is dealt with in 5:3-16, and there women workers are "widows." (C. Barrett) The etymology of "diakonos" we have had repeatedly. The only question here is whether it is used in a general sense or in a technical sense. (A.T. Robertson) "Diakonos" is a life of habitual charity and hospitality, quite apart from any official position. (W.R. Nicoll)

Despite some good arguments, it is a stretch to read in deaconesses here because deacons are the focus mentioned on both sides of verse 11. Also, the Greek word that can be translated "wife" or "woman" has to be translated "wife" in verse 12. Paul is simply telling Timothy that a deacon must have a wife who has a respectability that matches his own, that his wife's qualifications are part and parcel of his qualifications for the office of deacon. (R. Hughes) While men are more prone to be double-tongued, women are more prone than men to be slanderers. (White) In my judgment, based on I Timothy 2:12, there are two limitations placed on the function of women in the church: (1) an authoritative teaching position, and (2) an authoritative disciplining position. Those seem to me to be restricted to male leaders. (J. Boice) It is better to interpret the words as the wives of deacons, who must be as their husbands, grave in speech, gesture, dress, of an honest report, a good behavior, and chaste conversation, which will reflect honor and credit to their husbands. (J. Gill)

The word Paul uses here, diakonos, is one that is applicable to any Christian, for every Christian is a servant or minister of the risen Christ and of other Christians ... The NT furnishes little basis on which to pinpoint the ministries carried out by deacons. It is

likely that deacons were charged with visitation of the sick, poor relief, and perhaps financial oversight. (D. Moo) That the word "diakonos" as used here, refers to an ecclesiastical office of deaconess, cannot be proved. Two extremes should be avoided here: (1) that of ordaining women to an ecclesiastical office when there is no warrant for doing so in Scripture; and (2) that of ignoring the very important and valuable services devout and alert women are able to render to the church of our Lord and Savior Jesus Christ. (D. Guthrie) Women do not have a corner on gossip; men also have trouble taming the tongue. But it may be that women, since they are naturally more communicative, are more susceptible to this problem. (M. Anders) A gossipy deacon's wife can cause much trouble in the church. (J. McGee) He means the wives both of deacons and of bishops, for they must be aids to their husbands in their office. (J. Calvin)

(W. Hendriksen) In this special injunction to women, some understand a reference to the deacon's wife and there is much to be said for this in view of the probable share such a wife would have in her husband's visitation work. Others have postulated an order of deaconesses, but there is difficulty in view of the special section later in the Epistle devoted to women workers. (D. Guthrie) In favor of "wives" is that the deacons are addressed on either side of this verse. It is also argued that one might have expected more detail if a third category were envisioned. (G. Fee) The fact that no special and separate paragraph is used in describing their necessary qualifications, but that these are simply wedged in between the stipulated requirements for deacons, with equal clarity indicates that these women are not to be regarded as constituting a 3rd order in the church, the office of deaconesses, on a par with and endowed with authority equal to that of deacons. We are still inclined to favor the idea that the reference is to "their wives." (R. Earle)

Nothing can erase the fact that according to Scripture, and particularly also according to Paul's epistles, women perform very important ministries in the church. It is also true that the extent and value of the service which they are able to render has not always been fully recognized or appreciated. But it is contrary to the spirit of Paul's remarks concerning women and their place in the church, and contrary also to the significance of the manner in which the apostle here parenthesizes the requirements for women-helpers, to regard their task as a third office, to be coordinated with that of the overseers and with that of the deacons ... Paul regards these women as the deacon's assistants in helping the poor and needy. These are women who render auxiliary service, performing ministries for which women are better adapted. (W. Hendriksen) It is somewhat strange that the general term "women" is employed, and not the specific "deaconesses," which would have excluded all uncertainty as to the meaning. (P. Fairbairn)

Hannah More had a good way of managing tale-bearers. It is said that whenever she was told anything derogatory of another, her invariable reply was, "Come, we will go and ask if this is true." The effect was sometimes ludicrously painful. The tale-bearer was taken aback, stammered out a qualification, or begged that no notice might be taken of the statement. But the good lady was inexorable; off she took the scandalmonger to the scandalized, to make inquiry and compare accounts. It is not very likely that anybody ever a second time ventured to repeat a gossipy story to Hannah More. (J. Exell) Inasmuch as the deacons have to do with the temporal affairs of the church, their wives

are likely to cause endless trouble unless they are wise, godly women. If the wife is a busybody (she-devil) she can destroy very easily her husband's influence for good. (H. Ironside)

It would be awkward to discuss deacons in verse 8-10, switch to a different topic in verse 11, and then return to deacons in verses 12-13 without a textual clue that the topic has changed. This suggests the topic has not changed. Verses 11-12 develop the common theme of the deacon's family: his wife must be blameless; he must be faithful in marriage; his children must be well-managed. These verses are thus dealing with the same topic and belong together ... The requirements, if for a female deacon, are considerably lighter than for a male deacon, and this seems unlikely. It could be argued that Paul did not want to repeat himself, but he has already repeated himself extensively as a comparison of the two paragraphs in this chapter shows ... To introduce a new category makes verses 12-13 an after-thought. (W. Mounce) Paul has a word about the wives of deacons. They must measure up to certain standards also. (J. McGee)

1 Tim. 3:11 [Likewise (comparative adv.; similarly), the wives (Subj. Acc.; deacon's wives) must be (ellipsis) worthy of respect (Compl. Acc.; honorable), **not** (neq. particle) slanderers (Noncompl. Acc.; malicious gossip), temperate emotionally self-controlled, (Compl. Acc.; not an alcoholic), faithful (Compl. Acc.; dependable) in all things (Loc. Sph.; rendering utmost respect and fidelity to her husband)].

^{BGT} 1 Timothy 3:11 Γυναϊκας ώσαύτως σεμνάς, μη διαβόλους, νηφαλίους, πιστας έν πασιν.

^{VUL} **1 Timothy 3:11** mulieres similiter pudicas non detrahentes sobrias fideles in omnibus

1 Tim. **3:12** Deacons [helpers] must be husbands of one wife [no polygamy or concubines], ruling their own children and households in a commendable way.

^{KW} **1 Tim. 3:12** Let the deacons be one-wife sort of men, ruling their children and their own households in a commendable way,

^{KJV} **1 Timothy 3:12** Let the deacons be the husbands of one wife, ruling their children and their own houses well.

TRANSLATION HIGHLIGHTS

Deacons or helpers, like overseer pastors, must be husbands of one wife. This is a prohibition against polygamy or possessing concubines, not a requirement that a deacon be married. The imperative mood could be an entreaty (let them be), a command (be), or a condition (should be) – or a combination of all three. I favor the conditional use, since Paul is giving additional qualifications for the job. Deacons must also rule (Iterative Present tense) their own children and households well. Some of the same character and spiritual qualities are desired in a deacon as are required in an overseer pastor. There is absolutely no justification in turning all the Greek words upside-down in order to open

the door to a deaconess having one husband and ruling her household well. That is not a viewpoint that can be exegeted from this passage; it is a philosophical viewpoint that is forced into a text where it does not fit.

RELEVANT OPINIONS

He must be a one-wife man. No other woman can have his affections maritally, mentally, or emotionally. His wife ought to occupy his full horizon. He must love her as he loves himself. (R. Hughes) He must pursue his own joy in the holy joy of his wife. (J. Piper) The deacons are to meet the same personal and family requirements that were given for the elders. (J. McGee) Deacons are "helpers" in a subordinate position to the bishop or "supervisor." (L. Johnson) If "women" was the intended translation, then the author was abruptly switching topic from male deacons to female deacons and then back to male deacons in this midst of this list. Why would female deacons have to be singled out? Wouldn't the same qualifications apply to them as to men? In the very next verse, Paul is obviously using gunaikas in the sense of wife. The reasonable deduction is that he is utilizing it in the same manner in verse 11 ... It seems best to understand this verse as alluding to the wives of the deacons. This interpretation makes sense, because a wife who commits a moral or ethical blunder reflects upon her husband and limits his capacity to minister. (C. Ray)

1 Tim. 3:12 <u>Deacons</u> (Subj. Nom.) <u>must be</u> (ϵἰμί, PAImp.3P, Descriptive, Entreaty, Command or Condition) <u>husbands</u> (Pred. Nom.) <u>of one</u> (Gen. Measure) <u>wife</u> (Gen. Rel.; no polygamy or concubines), <u>ruling</u> (προΐστημι, PMPtc.NMP, Iterative, Modal) <u>their</u> (Gen. Poss.) <u>own</u> (Adv. Gen. Ref.) <u>children</u> (Obj. Gen.) <u>and</u> (connective) <u>households</u> (Obj. Gen.) <u>in a commendable way</u> (Adv. Manner; splendidly, correctly).

^{BGT} 1 Timothy 3:12 διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων.

^{VUL} **1 Timothy 3:12** diacones sint unius uxoris viri qui filiis suis bene praesunt et suis domibus

1 Tim. 3:13 For they [deacons] who have served [as helpers] honorably have acquired for themselves a noble standing [esteemed before God and man] and much confidence by means of the doctrine which is in Christ Jesus.

^{KW} **1 Tim. 3:13** For those who have ministered in the office of a deacon in a commendable manner acquire a good standing for themselves and much confidence in the sphere of faith which is in Christ Jesus.

^{KJV} **1 Timothy 3:13** 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.

TRANSLATION HIGHLIGHTS

Once again deacons are identified with the masculine gender in both the definite article and the verb. Those who have served honorably (Culminative Aorist tense) in their ministry have acquired (Aoristic Present tense) a noble reputation before both God and man. This is a reference to their character in performing the duties of their job. And if they are performing their duties well by residing and functioning in the sphere of divine power, they will also acquire great confidence by means of the doctrine they have learned and lived by in the sphere of Christ Jesus. This is Paul's summary statement on the qualifications of a deacon, just before he transitions into his next topic.

RELEVANT OPINIONS

It is extremely important that Timothy not only stop the false teachers, but get people back in touch with the Truth. (G. Fee) A deacon who serves well will become known as a man who is to be trusted. (J. McGee) "Position" is used in the sense of "degree" or "rank." Also the stage in which one has obtained "gnosis" can be designated in this way and even as one stage in the journey of the soul into heaven. The meaning of the word in each instance can only be defined according to the context. The parallel "true cheerfulness" would point to a rank in the kingdom of heaven, rather than to a promotion to the rank of bishop ... referring to reputation within the congregation. (M. Dibelius) A good degree is a degree full of honor, praise, and joy. It consists in a higher state of spiritual life, a stronger faith, a brighter hope, a more entrancing and captivating love – in short, a larger possession of God, as if the Deity within flung His own grace and glory over the soul in which He dwells. (J. Exell) Because their husbands are deacons, these women might be privy to confidential tidbits of information and hence would need to be very careful not to talk with others about what they know. (C. Ray)

1 Tim. 3:13 For (explanatory) they (Subj. Nom.; deacons: masculine) **who have served** (διακονέω, AAPtc.NMP, Culminative, have acqui<u>red</u> Substantival) honorably (Adv. Manner) Aoristic) (περιποιέω, PMI3P, for themselves (Dat. Adv., reflexive) <u>a noble</u> (Compl. Acc.; esteemed before God and man) standing (Acc. Dir. Obj.; status, position, office) and (connective) **much** (Acc. Measure; great) confidence (Acc. Dir. Obj.) **by means of the doctrine** (Instr. Means) which (Dat. Ref.) <u>is</u> (ellipsis) <u>in Christ Jesus</u> (Loc. Sph.).

^{BGT} 1 Timothy 3:13 οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

^{VUL} **1 Timothy 3:13** qui enim bene ministraverint gradum sibi bonum adquirent et multam fiduciam in fide quae est in Christo Iesu

1 Tim. **3:14** These things [doctrinal applications] I am writing to you, although I expect [hope] to come face-to-face to you with haste [without delay],

^{KW} **1** Tim. **3:14** These things to you I am writing, hoping to come to you quickly,

KJV **1 Timothy 3:14** These things write I unto thee, hoping to come unto thee shortly:

TRANSLATION HIGHLIGHTS

The entire contents of this epistle were written by Paul with the understanding that they would become part of the canon. This writing (Static Present tense) is what is called verbal plenary inspiration, where the Holy Spirit communicates through a man (Paul) to create part of Scripture. "These things" is a general reference to all of the doctrinal applications in this letter, but particularly those related to the qualifications for overseer pastors and servant deacons. Even though Paul is writing on these important topics (Concessive Participle), he still hopes to meet Timothy and his congregation (Culminative Aorist tense) face-to-face. He also hopes this meeting will happen without delay; Paul is highly desirous to meet with one of his top students in the ministry.

RELEVANT OPINIONS

The Bible is the protocol book for life – for all we do. (M. Anders) This is intended to put the stamp of apostolic authority on the preceding regulations. (W. Stenger) He holds out to Timothy the hope of his coming, partly in order to encourage him, and partly in order to repress the insolence of those who grew more haughty on account of his absence. And yet he does not make any feigned promise to Timothy, or terrify others through false pretense. (J. Calvin)

Dir. 1 Tim. 3:14 These things (Acc. Obj.; doctrinal I am <u>writing</u> (γράφω, PAI1S, Static; verbal applications) plenary inspiration) to you (Dat. Adv.), although I expect (έλπίζω, PAPtc.NMS, Static, Concessive; hope, desire) to come (ἔρχομαι, AAInf., Culminative, Result, Deponent) face-to-face to you (Acc. Dir. Obj.) with haste (Instr. Manner; quickly, without delay),

^{BGT} 1 Timothy 3:14 Ταῦτά σοι γράφω ἐλπίζων ἐλθεῖν πρὸς σὲ ἐν τάχει·

^{VUL} **1 Timothy 3:14** haec tibi scribo sperans venire ad te cito

1 Tim. 3:15 But if I am delayed, [I am writing] in order that you may know how one is duty bound to behave [conduct oneself] in the household [royal family] of God [the local church as the authorized classroom in this dispensation], which keeps on being the living church [assembly of called-out believers] of God, the pillar and foundation by means of [built upon] doctrine.

^{KW} **1 Tim. 3:15** But if I delay, in order that you may know how it is necessary in the nature of the case for men to be conducting themselves in God's house which is of such a nature as to be the living God's assembly, a pillar and support of the truth.

^{KJV} **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.

TRANSLATION HIGHLIGHTS

Just in case Paul is delayed (Deliberative Present tense) in his planned trip to visit Timothy (Latin: tardy), he is writing to him so that he may understand (Intensive Perfect tense) how a believer is expected (Static Present tense) to behave (Durative Present tense) in the royal family of God. The potential subjunctive mood points to the possibility that Paul might be delayed or might not make it at all. As a matter of fact, Paul never did make the trip; God had other plans for him. Another potential subjunctive mood is used that points to the possibility that Timothy might or might not understand all the contents of this letter. But since the local church is the authorized classroom during the dispensation of the Church Age, it is vitally important that Timothy understands how this classroom should be run and how his students should behave.

The royal family of God is the living expression of the church of God (Durative Present tense). The called-out assembly of believers everywhere on earth is a living organism called "the church of God." The baptism of the Holy Spirit places each believer into this living church of God. After this positional placing into the church happens, what do the members of the church do experientially? The church of God, the royal family, is built upon the Truth. Bible doctrine is the Truth. The church is the pillar (Latin: column) and foundation (Latin: firmament) of Christianity, but what is it built upon? The church exists by means of doctrine. The church is grounded upon Truth (Latin: verity), not vice versa. We live by the canon of Scripture. The church does not add, change or delete anything in the completed canon.

RELEVANT OPINIONS

This probably means "household of God," that is, "the family of God" rather than the "house (or temple) of God," for Christians as yet had no separate houses of worship and "oikos" commonly means household. (A. Robertson) Behavior is an every-hour sermon. Manners are not to be put on like a garment, nor can we masquerade in them and pretend to be what we are not … Prayer is nothing, unless our life is a prayer. (W. Statham) The idea is that the church is the pillar, and as such, the prop or support of the Truth. (M. Vincent) The church is grounded on the truth, not vice versa. (D. Guthrie) The truth, as has been already stated, has a technical Christian connotation in the Pastorals, and has not a wider reference than the Christian revelation, which is "the truth" in so far as it has been revealed. (W. Nicoll) The notion of "gathering" appears in the foreground; ekklesia is virtually a synonym for the community. (R. Banks) By the church, as we are using the word today, we mean all the people of God of every age and nation viewed as one assembly … I am to treat of the church as the promoter of soul-life among men who are already really regenerate. (J. Exell)

 $3^{\rm rd}$ Tim. 3:15 But (adversative) if (protasis, class 1 will, condition, "maybe Ι maybe I won't") I am delayed Potential), I am writing (βραδύνω, PASubj.1S, Deliberative, (ellipsis) in order that (purpose) you may know (οἶδα, Perf.ASubj.2S, Intensive, Potential) how (interrogative) one (άναστρέφω, is duty bound (δ**€**î, PAI3S, Static) to behave PPInf., Durative, Result; conduct oneself) in the household (Loc. Sph.; royal family) of God (Adv. Gen. Ref.; the local church as the authorized classroom in this dispensation), which (Subj. Nom.) keeps on being (εἰμί, PAI3S, Durative) the **<u>living</u>** ($\zeta \dot{\alpha} \omega$, PAPtc.GMS, Descriptive, Attributive) <u>church</u> (Pred. Nom.; assembly of called-out believers) <u>of God</u> (Abl. Source), <u>the pillar</u> (Nom. Appos.) <u>and</u> (connective) <u>foundation</u> (Nom. Appos.) <u>by means of doctrine</u> (Abl. Means; "built upon," the church is grounded upon Truth, not vice versa).

^{BGT} 1 Timothy 3:15 ἐἀν δὲ βραδύνω, ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῷ θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, στῦλος καὶ ἑδραίωμα τῆς ἀληθείας.

^{VUL} **1 Timothy 3:15** si autem tardavero ut scias quomodo oporteat te in domo Dei conversari quae est ecclesia Dei vivi columna et firmamentum veritatis

1 Tim. 3:16 Furthermore [Paul returns to his fragmented, but favorite song], by unanimous consent [undeniable]: "Great is the mystery [doctrine] of godliness [the spiritual life], which [spiritual life] became visible in the flesh [exemplified by Jesus Christ in hypostatic union], was vindicated by the Spirit, was observed by angels [witnessing His tactical and strategic victories], was proclaimed in the nations [as opposed to just Israel], became the object of faith in the world, was taken up [ascension] in glory [with the pomp and majesty of a victorious general]."

^{KW} **1 Tim. 3:16** And confessedly, great is the mystery of godliness; who [Christ Jesus in vs. 13] was made visible in the sphere of flesh [His humanity], vindicated in the sphere of spirit [as to His deity], seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.

^{KJV} **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.

TRANSLATION HIGHLIGHTS

Paul closes chapter 3 of this epistle by returning to his favorite hymn or song. The contents of this song are well-known, are confessed often by singing, and are undeniably true. "Great is the mystery doctrine of godliness" is a reference to experiential sanctification, the essence of the spiritual life. The Christian way of life is being continually filled with the Spirit, circulating maximum Bible doctrine in the mentality of the soul, and application of that doctrine to life. Jesus Christ exemplified this spiritual life, this mystery doctrine of godliness. He came to impart to us all that He is, and then became an example to us as to how we should live. He was made manifest in the flesh (Ingressive Aorist tense) when His deity took on humanity in the hypostatic union.

He was vindicated as deity by the sustaining ministry of the Holy Spirit (Constative Aorist tense). He was observed by angels (Constative Aorist tense) who witnessed his tactical and strategic victories throughout history. He was proclaimed as the Messiah not only to the nation Israel, but to all Gentile nations as well. He became the object of faith (Ingressive Aorist tense) for God's elect scattered in the world. He was taken up in glory (Culminative Aorist tense) to heaven, technically called the ascension. This glory in the heavenly realm was comparable to the pomp and majesty shown to a victorious general returning to Rome. This was indeed a great hymn or song in Paul's day!

RELEVANT OPINIONS

Christ's existence before His incarnation was purely spiritual. He was in the form of God; He was the effulgence of God's glory and the express image of His substance, and God is spirit. From this condition He came into manifestation in the flesh. He became the man and entered into human conditions. Under these human conditions the attributes of His essential spiritual personality were veiled. He did not appear to men what He really was. He was not recognized by them as He who was in the beginning with God, as the image of the invisible God, as one with God ... On the contrary, He was regarded as an imposter, a usurper, and a blasphemer. He was hated, persecuted, and finally murdered. He was poor, tempted, and tried, a man of sorrows. (M. Vincent) The King is exalted (in manifestation and vindication). He is presented (to the heavenly and to the human world). He is enthroned (by the believing obedience of men, and in heavenly glory). It is probable that the hymn rests in some degree on pre-Christian models, but there is no question of its appropriateness, in its present form, for celebrating in Christian terms the redemptive acts of God in history. (C. Barrett)

Since one has to know how the gods are to be served aright, an element of knowledge enters into piety. (Kittel on Xenophon) An inner attitude is always expressed in the outward act. (Forester) In the Pastorals, "eusebeia" denotes a particular manner of life. The way of life controlled by "eusebeia" separates the doctrine of false teachers from "sound" doctrine. There can thus be reference to the doctrine corresponding to piety of to a knowledge of the Truth in accordance with "eusebeia." In the Pastorals, "eusebeia" does not occupy the place which "pistis" did in the older Pauline epistles. It denotes a manner of life. It is the honoring of God the Creator and Redeemer of all men. Born of "pistis," this takes place in everyday life … the whole life of the Christian lived with an eye on God. (Kittel) The reference "seen by angels" is probably to his appearance in the heavenly world after His ascension, when the glorified Christ, having been triumphantly vindicated in His messianic work and trial, presented Himself to the heavenly hosts. (M. Vincent) The Greek preposition "en" could be understood instrumentally, in which case the Holy Spirit would be declared as agent in vindicating the cause of the crucified, rejected Messiah. (D. Guthrie)

The reading "which" corresponds best with the context, and agrees with the neuter word "mystery." This mystery is Christ Mystical, not personal. (E. Bullinger) The neuter relative pronoun must have arisen as a scribal correction of the masculine "hos" to bring the relative into concord with "mysterion." (B. Metzger) Christianity is Christ. He is the Centre of Christian theology … The treasure of Truth is committed to the Church's guardianship. (T. Croskery) The contents of this truth or mystery is Christ, revealed in the gospel as the Saviour from ungodliness, the norm and inspiration of godliness, the divine life in man, causing him to live unto God as Christ did and does … The truth is called a mystery because it was, historically, hidden, until revealed in the person and work of Christ; also because it is concealed from human wisdom, and apprehended only

by faith in the revelation of God through Christ. (M .Vincent) This is believed by many to be part of an early Christian hymn. (J. Lowstuter) Much of the lyrical quality of the hymn is missed in the English translation, but it is most impressive in the Greek. (D. Guthrie)

The church depends on the truth for its existence; the truth depends on the church for its defense and proclamation ... Although the body-spirit contrast has suggested to some commentators a reference to his human and divine natures, "Spirit" is more likely to refer to the Holy Spirit who vindicated Jesus first by His mighty works, and then supremely by His resurrection. (J. Stott) Then comes the Christ-saturated hymn:

He appeared in a body, Was vindicated by the Spirit, Was seen by angels, Was preached among the nations, Was believed on in the world, Was taken up in glory.

The six lines of the hymn fall into three pairs of contrasting couplets. The first couplet sings of the supernatural incarnation and resurrection of Christ that revealed Him as the Messiah. The second couplet sings of the witnesses of Christ. The third couplet sings of the reception given to Christ. (R. Hughes) Viewed entirely the hymn arches from Bethlehem to the heights of heavenly majesty. (A. Nute) The great mystery of godliness is the mystery of the incarnation, that the Son of God became man and was manifest in the flesh. But the greatest mystery of creaturely relations is the union of the people of God with Christ. (J. Murray) One can apprehend what he cannot comprehend. (W. Best) This is unidentified poetry that may have been a first-century Christian hymn. (W. Kaiser, Jr.)

This great mystery is the Body of Christ, the House in which God dwells by His Spirit; the assembly of the saints peculiarly belonging to the living God, as purchased with the blood of the everlasting covenant; and this is the pillar and ground – the great foundation pillar of the truth, so specially revealed to Paul to make known among the Gentiles. (E. Bullinger) This verse probably constitutes one of the earliest creeds of the church. Some think that it was one of the songs of the early church. (J. McGee) Under the word "Spirit" he includes everything in Christ that was divine and superior to man. (J. Calvin) Experiential sanctification is called godliness. True godliness runs far deeper than the shallow legalisms that so many Christians practice. Genuine godliness is abiding in the sphere of Christ's love. The sphere of Christ's love is the divine dynasphere. Experiential sanctification is potential for the believer, commanded but not guaranteed. (R.B. Thieme, Jr.) "Vindicated" or "justified" does not refer to the forgiveness of sins, but rather to the entrance into the divine realm, the realm of righteousness. (M. Dibelius)

1 Tim. 3:16 <u>Furthermore</u> (continuative; Paul returns to his fragmented but favorite hymn), <u>by unanimous consent</u> (Adv. Manner; by common confession, undeniably, beyond any shadow

(Subj. is (∈ỉµí, of doubt): "Great Nom.) PAI3S, а Descriptive) the mystery (Pred. Nom.; doctrine) of godliness (Adv. Gen. Ref.; the spiritual life, true worship, supergrace experiential sanctification, maximum doctrine circulating in the mentality of the soul), which (Subj. Nom.; exemplified by Jesus Christ) **became visible** (φανερόω, Ingressive; was made manifest) in the flesh API3S, (Loc. hypostatic union), was vindicated (δικαιόω, Sph.; API3S, Constative; sustained) by the Spirit (Instr. Means; could be "spirit"), <u>was observed</u> (ὑράω, API3S, Constative) by angels (Dat. Ref.; witnessing his tactical and strategic victories), was proclaimed (κηρύσσω, API3S, Constative; after His strategic victory) in the nations (Loc. Place; among the Gentiles, as opposed to just Israel), became the object of **<u>faith</u>** (πιστεύω, API3S, Ingressive) <u>in the world</u> (Loc. Sph.), <u>was taken up</u> (ἀναλαμβάνω, API3S, Culminative; ascension) in glory (Instr. Manner, Loc. Sph.; with the pomp and majesty of a victorious general).

^{BGT} 1 Timothy 3:16 καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· ὃς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμω, ἀνελήμφθη ἐν δόξῃ.

^{VUL} **1 Timothy 3:16** et manifeste magnum est pietatis sacramentum quod manifestatum est in carne iustificatum est in spiritu apparuit angelis praedicatum est gentibus creditum est in mundo adsumptum est in gloria

CHAPTER 4

1 Tim. 4:1 Now the Spirit explicitly reports [in Mark, Acts, II Thessalonians] that in the latter periods of time [between the two advents of Christ], some [believers] will become apostate [turn away, withdraw] from doctrine [negative volition leading to reversionism], paying attention to [following] deceitful spirits and doctrines of demons [a combination of human energy and satanic counterfeits for the protocol plan of God],

^{KW} **1 Tim. 4:1** But the Bible says expressly that in the last strategic, epochal periods of time some will depart from the Faith, giving heed to spirits that lead one into error, and to teachings of demons,

^{KJV} **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;

TRANSLATION HIGHLIGHTS

There is a rivalry going on for every believer's soul, between the Holy Spirit on the one side and demonic spirits on the other. The Holy Spirit expressly reports (Static Present

tense) in Mark, Acts, and 2 Thessalonians that in the time period between the two advents of Christ, some believers will turn away from (Predictive Future tense) Bible doctrine. They will find something else that seems to be more important than the Word of God and they will depart from Scripture in order to form their own religion. This is a prediction that in the end times many believers in the Lord Jesus Christ will become apostates. They will not lose their salvation, but they will enter reversionism and not return from the devastation it brings to the spiritual life. They will look at Satan's smorgasbord and will select a plate full of substitutes for Bible doctrine.

These believers will grow tired of the Truth in Scripture and will instead devote their time and attention (Circumstantial Participle) to deceitful spirits and doctrines of demons. This will be a combination of humanistic panaceas and satanic counterfeits designed to replace the Word and plan of God for the Church Age and tribulation believer. Entire churches will be organized around these psychological and demonic substitutes. I could start my own laundry list of distractions and heresies that I see in churches today – including emotionalism, psychological panaceas, charismatic errors, an endless variety of programs, ceremonies and rituals, name-it and claim-it philosophies of greed, will worship and self-idolatry – but Paul gives us his own list in the verses that follow.

RELEVANT OPINIONS

Satan's ultimate weapon is evil thought – the subtle distortions, half truths, and lies he uses to control man's thinking. This ultimate weapon is called demon influence. When you embrace satanic ideas, you are the dupe of Satan. Your sincerity does not protect you; ignorance is no excuse. You become your own worst enemy. When you believe "the father of lies," the content of your own soul prevents spiritual growth and prohibits divine blessings. "Doctrines of demons" enter your inventory of ideas when your volition operates without truth – without divine establishment, the Gospel, and Bible doctrine. This absence of truth, this vacuum in the soul, is called in the Greek "matiotes" (emptiness, vanity). The vacuum draws in false doctrines, filling your soul with arrogance and antagonism ... Into this void are drawn thoughts contrary to divine viewpoint – satanic propaganda, the doctrine of [from] demons and every aberration of human viewpoint in life. Demons function as communicators in this vacuum and they transmit evil. Satan's sphere, the kingdom of darkness, is thus transferred into darkness in the soul of the believer ... Satan uses the cosmic system as a repository or classroom for the transfer of cosmic doctrine to man. (R.B. Thieme, Jr.)

The history of the Christian Church is the history of the sowing of tares and well as of the sowing of good grain; and it describes the work of seducing spirits as well as that of the Spirit of God. The work of heresy is not merely the denial of true doctrine, but it is the invention and propagation of a multitude of false doctrines. Nor, again, are the false doctrines so invented and promulgated, on the face of them, necessarily ungodly doctrines. On the contrary, they often assume to themselves to be holier, stricter, more heavenly doctrines, than those of the Church of God. (A. Hervey) The phrase "later times" refers not to some coming event but to the sweep of time from Christ's ascension to His future return. It covers everything in between … These words from Paul are just as

relevant to our churches as they were for those in the first century. They will continue to be valid for believers in the future last days. (M. Anders) We also know that spiritual discipline sometimes involves restraint, and even some no-nos. But asceticism is altogether different because it involves the intentional denial of things that God has declared to be good. It declares that abstinence from these things is essential to spirituality. And ultimately it lays the ax to the life of the gospel. Paul considered asceticism a heinous doctrine. (R. Hughes)

There is a kind of progression in these warnings. First, Paul said a time was when people would depart from the faith (1 Tim. 4:1). Then he warned Timothy that dangerous times were coming for the church (2 Tim. 3:1). Then he suggests that a time will come when even people in the church would not endure sound doctrine (2 Tim. 4:3), but desire instead to have their ears tickled. (G. Johnson) "The faith" as used by the apostle there refers to the entire body of divine revelation made through NT apostles and prophets which is recorded in the Word of God. And one of the characteristics of the apostasy of the days in which we live is the departure from the truth of the Word of God referred to by Paul. And that which is crucial in judging any religious system or any theological school is its attitude toward the Word of God. The apostle stresses the importance of holding fast to divinely revealed truth. (J. Pentecost) Evil possession is the control of the believer's soul by satanic doctrine; demon possession is the indwelling of the unbeliever's body by Satan's angels. (R.B. Thieme, Jr.) Paul reminds Timothy to set an example for the flock. This virtue is becoming increasingly necessary because there will come a day when believers will lose interest in sound theology and be attracted to "doctrines of demons." (C. Ray)

The Spirit of Christ leaves no doubt as to the ultimate origin of asceticism. Asceticism is demonic in origin and diabolical in its intent. I use this strong wording purposely, because it is natural for us to think, "What's so bad about self-denial, even abstaining from good things? After all, we live in an age that insists on being denied nothing." But the reality is, those who introduce a contrived holiness are acting at the instigation of the devil. God is never properly worshipped by a denial of His gifts. And self-denying asceticism, especially in its external, public display, moves one away from worshipping God "in spirit and in truth." While asceticism has its ultimate origin with demons, it is also rooted in wicked humanity. (R. Hughes) I now feel that this refers to the days of the church beginning immediately after the life of Paul. The apostasy of the church had begun even at that time. (J. McGee) The throne of Satan was shaken by the introduction of the gospel, and the opposition of evil spirits was the more fierce and malignant. (G. Barlow)

The Scriptures teach an apostasy in the church during the last days which will lead to a great ecumenical superchurch (1 Tim. 4:1-3; 2 Tim. 3:1-5; Rev. 1:7) ... Departure or apostasy can be from (1) the Word of God, (2) Christian doctrine, or (3) the living God, according to the three verb usages ... Apostasy always involves willful leaving of previously known truth and embracing error. Beyond any question, apostasy is both present and future in the church. It was present when Paul wrote to Timothy, and Paul looked forward to a future great apostasy distinctive enough to be labeled "the" apostasy

... Apostasy is both now and coming. (C. Ryrie) Evil is the sum total of Satan's genius; it is the thinking of Satan as opposed to the thinking of Christ, Bible doctrine. Satan sponsors many different – even antithetical – ideas and false systems of thought by which he seeks to gain control of the human soul and hence of the entire human race ... Reversionism is the way of life the believer chooses when he turns away from God's plan, will, and purpose for his life and returns to a former belief, a former viewpoint, a former modus operandi. The reversionist has not lost his salvation, but he is under the influence of Satan's cosmic system. By his own volition he involves himself in sin and evil, and suffers the consequences of self-induced misery and divine punishment. (R.B. Thieme, Jr.)

It is also revealed that Satan in his warfare will counterfeit the things of God, which undertaking will likewise be in accord with his purpose to be "like the most High." He will promote extensive religious systems. In this connection it should be observed that Satan can promote forms of religion which are based on selected Bible texts, which elevate Christ as the leader, and which incorporate every phase of the Christian faith except one – the doctrine of salvation by grace alone on the ground of the shed blood of Christ. Such satanic delusions are now in the world and multitudes are being deceived by them. Such false systems are always to be tested by the attitude they take toward the saving grace of God through the efficacious blood of Christ. (L. Chafer) Actually we are born under two rulers who came to power when Adam sinned. Satan is the "god of this world," ruling through a policy of good and evil; the sin nature is the sovereign of human life, ruling through spiritual death. Under both of these tyrranies, "good and evil" is the order of the day. It is the policy of Satan; it is the function of the sin nature. (R.B. Thieme, Jr.)

Satan is "in the latter times" to be the promoter of a system of truth or doctrine. These predicted satanic systems are carefully described here. Their offers will be so attractive and externally so religious that into them will be drawn some "who shall depart from the faith" - they will be enticed by seducing spirits. (L. Chafer) Contradictions cannot exist in the protocol plan of God. Either a believer will utilize the available omnipotence of God and execute the protocol plan, or he will use human energy in an attempt to execute an inferior plan of his own. Many people presumptuously call their own plans the plan of God or the will of God, when in fact these schemes may be satanic counterfeits designed to entangle believers in the evils of religion. Faithful intake and application of Bible doctrine protect the believer from such contradictions. The Christian who is ignorant of Church Age doctrine, however, lacks discernment. He is incapable of grace orientation. He cannot be true to his spiritual heritage. Ignorance mixed with negligence cannot avoid the trap of arrogance. He assumes he is doing God's will even as he falls into Satan's cosmic system and becomes a loser ... Losers do not lose their salvation, but in failing to execute the postsalvation protocol plan of God, they lose blessing and impact in time and eternity. (R.B. Thieme, Jr.)

Every man is a missionary now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length

and breadth of the world; but a blank he cannot be. There are no moral blanks; there are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates and the salt that silently operates; but, being dead or alive, every man speaks. (J. Exell) Although the prophet intends to utter a warning concerning the future, yet we know that what he declares will be hereafter, he believes to be already in active operation. It is a convention of prophetic utterance to denounce sins and sinners of one's own time under a form of a predictive warning. (K. Wuest) The signs of the last days are all present with us now. The teaching of deceiving spirits and demons has become one of the great and popular cults of the day. (A. Knoch) The definite article before the word "faith" marks it out as speaking, not of faith as an act, but of the Faith, that body of doctrine which forms the basis of what we as Christians believe. (K. Wuest)

1 Tim. 4:1 Now (continuative; furthermore) the Spirit (Subj. Spirit) Nom.; that same Holy explicitly (Adv. Manner) <u>**reports**</u> ($\lambda \epsilon \gamma \omega$, PAI3S, Static; in Mark, Acts, 2 Thess.), <u>that</u> (introductory) in the latter (Dat. Spec) periods of time (Loc. Time; between the two advents of Christ), <u>some</u> (Subj. will become apostate believers) (ἀφίστημι, FMI3P, Nom.; Predictive; withdraw, depart, turn away) from doctrine (Abl. Departure, Separation; negative volition leading to reversionism; metonym: where faith is put for the thing believed), **paying attention to** (προσέχω, PAPtc.NMP, Static, giving Circumstantial; devoting and allegiance to, concentrating on, turning one's mind to, following, applying oneself to) deceitful (Dat. Disadv.; delusion, error, deceptive) spirits (Dat. Ind. Obj.) and (connective) (Abl. doctrines (Dat. Ind. Obj.; teachings) of demons Source, Poss. Gen.; a combination of human energy and satanic counterfeits for the protocol plan of God),

^{BGT} 1 Timothy 4:1 Tò δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες τῆς πίστεως προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων,

^{VUL} **1 Timothy 4:1** Spiritus autem manifeste dicit quia in novissimis temporibus discedent quidam a fide adtendentes spiritibus erroris et doctrinis daemoniorum

1 Tim. **4:2** Associated with the hypocrisy [behind a mask] of pathological liars, having been branded with a red-hot iron [evil is seared into their minds] in their own conscience [advanced stage of reversionism],

^{KW} 1 Tim. 4:2 Doing this through the hypocrisy of liars, branded in their own conscience,

KJV 1 Timothy 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

TRANSLATION HIGHLIGHTS

There are now and will be more apostates in the future, particularly the category of apostates that work behind a mask - like Greek and Roman actors used to do when performing in plays. In other words, they are phonies, presenting to the world an image of being spiritual Christians while living a secret life unbecoming to their outward testimony. Behind this mask or secret life was a habit of pathological lying. In order to deceive everyone around them into thinking they were grace-oriented believers, they spun an intricate web of lies (Gk: pseudo logos, false words). This was the only way they could live one way and pretend to live another. They were liars on a large scale. Satan's cosmic evil was burned into their souls (Dramatic Perfect tense) like a red-hot branding iron. Their conscience was seared (Latin: cauterized) with evil practices, both ascetic and antinomian, but particularly ascetic. They had gone negative to Bible doctrine a long time ago, opened up the vacuum of their soul, allowed all manner of garbage to come in - scar tissue of the soul.

RELEVANT OPINIONS

Some of them at the time were secretly married, or carried on with women secretly, as well as eating all sorts of foods themselves ... being associated with "the hypocrisy of liars" while "forbidding others to marry and to abstain from eating meat." (D. Wretlind) The spirits work, and the teachings are exhibited in the hypocrisy of them that speak lies; and this hypocrisy finds detailed expression in regulations suggested by a false asceticism. They wear the form of godliness, and contradict their profession by their crooked conduct. (K. Wuest) They dabble in hypocrisy and lies until their consciences are seared and they no longer realize that they are hypocrites and liars. (J. Lowstuter) They assumed a mask of holiness which they did not possess, with the view of giving better currency to their lies. Their assumed sanctity would throw the unwary off their guard, and lead to the confounding of truth with error. The lies they taught were that holiness was to be attained through abstinence from marriage and particular kinds of food. (T. Croskery)

These demons and deceiving spirits find particular allies in hypocritical liars. These people have no sense of the wrongness of their actions. Their consciences are cauterized, with the result that they are no longer able to fulfill their true function. They have become hardened. Their conscience has ceased to warn them of the falseness of their teaching. Hansen speaks of them as being "anaesthetized." (D. Guthrie) A departure from the true faith is predicted to be the evidence of the influence of demons in the last days. This is not a reference to an individual Christian turning from his own personal faith. It is none other than the great apostasy that must precede the "day of the Lord" according to 2 Thessalonians 2:2,3. (L. Chafer) They utter not their falsehoods through ignorance and unknowingly, but as acting a part, knowing the truth, but "having their conscience seared." We must remember this when dealing with such teachers. However self-effacing and humble and "at your service" they may appear, the Bible says they are conscious liars! (R. Hughes)

God's spiritual enemies do not directly confront their victims with error. Instead they work through hypocritical liars. This is Satan's standard operating procedure. He selects likely representatives and renders their consciences beyond feeling. In this condition they are ready to do Satan's bidding. (A. Litfin) Men being by nature inclined to hypocrisy, Satan easily persuades them that God is worshipped aright by ceremonies and outward discipline. (J. Calvin) Given Paul's concern here about the purity and effectiveness of the conscience in relation to a sound faith, where a rejection of faith is linked to demonic doctrines and bizarre patterns of behavior, the "seared conscience" refers to the ineffective, scarred conscience of the false teacher. Prior decisions to depart from the faith, in which they refused to obey their consciences, left them unable to align their behavior with the faith. (P. Towner)

1 Tim. 4:2 Associated with the hypocrisy (Dat. Assoc.; from behind the mask of an actor, a phony) of pathological liars (Abl. Source; congenital liars, emphasizes the human agents of the demonic teachings, liars on a large scale), having been branded with a red-hot iron (καυστηριάζω, Perf.PPtc., Circumstantial; Satan's Dramatic, cosmic evil has been burned, seared into their minds) **in their own** (Acc. Poss.) conscience Obj.; negative volition towards (Acc. Dir. doctrine opened up the "matiotes" vacuum and led these believers into advanced stages of reversionism),

^{BGT} 1 Timothy 4:2 έν ὑποκρίσει ψευδολόγων, κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν,

^{VUL} **1 Timothy 4:2** in hypocrisi loquentium mendacium et cauteriatam habentium suam conscientiam

1 Tim. 4:3 Hindering [as part of 2nd century incipient Gnosticism] marriage, commanding abstinence from certain foods, which [foods] God created for receiving with thanksgiving [you can eat anything if you sanctify it first] by faithful believers, i.e., who have a full knowledge of doctrine.

^{KW} **1 Tim. 4:3** Forbidding to marry, commanding abstinence from foods, which things God created for those to receive with thanksgiving who are believers and who have a precise and experiential knowledge of the truth;

^{KJV} **1 Timothy 4:3** Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

TRANSLATION HIGHLIGHTS

These same apostates prohibited (Durative Present tense) others to get married as part of their incipient, legalistic Gnosticism. Paul recommended marriage if the prospective partners are about to engage in illicit sexual activity – as a legitimate way to avoid "burning." These apostates taught the exact opposite. They also commanded their adherents (Imperatival Participle) to stay away from certain foods they deemed unclean, even though these same foods had been created (Constative Aorist tense) by God for the explicit purpose of being eaten. If a believer first sanctifies his food by prayer (Latin: gratitude), he could eat anything according to Paul's teaching. Vegetarianism is not a means of sanctification. In fact, if it is engaged in for "religious" reasons, it is a sin and shows disrespect for God's order in creation.

But these apostates were wrapped up in some form of asceticism and made sure their followers did not do so. Faithful believers, those who were consistent in the intake,

metabolization and application of Bible doctrine, were allowed great latitude in what they could eat. The emphatic use of "kai" describes a faithful believer as one who has a full knowledge (Intensive Perfect tense) of the truth. Truth, of course, is the whole realm of Bible doctrine. The Greek word "epiginosko" means this doctrine has cycled (Latin: cognition) throughout the mentality of their soul and is ready for use in daily life. These believers have a complete systematic theology in their mind and they are ready for "grace action" (Latin). They can eat almost anything.

RELEVANT OPINIONS

The apostle's strong opposition to these practices is due to their dangerous implications and to the fact that they are in conflict with the divine ordinance. The forbidding of marriage could never lead to a healthy society as God had planned it, and food-taboos were in direct opposition to the bountiful provision of God, both of which could only lead to legalism. (D. Guthrie) The Essenes, an ascetic Jewish brotherhood on the shores of the Dead Sea, repudiated marriage except as a necessity for preserving the race, and allowed it only under protest and under stringent regulations. They also abstained from wine and animal foods. (K. Wuest) Once in a state of callousness and lacking any sensitivity to the will of God, the reversionist gravitates to the preferred trend of his sin nature now controlling his life. He may be guilty of blind arrogance accompanied by slander and blasphemy, as characterized by Hymenaeus and Alexander. He may take the route of extreme legalism in 1 Tim. 4:3. (R.B. Thieme, Jr.) Mandatory abstinence from marriage or foods is ultimately the teaching of demons, and the church in Ephesus is not to be deceived thereby. (G. Fee)

The point is that celibacy and vegetarianism are not God's general will for everybody; to forbid marriage and meat-eating is to be guilty of serious error. (J. Stott) The Essene drank no wine; he did not touch animal food. His meal consisted of a piece of bread, and a single mess of vegetables. (J. Lightfoot) It developed inside the Latin and Greek Churches into the celibacy of the clergy and the religious orders ... The very liberty allowed under the gospel to abstain from marriage was not grounded on the idea of the superior holiness of celibacy or virginity, but on its affording in special circumstances greater opportunities and freedom for spiritual work ... Our thanksgiving is presented on the objective side by the Word of God, and on the subjective side by prayer. (T. Croskery) Another possible reason for ascetic folly is to create a compensatory righteousness. When you find you cannot abstain from selfishness or greed or cruelty or gossip, you attempt to acquire righteousness by abstaining from those things that God has left you free to do. (R. Hughes) In this clause he defines who they are whom he calls "believers," namely, those that have a knowledge of sound doctrine. (J. Calvin)

It is important to note that the word "meat" in A.D. 1611, meant food of any kind. Today, it's meaning is largely confined to animal flesh. It must not be taken here to mean only the latter, but to refer to food in general. (K. Wuest) Since Ephesus was notorious for its sexual reversionism, many believers in the Ephesian church were especially open to asceticism, as a guilt reaction to their former association with the licentious debaucheries of the phallic cult. Thus, the Judaizers found ready acceptance for their legalistic

doctrines. Two forms of asceticism prevailed: the prohibition of sex and the abstinence from certain foods. Believing that all bodily appetites are evil, ascetic reversionism rejects the legitimate enjoyment of sex in the divine institution of marriage. Some of the ascetic believers in Ephesus even went so far as to forbid marriage altogether. In reaction to the sexual excesses that always exist in heathenism, many of these Christians accepted an equally excessive, ascetic solution to their guilt problems. (R.B. Thieme, Jr.)

There are those who make certain rules and regulations about diet that are not in the Word of God. They go off on this as if food could commend them to God. It is true that if you eat the wrong kind of food you will get a tummy ache, but it has nothing to do with your spiritual life, my friend. (J. McGee) Vegetarianism has never worked for greater holiness than the ordinary method of nourishing the body, which is according to God's own order. But men cannot seem to get away from this outward thing, which is the teaching of demons. (H. Ironside) A common meal may become a sacrament to us if it is rightly received. (J. Exell) There is evidence of a Jewish-Christian element in the opposition, but circumcision and laws of purity are not a focal point of the opposition. What seems more central is a sense of elitism, separatism, claims to special knowledge ... The stringent asceticism of the heretics poses a threat to the common life and commitment of believers who give expression to this fellowship by sharing in the gifts of God. (P. Towner)

Tim. 4:3 <u>Hindering</u> (κωλύω, PAPtc.GMP, Durative, 1 Modal; preventing, forbidding; part of the incipient Gnosticism of the 2^{nd} century) <u>marriage</u> (γαμέω, PAInf., Static, Epexegetical; as a means of stopping sexual activity in God), order to "please" commanding abstinence (ἀπέγω, Iterative, Imperatival) from certain foods PMInf., (Abl. Separation; BAG: especially solid foods, common, course Gen. Ref.; foods) God foods), which (Acc. (Subj. Nom.) created (κτίζω, AAI3S, Constative) for receiving (Adv. Acc.; Attendant partaking of) with thanksgiving (Gen. Circumstances; you can eat anything if you first sanctify it) by faithful believers (Dat. Adv.), i.e. (emphatic use) who have a full knowledge of (ἐπιγινώσκω, Perf.APtc.DMP, Intensive, Descriptive, Substantival) doctrine (Acc. Dir. Obj.; the truth).

^{BGT} 1 Timothy 4:3 κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, α̈ ὀ θεὸς ἔκτισεν εἰς μετάλημψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.

^{VUL} **1 Timothy 4:3** prohibentium nubere abstinere a cibis quos Deus creavit ad percipiendum cum gratiarum actione fidelibus et his qui cognoverunt veritatem

1 Tim. 4:4 For every kind of creature [animals as meat] from God is good and nothing is to be rejected [taboo] when it is received [eaten] with thanksgiving [the custom of grace],

^{KW} **1 Tim. 4:4** Because every created thing of God is good, and not even one thing is to be rejected if it is received with thanksgiving,

^{KJV} **1 Timothy 4:4** For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

TRANSLATION HIGHLIGHTS

Paul elaborates on God's creation of animals as being good food. Every kind of creature imaginable is included in this category, although it is a brave man who eats some of them! Nothing God has created is taboo when it is eaten (Pictorial Present tense) with thanksgiving. It is the custom of grace to always pray for our food. The Latin is "gratiarum actione," which I rendered (facetiously) as "grace action" in the prior verse. It was a silly statement on my part, but in a very real sense "thanksgiving" is grace or "gratitude in action." So if you want a Big Mac, fries and a milkshake, go ahead and have them after you thank God for them in prayer. You want to eat oysters Rockefeller, go ahead and 'slide them down' after you thank God for them in prayer. Just don't be offended if I don't join you.

RELEVANT OPINIONS

What a good Creator creates must be good. Such taboos should have no place in any intelligent Christian's approach, in strong contrast to the many systems of taboos in heathen cults. (D. Guthrie) Ascetics extol abstaining from whatever food they consider offensive. For example, they may claim that eating meat is offensive to God and should be prohibited. Why do ascetic reversionists consider eating meat displeasing to God? To obtain meat a creature which God created must be slaughtered. Paul wastes no time in refuting this erroneous concept in 1 Tim. 4:4. God created animals, birds, and fish for food (Gen. 9:3). The only prerequisite for receiving divine provision is that we be thankful, whether it be for God's provision for happiness in marriage or pleasure in eating. (R.B. Thieme, Jr.) No order that He has created is to be refused. To refuse is to imply a superior judgment to that of God. (W. Statham)

Food is a matter of indifference; therefore, one may or may not partake as one wishes. However, one who abstains may not judge the one who partakes, and when one goes beyond mere "judging" to demanding abstinence for religious or theological reasons, as in Colossians 2, Paul comes out fighting ... It may refer to the word God spoke in Genesis 1 that declared everything created by God to be good. (G. Fee) The principle is plain. How can anybody despise marriage, let alone forbid it, when God instituted it? How can anybody command abstention from certain foods, when God created them to be received with thanksgiving? What God has made and given us, we are to receive and thank Him for. (J. Stott) These forbiddals had in them nothing of regard for God's glory, nothing of appreciation for the greatness and sanctity of the natural gifts and relationships of life. (T. Gurney)

To teach that abstention from marriage and certain foods is the high road to closeness with God is blasphemous. To require such abstinence from those who want to be good Christians is treacherous. (R. Hughes) There are times when we feel as if we could do better work than falls to our share. In the depressed condition of commerce especially, well-educated men are forced to take up employment which leaves their best and most cultivated powers unused. But we believe that what God has ordained, as well as what He has created, will prove to be good and best in the long run: that drudgery is as Divine as dignity; and that training for the hereafter is more valuable than triumph here. Everything depends on how you receive and do your work. You may go to your office as a grumbling slave, or you may go as Christ's happy servant. Nothing is to be rejected if it is received with thanksgiving to God. (J. Exell)

1 Tim. 4:4 For (explanatory) every kind of (Nom. Spec.) <u>creature</u> (Subj. Nom.; animal, meat) <u>from God</u> (Abl. Source) <u>is</u> (ellipsis) <u>good</u> (Pred. Nom.; beneficial as food) and (ellipsis) (continuative) **nothing** (Subj. Nom.) is to be **rejected** (Pred. Nom., verbal adj.; thrown away, taboo) when it is received (PPPtc.NNS, Pictorial, Temporal, Implied idiomatic: Condition; eaten) with thanksgiving (Gen. Attendant Circumstances; the custom of grace),

^{BGT} 1 Timothy 4:4 ὅτι πῶν κτίσμα θεοῦ καλὸν καὶ οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον·

^{VUL} **1 Timothy 4:4** quia omnis creatura Dei bona et nihil reiciendum quod cum gratiarum actione percipitur

1 Tim. **4:5** For it [meat] is sanctified [rendered holy] through the Word of God [as promised] and prayer [before meals].

^{KW} **1 Tim. 4:5** For it is consecrated through God's word and through prayer.

KJV **1 Timothy 4:5** For it is sanctified by the word of God and prayer.

TRANSLATION HIGHLIGHTS

Every kind of meat you can think of is sanctified (Perfective Present tense) through the Word of God as promised. It is also rendered holy through a prayer before meals. This should be a simple prayer of thanksgiving and sanctification, not a revival as one might be led to believe by the Latin derivative "oration."

RELEVANT OPINIONS

The root of this is the idea that things or people are brought within the sphere of God's presence or influence. The dynamic of prayer is not to be understood as taking the place of God's pronouncement ("Everything created is good"), or even adding any special, mystical grace to it. It is rather through prayer (and the dual agency about to be mentioned) the community acknowledges and activates what God has declared to be true ... The function of prayer is to acknowledge consciously God's provision ... There is no doubt that Paul draws on Gen. 9:3 as a historical/theological precedent for the specific eating of meat. (P. Towner)

Thanksgiving to God has a sanctifying effect. The food in itself has no moral quality, but acquires a holy quality by its consecration to God; by being acknowledged as God's gift, and partaken of as nourishing the life for God's service. (K. Wuest) It is to be observed, that this word must be embraced by faith, in order that it may be advantageous; for, although God Himself sanctifies all things by the Spirit of His mouth, yet we do not obtain that benefit but by faith. (J. Calvin) The language of sanctification suggests that the false teachers regarded the banned foods as unclean in some sense. (P. Towner)

1 Tim. 4:5 For (explanatory) <u>it</u> [meat] <u>is sanctified</u> (PPI3S, Perfective; rendered holy, not just declared holy) <u>through</u> <u>the Word</u> (Abl. Means; as promised) <u>of God</u> (Abl. Source) <u>and</u> (connective) <u>prayer</u> (Abl. Means; before meals).

^{BGT} **1 Timothy 4:5** ἁγιάζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.

VUL 1 Timothy 4:5 sanctificatur enim per verbum Dei et orationem

1 Tim. 4:6 By teaching these things [correct doctrines] to the brethren [members of the royal family] with authority, you will be an honorable servant of Christ Jesus, constantly being nourished in the principles [application] of the faith, i.e., the advantageous body of doctrine which you have been concentrating on in the past with the result that you now possess it [you cannot teach what you do not know].

^{KW} **1 Tim. 4:6** Constantly reminding the brethren of these things, you will be a good servant of Christ Jesus, continually nourishing yourself by means of the words of the Faith and of the good teaching which you have closely followed.

^{KJV} **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.

TRANSLATION HIGHLIGHTS

How can Timothy become an honorable servant of Christ Jesus? Paul is going to tell him how. By the way, Timothy is not a deacon; he is a pastor teacher. The translation of "diakonos" here means to "serve" or "minister." It is not a reference to the position of a deacon. First, he can become an honorable servant by teaching correct doctrines to the members of his congregation (Iterative Present tense). And he is not to do this meekly; he is to teach with authority. Since false teachers have infiltrated their midst, Timothy needs to remind them what the truth is. He needs to point out the differences between the Word of God and the heresies that are being promulgated in the area around Ephesus. This will fulfill the function of his ambassadorship. But in order to be an effective ambassador for Christ, an honorable servant, he must first fulfill the function of his priesthood. How does he do this?

He does this by constantly being trained (Iterative Present tense) in how to apply Bible doctrine to the problems in his life. The "principles of the faith" is a reference to the application of correct doctrine. The emphatic use of "kai," translated (or not translated)

with an "i.e.," tells us exactly what "the faith" is. It is the advantageous teaching or doctrine which Timothy has been concentrating on in the past (Latin: nutrition) and which he now possesses in the mentality of his soul (Intensive Perfect tense). Before he tries to teach others, he must first learn correct doctrine himself. This is one of the errors Timothy is facing with regard to the false teachers. They have not learned doctrine correctly, yet they are out teaching in spite of their errors. Then he must apply it to his own life so that he understands how it works. He must study doctrine, make it his own, and then teach it to others.

RELEVANT OPINIONS

The minister of the gospel has a responsibility to lay before his people the positive answers to negative doctrines, and anyone who fails in this respect forfeits the right to be accounted worthy of the ministry. (D. Guthrie) Bible doctrines are the bones of revelation, and the attentive Bible student must be impressed with the NT emphasis on "sound doctrine." Not knowing the doctrines of the Bible, the child of God will be, even when sincere, "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;" the many well-meaning believers who are drawn into modern cults and heresies being sufficient proof. (L. Chafer)

Here, the idea is that of a servant, without any official meaning. (K. Wuest) The article with the word "faith" indicates a body of Christian doctrine. There is no better means of spiritual nourishment than a constant dwelling on the great truths of the faith, which Timothy had the inestimable privilege of receiving first hand [face-to-face teaching] from the apostle. (D. Guthrie) There must be a continuous and permanent process of self-instruction, as the tense of the participle signifies. The minister must never cease to learn, because he has to set the truth in new lights, and to counteract error out of the large storehouse of Divine truth … Progress in knowledge does not imply a constant changing of opinions. (T. Croskery) One of Timothy's most important jobs was to protect them from heresy. (C. Ray)

Significantly, this nourishment in the Word was essential to Timothy's being a good minister. The most effective ministers have been those who persevered as students of the Word. Paul is repeatedly adamant about this to Timothy ... I have myself witnessed the effects of a lack of study of the Word and an overdeveloped style of repetition, where the minister repeats himself in doublets and triplets because he has so little to say. (R. Hughes) Faith is here taken for the sum of Christian doctrine; and what he immediately adds, about good doctrine, is for the sake of explanation; for he means, that all other doctrines, how plausible soever they may be, are not at all profitable. (J. Calvin) Timothy must be careful not to let his tank run dry. To keep up his spiritual vitality, he needed to nourish his soul on the words of faith and sound doctrine. By "the words of faith," Paul means the propositional truths revealed in Scripture. (C. Ray)

All his studies are not simply for his own mental enjoyment – to the minister often a most seductive pleasure – but should be used in storing up a magazine of truth to be imparted

to his people. Everything he reads should be turned into sermon. It is a poor book that does not yield something useful for the pulpit, and it is a waste of time to read anything that does not add to his homiletic store ... To teach others he must be instructed himself; to influence others he must himself be powerfully moved by the truth. (G. Barlow) "Diakonia" here does not mean "to function as a deacon" but "to minister" or "to supply by ministering." (W. Hendriksen) The "words of the faith" is equivalent to several other expressions that conceive of the Christian faith as a body of tradition articulated in teachable doctrine. (P. Towner)

1 Tim. 4:6 By teaching these things (Acc. Dir. Obj.; correct doctrines) to the brethren (Dat. Adv.; members of the royal with authority (ὑποτίθημι, family) PMPtc.NMS, Iterative, Instrumental; pointing others, call them out to to remembrance), you will be (∈ỉµí, FMI2S, Predictive) an honorable (Compl. Nom.) servant (Pred. Nom.) of Christ Jesus (Gen. Rel.), constantly being nourished ($\dot{\epsilon}\nu\tau\rho\dot{\epsilon}\phi\omega$, PPPtc.NMS, Iterative, Circumstantial; trained) in the principles (Loc. Sph., Instr. Means; application) of the Faith (Obj. Gen.; correct doctrine), i.e. (emphatic) the advantageous (Descr. Gen.; good, beneficial) body of doctrine (Adv. Gen. Ref.; teaching) which (Dat. Ref.) you have been concentrating on in the past with the result that you now possess it (παρακολουθέω, Perf.AI2S, Intensive; follow with the mind, make one's own, you cannot teach what you do not study, know).

^{BGT} 1 Timothy 4:6 Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔσῃ διάκονος Χριστοῦ Ἰησοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἧ παρηκολούθηκας·

^{VUL} **1 Timothy 4:6** haec proponens fratribus bonus eris minister Christi lesu enutritus verbis fidei et bonae doctrinae quam adsecutus es

1 Tim. 4:7 Moreover, keep on rejecting profane [reversionistic] and elderly women's fables [teachings that lack substance]. Also, keep on exercising yourself [self-discipline during Bible studies] for the purpose of godliness [supergrace spiritual life].

^{KW} **1 Tim. 4:7** But unhallowed and old wive's fictions be shunning. On the other hand, be exercising yourself with a view to piety toward God.

^{KJV} **1 Timothy 4:7** But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

TRANSLATION HIGHLIGHTS

Paul also commands Timothy (Imperative mood) to continue refusing the reversionistic and baseless teachings of the false teachers. They are absolutely profane and to a believer who knows doctrine, they should sound completely ridiculous. Only an elderly woman without benefit of the Truth could believe these teachings (Latin: fables). They are without true substance. Timothy is also commanded to keep exercising himself in the spiritual life (Iterative Present tense). "Godliness" (Latin: piety) is a word that refers to the Christian way of life, the protocol plan of God, or the process of experiential sanctification. The Greek word "gumnazo" means bodily exercise, but it is used as a figure of speech for the mental exercise in the Word of God necessary for a believer to grow to spiritual maturity, i.e., supergrace. It is a gymnastic term meaning consistency and self-discipline, being mentally naked before God in study.

RELEVANT OPINIONS

Experiential sanctification is called godliness. True godliness runs far deeper than the shallow legalisms that so many Christians practice. Genuine godliness is abiding in the sphere of Christ's love ... Experiential sanctification is potential for the believer, commanded but not guaranteed. God provides the resources, opportunities, instructions, encouragement, and even the divine discipline, but the believer himself chooses to execute the protocol plan of God or not. (R.B. Thieme, Jr.) This duty demands of us a careful avoidance of such companions, conversation, and pursuits, as we have found in times past to be injurious to the advancement of personal piety ... Be gymnasts in godliness. The arena in which we are to perform this exercise is in the church of God. (J. Exell) Godliness is being advanced in contrast to the misshapen spirituality of the heretics. (P. Towner)

They are nothing but drivel, and belong to the category of silly superstitions which old women sometimes try to palm off on their neighbors or on their grandchildren. (W. Hendriksen) They are nothing but silly fictions, fit only for senile, childish old crones to chatter about. To discuss them seriously would be to give them a dignity which they do not deserve. (D. Hiebert) Keep the body in its true place as subordinate to the spiritual life ... The man who is content to pass along with an aimless existence; or only seeking daily supplies for daily needs, never looking hopefully into the future, and never seeking to excel; does injustice to his higher nature, and grovels on a plane but little elevated above the demands of animal existence. (J. Exell) The metaphor is drawn from training for gymnastic exercises. (A. Hervey)

4:7 Moreover (continuative), rejecting 1 Tim. keep on (παραιτέομαι, Command, PMImp.2S, Iterative, Deponent; refusing) profane (Noncompl. Acc.; worldly, qodless, originating from reversionists) **and** (connective) elderly women's (Noncompl. Acc.) fables (Acc. Dir. Obj.; stories, tales, teachings that completely lack substance). Also (adjunctive; at the same time, meanwhile), keep on **<u>exercising</u>** ($\gamma \nu \mu \nu \alpha \zeta \omega$, PAImp.2S, Iterative, Command) **yourself** (Acc. Adv.; gymnastic term meaning consistency and selfdiscipline, naked before God in study) for the purpose of godliness (Acc. Purpose; supergrace spiritual life).

^{BGT} 1 Timothy 4:7 τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ. Γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·

^{VUL} **1 Timothy 4:7** ineptas autem et aniles fabulas devita exerce te ipsum ad pietatem

1 Tim. 4:8 For example, physical exercise is beneficial for a short time [during our brief life on earth], but godliness [spiritual growth leading to supergrace] is beneficial for all time [throughout eternity], holding a promise of [supergrace quality] life for the present and for that [eternal life] which will come [with its rewards and decorations].

^{KW} **1 Tim. 4:8** For the aforementioned bodily exercise is of some small profit, but the aforementioned piety toward God is profitable with respect to all things, holding a promise of this present life and of that about to come.

^{KJV} **1 Timothy 4:8** 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.

TRANSLATION HIGHLIGHTS

Physical exercise is beneficial to the mind and body for a short period (Latin: modicum) of time, but spiritual exercise (Latin: piety) is beneficial today and extends far into the future. Physical exercise can make the body strong, fit, and good looking. Physical exercise can also help the mind concentrate better during Bible study. The effects of physical exercise are limited to our life on earth, but the effects of correct spiritual exercise holds a short-term promise of overall fitness, but spiritual exercise holds a promise (Durative Present tense) for a quality life now (temporal blessings) and a quality life throughout eternity (eternal blessings).

Physical exercise does not produce anything of eternal value, but Paul is not telling us to neglect it. The phrase "that which will come" is a reference to eternal life (Futuristic Present tense), which has the potential of rewards and decorations for a job well done. There is no such thing as equality on earth, and there is no such thing as equality in heaven. What we do in our spiritual walk on earth determines our spiritual status in heaven. God placed us in His plan and gave us all the spiritual tools to become spiritually mature believers, but He does not make us grow. The word "exercise" in and of itself points to our diligent and sustained effort.

RELEVANT OPINIONS

Our diet is to be the Scriptures, and we are to exercise ourselves in them. We will become godly only through the most godly Book ever written – God's own Word. This call is for all of us who know Christ – regardless of how busy we are or how demanding our occupation ... It is possible, even for the busiest of us, to systematically train ourselves in God's Word ... The call to discipline ourselves in the Word for the purpose of godliness is not a call to engage in legalism. We will not in this way gain standing before God. But we must for the right reasons train ourselves in God's Word – train ourselves to listen to its preaching, take notes, check cross-references, read the Bible regularly, exercise the discipline of purchasing tapes of the Old and New Testaments and listening while commuting or exercising, and so on. (R. Hughes) He is by no means belittling the value

of physical exercise. He is saying that the boon which bodily training bestows is inferior to the reward which the godly life promises. (W. Hendriksen)

This is a very necessary warning; for the world will always lean to the side of wishing to worship God by outward services; which is an exceedingly dangerous imagination ... Hence arose the order of monks and nuns ... In like manner, if pastors had not attachéd undue value to the ceremonies which were then observed for the mortification of the flesh, they would never have been so rigid in exacting them. (J. Calvin) The allusion is to the gymnastic training which occupied so much of the time and energy of the Greek youth. (T. Croskery) The meaning is rather, the use of the athlete's training extends to only a few things. (M. Vincent) Exercise improves health, develops physique, and strengthens us to labor for God and man ... The condition of our bodily and mental powers attained by judicious exercise must have an important influence upon our spiritual state ... An abnormal development of muscle deteriorates the quality of the brain and impairs the general health. (G. Barlow)

Profit is so much affected and pursued, because it is, or does seem, apt to procure or promote some good desirable to us. It has been ever a main obstruction to the practice of piety, that has been taken for no friend, or rather for an enemy to profit; as both unprofitable and prejudicial to its followers: and many semblances there are countenancing that opinion. For religion seems to smother or to slacken the industry and alacrity of men in following profit many ways: by charging them to be content with a little, and careful for nothing; by diverting their affections and cares from worldly affairs to matters of another nature, place, and time, prescribing in the first place to seek things spiritual, heavenly. It favors this conceit to observe that often bad men by impious courses do appear to thrive and prosper, while good men seem for their goodness to suffer, or to be nowise visibly better for it, enduring much hardship and distress ... Man is a very busy and active creature, which cannot live and do nothing, whose thoughts are in restless motion, whose desires are ever stretching at somewhat, who perpetually will be working either good or evil to himself; therefore greatly profitable must that thing be which determines him to act well, to spend his care and pain on what is truly advantageous to him – and that is religion [the spiritual life] only. (J. Exell)

1 Tim. 4:8 For example (explanatory), physical (Descr. Nom.; bodily) <u>exercise</u> (Subj. Nom.; bare, naked, exposed) <u>is</u> (ϵἰμί, PAI3S, Descriptive) beneficial (Pred. Nom.; useful, profitable) for a short time (Acc. Extent of Time; temporary strength, stamina, and beauty), but (adversative) godliness Nom.; spiritual growth leading to supergrace) (Subj. is (εἰμί, PAI3S, Descriptive) beneficial (Pred. Nom.; practical) advantageous, for all (Acc. Measure) time (ellipsis), holding (ἔχω, PAPtc.NFS, Durative, Circumstantial; possessing) <u>a promise</u> (Acc. Dir. Obj.) <u>of</u> (Qualitative Acc.) for the present life (Adv. Time, currently) and (connective) for that (Obj. Gen.; life) which **will come** (μέλλω, PAPtc.GFS, Futuristic, Attributive, Telic: Intended Purpose; decorations and rewards throughout eternity).

^{BGT} **1 Timothy 4:8** ή γὰρ σωματική γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος, ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.

^{VUL} **1 Timothy 4:8** nam corporalis exercitatio ad modicum utilis est pietas autem ad omnia utilis est promissionem habens vitae quae nunc est et futurae

1 Tim. 4:9 "Faithful is the Word [Paul's favorite hymn] and worthy of unqualified acceptance [honor, respect]."

^{KW} 1 Tim. 4:9 This is a trustworthy word and worthy of every acceptance,

KJV **1 Timothy 4:9** This *is* a faithful saying and worthy of all acceptation.

TRANSLATION HIGHLIGHTS

Paul quotes or sings a variation of his favorite hymn once again. Faithful is the Word of God. It is worthy of unqualified honor and respect.

RELEVANT OPINIONS

With this citational formula Paul designates what precedes as a saying and commends it as trustworthy. He also urges a full personal appropriation of the saying. (G. Knight, III) Paul intends the formula as an authentication of the apostolic authority of his teaching, and the expansion emphasizes the need to respond by embracing the teaching. (P. Towner)

1 Tim. 4:9 "Faithful (Subj. Nom.) is (ellipsis) the Word (Pred. Nom.; Paul's favorite hymn) and (continuative) worthy (Pred. Nom.) of unqualified (Gen. Spec.; all manner of) acceptance (Descr. Gen.; honor, respect)."

^{BGM} **1 Timothy 4:9** πιστός@annmsn δ@dnms λόγος@nnmsc καί@cc πας@aigfsn ἀποδοχή@ngfsc ἄξιος@annmsn

BGT 1 Timothy 4:9 πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος·

^{VUL} **1 Timothy 4:9** fidelis sermo et omni acceptione dignus

1 Tim. 4:10 Because of this [promise of a beneficial life today and in the future], we [primarily pastors, secondarily every believer] labor to the point of exhaustion [studying and teaching] and we keep on contending [fighting], because we have absolute confidence in the God Who is living [occupation with Christ as our motivation], Who keeps on being the Preserver of all manner of men [without prejudice for race, color, creed, sex, location, etc.], especially [particularly] the faithful ones [there is no such things as equality in God's program].

^{KW} **1 Tim. 4:10** For with a view to this we are laboring to the point of exhaustion; yes, we are putting forth great efforts against opposition, because we have set our hope permanently upon the living God who is the Savior of all men, especially of believers.

^{KJV} **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.

TRANSLATION HIGHLIGHTS

Pastors and teachers labor to the point of exhaustion (Iterative Present tense) by studying and teaching because of the promise of a beneficial life today and in the future. This is not the only reason, but rewards and decorations for doing a faithful job for the Lord are not to be forgotten. Pastors and teachers keep on agonizing and wrestling in doctrine (Iterative Present tense) because they have absolute confidence (Gnomic Perfect tense) in the living God. This is a technical phrase for occupation with Jesus Christ as our motivation in the spiritual life. Contending for the truth and protecting their congregation from false teachers is an important task and privilege for pastors. Timothy was about to get a big dose of contending for the faith by standing up against false teachers. He was also about to faithfully teach the house churches in the area around Ephesus accurate Bible doctrine. And this faithful studying and teaching would most likely bless him in time and eternity.

The same God who is living and was his motivation to become like Christ, is also the Preserver of all manner of men. As previously translated in 1 Timothy 2:3, "soter" means preserver rather than savior in this context. The usage here has nothing to do with saving unbelievers, but is about preserving all types of believers. What type of believers am I talking about? The Greek word "pas" in this passage (and many others) means all kinds of men without prejudice for race, color, creed, sex, geographical location, etc. He is not limited to Jews only, nor to men, nor to those in the area around Ephesus where Timothy was temporarily residing. And since there is no such thing as equality in God's program, he takes special care of (superlative) faithful believers – those who are making forward progress in the spiritual life. There is absolutely nothing in the context, in or around this verse, that points to the salvation of unbelievers, i.e., positional sanctification. The context is the experiential sanctification of believers.

Do any of the passages in this chapter leading up to this verse refer to the salvation of unbelievers? No! Do any of the preceding verses in this chapter have an evangelistic flavor to them? No! This chapter begins with the errors being spread by false teachers. Next Paul tells Timothy to defend the truth against these false teachers. Then he places an emphasis on studying and teaching Bible doctrine with authority. There is nothing in the context that would lead an objective expositor to argue for universalism or unlimited atonement. There is nothing in this verse about the atonement, period. This is a verse for pastors and teachers to preserve and protect the members of their congregation by teaching them Bible doctrine. One of the motivations for contending for the faith, wrestling with every text in the original languages, is the knowledge that God is in the process of preserving and protecting those who are interested in making forward momentum in the spiritual life.

RELEVANT OPINIONS

Because an individual possesses the gift of teaching, this does not negate the need for preparation. The fact is that the totality of life preparation affects the use of the teaching gift. It is not that preparation produces the gift, it is that it prepares it for use ... For a teacher to be used of God in the presentation of biblical truth, he must diligently read. (R. Baxter) Good teaching requires hard work and lots of it. I am constantly appalled when I visit pastors in their offices. Almost always that is what they are, "offices," when they should be studies. If the study is a lounge the pulpit is an impertinence. A poor library makes for poor preaching. (E. Fife) Because "Savior" appears without qualification in 1 Timothy 4:10, it speaks of God the Father and not of Christ and thus is not a good proof text for unlimited atonement ... This verse does not refer to Christ or His cross. We say this because of the way "Savior" is used in the pastoral epistles, where it occurs ten times. When it refers to God the Father, it appears without Christ's name: "God our Savior" and "the living God, Who is the Savior of all men." (R. Peterson, M. Williams)

The present passage does not say that He wants to save, but that He actually saves; He is actually the Savior (in some sense) of all men. Also, "frustration" – in the absolute, ultimate sense – of the divine will is impossible. Otherwise God would not be God … The term "Savior" must have a meaning which we today generally do not immediately attach to it. One must study this term in the light not only of the NT but also of the OT and of archaeology … It is sometimes employed as "deliverer" and "preserver" … showering His blessings upon them. (W. Hendriksen) The term "savior" represents Him as the deliverer and preserver of life. (P. Fairbairn) The superlative of the adverb "mala" denotes that whatever is true of something is "particularly" true in this case …. The English "above all those who are faithful" might be read as indicating a special position for them. (L. Johnson)

There are passages where the Universalist interpretation depends solely upon the simplistic and naïve assumption that the biblical words "all" and "world" mean every human being who ever lived or shall ever live. What the Universalists fail to observe is that the biblical words should be interpreted in terms of how they are used. Once it is admitted that the words "all" and "world" are used in passages where they cannot mean all of humanity, the simplistic assumption of the Universalist must be rejected. We must stress the importance of hermeneutics at this point. A word must not be arbitrarily defined. Its meaning must be established on the basis of its usage by the biblical authors. The Universalist pours his own meaning into the biblical words "world" and "all." Whenever the Bible says that Christ died for "all" or for "the world," the Universalist will insist that these verses teach that Christ actually, completely redeemed or saved every sinner everywhere in all generations, including those in hell at the time Christ died. But to decide what these words mean without checking Scripture is to pour his own meaning into them. When we examine how the Bible uses the words "all" and "world," we find that these words hardly ever refer to every sinner who ever lived. There are too many places where the words cannot mean this by any stretch of the imagination. In the following verses, wherever the words "all" and "world" appear, substitute them with the

following Universalistic definition: "All sinners everywhere in all generations, past, present and future, including those in heaven and hell at the time Christ died." World: Luke 2:2; John 1:10, 7:4, 15:18, 17:9; 1 John 2:15; 5:19. All: Matt. 3:5,6, 10:22; Mark 1:5; John 3:26. These verses should prove beyond any doubt that no one has the right to assume that such words as "all" or "world" mean every sinner who ever lived. (R. Morey)

(causal & explanatory, 1 Tim. 4:10 Because also blends purpose & result) of this (Acc. Gen. Ref.; promise of a beneficial life today and in the future), <u>we</u> (primarily pastors, secondarily every believer) labor to the point of (κοπιάω, PAI1P, Durative Iterative; exhaustion & toil, struggle, strive; in studying and teaching: 1 Cor. 15:10)and (continuative) we keep on contending (άγωνίζομαι, PMI1P, Durative Iterative, Deponent; agonizing, fighting, & wrestling, hanging tough), because (causal) we have absolute Perf.AI1P, Gnomic) confidence (ἐλπίζω, in the God (Prep. living (ζάω, Loc.) Who is PAPtc.DSM, Descriptive, Substantival; occupation with Christ as our motivation), Who (Nom. Appos.) <u>keeps on being</u> (εἰμί, PAI3S, Durative) the Preserver (Pred. Nom.; deliverer, savior) of all manner of (Gen. Spec.; all kinds of) men (Gen. Adv.; without prejudice for race, color, creed, sex, location, etc.), especially (superlative; particularly, specifically, above all, so much the more) the faithful ones (Gen. Spec.; there is no such thing as equality in God's program).

^{BGT} 1 Timothy 4:10 εἰς τοῦτο γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, ὅς ἐστιν σωτὴρ πάντων ἀνθρώπων μάλιστα πιστῶν.

^{VUL} **1 Timothy 4:10** in hoc enim laboramus et maledicimur quia speravimus in Deum vivum qui est salvator omnium hominum maxime fidelium

1 Tim. **4:11** Be authoritative [not wimpy] and keep on teaching these [doctrines].

^{KW} **1 Tim. 4:11** These things be constantly commanding and teaching.

^{KJV} **1 Timothy 4:11** These things command and teach.

TRANSLATION HIGHLIGHTS

Paul gives this dual command to Timothy and other pastors with a wimpy constitution. If they are in the pulpit, they must be authoritative when they speak (Imperative of Command). The spiritual gift of pastor and teacher is to be executed in an almost military fashion, meaning with confidence and assurance. They are to continue teaching in this manner (Iterative Present tense) without ceasing. Bible doctrine is the reason the gift was given to some men; they must study and impart their knowledge of Scripture continuously so the people can grow in the spiritual life. If you have done your homework and are not confident in what you have to teach, get out of the pulpit.

RELEVANT OPINIONS

The reference is always to a directive from an authoritative source, either inherent in the position itself or delegated. It was a word of command given by a superior officer to be passed down to others, i.e., Acts 16:24. (G. Kittel) The equivalent in the LXX, "lamed," is closely related to instruction in the Torah and implies "exegetical judgment," meaning "to reach a scholarly decision" or "to pronounce an established scholarly opinion." It comes from a legal term in which "the witnesses are not ordinary witnesses but scribal assessors who in their judgment are bound by the Torah and tradition," i.e., expert witnesses. They were called upon when "a pronouncement was needed for which they wanted more exact proof." (G. Kittel) The term is at root used in a technical sense. (Poster) In its use in Philo, everything lies in the sphere of the intellect. (G. Kittel)

This is a word used especially for the impartation of practical or theoretical knowledge when there is continued activity with a view to gradual, systematic and therefore all the more fundamental assimilation. (W. Porzig) The term is always marked by the fact that it has a volitional as well as an intellectual reference. In the LXX, it always lays claim to the whole man and not merely to certain parts of him ... "Didasko" has a strong authoritative and intellectual element, is objective in nature, and is concerned with an organized and systematic approach in teaching ... It presupposes knowledge in the teacher, and is concerned not with the form, but in the all-important content. (G. Kittel) In the Gospels, the new thing is that Jesus is teaching, not that He is teaching in a particular way. (P. Feine) Teach refers to authoritative instruction in the congregational setting. (P. Towner)

Its Judaistic usage (scribal learning) was a reaction to the disintegrating force of Hellenism. Its aim was to maintain the faith of the fathers through every peril. It embraced theology whereas the Pharisees were primarily "practical." The main emphasis of Rabbinic scholarship came to be put on exegesis, not in the "practical" or ethical sense ... the Rabbis were increasingly characterized by learning as the continually necessary presupposition of teaching, and not so much by exemplary action, i.e., called "practical" by the Pharisees. (G. Kittel) They are not things of small importance, of which it is enough to take a passing and brief notice; but, on the contrary, that they deserve to be repeated every day, because they cannot be too much inculcated. A prudent pastor ought, therefore, to consider what things are chiefly necessary, that he may dwell on them. (J. Calvin)

1 Tim. 4:11 <u>Be authoritative</u> (παραγγέλλω, PAImp.2S, Iterative, Command; give orders, direct, urge) <u>and</u> (connective) <u>keep on</u> <u>teaching</u> (διδάσκω, PAImp.2S, Iterative, Command; impart information, pass on knowledge) <u>these</u> (Acc. Dir. Obj.; doctrines).

^{BGT} **1 Timothy 4:11** Παράγγελλε ταῦτα καὶ δίδασκε.

VUL 1 Timothy 4:11 praecipe haec et doce

1 Tim. 4:12 Stop allowing anyone to look down on you because of youth, but keep on becoming a pattern [example] to believers: in the Word with appropriate behavior [grace-oriented way of life], inside the love complex by means of doctrine [in the soul], in purity [supergrace status].

^{KW} **1 Tim. 4:12** Stop allowing anyone contemptuously to be pushing you aside because of your youth, but keep on becoming an example of the believers, in word, in behavior, in divine and self-sacrificial love, in faith, in purity.

^{KJV} **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.

TRANSLATION HIGHLIGHTS

"Timothy was a general acting like a private." (R.B. Thieme, Jr.) He was letting others push him around. Paul commands him (Imperative of Prohibition) to stop letting others do this to him just because he is young (Latin: adolescent). Some of the older men, and most definitely the false teachers, were ridiculing him (Latin: contempt) because he was such a young pastor. Once Timothy takes command of his congregation, things would change. Paul gives him a 3-point outline of how he should become (Imperative of Command) a pattern (Latin: example) for believers to emulate.

First, he must be continually immersed in the Word of God and exhibit appropriate behavior to go with this immersion. In other words, he must live a grace-oriented life. He must also reside and function inside the love complex, exercising impersonal love toward others with a relaxed mental attitude. He will be assisted in this endeavor by the application of the doctrine in his soul. He should also live in the sphere of purity, which means he should attain supergrace status and remain there. If he remedies his problem with administering authority and lives this kind of life, those in his periphery should not have a problem with him being their pastor and teacher.

RELEVANT OPINIONS

The most important aspect of worship, which makes all other worship possible, is the perception of Bible doctrine. God gives us time, one day at a time; we "redeem the time" by devoting a portion of each day to the intake of His Word (Eph. 5:16). Concentration in learning the Word of God in gate 4 of the divine dynasphere is the highest form of worship directed toward God. When you elevate yourself or any other person above Bible doctrine on your scale of values, you have misdirected your worship (Psalm 138:2). The virtue in worship is nullified; you live in subjective reality. Worship by those outside the divine dynasphere becomes religion, the enemy of Christianity. (R.B. Thieme, Jr.) Timothy would certainly be under forty years at this time, and might be not above thirty-five. Either age would be decidedly early for so responsible an office. (A. Hervey)

Those who teach by their doctrine must teach by their life, else they pull down with one hand what they build up with the other. (M. Henry) Timothy is exhorted to make it impossible for any one to question his authority on the score of his youth by being a

model of the Christian graces required in believers. (A. Hervey) Paul encouraged Timothy to persevere faithfully in the task – despite people's response. Far from reassuring Timothy about how beloved he would be, Paul warned him that he would suffer hardship. (G. Johnson) From the Proverbs: Grey hairs are a crown of glory to a man. (C. Spurgeon, the "sauciest dog that ever barked in a pulpit")

Tim. 4:12 <u>Stop allowing anyone</u> (Subj. Nom.) <u>to look down on</u> ($\kappa \alpha \tau \alpha \phi \rho \rho \nu \epsilon \omega$, PAImp.3S, Static, Prohibition) <u>you</u> (Gen. Disadv.) <u>because of youth</u> (Gen. Cause), <u>but</u> (adversative) <u>keep on</u> <u>becoming</u> ($\gamma i \nu \rho \mu \alpha \iota$, PMImp.2S, Iterative, Command, Deponent) <u>a</u> <u>pattern</u> (Pred. Nom.; type, example) <u>to believers</u> (Gen. Adv.): <u>in the Word</u> (Loc. Sph.) <u>with appropriate behavior</u> (Instr. Manner; conduct, behavior, grace-oriented way of life), <u>inside the love complex</u> (Loc. Sph.) <u>by means of</u> <u>doctrine</u> (Instr. Means; in the soul), <u>in purity</u> (Loc. Sph.; supergrace status).

^{BGT} 1 Timothy 4:12 Μηδείς σου τῆς νεότητος καταφρονείτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῷ, ἐν ἀναστροφῆ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἁγνεία.

^{VUL} **1 Timothy 4:12** nemo adulescentiam tuam contemnat sed exemplum esto fidelium in verbo in conversatione in caritate in fide in castitate

1 Tim. 4:13 Until I return, concentrate on: exegesis [analysis and communication of every sentence], exhortation [practical application of Biblical truths to life], doctrinal teaching [categorical systematic theology].

^{KW} **1 Tim. 4:13** While I am coming, keep concentrating on the public reading [of the Word], on exhortation, and on teaching.

KJV **1 Timothy 4:13** Till I come, give attendance to reading, to exhortation, to doctrine.

TRANSLATION HIGHLIGHTS

Paul commands Timothy to concentrate (Imperative mood) on three things while he is gone. He hopes to return (Proleptic Future) from his imprisonment and continue training his theological student, Timothy, but this is in God's hand. First, Timothy is to concentrate on exegesis – understanding the grammatical, syntactical and etymological analysis of every sentence he is studying and communicating that knowledge to his congregation. Even though his audience knew Greek (and some Hebrew), he still needed to cover every important word in Scripture. A pastor must know exactly the content of what is read. "Public reading" is a popular interpretation of the word "anaginosko," especially when manuscripts were scarce. But this interpretation doesn't elaborate enough on the underlying study required by the root word "ginosko" or "knowledge." And today, since we don't have the original letters to read from, a public reading should always follow an accurate translation from the manuscripts we have at our disposal.

Second, he needs to apply these Biblical truths to his own life and teach others how to do the same through admonition, comfort and encouragement. Please note that you have to

know the Word of God first, before you can apply it to daily life. You can't apply what you don't know. Third, Timothy is to concentrate on teaching systematic, categorical theology. This is comparing one passage to another passage, building upon what you know. This should be a work in progress, something that comes naturally from a verseby-verse study of Scripture. It is not good practice to pick and choose a topic and run it into the ground while leaving other topics untouched. Unfortunately this is the habit of many topical preachers today. They select a couple of categories that appeal to them and they abandon the rest of Scripture to become preachers of an incomplete, unbalanced message.

RELEVANT OPINIONS

Let him who reads and comments on these words in the assembly take care to understand them. (E. Bullinger) Isagogics, or the historical context surrounding Paul's teachings, was not necessary because they were living that "history" in their present. Doctrinal application to daily life should perhaps be added to the ICE acrostic, perhaps calling it ICED: isagogics, categories, exegesis, doctrinal application. (LWB) "Didaskalia" means doctrinal teaching, whether of dogma or precept. (A. Hervey) Here we have the three elements in the ministry of the Word, the reading aloud of the Scriptures, exhortation based on the reading and appealing to the moral sense, and teaching, appealing to the intellect ... The word "doctrine" is from "didaskalia," teaching. Doctrine is a systematized body of teaching. (K. Wuest) If there is no pulpit-reading, exhorting, and teaching, divine worship is a misnomer. (W. Hendriksen)

It was taken for granted from the beginning that Christian preaching would be expository preaching, that is, that all Christian instruction and exhortation would be drawn out of the passage which had been read. Biblical exposition was the apostolic norm. Therefore, any preaching that does not guide the listener through the Scriptures is an aberration from the apostolic practice ... The truth is, without the centrality of the Word and its exposition, there is no proper worship. (R. Hughes) How shall pastors teach others if they be not eager to learn? And if so great a man is advised to study and make progress from day to day, how much more do we need such an advice? Woe then to the slothfulness of those who do not peruse the oracles of the Holy Spirit by day and night, in order to learn from them how to discharge their office! (J. Calvin) Are you growing in grace and the knowledge of Christ? The only way to do so is by reading the great truths of the Word of God. (J. McGee)

Tim. 4:13 <u>Until</u> (temporal) <u>I return</u> (ἔρχομαι, PMI1S, 1 Proleptic Future, Deponent), concentrate on (προσέγω, PAImp.2S, Durative, Command; pay attention to, be concerned about, know accurately, prepare in private): exegesis (Dat. Adv.; to know exactly the content of what is read: the grammatical, syntactical and etymological analysis of every sentence), <u>exhortation</u> (Dat. Adv.; practical application of biblical truths to daily life, admonition, eschatological encouragement), doctrinal teaching comfort, (Dat. Adv.; categorical systematic theology).

BGT 1 Timothy 4:13 ἕως ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλία.

^{VUL} **1 Timothy 4:13** dum venio adtende lectioni exhortationi doctrinae

1 Tim. 4:14 Stop neglecting the spiritual gift [of pastor-teacher] in you, which was given to you [Timothy] through a prophecy [special endowment of the Holy Spirit or doctrines learned from Paul] associated with the laying on of hands [for identification purposes only] by a council of overseers [recognition by at least two pastors in the region].

^{KW} **1 Tim. 4:14** Do not keep on neglecting the spiritual enduement which is in you, which was given to you through prophecy in connection with the imposition of the hands of the body of elders.

^{KJV} **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.

TRANSLATION HIGHLIGHTS

Paul now commands Timothy to stop neglecting (Imperative of Prohibition) the spiritual gift of pastor-teacher which was given to him (Constative Aorist tense). It sounds like Timothy wasn't overly excited to take on the responsibility of a pastor in Ephesus. Paul is prodding him along, encouraging him and warning him at the same time. Paul reminds him that his spiritual gift is no small thing. It was given to him through a prophecy. "Prophecy" is actually a transliteration rather than a translation, but it has come to mean one and the same over the years. But what is this prophecy? Paul was either referring to a special inward endowment from the Holy Spirit to empower Timothy for this calling. Or he was referring to doctrines he had previously taught Timothy about spiritual gifts when Timothy was traveling with him as an apprentice. Whatever this "prophecy" was, it was accompanied by the recognition of at least two other pastors in the region who had the same gift and were able to objectively recognize it in Timothy. There was nothing mystical in this laying on of hands, nor is there any requirement that this be a public event.

It was merely a way for two or more overseers in the region around Ephesus to recognize Timothy as a pastor for his encouragement. Timothy has no reason to question whether he is called to be a pastor-teacher. He had an internal witness from the Holy Spirit and an external witness by two or more other pastors that recognized that he was prepared to begin a public ministry. Contrary to popular belief in some denominational churches, this "council of overseers" were not men from the same church. There is only one overseer or pastor-teacher per church. These were men (Greek/Latin: presbyters) from other house churches with the same gift who were able to recognize it in Timothy. That's all Paul is trying to communicate – that Timothy has both a divine and human witness to his calling to the ministry. Paul is not creating a ritual, ceremony or ordination service of any kind. Nor is there anything in this passage that suggests it was a public event; it might have been a simple acknowledgement of his gift in the privacy of his home.

RELEVANT OPINIONS

The "laying on of hands" is not necessarily a formal event; it is primarily a means of expressing recognition, which a timid person like Timothy may have needed as a reminder of his gift. Also, it is a recognition of the spiritual gift, not the impartation of a gift; there is no supernatural power emanating from their fingertips. (E. Wretlind) It was a gift of interpreting the Scriptures, of dispensing the mysteries of grace with edification, of bringing forth things new and old out of the good treasure of a holy heart informed with truth. (T. Croskery)

The gift itself and the prophecy concurred in attesting the candidate for ordination. (M. Vincent) Timothy was rather diffident, and needed periodical prodding by the great apostle. (K. Wuest) It need hardly be said that it is nowhere inferred that it lies within human power to effect the transference, whether of sins or of blessing. (A. Nute) First Timothy 4:14 sounds more like a commissioning along the line of Paul and Barnabas in Acts 13:3 than an ordination, and Paul is now referring to that public validation of his gift as a means of encouraging Timothy during this difficult time. (W. Mounce)

Tim. 4:14 particle) neglecting (ἀμελέω, 1 Stop (neq. PAImp.2S, Customary, Prohibition) the spiritual gift (Obi. Gen.; of pastor-teacher) in you (Loc. Sph.), which (Subj. <u>was given</u> (δίδωμι, API3S, Constative) <u>to you</u> Nom.) (Dat. Adv.; Timothy) through a prophecy (Abl. Means; refers to either a special inward endowment or form of call from the Spirit, or doctrines Timothy learned Paul's Holy in associated with the laying on traveling seminary) (Gen. Accompaniment) of hands (Adv. Gen. Ref.; for identification purposes only) by a council of overseers (Abl. Agency; at least two pastors in the region).

^{BGT} 1 Timothy 4:14 μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.

^{VUL} **1 Timothy 4:14** noli neglegere gratiam quae in te est quae data est tibi per prophetiam cum inpositione manuum presbyterii

1 Tim. 4:15 Keep on cultivating these things [study & teach]. Keep on being occupied [constant application of the mind] in them [exegesis, exhortation, doctrinal teaching], in order that your progress [growth to spiritual maturity] might be apparent to all [the members of your congregation].

^{KW} **1 Tim. 4:15** Be diligently attending to these things; be constantly engrossed in them, in order that your progress may be evident to all.

^{KJV} **1 Timothy 4:15** Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

TRANSLATION HIGHLIGHTS

Paul commands Timothy (Imperative mood) to cultivate his spiritual gift by studying and teaching. He is commanded to keep on being occupied (Iterative Present tense) with exegesis, exhortation and doctrinal teaching so that his growth to spiritual maturity is manifest (Pictorial Present tense) to all the members of his congregation. He is to be the point man, the pioneer in the spiritual life - whom his students can look up to and follow. As Timothy blazes the trail to supergrace, they have the opportunity to follow him (Potential Subjunctive mood) or to reject the divine protocol he communicates. There is no guarantee that all the members of his congregation will listen to him or follow him, but the opportunity will be there. Paul commands Timothy to be the embodiment of the doctrinal principles that he teaches.

RELEVANT OPINIONS

Verses 15 and 16 form a tautology, or a repetition of the same subject over and over for emphasis. (D. Wretlind) Give all your attention and care and study to these things ... Progress, advance, or growth is the idea. (A. Hervey) By his agency the edification of the Church may be more and more advanced, and that corresponding results may be visible; for it is not the work of a single day, and therefore he should strive to make daily progress. (J. Calvin) I will not accept a daily devotional time as a substitute for reading and studying the Word of God. It will not work to open your Bible to read a chapter at night when you have one eye closed and both feet already in bed. Nor will it work in the morning when you are half awake, or at the breakfast table when you are about to take off for work. My friend, you couldn't study geometry, higher mathematics, or science like that. The Word of God is worthy of all that you and I can give to it, and we can never give as much as it should have. (J. McGee)

Spiritual endowment is no plea for mental laziness. The study of the Word of God requires and involves constant reading, elaborate research, and intense thought. All our intellectual abilities and resources are taxed to the uttermost. (G. Barlow) The apostle exhorts Timothy to give attendance to reading. This includes study and thinking, and every mode of intellectual improvement ... Nothing but an evident progress in knowledge and holiness should satisfy the Christian. God expects from him a constant ripening towards perfection ... Our profiting will appear if we have learned to delight more in our own private meditations on God's Word, and in communion with Him, and to be less dependent on our Christian ministers and our Christian brethren. The mature Christian, like the sack well filled, can stand alone, while the young convert must be held up in his emptiness. The young Christian lives much upon the opinion of others. (J. Exell)

1 Tim. 4:15 Keep on cultivating (μελετάω, PAImp.2S, Iterative, Command) these things (Acc. Dir. Obj.; study and teach). Keep on being occupied (εἰμί, PAImp.2S, Iterative, Command; constant application of the mind, engrossed) in them (Loc. Sph.), in order that (purpose) your (Poss. Gen.) progress (Subj. Nom.; growth to spiritual maturity, blazing a trail, making a pioneer advance) **might be** (ϵ iµí, PASubj.3S, 2^{nd} Pictorial, Potential) **apparent** (Pred. Nom.; manifest,

nature to him) <u>to all</u> (Dat. Ind. Obj.; the members of his congregation).

^{BGT} 1 Timothy 4:15 ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπὴ φανερὰ ἦ πᾶσιν.

^{VUL} **1 Timothy 4:15** haec meditare in his esto ut profectus tuus manifestus sit omnibus

1 Tim. 4:16 Keep on paying close attention to yourself [your own spiritual growth] and to doctrine [for your congregation's growth]. Persevere in these things [stick to them], for by doing this [studying and teaching], you will both deliver [from demon influence, apostasy and reversionism] yourself [your 1st priority is yourself, not your ministry] and those who hear you [your ministry].

^{KW} **1 Tim. 4:16** Keep on paying careful attention to yourself and to the teaching. Constantly stand by them, for in doing this you will both save yourself and those who hear you [from the false doctrines of demons, 4:1-3].

^{KJV} **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.

TRANSLATION HIGHLIGHTS

Paul commands Timothy (Imperative mood) to keep on paying close attention to his own spiritual growth (Iterative Present tense) and to doctrine for his congregation's growth. The first relates to studying, the second relates to teaching. Paul then commands Timothy (Imperative mood) to persevere in these things (Durative Present tense). In other words, Timothy is to "stick to it" and not give up. For by sticking to (Modal Participle) a regimen of studying and teaching, Timothy will deliver himself (Predictive Future tense) and those who hear him from the false teachings of the demon-influenced false teachers. The use of "sozo" is experiential, referring to the realm of sanctification. It has absolutely nothing to do with losing one's salvation. It refers to the application of accurate Bible doctrine to the spiritual life.

By sticking with his ordained program, Paul will protect himself and his congregation from false teachers, as well as from Satan, apostasy and reversionism. Notice that Paul tells Timothy to take care of himself first, then those who listen (Latin: audio) to him. A pastor's first priority is himself, then his ministry. Do not get this backwards! A pastor who isn't growing spiritually isn't worth listening to; a pastor who isn't taking care of his own spiritual growth first is on his way to (or already living in) reversionism. The iterative present tenses in this chapter, point to continuous, habitual practice. The durative present tenses in this chapter, point to a consistent, non-stop program. This verse and the prior verse contain deliberate repetition for emphasis.

RELEVANT OPINIONS

This is just one of many biblical passages that emphasize the importance of sound doctrine, but this exhortation goes further than most in linking sound doctrine with salvation. Indeed, as the wayward theologies of many cults and even terrorist networks

tragically demonstrate, bad doctrine can destroy lives. (J. Spiegel) Let him be diligent about his own reading and study. It is refreshing to hear the apostle advise his son to keep up his work as a student, to find time in his busy days for study and reading. Second Timothy 4:13 intimates that Paul himself had the practice of carrying books around with him and, amid all his pastoral cares, of keeping up his studies. (J. Lowstuter) The teacher must needs prepare himself before he prepares his lessons. (W. Nicoll) Doctrine is put before us as a necessity of all life. Doctrine is learning in God's school. Find out your own wants and infirmities and go to doctrine for their supply; take the doctrine and write it in your own life. (J. Exell) Like spiritual growth, spiritual decline is a slow drift, not a sudden fall. One day the wayward Christian wakes up and realizes (hopefully) how far he is from the truth of the Bible. (C. Ray)

Doctrine has everything to do with life, because what we believe about God determines how we live. The more we know about God and His workings, the more we will love Him, and the better we will serve Him. Do you love Him now? Will you love Him less if you learn more of Him and His Word? The great need of people today is to know more of God – to know more doctrine. Doctrine is the most practical thing in life! (R. Hughes) Like a sick physician, the preacher may prescribe, perhaps successfully, to others for the disease of which he himself is dying ... There is no recognition here of any supernatural grace which would relieve him from the use of those means whereby ordinary men bring their minds into an ability of perceiving what is truth and what is error ... I have noticed that if a minister can convince people in the first 5 minutes that he only aims to save their souls, he will kill all the critics in the house. This ought to be written on the walls of every theological seminary and every pastor's study. (J. Exell)

4:16 Keep on paying close attention to (ἐπέγω, 1 Tim. PAImp.2S, Iterative, Command) yourself (Dat. Adv.; your own spiritual growth) **and** (connective) to doctrine (Dat. Adv.; for congregation's growth). your Persevere in (ἐπιμένω, PAImp.2S, Durative, Command; continue, persist) these things (Dat. Ref.; stick to them), for (explanatory) by doing $(\pi o \iota \dot{\epsilon} \omega, PAPtc.NMS, Durative, Modal)$ <u>this</u> (Acc. Gen. Ref.; studying and teaching), you will both (adjunctive) deliver (σώζω, FAI2S, Predictive; sanctification) yourself (Acc. Dir. Obj.; your 1st priority is yourself, not your ministry) and (connective) those (Acc. Dir. Obj.) who hear (ἀκούω, PAPtc.AMP, Descriptive, Substantival) you (Gen. Rel.; from the teachings of previously mentioned demon-influenced men, as well as from Satan, apostasy and reversionism).

^{BGT} 1 Timothy 4:16 ἔπεχε σεαυτῷ καὶ τῇ διδασκαλία, ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

^{VUL} **1 Timothy 4:16** adtende tibi et doctrinae insta in illis hoc enim faciens et te ipsum salvum facies et qui te audiunt

CHAPTER 5

1 Tim. **5:1** Do not reprimand [rebuke] an older man, but appeal to him [treat with respect] as a father, younger men [your contemporaries] as brothers,

^{KW} **1 Tim. 5:1** Do not upbraid an elderly man, but entreat him gently as a father, younger men as brothers,

^{KJV} **1 Timothy 5:1** Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren;

TRANSLATION HIGHLIGHTS

Paul gives Timothy some good advice on how to treat the various members of his congregation. This type of protocol would be classified as good manners in any public situation. He tells Timothy to never reprimand (Imperative of Prohibition) an older man (Latin: seniors), but to appeal to him (Imperative of Command) as if he were your father. In other words, treat your elders with respect. I live very close to a retirement community, and I can tell you this isn't as easy as it sounds ... especially when elderly people drive their automobiles erratically on the freeway, walk down grocery store aisles slowly, etc. But when I speak to many of them, they have had a full life, worked hard, and deserve our respect. It is especially bad decorum to chastise a man who has been around so long. This is the first category of people Paul is going to cover. Timothy should also speak to his contemporaries as if they were brothers (Latin: fraters). As you can see, a relaxed mental attitude (impersonal love) is going to be key to fulfilling Paul's commands on this front.

RELEVANT OPINIONS

In pointing out faults, we are to be reverent and cautious, as well as earnest and manly ... Ours should be the spirit of Samuel, who, even when he had to convey a message from God, modestly hesitated, waiting for a good opportunity to deliver it, and then spoke with the reverence due to Eli's age ... Prayers in the household will not make up for everything. Some of the best people in the world are the hardest to get along with. (J. Exell) A man finds he has been wrong at every preceding stage of his career, only to deduce the astonishing conclusion that he is at last entirely right. (R.L. Stevenson) Christian courtesy itself suggests how a young minister should treat members of the church. (C. Barrett)

Older people are often defeated spirits because they have striven much and accomplished little; they are sometimes timid because so many new experiments have turned out badly; they sometimes cling to old ways long after the time has come for something better. Sometimes older people stop learning long before they stop trying to impose their views on others. (F. Gealy) Figuratively used here, it means to smite with words rather than with fists. Admonition is necessary for all, but a disrespectful, roughshod assault upon an older man by a minister who is younger merely lays the accuser open to rebuke ... But old men do not have the liberty to do anything they please, merely because they are old. (H. Kent, Jr.) The older generation was not being properly treated within the Christian community of Ephesus. (C. Ray)

Given Timothy's timidity and his natural distaste for confrontation, it was very possible that he might first rehearse his rebuke so that he could articulate it, then, with his adrenalin pumping, screw up his courage, approach the erring elder, and spit it out like an OT prophet, leaving the impression that he neither respected the man's age nor cared for him personally ... Rather than an officious tongue lashing out, there must be a filial discomfort in rebuking an older man ... Tone is so important in ministry. (R. Hughes) He does not wish old men to be spared or indulged in such a manner as to sin with impunity and without correction; he only wishes that some respect should be paid to their age, that they may more patiently bear to be admonished. (J. Calvin)

reprimand (ἐπιπλήσσω, Tim. 5:1 Do not (neg. particle) 1 Prohibition; AASubi.2S, Ingressive, scold, chastise, ridicule, rebuke, , severe censure, strike) <u>an older man</u> (Dat. Disadv.; elderly gentleman), **<u>but</u>** (contrast) appeal PAImp.2S, Aoristic, Command; call alongside, (παρακαλέω, summons) to him (ellipsis; treat him with respect, no ill treatment) as (comparative) a father (Acc. Gen. Ref.), (Acc. Obj.; your contemporaries) younger men Dir. as (comparative) brothers (Acc. Gen. Ref.),

^{BGT} **1 Timothy 5:1** Πρεσβυτέρω μη ἐπιπλήξης ἀλλὰ παρακάλει ὡς πατέρα, νεωτέρους ὡς ἀδελφούς,

^{VUL} **1 Timothy 5:1** seniorem ne increpaveris sed obsecra ut patrem iuvenes ut fratres

1 Tim. **5**:2 Older women as mothers, younger women as sisters, with all purity of mind [showing honor and integrity to all members of the royal family of God].

^{KW} **1** Tim. **5:2** Older women as mothers, younger women as sisters, with the strictest regard for purity.

^{KJV} **1 Timothy 5:2** The elder women as mothers; the younger as sisters, with all purity.

TRANSLATION HIGHLIGHTS

Paul extends his good advice on how to treat fellow Christians to older and younger women. The idea is to show honor and integrity to all members of the royal family of God. This, of course, includes basic manners and courtesy, as well as impersonal love in the form of a relaxed mental attitude. I've been asked if this last phrase "with all purity of mind" might have meant that Timothy was "eye candy" and had a problem fighting off the young ladies. A single young man with increasing responsibility and leadership in the local church might indeed be considered a "good catch" by both the young ladies and their mothers. So although Paul is communicating a general principle of showing honor and respect to fellow believers, it is possible that such an inference could be made from the Greek word "agneia."

RELEVANT OPINIONS

This was possibly added to safeguard Timothy's relations with the younger women. (D. Guthrie) It is a fearful thing when physical things dominate the relationship between the sexes and a man cannot see a woman without thinking in terms of her body. (W. Barclay) A minister of a church should be very careful in his relationships with the opposite sex. Nothing hurts a church more or has more frequently wrecked the ministry of a church than sin in this area. When a minister must leave a church because of such a problem, the spiritual deadness in the church is very noticeable. (J. McGee) Ministers are to develop family relationships with people rather than exert formal control over them. (R. Banks)

Extra caution must be exercised in approaching a young woman. Paul warns that it must be done "in all purity." The reasons for this are obvious. Any impropriety on Timothy's part would ruin his reputation and ministry, as well as bring shame upon the Lord Jesus. Christian men, especially pastors and others in leadership positions, should never be alone with a female (other than one's wife) in an enclosed room. This advice may seem legalistic, but lives and ministries have been destroyed merely by a false rumor. (C. Ray) To treat younger women as sisters requires a careful examination of one's attitudes and a close watch on one's conduct as an example of ministerial integrity. (W. Mounce)

1 Tim. 5:2 <u>Older women</u> (Acc. Dir. Obj.) <u>as</u> (comparative) <u>mothers</u> (Acc. Gen. Ref.), <u>younger women</u> (Acc. Dir. Obj.) <u>as</u> (comparative) <u>sisters</u> (Acc. Gen. Ref.), <u>with all</u> (Dat. Measure) <u>purity of mind</u> (Instr. Manner; showing honor and integrity to all members of the royal family from within your soul).

^{BGT} 1 Timothy 5:2 πρεσβυτέρας ώς μητέρας, νεωτέρας ώς άδελφας έν πάση άγνεία.

^{VUL} **1 Timothy 5:2** anus ut matres iuvenculas ut sorores in omni castitate

1 Tim. **5:3** Honor widows who are genuinely widows [bereft of husband and truly alone in the world].

^{KW} **1 Tim. 5:3** Be constantly showing filial reverence and respect to widows who are truly widows.

KJV **1 Timothy 5:3** Honour widows that are widows indeed.

TRANSLATION HIGHLIGHTS

Paul gives Timothy a command (Imperative mood) to honor widows. The attributive adverb "genuinely" means they are truly alone with nobody to take care of them. It also refers to an inability to adequately take care of themselves. There is a hint of monetary support in the Greek verb "timao," but not as strong in this passage as often presumed. If

that sense is taken, it does however preclude divorcees who are looking for a free-ride now that they have "lost" their husband. It also precludes widows who have other means of support, whether it is her own labor or that of her immediate family. It is a normal practice (Customary Present tense) to have compassion on a woman who is bereft of her husband. Paul is going to elaborate on this concept in the next few verses.

RELEVANT OPINIONS

There is no NT attestation for an office of widow ... Not only must she be totally alone with no means of support, but she must have shown exemplary Christian character throughout her life. (W. Mounce) It was the neglect of certain widows which led to the appointment of the first deacons (Acts 6:1-6), so that in the future widows might receive better care. (W. Hendriksen) In one respect they are widows, for they have lost their husbands. In another respect they are not widows, they have not been entirely deprived ... This problem of widows was more serious in ancient days than it is today because at that time widows and lone women could find far less opportunity for earning a living. (R. Lenski) The church saw itself responsible for widows who "slipped through the net" and could not care for themselves financially. (I. Marshall)

The principle of self-help and independence in the Christian family is recognized and strongly enforced. The church is not to be regarded as a permanent board of relief constituted for the administration of indiscriminate charity. It does not and should not free any of its members from responsibilities by undertaking for them in mistaken charity the duties they ought to discharge and are capable of discharging themselves. No one should be encouraged to attach herself to the Church for the sake of personal maintenance. The Church must keep her needy members, but all who can work should be stimulated to honest and diligent industry. (G. Barlow) Those who are genuinely destitute refers to those who have lost husband and support, as well as having no relatives and are beyond marriageable age. (I. Marshall)

The biblical commandment "Honor your father and mother" bore with it the corollary of supporting one's parents in their old age. (L. Johnson) The author takes pains to eliminate from the number of true widows all superfluous and unreliable persons. (M. Dibelius) One of the most difficult problems to solve in any well-ordered human society is so to administer charity to the indigent as not to encourage indigence which might be avoided. It is certain that the expectation of being provided for by others, without any efforts of his own, has a tendency to check those exertions by which a man may provide for himself. But it is no less certain that there is room in the world for the exercise of a wholesome charity. (A. Hervey) A widow, in the East, was peculiarly desolate and helpless. In return for their maintenance certain duties were required of them, such as the care of orphans, sick and prisoners. (M. Vincent)

The urgency here is not to exhort the church to care for widows, but to give guidelines to determine who qualifies for such care ... Being a true widow means at least that she is all alone and in need, that is, that she has no family to support her. But it is equally clear that the "real widow" is one who is godly, given to prayer. (G. Fee) It seems that certain

widows may have been trading on their widowhood. Instead of supporting themselves from their own resources, or looking to their Christian relations for help, they were relying on the church for their support. (A. Nute) The early church took care of widows, but they didn't do it in some haphazard, sentimental way. The deacons were to make an investigation to see who were truly widows, where the need was, and how much need there was. (J. McGee)

1 Tim. 5:3 <u>Honor</u> ($\tau \mu \dot{\alpha} \omega$, PAImp.2S, Customary, Command; esteem value) <u>widows</u> (Acc. Dir. Obj.) <u>who</u> (Acc. Gen. Ref.) <u>are</u> (ellipsis) <u>genuinely</u> (Attrib. Adv.; truly, certainly) <u>widows</u> (Acc. Dir. Obj.; truly alone, absolutely bereaved, destitute, nobody to care for them; as opposed to the arrogant, trouble-making category of divorcees).

^{BGT} 1 Timothy 5:3 Χήρας τίμα τὰς ὄντως χήρας.

^{VUL} **1 Timothy 5:3** viduas honora quae vere viduae sunt

1 Tim. **5:4** But if a certain widow has children or grandchildren [she's not therefore a welfare case], let them learn above all to show respect to their own family and to provide [repayment] monetary support for their immediate ancestors [parents and grandparents], for this [family support] is pleasing in the sight of God.

^{KW} **1 Tim. 5:4** But, as is the case, if a certain widow has children or grandchildren, let them be learning first to show filial reverence and respect to their own household, and to discharge their obligation relative to a recompense to their forebears, for this is acceptable in the sight of God.

^{KJV} **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.

TRANSLATION HIGHLIGHTS

Paul elaborates on showing honor and respect for widows with a particular example. If a widow has children or grandchildren (Customary Present tense), let them learn (Imperative of Permission) to show respect to their own family members. Paul adds the Greek word "proton" which means the close members of a family should be first in line to show respect to their widowed mother or grandmother. Children and grandchildren who have the means should provide monetary support (Customary Present tense) before the widow in their family seeks church aid or government welfare. The idea of repayment to parents and grandparents for the support they provided you when you were a child is evident in the Greed word "apodidomi." They once provided for you, so if things turn for the worse you should step up and repay them in their time of need. This is not a command, but an entreaty or permission. But family support is pleasing in the sight of God (Customary Present tense) and is a good spiritual example to others. That does not mean a mother or grandmother can treat her immediate family as mere cashiers, nor can they be allowed to destroy the home as a spiritual refuge.

Don't forget the context is on "widows." It doesn't mean you are responsible for your siblings, nieces, nephews and cousins. However, you are free to help other members of your family if you wish. Also, don't forget the word "widow" in the context. It is presumed that most people are able to take care of themselves, especially the men. But if tragedy strikes and leaves your mother or grandmother with no means to support themselves, you should help them as best as you can. There is no crack in the door to allow the evils of socialism or the welfare state to step in. This is a family matter. If all families adhered to this principle, nobody would cast a vote for socialism. If every family member lived honorably and responsibly, the entire "cradle to grave" mentality would disappear. But because the majority of mankind live according to the dictates of their sin nature instead of by biblical principles, the satanic concepts of socialism, communism and the welfare state have captured the minds of our generation.

RELEVANT OPINIONS

This was due to the fact that in the culture of those days a widow could not ordinarily find any employment and so would need financial support. Today, with insurance income, social security, and job opportunities, the situation is very different. But each church should still see that no widow in its congregation is left destitute. (F. Gaebelein) Under modern conditions this frequently presents great difficulties, especially when young people face the alternative between care for parents and furthering their own careers or, even more perplexing, the choice between the support of parents and the establishment of their own homes. (F. Gaely) The church will take proper measures and will not abandon a widow who has heartless children. (R. Lenski) It must be remembered that in those days there were few ways in which a widow could earn her living. (D. Guthrie)

Another possibility of interpreting this passage arises with a shift from the generalizing singular (any or a certain widow) to the plural (them = widows, not their grandchildren). On this view the widows are to show respect to *their* forebears by caring for their own children, just as their parents did for them. Calvin adopted this view but took "ton oikon" as an accusative of respect: the widows are to show piety, namely to God in respect of their duties to their own families. The point is then that such widows should concentrate on their duties at home rather than undertake church duties … The widow who lives expensively is as good as dead. Widows who do not care for their dependents are worse than unbelievers. The use of "idios" and "proton" most aptly refers to the widows' primary duty to their household over against the church. The recompense to the (deceased) ancestors can be made by care for the next generation in their turn. (I. Marshall)

The force of "proton" will vary according to which interpretation is accepted. If the subject is the relatives, care of the widow is their first priority, before other forms of Christian service. If the subject is the widow, she must show her worth by caring for her relatives before being accepted on the church list ... If the reference is to children, they must repay the care shown by their mother/grandmother. If it is to the widows, they must do for the next generation what the previous one did for them ... The thought is of a *quid*

pro quo which is not quite the same thing as showing respect for ancestors. The whole concept is part of the motif of reciprocity which was of fundamental importance in Greek ethics. (I. Marshall) Filial piety is primary unless parents interfere with duty to Christ. (A. Robertson)

Most of the ancient fathers as well as some of the modern Germans, including Winer, understand the widows to be the persons thus to learn: so Chrysostom, Theodoret and other among the Greeks, Jerome, etc., among the Latins, and even Luther and Calvin of Reformation times. (W. Kelly) Honor was understood to include providing financial support, as Jesus made clear when He scolded the Pharisees and teachers of the law for dodging their responsibility through the use of the "Corban" exemption in Mark 7:8-13. (R. Hughes) Charity may be indiscriminating, but there are only a limited number of widows for whose whole support the church can make itself responsible. (W. Nicoll) It may be that the advice here has some continued modern relevance in spite of the provisions of the welfare state. (D. Guthrie)

That both young and old widows should be present in such numbers and pose financial problems for the Christian community comes as no surprise. It has been estimated that 40% of women between the ages of forty and fifty were widows and that, as a group, they comprised some 30% of women in the ancient world. Admittedly such figures are at best only estimates. However, Hopkins has provided significant statistical information based on previous studies of epigraphic data and his own review of the major collection of Latin inscriptions in Rome. It records the chances of women being widowed in different age groups. (B. Winter)

Age Group	Percentage Widowed
15-19	1
20-24	5
25-29	9
30-34	19
35-39	18

Children expressed true Christian piety towards their parents and, in this particular discussion, to the mother or grandmother to whom some return was due, given their support of the children from childhood until adulthood. That widows should be supported by an institution was unprecedented in the Roman world, except for those who were Jewish. (B. Winter)

 1^{st} 1 Tim. 5:4 But (adversative) if (protasis, class "and she a certain (inclitic condition, does") definite pronoun) widow (Subj. Nom.) has (ἔχω, PAI3S, Customary) children Dir. (Acc. Obj.) or (connective) grandchildren Obj.; she's not therefore a welfare (Acc. Dir. case), let and/or them (children grandchildren) learn (μανθάνω, PAImp.3P, Customary, Permission) above all (Acc. Spec.; first foremost) to show respect (εὐσεβέω, PAInf., and Customary, Inf. As Dir. Obj. of Verb) to their own (Acc.

Rel.) **family** (Acc. Dir. Obj.) **and** (continuative) to provide (ἀποδίδωμι, PAInf., Customary, Inf. As Dir. Obj. of Verb; repayment, requite, give back) monetary support (Acc. Dir. Obj.) for their immediate ancestors (Dat. Adv.; descendants, don't abandon your parents and grandparents who once provided for you), **for** (explanatory) this (Subj. Nom.; family support, not socialism or the welfare state) is $(\epsilon i \mu i,$ PAI3S, Customary) **pleasing** (Pred. Nom.; acceptable, a good spiritual example) <u>in the sight</u> (improper prep.) of God (Poss. Gen.).

^{BGT} 1 Timothy 5:4 εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις τοῦτο γάρ ἐστιν ἀπόδεκτον ἐνώπιον τοῦ θεοῦ.

^{VUL} **1 Timothy 5:4** si qua autem vidua filios aut nepotes habet discant primum domum suam regere et mutuam vicem reddere parentibus hoc enim acceptum est coram Deo

1 Tim. 5:5 On the one hand, she who is genuinely a widow and is desolate [completely alone in the world], has confidence in God [maximum faith rest] and persists in prayers for herself [petitions] and in prayers for others [intercessory] night and day [a supergrace widow with inner happiness and occupation with Christ],

^{KW} **1 Tim. 5:5** But the one who is a widow and has been left completely and permanently alone, has set her hope permanently on God, and continues constantly in petitions for her needs and in prayers night and day.

^{KJV} **1 Timothy 5:5** Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

TRANSLATION HIGHLIGHTS

Paul doesn't use the usual "men ... de" construction, but "de ... de" can also be translated as "on the one hand, on the other hand" with comparative force. In this and the next verse, Paul contrasts two types of widows. The first widow is genuinely so, and is completely alone in the world (Aoristic Perfect tense). She has confidence in God from the exercise of maximum faith rest (Intensive Perfect tense). She prays on a consistent, intermittent basis (Durative Present tense), both for her own needs (petition) and for the needs of others (intercession). Her continual prayers, night and day, are a valuable function of her ambassadorship. A completely different kind of widow is contrasted in verse 6.

RELEVANT OPINIONS

These people are not useless. Because they have the time, they can be a valuable resource to the church by praying for others. (D. Wretlind) There was to be a high spiritual standard expected of those to be cared for by the church. (D. Guthrie) Externally her commitment appears in continuous involvement in private and public worship. (E.

Hinson) She has her hope set on God. These actual widows whom Paul discusses are Christian women. Only to them does the church bear the special responsibility that is outlined in this chapter. Not only is this widow a believer, but she must also be a spiritual woman whose life of piety is evident ... Great care and wisdom must be employed in dispensing such funds so that benefit will go to those most truly in need. Especially is this warning needed in this present day when the prevailing sentiment is, "Somebody owes me a living." (H. Kent, Jr.)

A widow must be a godly believer. Such praying shows her total dependence on God to supply her needs. It refers to communion with God, which includes worship and praise. She not only makes requests of God, but also worships and communes with Him. (J. MacArthur) The specific virtues, such as praying night and day, showing hospitality, etc., are not duties to be performed but indications of a widow's Christian maturity, which determined whether a widow should be enrolled ... Being at least sixty years old is not a duty. Being faithful in marriage cannot be a duty of an enrolled widow. If she is currently faithful in marriage, she is not a widow ... Enrollment was a formal relationship between the church and the widow so that she could count on financial support ... Paul is not concerned with the duties but with the type of widow who should be enrolled. (W. Mounce) The primary role of widows was that of Mary, not Martha – she intercedes for all. (B. Thurston)

Placing one's hope on God is a hallmark of the believer ... Such a woman has patiently trusted God, and still does, for her present life and for the future. (G. Knight, III) If a widow was to qualify for care from the church, her practical circumstances and Christian witness were to be examined. (P. Towner) A Christian widow has learned to trust in God as her provider. This speaks of a widow who is committed to God. She entrusts every aspect of her life to Him. Her prayer life is reflective of an intimate relationship with the Lord. Those are the kinds of widows that the church is to care for. (J. MacArthur) The second "but" in verse 6 is no real objection; the widow who "gives herself to pleasure" is contrasted in her turn with the devout prayerful widow whose conduct has just been described. The inference intended to be drawn is that the one is eminently fit, and the other eminently unfit, to be supported at the common charge of the church. (A. Hervey)

Every family has a history that expresses a particular family theme. That theme will be played out on all occasions be they joyous or sad. Sometimes it is a theme of interdependence and strong cohesion. Other families have stressed independence and individual growth. Some families have existed only by scapegoating an individual member. Other families are characterized by polarities with the men of the family as opposed to the women of the family or a father-daughter alliance versus a mother-son alliance. Some family members are sensitive and responsive; others are withdrawn and indifferent. To depend then, on the family for comfort, support and comradeship is often futile and frustrating. Where the family has always been cohesive and close, it follows that the widowed should expect to have more contact. But families are not cut in the same pattern. (J. Peterson)

1 Tim. 5:5 On the one hand (correlative; now), she (Subj. Nom.) who is (ellipsis) genuinely (Attrib. Adv.; truly) a widow (Pred. Nom.) and (connective) **is desolate** (μονόω, Perf.PPtc.NFS, Aoristic, Substantival; completely alone in the world), has confidence ($\tilde{\epsilon}\lambda\pi i \zeta \omega$, Perf.AI3S, Intensive) in God (Prep. Acc.; maximum faith rest) and (continuative) **persists** (προσμένω, PAI3S, Durative; continues) **in prayers** for herself (Dat. Adv.; petitions, entreaties) and (connective) **in prayers for others** (Dat. Adv.; intercessory) (continuative; intermittently) night (Gen. Time) **and** day (Gen. Time),

^{BGT} 1 Timothy 5:5 ή δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ θεὸν καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας,

^{VUL} **1 Timothy 5:5** quae autem vere vidua est et desolata speravit in Deum et instat obsecrationibus et orationibus nocte ac die

1 Tim. 5:6 But on the other hand, she [another type of widow] who lives by constantly indulging in unnecessary luxury is dead spiritually [reversionism], although she lives physically [alive to sin and dead to Christ].

^{KW} **1 Tim. 5:6** But the one who lives luxuriously, lives while she is in the state of having died, with the result that she is dead.

KJV **1 Timothy 5:6** But she that liveth in pleasure is dead while she liveth.

TRANSLATION HIGHLIGHTS

Paul contrasts the supergrace widow who is valuable to the church by her intercessory prayers with a widow who is living a life of dissipation (Iterative Present tense), like there was no tomorrow. This is the type of widow who squanders her inheritance on frivolous things and luxurious living, with the idea that "life owes me this standard of living and I'm going to live it until my money runs out. Then my family will take care of me." We see this philosophy on bumper stickers: "I'm out spending my kid's inheritance." This type of widow is spiritually dead, a religious corpse living in reversionism (Dramatic Perfect tense). She is alive physically (Durative Present tense), but she lives for selfishness and sin and is dead to Christ and spiritual things – living but lifeless.

Paul doesn't come out and say, "Don't offer your support for such a relative," but the implication is nevertheless present or he would not have contrasted these two types of widows with an oxymoron. Because Paul adds a list of qualifications for widows in upcoming passages, this type of widow would likewise be excluded from family or church support. I live adjacent to a retirement community that is heavily populated with widows. Some of them I have met think "life owes them something," and that "something" ought to be perpetual retirement on a cruise ship. While that sounds like a pretty good way to retire, if you have planned ahead for such a lifestyle, it is not the kind

of support a church (or most families) can provide for widows. Misusing the funds she does have disqualifies a widow from support.

RELEVANT OPINIONS

She is full of gay pleasure and enjoys the money spent on her … Paul does not even use the word "widow" when he is speaking of her, because she does not deserve it … There have been two deaths, two funerals: her husband died, and the spiritual life in her died. He is a corpse, she a living one; her state is far worse than his. (R. Lenski) If a person is to be supported, that person must be supportable. If a parent is taken into a home and then by inconsiderate conduct causes nothing but trouble, another situation arises. There is a double duty here; the duty of the child to support the parent and the duty of the parent to be such that that support is possible within the structure of the home. (W. Barclay) This widow's glamorous outward appearance paradoxically conceals a profound state of inward spiritual death. Implicitly, in contrast to the real widow, this woman, whose membership in the church is uncertain, should receive no support from the church, nor should she expect any. (P. Towner)

Whatever interest in religious matters she may have displayed at one time is now completely gone. Like the seed that fell among the thorns and was choked by them, so also in this woman's case, the Word of God, to which at one time she listened outwardly, was choked by her delight in riches and pleasures. Though physically alive, she has actually died and is therefore now dead to all higher interests. Of course, she never was a real Christian, but she used to pay her respects to religion. She went to church, and seemed to listen to the reading of the Word. Her lips used to move in prayer, and she was even emotionally stirred at times. Today, however, all that belongs definitely to the past. She is dressed in her gayest attire, and her purpose is "to have fun" and, perhaps, "to make a good catch." It is not necessary for Paul to add, "Do not honor such widows." (W. Hendriksen) One kind of life (self-indulgence) is in reality spiritual death, while one kind of death (self-denial) is in reality spiritual life. (J. Stott)

The godly widow trusts in God and seeks first His kingdom; this widow lives only for herself. Although this widow would likely think that she is really "living it up" and that the godly widow's life is really "dead," Paul's verdict is just the opposite. The idea is that the self-indulgent widow is not a "widow indeed," one who should be honored and cared for by the church. (G. Knight, III) There is nothing in the context to suggest sexual immorality. The condemnation is not because the widows are rich, but because they misuse their wealth, "living for pleasure." (I. Marshall) She has cut herself off from the Christian community, either by deliberate choice or by neglect of its worship and fellowship, and has forfeited any claim to its care. (R. Ward) The immobility which characterizes the dead body characterizes the dead soul. There is no movement of thought towards God; no feet swift to do His will; no heart that beats in sympathy with His law. (W. Statham)

Paul didn't even issue a command – it's obvious that church resources are not for supporting spiritually dead people. That doesn't advance His kingdom. There are built-in

consequences to deviating from God's Word. For example, harmful diseases can result from immorality. Or alcohol can ruin a person's career. The church needs to faithfully teach the Word, which reveals the God who can transform any person's life. People should receive the church's support only when they qualify for it biblically. Those who don't should be left to deal with the consequences of their sin. Hopefully the misery of their sins will lead them to Christ. (J. MacArthur) The church owned no obligation of any sort to pleasure-loving widows, except to warn them of the sin, folly, and danger of their life. (T. Croskery) The dead soul is insensible to the august realities of religion, to the voice of God, and to the visions of the great day. (W. Statham)

There are both material and spiritual conditions of eligibility for the church's maintenance of widows. The material condition is destitution, and the spiritual godliness. (J. Stott) It is not licentious, but luxurious, living that is meant; this kind of living is worthless, and she who lives it, though she supposes she is enjoying life, might as well be dead, since she is of no use to anyone. (C. Barrett) The church should not support such a widow, for she had invested her hope in this world. God stands aside and allows her desire; He expects the church to do the same. She will be granted her pleasure, however long it may last and whatever results it may reap. We can be certain, however, that it will not last long enough or bring fulfilling life, for she is pronounced dead even while she lives ... The widow who lived selfishly, for her own pleasure, was not due the support of family or church. Helping her financially implied agreement and supported her in her waywardness. (M. Anders)

There will be foolish women – apes, and not imitators, of Anna – who will run from altar to altar, and will do nothing but sigh and mutter till noon. On this pretence, they will rid themselves of all domestic affairs; and, having returned home, if they do not find everything arranged to their wish, they will disturb the whole family by outrageous cries, and will sometimes proceed to blows. (J. Calvin) A widow may have means of her own. To use these in self-indulgence is to die to true life, and must exclude her from the church's aid. Timothy must give corrective ministry along this line. (A. Nute) Such people clearly have no claim whatever on the church's care. (D. Guthrie) If you go over to a widow's house and find that she is having a cocktail party, I would say that she is not the widow to help. It does not matter how prominent her son, or her sister, or her brother might be in the church, she is not to be helped. (J. McGee)

Paul, in my opinion, censures those who abuse their widowhood for this purpose, that, being loosed from the marriage yoke, and freed from every annoyance, they may lead a life of pleasant idleness; for we see many who seek their own freedom and convenience, and give themselves up to excessive mirth ... For they who covet an indolent life, that they may live more at their ease, have constantly in their mouth the proverbial saying: "For life is not to live, but to be well." The meaning would therefore be: "If they reckon themselves happy, when they have everything to their heart's wish, and if they think that nothing but repose and luxury can be called life, for my part, I declare that they are dead." (J. Calvin) This is moral or spiritual death, not of being, but of well-being. (A. Pink)

Every widow ought to be meek and quiet and gentle. She should avoid scandal by spreading gossip from house to house. She must be neither greedy for herself nor jealous of another widow's good fortune in receiving gifts. Those who are gadabouts and without shame are no widows, but wallets, and they care for nothing else but to be making ready to receive. This untranslatable play on words (non viduae, sed viduli) suggests that their God was their wallet; they turned their state of life into a business. Obviously such examples of bad deportment would harm the Christian cause and reflect badly on the church ... creating dissention and malice within the Christian community. Satan is understood to be using the old tactic of "divide and conquer." (Tertullian)

1 Tim. 5:6 But on the other hand (contrast), she (Subj. type of widow) who lives by contantly Nom.; another indulging in unnecessary luxury (PAPtc.NFS, Iterative, lives voluptuously, wanton, riotous, Substantival; frisky, <u>is dead spiritually</u> plunges into dissipation) (θνήσκω, Perf.AI3S, Dramatic; reversionism, land of the living dead, a religious corpse) <u>although she lives physically</u> (PAPtc.NFS, Durative, Concessive; alive to sin and dead to а Christ).

^{BGT} **1 Timothy 5:6** ή δε σπαταλώσα ζώσα τέθνηκεν.

^{VUL} 1 Timothy 5:6 nam quae in deliciis est vivens mortua est

1 Tim. **5:7** Also be commanding these things [you have the authority, now use it], so that they [deacons, the lord of the dowry, and family members] might be irreproachable.

^{KW} **1 Tim. 5:7** And these things constantly be commanding in order that they may be irreproachable.

KJV 1 Timothy 5:7 And these things give in charge, that they may be blameless.

TRANSLATION HIGHLIGHTS

Timothy has authority as a pastor, so it is about time that he uses it (Imperative of Command). There appears to be some issues around financial support of widows by the church. In some cases, there are family members who should be stepping up, particularly the "lord of the dowry." In other cases, the deacons are failing to do their job of taking care of the "true widows." Timothy must get over his wimpy nature and exert some command and control. The purpose in this case is so that "they" might be irreproachable. "They" could refer to the deacons who are tending to the administration of the widows. It might also refer to the family members (lord of the dowry) who are taking care of their own.

RELEVANT OPINIONS

Evidently in Ephesus there was a serious problem of people not taking care of their parents, and the church was having to accept the responsibility; in turn the church was

not able to care for those widows who were truly alone ... The Ephesians are evidently so spiritually immature that even after all the years of Paul's ministry he is not able to speak to them as mature Christians but is dealing with the basics. (W. Mounce) By supporting those widows who are deserving, and refusing to support those who are not, the church, as well as its pastors, will be above criticism and God will be honored. (J. MacArthur) Men had fallen into such a state of pretentiousness, avarice, and indolence that they did not wish to marry, or if they married to rear children born to them, or at most as a rule but one or two of them, so as to leave these children in affluence and bring them up to be self-indulgent. (B. Winter)

be commanding Also (adjunctive) (παραγγέλλω, 1 Tim. 5:7 PAImp.2S, Iterative, Command) these things (Acc. Dir. Obj.; it), <u>so tha</u>t you've got the authority, now use (purpose) (either the deacons who are tending to they the administration of the widows or those who are tending to the needs of their own family) might be (∈ỉµí, PASubj.3P, Descriptive, Purpose Clause) irreproachable (Pred. Nom.).

^{BGM} **1** Timothy 5:7 καί@cc/b οὗτος@rdanp παραγγέλλω@vdpa2s ίνα@cs άνεπίλημπτος@annmpn εἰμί@vspa3p

^{BGT} 1 Timothy 5:7 καὶ ταῦτα παράγγελλε, ἴνα ἀνεπίλημπτοι ὦσιν.

^{VUL} **1 Timothy 5:7** et hoc praecipe ut inreprehensibiles sint

1 Tim. **5:8** Moreover, if anybody of a certain category of individuals [lord of the dowry] does not provide for himself [shiftless & irresponsible] and especially for the members of his family [he is living off his mother's dowry rather than working], he has repudiated [discarded] doctrine and is more depraved than an unbeliever.

^{KW} **1 Tim. 5:8** But if, as is the case, a certain one does not anticipate the needs of his own household, he has denied the Faith and is worse than an unbeliever.

^{KJV} **1 Timothy 5:8** 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.

TRANSLATION HIGHLIGHTS

Paul adds a particularly scathing remark towards the "lord of the dowry" who refuses to take care of himself and his family members. The protasis of a 2nd class condition is used as a hypothetical. This person is not providing for (Customary Present tense) himself or his family, but is living off his mother's dowry. He should be working, supporting his family, and saving money for retirement, but he is lazy, shiftless and irresponsible. He is depleting his mother's dowry or inheritance that his father left for her support in old age. His refusal to take care of his own family (Latin: domestic) and his theft by depletion of his mother's funds means he has rejected (Intensive Perfect tense) Bible doctrine (the content of Faith) and is more depraved and despicable than an unbeliever (Latin: infidel). He has effectively stolen his mother's dowry and refuses to support her in old age.

His mother's dowry and inheritance is an extremely important historical fact (isagogics) and is crucial to the understanding of this chapter and particularly this verse. But it is not the only topic covered here; there is also a family hierarchy that must be kept in mind when it comes to financial support. First, your immediate family needs must be met, i.e., support for your wife and children. Next, you may assist your grandparents who are most likely too old to support themselves. Then you may support your parents, and after that extended relatives if you are able. Since Paul commands parents elsewhere to set aside income for their retirement, a husband is not to provide so much support for extended family members that his immediate family suffers. That would be a reversal of God's priorities for the haustafel or family unit.

RELEVANT OPINIONS

Women came to marriage with a dowry that was accepted by the husband as his guarantee of her support. The only legal obligation that the groom had toward the wife upon receipt of the dowry was her maintenance. In the event of her husband's death, the laws governing that dowry were clearly defined. The Graeco-Roman world sought to make sure that a widow had security by giving her shelter with her dowry in the household (oikos) of her eldest son, her other sons or her father. Someone in that social unit because "the lord of the dowry" (kurios or tutor mulierum) and accepted responsibility for her financial support. What Schnaps says of the classical Greek and Hellenistic period was also true of the Roman Empire: "Legally, then, a woman was never as thoroughly protected as she was in her old age." Only in exceptional cases would a lord of the dowry have escaped legal and even social pressure if he reneged on this legal obligation. That a Christian as the "lord of the dowry" was not fulfilling this financial commitment underpinned by law is the reason why he was described not simply as "an unbeliever" (apistos), but as behaving in a way that was "worse than an unbeliever." (B. Winter)

Provision for oneself and one's own relatives and especially for one's own immediate family is so clearly a Christian duty that to fail to do it amounts to a denial of the Christian faith. In the contemporary pagan world there was a general acceptance of obligation towards parents, and it was unthinkable that Christian morality should lag behind general pagan standards. (D. Guthrie) The parent who refuses (if he is able) to support his children, while from youth or infirmity they are dependent on his care and help, or the children who refuse to minister to the sustenance and comfort of aged parents, both alike act an unfeeling and unnatural part; they are not true to the moral instincts of their own nature, and fall beneath the standard which has been recognized and acted on by the better class of heathens. (P. Fairbairn)

"Provide" is from "pronoeo" which means "to plan before." It describes the forethought necessary to provide care for the widows in one's family. (J. MacArthur) The church is not to be regarded as a permanent board of relief constituted for the administration of indiscriminate charity. It does not and should not free any of its members from responsibility ... Christianity teaches the gospel of work, not as an end in itself, but as a

means of securing support and independence, and of freely ministering to the good of others. No one should be encouraged to attach himself or herself to the church for the sake of personal maintenance. The church must keep her needy members, but all who can work should be stimulated to honest and diligent industry. (R. Tuck) The faith spoken of here is, of course, the Christian faith. (K. Wuest)

Giving is commanded, but your giving must not be irresponsible. You must never jeopardize the health and welfare of your family or renege on your financial obligations in order to donate to the church. (R.B. Thieme, Jr.) There are two views here. The widow must look after her household (if she has one) rather than be enrolled on the church list. This view assumes the direction is about widows looking after their families. The other interpretation is that it is about families looking after their widowed relatives rather than passing them over to the church's care ... Holtzmann, Roloff and Oberlinner apply it to the widows and their care for the members of their family. (I. Marshall) This does not refer to apostasy; although ignoring one's familial responsibilities is reprehensible, it is not a damnable offense. (W. Mounce)

In Hebrew law, every three years the widow is to receive a portion of the tithe of produce (Deut. 14:28-29); her garment is not to be taken in pledge (Deut. 24: 17-18); she is to be invited to meals at public festivals (Deut. 16:11,14); and she is allowed to glean in the vineyards and fields (Deut. 24:19-24) ... In classical Greece, a woman's dowry was used to support her in the event of her husband's death ... In Jesus' day, widows were without legal recourse and mistreatment of them was especially ugly. There were seizures of widows' houses ... In contrast to this bleak portrayal, the place of widows in Christian society from the late first century onward much improved ... Jesus had special compasson for a widow woman. In Luke 7:12 He had compassion on a widow who had lost her only son. Her "social security" was gone. Jesus raised this man from the dead. (B. Thurston)

1 Tim. 5:8 Moreover (continuative), <u>if</u> (protasis, 2nd class condition, "and they don't") anybody of a certain category of individuals (Subj. Nom.; lord of the dowry) does not adv.) **provide** ($\pi\rho\rho\nu\epsilon\omega$, PAI3S, Customary; instead of (neq. working he is living off someone elses' money: his mother's money) for himself (Obj. Gen.; lazy, shiftless, irresponsible) and (connective) especially (superlative) for the members of his family (Gen. Adv.; his household), he has repudiated (άρνέομαι, Perf.MI3S, Intensive, Deponent; rejected, discarded) doctrine (Acc. Dir. Obj.; the Faith) (εἰμί, (continuative) is PAI3S, Descriptive) and more depraved than (Comparative Nom.; more severe, worse) an unbeliever (Adv. Gen. Ref.; infidel).

^{BGT} 1 Timothy 5:8 εἰ δέ τις τῶν ἰδίων καὶ μάλιστα οἰκείων οὐ προνοεῖ, τὴν πίστιν ἤρνηται καὶ ἔστιν ἀπίστου χείρων.

^{VUL} **1 Timothy 5:8** si quis autem suorum et maxime domesticorum curam non habet fidem negavit et est infideli deterior

1 Tim. **5:9** A widow is not to be enrolled on a charity list [church register] who [list of qualifications]: (1) has become [is still] less than sixty years of age, (2) a wife of one husband [faithful to her husband],

^{KW} **1 Tim. 5:9** Do not continue to allow a widow to be enrolled who is less than sixty years old; she must be a one-husband sort of a woman,

^{KJV} **1 Timothy 5:9** Let not a widow be taken into the number under threescore years old, having been the wife of one man,

TRANSLATION HIGHLIGHTS

Paul provides Timothy with a list of character qualifications for a widow who has approached the church for charity. A widow who does not meet these qualifications is not be provided for (Imperative of Prohibition) by the church. Do not provide charity funds if she is (Descriptive Perfect tense) less than sixty years old. It is expected that she is still able to provide for herself by some means, either by work or remarriage. She must also have been faithful to her husband when he was alive. The point her is not that she can only be married once, because Paul encourages widows to remarry in another passage of Scripture. The point here is that Paul is well aware of a certain type of woman who marries and remarries in order to live off other men's inheritance. He is trying to eliminate the "multiple marriage, multiple inheritance" gambit. She is not to "sleep around town" to provide for herself.

RELEVANT OPINIONS

Paul's rules appear to be not a checklist but rather characteristics of the type of widow who should be supported ... Viewing the phrase "one-man woman" as describing faithfulness solves the possible conflict with the command in verse 14 that younger widows remarry. If the phrase meant one marriage, by urging remarriage for the younger widows Paul would be guaranteeing that, if they were to become widows again, when they were sixty, they would be ineligible for aid. (W. Mounce) This expression does not mean that the person must have been married only once; it means that the person must have been true and faithful to one married spouse. (R. Lenski) There has been a trend to translate or interpret the phrase by actually inserting a verb where there is none in the text. Had it read "she had one husband," then the Greek would have included "eschreke" which would be literally "a woman of one man." But this cannot mean that she had been married only once. (B. Winter)

There is no reason whatever to infer a prohibition of a second marriage here. (M. Dibelius) Sixty was certainly a much more advanced age for a woman in the first century than in the 21st century. (L. Johnson) The fact that a "roll" or "list" is mentioned does not prove that any ecclesiastical order is being referred to. At most it shows that the matter of support of widows was carried on in a methodical fashion. (D. Hiebert) To argue that the Bible permits divorce but not remarriage raises some difficult questions. What will these women do? (J. MacArthur) This does not mean that she should not have been twice married, because the apostle counsels the younger women to marry again (verse 14) and

sanctions second marriages in Romans 7:1. (T. Croskery) The reading back into the first century of an order of widows is rejected as it is clear that 1 Tim. 5:3-16 is intended to assist only those who qualify by reason of age for the assistance of the church. (B. Winter)

The Hebrew code made no provision for the widow, except in the case of the levirate marriage. In Hebrew legislation he is passed over completely without rights of inheritance. In the OT, the widow's lot was so unhappy and piteous that undue severity against her was prohibited and, along with strangers, orphans, and the poor, she was commended to the charity of the people ... These people (widows, orphans, the poor) in ancient Mesopotamia had no rights, no legal personalities, or in some cases possibly restricted rights. They were almost outlaws. Anyone could oppress them without danger that legal connections might endanger his position ... In the Law, the Prophets, and the wisdom literature of the OT, God is the protector or the legally defenseless; God will hear their cry and punish those who oppress them. God is the protector of widows (Ps. 68:5); God tears down the house of the proud (Prov. 15:25), but maintains the widow's boundaries. (B. Thurston)

1 Tim. 5:9 A widow (Subj. Nom.) is not (neg. particle) to be enrolled on a charity list (καταλέγω, PPImp.3S, Gnomic, Prohibition; listed on the church charity register) who (begins a list of qualifications): (1) <u>has become</u> ($\gamma i \nu o \mu \alpha \iota$, Perf.APtc.ANF, Descriptive, Substantival, Deponent; is still) **less than** (Acc. Measure) **<u>sixty</u> (Gen. Measure) <u>years</u>** of age (Gen. Extent of Time), (2) a wife (Subj. Nom.) of one (Gen. Measure) husband (Gen. Rel.; faithful to her husband),

^{BGT} **1 Timothy 5:9** Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἑξήκοντα γεγονυῖα, ἑνὸς ἀνδρὸς γυνή,

^{VUL} **1 Timothy 5:9** vidua eligatur non minus sexaginta annorum quae fuerit unius viri uxor

1 Tim. 5:10 (3) Well certified [considered a mature believer] by honorable accomplishments [supergrace production, such as the following examples]: (a) if she has reared [trained, educated] children well [assuming she had some], (b) if she has shown hospitality to strangers, (c) if she has washed the feet of the saints [grace orientation from the doctrine in her soul], (d) if she has assisted those who are afflicted, (e) if she has devoted herself to every type of intrinsically good production [continued residency and function in the sphere of God's power].

^{KW} **1 Tim. 5:10** Have testimony borne her in the matter of good works, if she reared children, if she showed hospitality to strangers, if she washed the saints' feet, if she succored those who were hard pressed by circumstances, if she persevered in every good work.

^{KJV} **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.

TRANSLATION HIGHLIGHTS

Paul gave two qualifications for widows who need financial assistance from the church in the prior verse, and he gives a third one in this passage. She must be well certified by honorable accomplishments (Complementary Participle). In a Christian context, to be well spoken of (Latin: testimony) is to be considered a mature believer (Descriptive Present tense). Honorable accomplishments, in Christian terms, are those services that are done when she is filled with the Spirit. We are talking about charity in the local church; the widow, therefore, must be a Christian – and more than that. Paul does not leave us without examples of the type of supergrace production a widow is expected to possess. Over the course of a woman's life, there should be proof that she trained (Latin: educated) her children well (Culminative Aorist tense), assuming she had children.

Whenever an occasion arose, she was hospitable to strangers in town, entertaining visitors to the local church (Constative Aorist tense) and perhaps providing them with temporary room and board. She must have exhibited grace orientation to others from the doctrine in her soul. If she has no doctrine in her soul, she is not truly grace oriented but is simply "being nice." It's obviously good to be nice to others, but this is showing particular deference to fellow believers. "Washing the feet" was an Oriental tradition of removing guest's sandals and washing their dusty feet before dining at a seated table with others. This was important when reclining to eat placed everyone's feet near the food. It represents an overall gracious attitude (genuine humility) toward the saints.

If there are believers from the church who are in some type of distress (Latin: tribulation) or who are in the hospital with some ailment, she is the kind of woman who assists them with the means at her disposal (Constative Aorist tense). Perhaps there was a death in the family and they are mourning. Perhaps they incurred financial misfortune and need a helping hand. Hospitality can be shown to the needy in many ways, especially if a widow has the gift of helps or encouragement. Rather than carry this list forward indefinitely, Paul adds an "other" category. The widow who needs charity from the church should have a long track record (Culminative Aorist tense) of following the spiritual life. In other words, she should have continued residence and function inside the divine dynasphere for quite some time.

"Devoting herself" implies a continual practice over a period of years. This is not a woman who "changes her ways" suddenly due to misfortune and now petitions the local church for money. "Following a path" or "devoting oneself" to something means it has been sustained for a long time. Don't forget this list of examples began with her being "well" certified; there is a past history of the expression of her spiritual gifts that others have seen and benefited from. "Agathos" means "intrinsically good" and this refers to spiritual production. Works and deeds in and of themselves are not enough; they must come from the filling of the Spirit to be intrinsically good. The idea is to reward those widows who have lived the Christian way of life, not those who have "dragged the butt end of their live" to the church door and suddenly need help. It should go without saying that for a widow to qualify for financial support from a church she must love the Word of God. If she does not love the Word, she does not love the Lord. If she does not love the Word, she has no true spiritual life. Unbelievers can do all the good works that Paul lists, but that does not qualify them for financial support from a local church. This is a list of spiritual characteristics. Pastors and deacons must be able to discern who is eligible and who is not. That doesn't mean you should take this list and create some sort of legalistic Q&A session out of it as an excuse to refuse support to a needy widow. But most churches have limited funds set apart for widows and orphans and the deacons are responsible for allocating these funds appropriately.

RELEVANT OPINIONS

It is not the church's responsibility to care for everyone. The church must be discerning so that it can support those who are truly in need. (W. Mounce) Foot washing was the lowest of menial tasks performed for guests by a slave if there was one, otherwise by the wife. It is therefore a test of humility. The widow must not be above any necessary work. (F. Gealy) The expression is figurative for rendering menial service, being not too proud to stoop. (R. Lenski) It is an ugly thing to seek to live off the church rather than for the church ... It is laid down that such women must do all they can to help themselves: "Let her take wool and assist others rather than herself want from them." The charity of the Church does not exist to make people lazy. (W. Barclay) Church provision is to be confined to those over sixty who have demonstrated their practical piety. (I. Marshall) The widow must not be above any necessary work. (F. Gealy) Widowhood appears in the Didaskalia as a privileged opportunity for spiritual progress. (R. Gryson)

Not only must this widow have a reputation for noble deeds, she must actually have been diligently devoted to (she must have followed) every kind of good work! Reputation is a fine thing, but sometimes it is undeserved. To be placed on the list, it must have been deserved! (W. Hendriksen) The function of the list is to provide a way of measuring the reputation of the widow on the basis of visible acts understood to be the outworking of faith, "the Spirit." (P. Towner) The church could, as a church, subsidize only the activities of widows with exemplary lives of faith. Therefore, to qualify for support the widow had to lead a life that testified to a genuine relationship with God ... Clearly the widow eligible for financial support was the one who manifested the Spirit in every part of her life. Genuine Christianity can mean nothing less. (P. Towner) Widows should live and present an ideal life-style. (R. Gryson)

The rule of childlessness can hardly have been strictly enforced. The passage need mean only that widows must have had some apprenticeship in taking care of children. (F. Gealy) She must have established a good Christian character in the days of her prosperity, and shown her love to Christ, and the people of Christ, by works of mercy and pity. (A. Hervey) It is not childbirth so much as the Christianly and virtuously bringing up of children, her own or those entrusted to her charge, that Paul has in his mind. (W. Nicoll) By a figure of speech, in which a part is taken for the whole, he means by the washing of feet all the services which are commonly rendered to the saints. Here he speaks of acts of kindness. (J. Calvin) One of the responsibilities of widows is to instruct new female converts on how to live a Christian life. (B. Witherington, III) Their age and experience made them the most natural counselors of young women. (R. Gryson)

Not only did women excel in household management, but many of them ran successful businesses, according to "careful analysis of some 170 waxed wooden tablets discovered at Murecine near the Roman colony of Pompeii. They cover the period from March A.D. 26 to February A.D. 61 and relate to women's activities in business in the former city, showing that women borrowed and lent money and went to court to recover it. We find that women operated personal business matters in pretty much the same way as men, with their personal presence or absence being determined, as with men, by factors of social status and wealth … What does emerge clearly is that the tutela system, in the first half of the first century A.D., is actively functioning in the daily commercial transactions of townsfolk around the Bay of Naples, without seeming to offer any particular hindrance to womens's dealings. (B. Winter)

At both the top and bottom of society, women appear to take an active part in the common business of the city, at the former level because among them could be found, at the least, a lot of money and the ability to bestow it in one form or another on those who sought it through their offers of flattery, respect and support; at the latter level, because women obviously wanted to take a part and no one told them it was useless or ridiculous ... There are also records of women who pleaded before magistrates for themselves and others ... even conducting their own defence in which they themselves had initiated legal action, i.e., Fannia being the first woman on record having done so ... This presupposes a line of women versed in at least the theory of the law, and possibly with some practical experience as well ... The Justinian Code contains hundreds of imperial responses to women litigants, many of which concerned civic status, obligations of freed condition, marriage, divorce, support, dowry, minority status and child custody. (B. Winter)

Tim. 5:10 (3) Well certified (μαρτυρέω, PPPtc.NFS, 1 Descriptive, Complementary; spoken of, considered a mature honorable Manner) accomplishments believer) by (Instr. (Instr. Means; supergrace production, such as the following examples): (a) if (protasis, 1st class condition, "and it's true") she has reared (trained, educated) children well (τεκνοτροφέω, AAI3S, Culminative; applies only if she had 1st class condition, some), (b) if (protasis, "and it's true") she has shown hospitality to strangers (ξενοδοχέω, (c) <u>if</u> (protasis, 1st class condition, AAI3S, Constative), "and it's true") she has washed (νίπτω, AAI3S, Constative) the feet (Acc. Dir. Obj.) of the saints (Poss. Gen.; grace orientation from the doctrine in soul), her (d) if 1st class condition, "and it's true") she has (protasis, assisted (ἐπαρκέω, AAI3S, Constative) those who are afflicted PPPtc.DMP, Descriptive, Substantival; distressed), (θλίβω, (e) if (protasis, 1st class condition, "and it's true") she **has devoted herself** (ἐπακολουθέω, AAI3S, Culminative; followed after) to every type of (Dat. Measure) intrinsically good (Dat. Adv.) **production** (Dat. Ind. Obj.; continued residence and function inside the sphere of divine power).

^{BGT} 1 Timothy 5:10 ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῷ ἀγαθῷ ἐπηκολούθησεν.

^{VUL} **1 Timothy 5:10** in operibus bonis testimonium habens si filios educavit si hospitio recepit si sanctorum pedes lavit si tribulationem patientibus subministravit si omne opus bonum subsecuta est

1 Tim. 5:11 Moreover, you may make it a practice to reject [from the charity list] the younger widows [under sixty years of age], because whenever they are governed by strong physical desire [libido] which separates them from Christ [their emotions distract them from doctrine], they keep on desiring to marry [constantly looking for a man disrupts their discernment],

^{KW} **1 Tim. 5:11** But younger widows refuse. For whenever they feel the impulses of sexual desire, thus becoming unruly with respect to Christ, they determine to marry,

^{KJV} **1 Timothy 5:11** But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

TRANSLATION HIGHLIGHTS

Paul switches topics from the older widows who qualify for the charity list to younger widows who either do not qualify or are border-line cases. He gives Timothy permission (Imperative mood) to refuse charity (Customary Present tense) to widows who are under sixty years of age. The Latin points to very young widows (adolescent age), but we have just been told where the approximate cut-off age should be. An obvious example would be the wife of a soldier who dies in battle at a young age. Does Paul have something against young widows? No, but when there are limited funds for supporting widows, he wants to make sure the older widows who are unable to remarry or work to get primary emphasis - top of the list status. Paul gives us a reason for his advice on this matter. When young widows have finished mourning the loss of their husband, that does not mean their libido is gone. The younger the widow, the more likely their sexual impulses will reemerge (Ingressive Aorist tense) and govern them (Potential Subjunctive mood).

The emotional desires that accompany their libido can make them "man crazy." The metaphor suggests a young oxen trying to escape from the yoke. What this means to young widows is that their libido has the potential to distract them from Bible doctrine and fellowship with Christ. This is not a category of normal desires, but of those that consume the individual and cause them to abandon Bible study and the spiritual life in general. Their priorities in life can change drastically. The foremost thing in their mind will be to find another man (Iterative Present tense) so they might remarry (Subjunctive of Result). Paul isn't being mean; he is being honest and objective because he knows the libido is a strong force to reckon with (Customary Present tense). An older widow who no longer has these strong impulses would be more inclined to study the Word of God

without distraction and spend her time assisting members of the church rather than husband-hunting.

RELEVANT OPINIONS

Youthful widows, if placed on the list for support, would be exposed to the danger of developing harmful habits and practices. To relieve them of the necessity of self-support would be to expose them to the dangers of idleness with all its attendant evils. (D. Hiebert) These young widows, in the wantonness and unsubdued worldliness of their hearts, reject the yoke of Christ, and kick against the widow's life of prayer and supplication day and night. (A. Hervey) It is not the case of a one-off sexual indiscretion, but rather a promiscuous lifestyle that is under discussion ... She may have wished to abandon her faith in order to secure a husband who would not marry her if she remained a Christian. (B. Winter)

This did not imply that destitute widows, however young, would be excluded from occasional help from the Church funds, but they were not to be made a permanent charge upon the resources of the Church. They were young enough to labor for their own living, or, as the apostle advised, they might marry a second time, and thus obtain a provision for themselves. (T. Croskery) What is actually said is that their desire to remarry tends to outweigh their devotion to Christ, to the point that they will allow sensual desire to supercede that devotion ... Her sensual desire is more important than her faith in Christ to the point that she would marry a non-believer in order to fulfill that desire. (G. Fee) The desire for marriage in young widows is natural, and is not condemned. (C. Barrett)

(transitional), you may reject 1 5:11 Moreover Tim. (παραιτέομαι, PMImp.2S, Customary, Permission, Deponent; from the charity list) the younger (Acc. Measure) widows (Acc. Dir. Obj.; under sixty years old), **because** (explanatory) whenever (temporal) they are governed by strong physical desire (καταστρηνιάω, AASubj.3P, Ingressive, Potential; strong impulses, maximum libido) which (Adv. Gen. sexual Ref.) separates them from Christ (Abl. Separation; their emotional desires distract them from doctrine), they keep on desiring (θέλω, PAI3P, Iterative) to marry (γαμέω, PAInf., Customary, Result; "man crazy" destroys being their sense of discernment),

^{BGT} 1 Timothy 5:11 νεωτέρας δε χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσιν τοῦ Χριστοῦ, γαμεῖν θέλουσιν

^{VUL} **1 Timothy 5:11** adulescentiores autem viduas devita cum enim luxuriatae fuerint in Christo nubere volunt

1 Tim. **5:12** With the result that they constantly receive divine discipline [due to their carnality], because they have cast off their previous doctrine [it is no longer their first priority in life].

^{KW} **1 Tim. 5:12** Incurring [the reproachful] judgment [of their fellow Christians] because they have nullified their first faith.

^{KJV} **1 Timothy 5:12** Having damnation, because they have cast off their first faith.

TRANSLATION HIGHLIGHTS

Paul has seen many young widows in a situation where they were so overcome by their libido (Iterative Present tense) that they lived a life of constant divine discipline for carnality (Result Participle). When they were married their sexual impulses were fulfilled by their husband and they were able to concentrate on doctrine and made progress in the spiritual life. Now that they are widows, their emotions have taken over and the first thing that happens is they cast off (Constative Aorist tense) their spiritual pursuits for husband hunting. Their previous priority was the Word of God, but that has now been set aside and finding a new man is more important. The doctrine that once permeated their soul gradually dissipates and the tragic cycle of divine discipline has begun.

The Greek word "atheteo" is a nautical term, meaning they have swerved or changed course. This is not the type of widow who should rise to the top of the church charity list. It should also go without saying that the Greek word "krima" refers to "divine discipline." It is most unfortunate that the Latin "damnation" was used in some translations. These young widows are distracted from the Christian way of life, but they have not lost their salvation. They have set doctrine aside to frantically locate a new husband; they have not rejected Christ. It is also quite possible that the earlier warning Paul gave to Timothy about treating "younger women as sisters with all purity of mind" has something to do with this verse. Perhaps some of the young widows were chasing Timothy as their prospective new husband!

RELEVANT OPINIONS

These widows may have turned aside into heresy or apostasy. They were marrying unbelievers. (I. Marshall) Paul's treatment suggests that there is far more involved than simply handing out money. The pattern presented here is a carefully structured ministry to the whole person which encourages and facilitates godliness and a productive life while it also guards against misuse and abuse that might endanger the church's witness. It remains for us to implement this teaching creatively in our particular situations. (P. Towner) I really like this "whole person" perspective by Towner. (LWB) Their lifestyles were so extreme that harsh language such as "judgment" and "going after Satan" was warranted. (W. Mounce) "Damnation" is an unfortunate rendering in the light of the present common understanding of the word ... as judgment. (M. Vincent) The initiating cause of this was a lifestyle that was in conflict with their Christian profession. When congnizance is taken of the immoral activities referred to here and the specific connecting particles "at the same time also" in 5:13, it is right to draw the conclusion that there was a connection between the promiscuous activities of the indolent widows and what they did in going from household to household. (B. Winter)

1 Tim. 5:12 With the result that they constantly receive $(\check{\epsilon}\chi\omega, \text{PAPtc.NFP}, \text{Iterative, Result}) \ \underline{\text{divine discipline}}$ (Acc. Dir. Obj.; due to their carnality), <u>because</u> (explanatory) they have cast off $(\dot{\alpha}\theta\epsilon\tau\dot{\epsilon}\omega, \text{AAI3P}, \text{Constative; make null or invalid, render useless or unsuccessful, set aside) their (Acc. Poss.) <u>previous</u> (Acc. Measure; first in priority) <u>doctrine</u> (Acc. Dir. Obj.; faith, pledge, commitment: which was once resident in their soul).$

^{BGT} 1 Timothy 5:12 ἔχουσαι κρίμα ὅτι τὴν πρώτην πίστιν ἠθέτησαν.

^{VUL} **1 Timothy 5:12** habentes damnationem quia primam fidem irritam fecerunt

1 Tim. 5:13 Moreover, at the same time, they also learn to be [by associating with male reversionists] useless [spiritually unproductive], constantly wandering about with no direction in life [sailing around in circles] from house to house [learning all manner of nonsense], and not only useless, but gossips and busybodies [violating the privacy of others], speaking things [private matters, rumours] which should not ever be mentioned [failure to keep their mouths shut].

^{KW} **1** Tim. **5:13** And at the same time they also learn to be idle, gadding about from house to house, and not only idle but tattlers, and those who pry into the private affairs of others, speaking things which they ought not to speak.

^{KJV} **1 Timothy 5:13** 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.

TRANSLATION HIGHLIGHTS

I believe Paul had several encounters with reversionistic widows, and I think he knew Timothy was going to be engaged with some also. Paul knows the *modus operandi* of young widows with nothing but time on their hands and a passionate libido. Not only are these young widows under divine discipline for rejecting doctrine and the spiritual life, but they are also associating with male reversionists who are teaching them (Customary Present tense) all kinds of nonsense. In their frantic pursuit for a new husband, they are hooking up with all the wrong guys. The type of man they are hanging out with has no interest in the spiritual life, but is a party-time guy. They are increasingly idle, lazy and neglectful of everything important in the spiritual life. They capture the mind, will and emotions of young widows and bring them cursing by association.

It doesn't take long for these young widows to be totally useless to themselves and everyone around them. They lose their ability to be productive in life, and due to lack of capacity for happiness they are soon unable to enjoy life. They constantly wander from one party or "good time" to another, from house to house, apartment complex to condo, looking for the next installment of "fun." They have no direction in life anymore (Iterative Present tense), so in navigation terms, they are sailing around in circles learning and practicing all manner of nonsense they pick up from their reversionistic male friends. This lifestyle is not only useless, flighty, and unstable, but it eventually isolates them from their former Christian friends. The free time they once used to study the Word of God is now used to spread gossip. The party-time crowd loves gossip and rumours.

As they flit from one place to another, the tendency is to become meddlesome. They fill up the void that was once social intercourse with fellow believers with unimportant matters, trifles, and other things that don't concern them. They become busybodies, continually violating the privacy of others. As they enter this whole new world of reversionistic social contacts, they end up "spilling the beans" on every private matter they hear about (Iterative Present tense). These private matters should never be mentioned (Gnomic Present tense), but by this time they are so entrenched in this new social group (the "in" crowd) that they are unable to keep their big mouths shut. The gossip and rumours they spread end up hurting others and casts dispersions on their own integrity. Paul is not painting a pretty scenario for young widows, is he?

There are instances in non-biblical Greek writings where "gossip" actually refers to obscene, four-letter words, similar to grafitti you might see on walls. The Greek word used here for "busybody" is also used in the case of a male who went from house-to-house having sex and upon being caught, was close to being castrated. The content of this speech is well illustrated kin the Greek by Juvenal "in the semantic field of sexuality." See Richlin's notes on "Graffiti, Gossip, Lampoons and Rhetorical Invective" if you have a mind to pursue this in a historical context. For example: "She knows who loves whom, what gallant is the rage; she will tell hyou who got the widow pregnant, and in what month; how every woman behaves with her lovers, and what she says to them." The surveillance of pregnant widows was a critical matter because "a posthumous child would have the right to inherit from the deceased father's estate."

RELEVANT OPINIONS

The purpose for going "from house to house" was to render assistance and impart counsel. But these young widows would tend "to make everything" of this one phase of their task, and a person can easily guess why: they were the sociable type. They enjoyed boon companionship. They liked to be entertained at (what in our day would be called) a tea-party. And so they made a purely social affair of their assignment! They would become not only idle but chatty and meddlesome … Of course, the result was that they might easily be doing more harm than good. (W. Hendriksen) The sarcasm of this statement is heightened: These women are studying to become professional idlers. (W. Mounce) After their husbands are dead, the restraint also of Christ is removed for these foolish widows … They do as they please. (R. Lenski)

Cicero wrote of the "widow casting off restraints, a wanton living promiscuously, a rich woman living extravagantly and an amorous widow living a loose life. Her legal position allowed her to throw caution to the wind on being released from the constraints of her marriage; this was a huge concern in the Empire. Petronius, a courtier of Nero around A.D. 65, discussed the promiscuousness of the young widow. He wrote about Eumolpus, who at a dinner party "began to joke about the fickleness of women: how easily they fall in love, how quickly they forget even their own children. Now a woman was so chaste,

he stated, that she would not under the right circumstances become insanely infatuated with a total stranger. He did not need the old tragic dramas or mythology as proof. There was something that had happened within his lifetime." Prosperity bought her disgrace. (B. Winter)

The substantive "argai" is constructed from a-ergos (without work). It is used neutrally for the unemployed in the marketplace, but sometimes has the moral connotation of "lazy." It is picked up immediately in the second clause as well. The capacity to do without work while not suffering consequences, again points to the assumed social rank of the women in question. (L. Johnson) "To run from house to house" refers to pastoral house calls. The context clearly indicates that such calls were among widows' duties. (M. Dibelius) This passage is not directed against those who want to get married, but against those who are happy with subsidized leisure and misuse it. (I. Marshall) They become loose talkers, babbling out whatever comes into their minds … This meddling spirit leads to misunderstandings and mischiefs of many kinds. (T. Croskery)

There seems to be uncertainty whether they will be able to concentrate on responsible service ... Paul gives no explicit indication that they are doing more than wasting their time in frivolous talk. (J. Stott) They accuse one falsely with malicious words. (K. Wuest) These women appeared to have no strong purpose in life. In vivid contrast to the widow given to prayer and good deeds, these women tended to waste their time ... They spread not love and faith, but selfishness and distrust. (M. Anders) The older widow is presumed to have learned sufficient wisdom not to fall a victim to this peril. (A. Nute) In other words, they carry garbage from one place to another, and the garbage is gossip. (J. McGee) "No trust should be placed," as Plutarch says, "in inquisitive persons, for, as soon as they have heard anything, they are never at rest till they have blabbed it out." This is especially the case with women, who, by nature, are prone to talkativeness, and cannot keep a secret. (J. Calvin)

A widow had to be distinguished by her mildness and evenness of temper; she should be without malice and anger, not talkative or quarrelsome, and if she saw or heard anything unseemly, she had to act as if she had neither seen nor heard anything. If she was questioned by someone, she should refrain from answering unless the question was about the rudiments of faith and morals ... Better for a widow to have only bread to eat that is the product of honest work than to have an abundance that is the fruit of injustice ... There were many abuses which the author bluntly denounced. Covetous, greedy, selfish, evil widows ran the streets, their had perpetually out-stretched, making and breaking reputations, jealous of their sister-widows who seemed to them to be favored over themselves, reserving their prayers for the rich, without any consideration of their sinfulness or excommunication. It is useless to add that under these conditions their prayers would be vain and even dangerous for themselves as well as for those for whom they prayed. (R. Gryson)

1 Tim. 5:13 <u>Moreover</u> (continuative), <u>at the same time</u> (improper prep.; simultaneously, together with their male "friends"), <u>they also</u> (adjunctive) <u>learn how to be</u> (μανθάνω,

PAI3P, Customary; by associating with male reversionists) useless (Pred. Nom.; increasingly idle, lazy, neglectful, spiritually unproductive, unable to enjoy life because of no capacity), constantly wandering about with no direction in PMPtc.NFP, Iterative, Modal, life (περιέρχομαι, Deponent; navigation term: sailing around in circles) from house to house (Acc. Place; plural of "houses" makes this idiomatic; from tent to tent, learning all manner of nonsense), and (continuative) not (neq. adv.) only (Adv. Separation; isolated, alone) <u>useless</u> (Pred. Nom.), <u>but</u> (adversative) also (adjunctive) gossips (Pred. Nom.; like soap bubbles) and (connective) busybodies (Pred. Nom.; beyond normal violating activity, meddlesome, the privacy of others, paying attention to things that don't concern you: unimportant matters, trifles), **<u>speaking</u>** (λαλέω, PAPtc.NFP, Iterative, Circumstantial) things (Acc. Dir. Obj.; private matters, rumours) which should not (neq. particle) ever be **mentioned** ($\delta \epsilon \hat{\iota}$, PAPtc.ANP, Gnomic, Attributive; failure to keep their mouths shut).

^{BGT} 1 Timothy 5:13 άμα δε καὶ ἀργαὶ μανθάνουσιν περιερχόμεναι τὰς οἰκίας, οὐ μόνον δε ἀργαὶ ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα.

^{VUL} **1 Timothy 5:13** simul autem et otiosae discunt circumire domos non solum otiosae sed et verbosae et curiosae loquentes quae non oportet

1 Tim. 5:14 Therefore [after mature consideration of the facts], I urge the younger ones [widows under sixty years of age] to marry, have children, be the manager of the home, giving no opportunity [base of operations] to the one [Satan] who opposes [young widows] for an abuse of grace [distracts them from the spiritual life through reversionism],

^{KW} **1 Tim. 5:14** Therefore, after mature consideration, I desire that the younger widows marry, be bearing children, be managing household affairs, affording not even one place of advantage from which the Adversary would be able to revile,

^{KJV} **1 Timothy 5:14** I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

TRANSLATION HIGHLIGHTS

After considerable contemplation of all the facts concerning young widows, Paul urges those widows who are under sixty years of age (Static Present tense) to remarry if they wish (Infinitive of Permission). This is not a command, but a recommendation. Paul is not forcing young widows to go out and search for a new husband; but he does consider it good advice and gives them permission to do so if desired. The alternative life of reversionism is obviously not a desired outcome. If they found a new husband, by necessity a Christian and hopefully a spiritually mature one, they would be more inclined towards a disciplined, happy life with forward momentum. He is being courteous and

considerate to the young ladies, knowing that the Lord gave them desire for a husband that needs to be fulfilled.

And as was the standard for most Christian women at that time (Customary Present tense), he also gives them permission to have children (Latin: procreate) and to manage household affairs. Now don't use this as a club to beat single or young widows into getting married and having children. Paul is giving good advice after considering the temptations a young woman might have to merge with the wrong crowd of people and enter reversionism. He is not saying that a young widow cannot extend her education, enter the workplace, run a business, etc. I have seen despicable practices like this practiced in more than one church, where a woman who works or does not have children is relegated to 2nd class status in a local assembly. Pastors, do not not tolerate such arrogant, sinful behavior in your church.

The idea is summed-up in the next phrase and in verse 15. Paul's advice is directed towards those young widows who might be deceived by reversionistic men who are but instruments of Satan's policy. Once you are a Christian, there is nothing Satan can do to take that away from you. But he can use the loss of a husband and the grief that comes afterwards as a "base of operations" for an all-out assault on her spiritual life. Satan will use anything and anybody at his disposal to oppose the forward spiritual momentum of a believer – especially a young widow with raging libido and confused emotions. In this case, he might even confuse the latitude given by grace as an excuse for unbecoming behavior by a young widow who seeks attention from young men. Whether a young widow remarries or stays single, the goal is for her spiritual life to continue.

RELEVANT OPINIONS

Paul does not favor asceticism. He does not want young widows to remain unmarried ... Let them accept an offer of marriage if they can conscientiously do so. Let them not waste their time in idle gossip. Let them adorn their confession with a life to God's honor. (W. Hendriksen) The enemy is not Satan specifically, but encompasses any opponent of the Word of God. Satan, though the ultimate enemy, attacks through human agents. (J. MacArthur) The enemy might be the adversary, Satan, as he is mentioned in verse 15, or any human opponent. (F. Gealy) Nothing is gained by making the adversary only a human opponent. The devil is always looking for something in Christians from which to start vilification of the church. (R. Lenski) Most likely this refers to Satan, although of course the slander is carried out through human instrumentality. (G. Fee) The word for "opportunity" is a military term for a "base of operations," a favorite Pauline metaphor. (D. Guthrie) In this way would the critic, human or Satanic, be silenced. (A. Nute)

The word does not speak of Satan here, but of any human being who sets himself against Christianity. (K. Wuest) The "enemy" here may refer to the church's adversaries who looked for every chance to tear others down, or to the opposition of the devil himself. Perhaps Paul did not see much difference between the two. (A. Litfin) The singular does not refer to Satan, but is used generically for human adversaries. (W. Nicoll) One can appreciate how enticing it would have been for a young widow, or any widow in fact, to join this "welfare" association. Young widows could afford to be idle at the expense of the Christian community whose financial support also allowed them to be promiscuous. Such inappropriate conduct was highly damaging to the credibility of the witness of the church as a whole ... The church was paying the widows "to shoot its cause in the foot." (B. Winter)

(inferential; 1 Tim. 5:14 Therefore consequently, after mature consideration of the facts), <u>I urge</u> (βούλομαι, PMI1S, Static, Deponent; will, desire, wish; from a viewpoint of both courtesy and necessity) the younger ones (Acc. Dir. Obj.; widows under sixty years of age) to marry (γαμέω, PAInf., Customary, Permission; they need discipline and help training from a husband to them recover from PAInf., reversionism), children have (γαμέω, Customary, Permission), be the manager of the home (oikookoonotéw, PAInf., Permission; manage family affairs), Customary, giving (δίδωμι, PAInf., Static, Inf. As Dir. Obj. of Verb) <u>no</u> (Acc. Spec.) **opportunity** (Acc. Dir. Obj.; base of operations, pretext) to one who opposes (άντίκειμαι, PMPtc.DSM, Descriptive, Substantival, Articular, Deponent; an enemy, adversary: either Satan or any human being) for an abuse (Obj. Gen.; insult) of grace (Prep. Gen.),

^{BGT} 1 Timothy 5:14 Βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῷ λοιδορίας χάριν

^{VUL} **1 Timothy 5:14** volo ergo iuveniores nubere filios procreare matres familias esse nullam occasionem dare adversario maledicti gratia

1 Tim. 5:15 For certain ones [reversionistic widows] have already swerved away [drifted off course from doctrine] after Satan.

^{KW} **1** Tim. **5:15** For already certain ones have turned aside to Satan.

KJV **1 Timothy 5:15** For some are already turned aside after Satan.

TRANSLATION HIGHLIGHTS

Paul was not talking in generalities nor was his advice about widows merely hypothetical. His use of the indefinite pronoun "tis" means he has seen first hand specific young widows who have drifted off course from doctrine (Constative Aorist tense). They have entered reversionism; they are dislocated from the spiritual life. In some cases they may have attached themselves to a party crowd because they were lonely, in which case they are merely dissipating themselves in sin. But in this case, Paul is referring to reversionistic widows who have actually embraced some element of *cosmos diabolicos*. Using nautical terms again, instead of steering a clear course for doctrine, they have swerved off course towards Satan. I particularly like the Latin preposition "retro," since in our modern vernacular a person who abandons doctrine for satanic concepts has gone back to where they once lived when they were unbelievers, "retro" or back to Satan. So let's not have anymore of that nostalgic talk (tongue-in-cheek) about "going retro."

"Reversionistic believers who are locked into the cosmic system are really Christian double-agents." (R.B. Thieme, Jr.) They smile, act sweet and holy, and appear to be positive believers on the outside. But whether they acknowledge it or not, they are double-agents for Satan. They have no interest in the Word of God. They barely have a grasp of how and why they were saved. Initially they enjoyed being in the company of believers, perhaps metabolizing Bible doctrine on a consistent basis. When they lost their husband, they reacted against God and decided to "have a little fun in life" instead of going to Bible class. As we used to say in seminary, "they are no longer interested in Christ and His Word ... they are only interested in the loaves and fishes." Some Christian double-agents in Paul's sphere of influence moved-in on some young widows and brought them under the power of the cosmic system. Now these widows have become Christian double-agents themselves.

RELEVANT OPINIONS

Younger widows were being maintained, and problems arose with them wanting to marry and/or making a nuisance of themselves by misusing their subsidized leisure ... Following Satan is the reverse side of turning away from Christ, and therefore refers to turning away from the faith and yielding to the attendant temptations ... turning to immoral living or to false doctrine. (I. Marshall) These widows have accepted false teaching, and as they have flitted from house to house, they have spread its doctrine ... The problem came not from outside the church but from within the church, and people who were once participants in the truth are now falling away. (W. Mounce) To be dead is negative: spiritual life has ceased; but to turn off after Satan is positive: godless life has set in. All restraint of Christ is willfully cast off in order to gain new liberty, which means following after Satan in a liberty that is slavery. (R. Lenski) Cleverly substituting religion for the truth of the Word of God, the devil blinds unbelievers to the Gospel and distracts believers from the Christian way of life. (R.B. Thieme, Jr.)

1 Tim. 5:15 For (explanatory) certain ones (Subj. Nom.; reversionistic widows) already (Adv. Time) have swerved away ($\dot{\epsilon}\kappa\tau\rho\epsilon\pi\omega$, API3P, Constative; dislocated, drifted off course from doctrine) after (Prep. Gen., improper prep.) Satan (Obj. Gen.; Christian double-agents).

^{BGT} 1 Timothy 5:15 ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ σατανᾶ.

^{VUL} **1 Timothy 5:15** iam enim quaedam conversae sunt retro Satanan

1 Tim. **5:16** If any believer [female] has widows [in her family], let her give them financial assistance, then the local assembly may not be burdened [depleted], so that it may give financial assistance to those who are genuine widows [totally helpless and dependent upon the church].

^{KW} **1 Tim. 5:16** If, as is the case, a certain person who is a believer has widows, let him be giving them assistance, and let not the assembly be burdened, in order that it may give assistance to those who are truly widows.

^{KJV} **1 Timothy 5:16** 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.

TRANSLATION HIGHLIGHTS

On the surface, Paul says something unusual to women in the church. If they have any widows in their immediate family (Static Present tense), they are encouraged to give them financial assistance (Imperative of Permission). The 1st class conditional clause means this was indeed the case, somewhere in the region Timothy was going to minister to. Why would Paul single out female believers? Women are not exempt from helping widows on a financial basis. As a matter of fact, Paul might have been thinking certain wealthy female believers could take a widow into their home (Customary Present tense). She might support her and take care of her, something Paul could not command a man to do.

The idea behind Paul's entreaty is so the local church might not be depleted of its financial resources (Imperative of Prohibition) which have been set aside for genuine widows (Culminative Aorist tense). Genuine widows, as we have seen earlier, are those who are totally helpless and dependent upon the church. There are some who say that "piste" means the responsibility for widows is laid on women alone, presumably as the members of a family who would make the arrangements. The shorter, feminine use in the Greek is better attested than the combination of feminine and masculine. "Might the point then implicitly be that a wife must look after her mother-in-law as well as her own mother?" I can imagine many of you quivering at that prospect!

RELEVANT OPINIONS

The number of widows being supported by the church was a strain on the available resources, and it seems fairly certain that cases of genuine need were not receiving adequate support while people who could be cared for in other ways were draining away the available funds ... Help is to be given only to those who are genuinely indigent and live godly lives. (I. Marshall) The verse refers to rich Christian women who took ("had") widows into their homes. (Meinertz, Kelly, Hasler, Roloff) If you are a woman with a spacious home, perhaps you can provide a home for a widow, or even more than one widow. (W. Hendriksen) A widow might be conveniently taken charge of by a Christian female, and made part of the household. (P. Fairbairn) In the distribution of the church's charity, or alms, great care is to be taken that those who share in the public bounty most want it and best deserve it. (M. Henry)

The church would adequately honor with financial support those who were "real" Christian widows, i.e., those who had somehow fallen through the established legal system ... related to the lord of their dowry. (B. Winter) Is it possible that Paul singles out the female believer here because the woman in a household would bear the main burden of caring for a widow? If this is the case, such a woman is particularly appealed to so that her husband and household may be enabled to do what God has called them to do. (G. Knight, III) Use of the plural "widows" suggests that Paul at least envisions situations in which a single household had more than one widow (mother and mother-in-law of the householder), or alternatively that he thinks of a situation that found wealthy women providing support for more than one widow. (P. Towner) If you have a mother and a mother-in-law both living under your roof, I you're your pain. (LWB) There are many capable women with abundant means. (R. Lenski)

In the city of Joppa lived a kind and gracious believer named Tabitha (also called Dorcas), but she became sick and died (Acts 9:36-37). Normally it was not the Jewish custom to embalm the body but only to wash it for a time of viewing or mourning. The believers in Joppa heard that Peter was in the nearby city of Lydda, so they sent for him, obviously knowing he had demonstrated the power of God through many previous miracles. Perhaps they hoped he could do something for Tabitha as well. So Peter journeyed there and came to the room where she lay. "All the widows stood by him weeping, and showing the coats and garments which Dorcas had made, while she was with them." Dorcas had apparently used her own resources to make clothing for a number of destitute widows. (J. MacArthur)

In the Hebrew tradition, to be a widow was the fate most feared and bewailed by women. A husband's death before old age was considered a retribution for his sins, and this retribution was apparently incurred also by the wife. Therefore, to be left a widow was a disgrace ... After her husband's death, a widow could return to her family only if her purchase price was repaid to her husband's heirs. Otherwise, she was forced to remain in a low position in his family. She could be sold into slavery for debt. Remarriage was not forbidden, but it was frowned upon. The widow was expected to wait for levirate marriage (to a brother of her husband in order to ensure male heirs in his line) or a public refusal of her before she could remarry outside her husband's family. (B. Thurston)

A study of older parents moving into a California retirement community discovered these attitudes: The retired parents wanted to maintain closeness with their adult offspring. This means visiting and warm feelings, but it does not mean any physical arrangement in which two families live together. Only 14% would approve of married offspring having parents move in with them if they need help. In general terms, only 2% would approve of older parents living with their sons' or daughters' families. The sample seemed to be solidly independent. They do not wish to let their needs interfere with any economic opportunity that may be offered to their offspring. Having trained their children to be achievers, they have accepted the consequences of that process. Independent living is best, despite loneliness and other problems. This is often called "intimacy at a distance." (J. Peterson)

When they were asked under what circumstances they would ever consider moving in with their children, the majority replied that under NO circumstances would they ever consent to such a move. Few of the widows surveyed live with married children and their families. The widow desires and values personal independence and a sense of freedom.

She does not wish to give up running her own household and become a peripheral member of another one. In her own home, she can retain control and determine her own comings and goings and work patterns. She also tends to anticipate conflicts in social roles if she were to move in with a married offspring. The weight of evidence seems to indicate that separate living is best for most widows, who themselves prefer this and for good, sound reasons. (J. Peterson)

1 Tim. 5:16 <u>If</u> (protasis, 1st class condition, "and it's true") any (Nom. Spec.) believer (Subj. Nom.; female) has (ἔχω, PAI3S, Static) <u>widows</u> (Acc. Dir. Obj.; in her family), let her give them (Dat. Adv.) financial assistance ($\dot{\epsilon}\pi\alpha\rho\kappa\dot{\epsilon}\omega$, Permission), PAImp.3S, Customary, Entreaty, then (transitional) the local assembly (Subj. Nom.; church) may bur<u>dened</u> (neq. particle) be (βαρέω, PPImp.3S, not Descriptive, Prohibition; overcome, weighed down, depleted), **so that** (purpose) **it may give financial assistance** (ἐπαρκέω, AASubj.3S, Culminative, Permission) to those (Dat. Adv.) who are (ellipsis) genuine (Attrib. Adv.; truly) widows (Dat. Disadv.; totally helpless and dependent upon the church).

^{BGT} 1 Timothy 5:16 εἴ τις πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς καὶ μὴ βαρείσθω ἡ ἐκκλησία, ἴνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

^{VUL} **1 Timothy 5:16** si qua fidelis habet viduas subministret illis et non gravetur ecclesia ut his quae vere viduae sunt sufficiat

1 Tim. 5:17 Those overseers [pastor-guardians] who have governed well in the past and are continuing to govern honorably [by studying and teaching] should be considered worthy of double honor [liberal respect and remuneration], particularly those who labor to the point of exhaustion in the Word [studying doctrine] and teaching.

^{KW} **1 Tim. 5:17** Let the elders that are ruling well be deemed deserving of double honor, especially those who are laboring with wearisome effort in the Word and in the teaching;

^{KJV} **1 Timothy 5:17** Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

TRANSLATION HIGHLIGHTS

Paul takes the opportunity to switch from a discourse on widows to a discourse on pastorguardians who fulfill their spiritual gift with honor (Iterative Perfect tense). The topic that allows such a transition is respect and financial assistance. Pastors (who govern well as presiding officers) who dedicate themselves to studying and teaching (Greek: presbuteros) should be considered worthy of double honor (Customary Present tense). Double honor, in this case, means both respect and remuneration. Widows who met certain qualifications deserved respect and remuneration from the church; so do pastors. Paul uses the Imperative of Entreaty because he would like all assemblies to honor their pastors and pay them well. It is like soldiers receiving hazard pay for special service. There are few pastors today who truly study and teach Bible doctrine; they are too busy tending to matters such as visiting the sick and cleaning the church, things that should be done by those with spiritual gifts in that arena. But in this case, the pastor who studies the Word of God (Latin: doctrine) to the point of exhaustion (Durative Present tense) and then teaches his congregation on a regular basis deserves double honor.

RELEVANT OPINIONS

The clergy are laborers. Not drones doing nothing, and eating the fruit of other men's toil, but laboring in the Word and doctrine of Christ. Theirs is a double labor: they labor first to learn, and then they labor to teach others what they have learned themselves. They study the Holy Scriptures, and give the church the benefit of their studies. Nor are their labors light or desultory. It is the hard toil of mind and body, the continuous toil of a lifetime ... They that preach the gospel are to live of the gospel. The churches which they serve must set their minds free, as far as they may be, from worldly cares, by providing for their maintenance while they give themselves to the Word of God and prayer. (A. Hervey) The passage lends no support to the Reformed theory of two classes of elders, ruling and teaching. (M. Vincent) Double honor contains the two elements of respect and remuneration. (A. Nute)

Not only is the gift here related to the office of "elder" (pastor), but especially to that aspect of leadership having to do with preaching and teaching. (R. Baxter) Some churches think this calls for a man in addition to the pastor who will exercise jurisdiction and authority in the church. The Presbyterians recognize both a teaching elder and a ruling elder. We Baptists insist that both of those functions adhere to one office. That is, the pastor of the church is the elder and bishop. The pastor and the deacons are the only officers in a NT church. (J. Benson) Within the local church all members are equal, but in God's sovereign plan some have been equipped to lead, and some to follow. (R. Baxter) Such an official may both preside and teach, and when he renders this double service he is to be regarded by the church as worthy of double honor, esteem, and possibly also larger remuneration or support. (W. Lowstuter)

Paul probably intended that the pastor receive honor in double form: through fair pay and the respect and obedience of the congregation. (M. Anders) The term "elders" (presbuteroi) as it is used here must be understood as equivalent to what is today called pastors. We know this designation "elders" includes the "overseers" (episcopoi) of chapter 3, as seen from a comparison of the parallel passage in Titus ... As a pastor, it is tempting to interpret "double honor" to mean double pay! But actually it means "twofold honor," honor shown in two ways: respect and remuneration. (R. Hughes) Honor is not due to the title, but to the work performed by those who are appointed to the office. Yet he prefers those who labor in word and doctrine, that is, those who are diligent in teaching the word; for those two terms, word and doctrine, signify the same thing, namely, the preaching of the word. (J. Calvin)

Paul's contrast is among faithful and gifted elders, to point out those who surpass the others in the excellence of their ministry. (J. MacArthur) The early church paid their

teachers, and a good teacher, I think, was paid a little bit more. (J. McGee) The "word and doctrine" simply means "preaching and teaching." (R. Earle) The elders who were following his instructions and doing a good job not only were worthy of the peoples' respect but should also be paid for the work, i.e., double honor. (W. Mounce) "Especially those toiling in connection with Word and teaching" does not mean that some elders did not teach, for all were required to have (and thus to use) this ability. Naturally, however, some would manifest especial zeal in this part of the work, actually toil in it to the point of fatigue and weariness. These richly deserve the twofold honor. The combination "in Word and teaching" means in what is to be taught (Word) and in applying this by teaching. (R. Lenski)

<u>overse</u>ers Tim. 5:17 Those (Nom. Spec.) (Subj. 1 Nom.; pastor-quardians) who have governed well (Adv. Manner) in the past and are continuing to govern honorably (προΐστημι, Iterative, Substantival; rule, by studying Perf.APtc.NMP, should be considered worthy of and teaching) (άξιόω, PPImp.3P, Customary, Entreaty) double (Gen. Measure) honor (Obj. Gen.; compensation, liberal respect and remuneration; like soldiers receiving hazard pay for special services), **particularly** (superlative: especially; explanatory: in other those (Subj. Nom.) who labor to the point of words) exhaustion (κοπιάω, PAPtc.NMP, Durative, Substantival) in the studying doctrine) Word (Loc. Sph.; and (connective) teaching (Loc. Sph.).

^{BGT} **1 Timothy 5:17** Οἱ καλώς προεστώτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιώντες ἐν λόγω καὶ διδασκαλία.

^{VUL} **1 Timothy 5:17** qui bene praesunt presbyteri duplici honore digni habeantur maxime qui laborant in verbo et doctrina

1 Tim. 5:18 For the scripture says [in Deut. 25:4 & Luke 10:7]: "You shall not muzzle the ox while he is threshing the grain." Also, "the worker is worthy of his wages."

^{KW} **1 Tim. 5:18** For the scripture says, You should not muzzle an ox while he is treading out the corn, and, The worker is worthy of his pay.

^{KJV} **1 Timothy 5:18** For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

TRANSLATION HIGHLIGHTS

Paul quotes a passage from Deuteronomy 25:4 (Epistolary Present tense) that commands a person not to muzzle an ox (Imperative of Prohibition) that is threshing the grain. In order to do his job well, the ox or bull needs to be able to feed himself. The practice was to let the bull eat while (Temporal Participle) he was walking and turning the threshing wheel. He only required a portion of what he provided to others by his threshing. Paul also points out, by quoting Luke 10:7, that a human worker is worthy of his wages. These two passages together paint the picture of how a teacher of the Word should be treated by his congregation. Those who are being taught should share their wealth with their teacher. They should not keep him one step above poverty as if such an ascetic life somehow benefits him. This passage elaborates on verse 17 and supports the idea that part of the "double-honor" is financial remuneration.

RELEVANT OPINIONS

He intends Timothy to understand that a divine sanction underlies the principle of fair provision for those who serve the church. Too often a stingy attitude has been maintained towards faithful men who have labored for Christ in the interest of others. The apostle has already deplored money-grubbing (3:3), but he equally deplores inadequate remuneration. (D. Guthrie)

1 Tim. 5:18 For (explanatory) the scripture (Subj. Nom.) says ($\lambda \acute{e} \gamma \omega$, PAI3S, Epistolary, unusual use; in Deut. 25:4 and Luke 10:7)" "You shall not (neg. adv.) muzzle ($\phi \mu \acute{o} \omega$, FAI2S, Gnomic, Prohibition) the ox (Acc. Dir. Obj.; bull) while he is threshing the grain ($\dot{\alpha} \lambda \circ \dot{\alpha} \omega$, PAPtc.AMS, Customary, Temporal)." Also (adjunctive), "the worker (Subj. Nom.; laborer) is (ellipsis) worthy (Pred. Nom.) of his (Poss. Gen.) wages (Obj. Gen.)."

^{BGT} **1 Timothy 5:18** λέγει γὰρ ἡ γραφή[·] βοῦν ἀλοῶντα οὐ φιμώσεις, καί [·] ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.

^{VUL} **1 Timothy 5:18** dicit enim scriptura non infrenabis os bovi trituranti et dignus operarius mercede sua

1 Tim. **5:19** Do not accept an accusation against an overseer [pastor-guardian], if not upon the basis of two or three witnesses [protection from malicious intent].

^{KW} **1 Tim. 5:19** Against an elder do not receive a formal accusation before a tribunal, except it be upon the authority of two or three who bear testimony.

KJV 1 Timothy 5:19 Against an elder receive not an accusation, but before two or three witnesses.

TRANSLATION HIGHLIGHTS

Paul issues another command (Imperative mood) prohibiting Timothy from acknowledging (Gnomic Present tense) an accusation against any pastor-guardian except when there are two or three reputable witnesses. The purpose of this prohibition is to protect overseers from those who have malicious intent towards them. Evil individuals, especially Christians involved in Satan's cosmic system, hate those who faithfully study and teach the Word of God. Whenever an opportunity arises, they smile and appear saintly while in the motions of attacking God's faithful. It takes little effort to falsely accuse somebody of something; it takes a lot of distracting effort to fight off false gossip that has been spread against you. People assume the worst, even when there is no reason to do so. Paul says at least two or three people should be required to testify against a pastor. That should at least give him the benefit of the doubt. It is serious business to malign a minister of God. In this case, there would have to be a conspiracy of two or more persons to make a personal attack on the character of the pastor-guardian – not an impossibility, but more difficult to uphold under public scrutiny. Malicious lies and gossip about another person should not be taken lightly. It is a violation of a person's privacy and an attack on his personal integrity. A pastor's future employment is often jeopardized by the false accusations of cosmic Christians.

RELEVANT OPINIONS

The direction to Timothy is to suffer no man to accuse a presbyter unless he is accompanied by two or three witnesses who are ready to back up the accusation. (A. Hervey) Unless sufficient evidence to establish his guilt is produced, no charge against an elder is to be entertained. A single witness may be mistaken, or biased; he must be corroborated by one or more others. (A. Knoch) A high degree of caution is in order because pastoral leadership is a profession that depends on character ... Also, church leaders are highly visible and are tragically vulnerable to the adverse actions of the disorderly, the malevolent, and the ill-willed – and to whispering gossip. The human proclivity to believe the worst sadly persists, even in the church. (R. Hughes) Paul's second statement is designed to protect elders from malicious and unsubstantiated accusations. (W. Mounce)

As soon as any charge is made against ministers of the Word, it is believed as surely and firmly as if it had been proved already. This happens not only because a higher standard of integrity is required from them, but because Satan makes most people, in fact nearly everyone, overcredulous so that without investigation, they eagerly comdemn their pastors whose good name they ought to be defending. (J. Calvin) The reputation of the elder must not be unnecessarily damaged, and his work must not suffer unnecessary interruption. (W. Hendriksen) It is a very sad thing when parents set the example before their children of belittling God's servants by calling attention, perhaps, to mistakes in interpretation of the Word, or ridiculing certain characteristic habits on the platform or elsewhere. These things naturally lead the children to think less of those who are seeking to help them, and so make it harder to reach them with the Word. (H. Ironside)

There are always people eager to falsely accuse a man of God. They may do so because they resent his calling, reject his teaching, resist biblical authority, resent virtue, or are jealous of the Lord's blessing on his life. Ultimately, however, they demonstrate by making such accusations that they have become messengers of Satan. Such false accusations are one of his most dangerous weapons ... it is a sacred trust to be in the ministry. That trust is based upon a man's integrity, credibility, and the consistent purity of his life. If he can be successfully attacked at that point and discredited, his ministry will be destroyed. It is imperative that his people be able to distinguish gossip and lies from reality. (J. MacArthur)

particle) 1 Tim. 5:19 Do not (neq. accept (παραδέχομαι, Prohibition, PMImp.2S, Gnomic, Deponent; entertain, Obj.) acknowledge) an accusation (Acc. Dir. against an overseer (Abl. Separation; pastor-guardian, elder), if (protasis, 1st class condition, "and you receive one;" pleonastically, without a verb: except, without) **not** (neq. upon (Gen. particle) the basis of two Measure) or (connective) three (Gen. Measure) witnesses (Abl. Source, Agency; protection from malicious intent).

^{BGT} 1 Timothy 5:19 κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.

^{VUL} **1 Timothy 5:19** adversus presbyterum accusationem noli recipere nisi sub duobus et tribus testibus

1 Tim. 5:20 Be reprimanding [exposing & disciplining] in the presence of everyone [all members of the local church] those who continue to sin in this manner [gossiping, maligning, and making false accusations], in order that the rest [other members of the congregation] may also have respect [for the privacy of those who teach and those who are trying to learn].

^{KW} **1 Tim. 5:20** Those [elders] who are sinning, in the presence of all be rebuking, in order that the rest may be having fear.

KJV **1 Timothy 5:20** Them that sin rebuke before all, that others also may fear.

TRANSLATION HIGHLIGHTS

Those malicious believers who falsely accuse a guardian-pastor or other member of their congregation should be exposed, reprimanded and disciplined publicly in the local church (Imperative of Command). These reversionists must be stopped in their tracks before they destroy a man, his ministry, and all those who might benefit from it. They are Christian miscreants, evangelists for Satan, and they must be exposed for what they are. This is not a one-time occurrence they are involved in; the iterative present tense means they habitually sin in this manner. They refuse to keep their lying mouths shut. They gossip, malign, and spread false and rude accusations about innocent people. They are professional character assassins, often with a sweet smile on their faces. They must be stopped so the pastor can continue to faithfully study and teach, and the other members of the congregation may learn Bible doctrine (Potential Subjunctive mood) in the privacy of their own priesthood (Customary Present tense). An overseer must guard as well as pastor his people.

RELEVANT OPINIONS

The abuse of discipline has often led to a harsh and intolerant spirit, but neglect of it has produced a danger almost as great. (D. Guthrie) An official who lets an offender off too lightly may really embolden him or encourage him to further wrongdoing and so become responsible for this new sin, a partaker in the offender's guilt. (J. Lowstuter) When a

leader of the church, an officer in the church, sins, and it has hurt the church, then I think it is time to call names. It may also be time to drop his name from the roll of membership. Great harm can be done to a church by sin in the life of its leaders, and this is the way Paul says it should be dealt with. (J. McGee) Like any high-profile person, his reputation can be forever tarnished by a false accusation. (C. Ray)

A lax disciplinarian is partner in the guilt of those whom he encourages to sin. (W. Nicoll) As a pastor, Timothy failed to fulfill his responsibility and allowed divisive individuals, Hymenaeus and Alexander, to disrupt the congregation. The Apostle Paul was compelled to take action. During the first century, apostolic authority included the power to consign a believer to Satan for punishment, but Scripture records that Paul is the only one who exercised this prerogative. (R.B. Thieme, Jr.) Christ is speaking of checking the beginning of a sinful state, Paul is speaking of persistent sinners. (W. Nicoll) When faced with sinning elders a spineless attitude is deplorable. (D. Guthrie)

5:20 <u>Be reprimanding</u> ($\dot{\epsilon}\lambda\dot{\epsilon}\gamma\chi\omega$, PAImp.2S, Iterative, 1 Tim. Command; disciplining, exposing) in the presence of everyone (Adv. Gen. Ref.; all members of the congregation, openly) those (Acc. Dir. Obj.; who are making the false accusations who are committing habitual those overt sins) who to sin in this manner (PAPtc.AMP, continue Iterative, Substantival; gossiping, maligning, rudeness), in order that (purpose/result) the rest (Subj. Nom.; other members of the congregation) **may also** (adjunctive) **have** ($\check{\epsilon}\chi\omega$, PASubj.3P, Potential) (Acc. Dir. Obj.; Customary, respect for the privacy of those who teach and those who are trying to learn).

^{BGT} 1 Timothy 5:20 Τοὺς ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν.

^{VUL} **1 Timothy 5:20** peccantes coram omnibus argue ut et ceteri timorem habeant

1 Tim. 5:21 I solemnly charge in the presence of God [the Father as Judge] and Christ Jesus [as our Defense Attorney], also the elect angels [witnesses at the appeal trial of Satan], that you guard [observe] these [principles of doctrine] without prejudice [objectivity in all leadership matters], doing absolutely nothing with a spirit of favoritism [partiality].

^{KW} **1 Tim. 5:21** I solemnly charge you in the presence of our God, even Christ Jesus, and the elect angels, that these things you are to guard without showing prejudice, doing not even one thing dominated by the spirit of partiality.

^{KJV} **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.

TRANSLATION HIGHLIGHTS

Paul charges Timothy before the Supreme Court of Heaven (Dramatic Present tense) that he observes (Constative Aorist tense) these principles of doctrine with the utmost in objectivity. Timothy is to guard and defend (Latin: custodian) Bible doctrine from the false teachers within and without. He is to exercise his authority and leadership objectively, making all policies and decisions without pre-judging anyone or discriminating against any man. Paul makes this oath in front of the Father (acting as Judge), Christ Jesus (as our Defense Attorney), and to the elect angels who are observing the human race in action. The scene Paul is portraying is the appeal trial of Satan. Furthermore, Timothy is to do absolutely nothing (Customary Present tense) with a spirit of favoritism. He must exercise fairness and justice to all members of a congregation, and not compromise his principles when dealing with a few close friends or associates.

In other words, there is no double standard. He cannot reprimand some individuals for the sins of gossiping and maligning and then let some of his friends "slide" who are doing likewise. Paul is in effect painting a courtroom scene for Timothy, with God the Father as presiding Judge and Jesus Christ as the believer's Defense Attorney. By exercising his apostolic authority, Timothy is also engaged in a courtroom scene. Paul wants him to be fair and impartial when he is called to discipline a member of the local church – as if he was in the Supreme Court of Heaven presenting his case. Extreme caution must be exercised. Reprimanding a believer in public is serious business. It is no time to play favorites, chastising one believer while allowing others to go unchecked. It is no time to compromise for any reason; the truth of a matter is already known in heaven, so Timothy must remember Who is watching over his actions.

RELEVANT OPINIONS

There is nothing here to warrant the worship of angels, because they are not here regarded as judges, but as witnesses; neither are they sworn by nor appealed to by the apostle. (T. Croskery) It is easy to see that Paul did not have perfect confidence in the moral courage of Timothy. (K. Wuest) Timothy needs stiffening up. (D. Guthrie) The scales of justice must be held evenly in church affairs. (T. Croskery) The elect angels were not elected to salvation, but apparently elected never to fall. (A. Custance) Most angels are not given individual names, but are described as elect angels. This introduces the interesting thought that like saved men who are declared to be chosen or elected, the holy angels likewise were divinely appointed. (L. Chafer) It is easy to see that Paul had not perfect confidence in the moral courage of Timothy. (W. Nicoll) God's election even extends to angels – which shows that election need not be tied to salvation, but is properly a function of God's sweeping sovereignty. (D. Carson) Paul demanded impartiality when exercising leadership decisions. (M. Anders)

The elect angels were the objects of Divine electing love, in contrast to the reprobate angels "who kept not their first estate." (R. Jamieson) Why Paul punctuated his instructions with this strong charge can only be guessed. Had Timothy passively avoided unpleasant confrontations, or had he taken a strong stand in some cases but not others? For whatever reasons, Paul strongly adjured the young minister to follow through on these instructions without partiality or favoritism. The strength of Paul's charge is underlined by his invocation of the authority of God and Christ Jesus, and the elect angels, all of whom are associated with righteous judgment. (A. Litfin) "Panta" refers to all the preceding disciplinary instructions. (W. Nicoll) There must be no effort to protect those who are famous, specially gifted, or popular, nor to expose those who are not. The attitude of those involved must be one of sorrow, not self-righteousness. (J. MacArthur)

1 Tim. 5:21 <u>I solemnly charge</u> (διαμαρτύρομαι, PMI1S, Dramatic, Deponent; warn) in the presence of God (Gen. Oath; the Father acting as Judge) and (ascensive) Christ Jesus (Gen. Oath; acting as our defense attorney), also (adjunctive) the elect (Gen. Adv., Spec.) angels (Gen. Oath; witnesses at the appeal trial of Satan who are observing the human race), (φυλάσσω, that (introductory) guard AASubj.2S, you Constative, Substantival Clause; defend, observe) these (Acc. Dir. Obj., neuter; principles of doctrine) without Separation) **prejudice** (Gen. Attend. Circum.; (Adv. prejudgment, discrimination, bias, partiality, favor; authority leadership demand objectivity in all policies and and PAPtc.NMS, decisions), doing (ποιέω, Customary, Circumstantial) absolutely nothing (Acc. Dir. Obj.) with a **spirit of favoritism** (Acc. Attend. Circum.; partiality, fairness and justice to all members of the congregation).

^{BGT} 1 Timothy 5:21 Διαμαρτύρομαι ένώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν.

^{VUL} **1 Timothy 5:21** testor coram Deo et Christo Iesu et electis angelis ut haec custodias sine praeiudicio nihil faciens in aliam partem declinando

1 Tim. **5**:22 Do not administer discipline [inflict] on anyone [in the congregation] too hastily [too overbearing], nor participate in sins [meddle in other people's affairs] belonging to another [too lenient, allowing believers to continually cross the line]. Keep yourself innocent [maintain a pure, objective, balanced mental attitude].

^{KW} **1 Tim. 5:22** Be laying hands hastily on not even one [elder, that is, do not reinstate a sinning elder hastily], neither be a partner in others' sins. Exercise a watchful care over yourself with respect to your present purity.

^{KJV} **1 Timothy 5:22** Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

TRANSLATION HIGHLIGHTS

Paul wants Timothy to be extremely cautious when disciplining another believer or a pastor from another home church publicly. He gives him two prohibitions (Imperative mood) that should serve as boundaries on the positive and negative side of church discipline. One piece of advice helps protect the innocent believer, the other piece of advice draws a line in the sand against the erring believer. On the one hand, he should never inflict discipline (Gnomic Present tense) on anyone in the church too quickly. He

should wait until ample evidence is presented before jumping to a conclusion. He should exhaust all private means of correcting a situation before going public. On the other hand, he should not allow erring believers to go so far as to be implicated in (Gnomic Present tense) their sins. Since he has guardian authority in the church, he cannot 'wink at sin' or he becomes as guilty as the believer who is committing the sin.

There is a delicate balance between respecting the privacy of others in the church and allowing a bad situation to continue so long that others are harmed in some way. It's not a good practice to meddle in the affairs of other people. It's also not a good practice to be so lax as to allow some sin to run rampant in the church unchecked, which would be tantamount to giving it your blessing. When Timothy meets this type of issue head-on, and he was about to be involved in exactly that type of situation, his goal is to stand guard over himself (Durative Present tense) and not be swayed emotionally by the unfolding events. Paul commands him (Imperative mood) to exercise watchful care so that he does not get spanked himself. He must remain innocent, virtuous, honorable through whatever ordeal he presides over. He must not be overbearing, nor too lenient in the exercise of his apostolic authority.

RELEVANT OPINIONS

In other words, "Don't compromise, Timothy. Don't let someone talk you into letting a young convert teach. You will be a partner in sin if you do. Make sure the teachers are anchored in the Word." (J. McGee) As a form of identification, it may have to do "with the restoration of a sinning church member back into the fellowship of the local church." A hasty reconciliation tempts the offender to suppose that his offence cannot have been so very serious after all, and smooths the way to a repetition of the sin. (K. Wuest) There is a difference of opinion whether the ordination ceremony is here in view, or the restoration of penitents after due discipline. (D. Guthrie) The undercurrent throughout this letter is umblemished Christian witness. This maintains its strength through pure doctrine and pure living. (M. Anders) "Cheiras epitithei" is then best referred to as imposition of hands on reconciled offenders, on their re-admission to Church communion ... We have here the first distinct allusion to the custom of receiving back penitents by imposition of hands. (W. Nicoll)

If we exalt a young Christian to the position of a teacher before he is thoroughly grounded in the Word, the theology he teaches is apt to be weird theology. The church ought to be a place of instruction where the Word of God is taught and men and women are built up in the faith. Instead, today we often develop what I call Alka-Seltzer Christians and Alka-Seltzer churches – it's all fizz, foam, and froth, a lot of emotion, and a lot of talk about love, love, love. It is important that love be displayed in a church, but it needs to be anchored in the Word of God. Our mistake is that we often interpret some sort of experience as being the test of spiritual maturity. We've got the cart before the horse. The Word of God is the test, and experience can prove the truth of it. We can be certain that an experience which contradicts the clear teaching of the Bible is not from God at all. (J. McGee) To witness in silence an act of wrong-doing is to connive at it. (W.

Nicoll) Paul is warning Timothy against impulsively associating those with himself who would subsequently prove unsuitable. (A. Nute)

The power of spiritual discernment of the souls of others is a spiritual gift of the very highest kind, only won by the very humblest, and never won at all without long experience. (T. Gurney) It seems more likely that the verse should be interpreted as a reference to the reconciliation of those who have fallen from faith. (M. Dibelius) Once an elder has been convicted of sin, one must not be too hasty in revoking the judgment and readmitting him to the fellowship. The context is concerned, not with ordination, but with discipline. (F. Gealy) This is another way of saying, "Take good care of yourself!" Sometimes, those who labor "in the word and doctrine" can become so consumed with caring for others that they neglect themselves. But if they do not adequately care for themselves, eventually they will have nothing to give to others. This is not an admonition to have self-pity or to pamper oneself. But we must take God seriously enough to take care of ourselves. I am the only self He has given me. Taking care of that self is a part of my stewardship to God. (L. Ogilvie)

1 Tim. 5:22 Do not administer discipline (ἐπιτίθημι, PAImp.2S, Gnomic, Prohibition; inflict, attack, lay hands on) on **anyone** (Dat. Ind. Obj.; another believer or a quardianpastor) **too hastily** (Adv. Manner; too quickly), **nor** (neq. <u>participate in</u> (κοινωνέω, PAImp.2S, particle) Gnomic, Prohibition; have communion with, meddle in other people's affairs) **sins** (Dat. Disadv.) belonging to another (Dat. Poss.; violating another believer's privacy). <u>Keep</u> $(\tau\eta\rho\epsilon\omega)$, PAImp.2S, Durative, Command; stand quard over, exercise watchful care) yourself (Acc. Dir. Obj.) innocent (Compl. spiritual, virtuous, honorable, Acc.; holy, with a pure mental attitude).

^{BGT} 1 Timothy 5:22 χειρας ταχέως μηδενὶ ἐπιτίθει μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις· σεαυτὸν ἁγνὸν τήρει.

^{VUL} **1 Timothy 5:22** manus cito nemini inposueris neque communicaveris peccatis alienis te ipsum castum custodi

1 Tim. **5:23** Stop drinking water [exclusively], but instead make it a habit to take advantage of [drink] a small amount of wine for the benefit of your central nervous system [Timothy lacked guts] and your frequent timidities [lack of inner strength exhibited on many occasions].

^{KW} **1 Tim. 5:23** Be no longer an exclusive water-drinker, but be using a little wine for the sake of your stomach and your frequent illnesses.

^{KJV} **1 Timothy 5:23** Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

TRANSLATION HIGHLIGHTS

Paul tells Timothy to stop drinking nothing but water all day (Imperative of Prohibition). Evidently he had an ascetic tendency and completely abstained from adult beverages (Customary Present tense). Paul commands him (Imperative mood) to make it a habit to drink a small amount of wine (Iterative Present tense). His reason for telling Timothy to do this is obviously not to get him drunk, which is a sin, but to give him a little backbone. Timothy lacked guts. He had a weak central nervous system, if you prefer a more technical description of his problem. For the tough job of standing up and fighting false teachers and arrogant, pushy women in the local churches, Timothy needed a little something (Latin: modicum) to get his courage up. He was overly timid in many situations (Latin: frequent), so a little glass of wine might help his lack of inner strength when meeting his opponents head-on. The better Greek translations do not focus on some physical illness or digestion problem; we're talking about his overall constitution.

RELEVANT OPINIONS

Timothy is not enjoined to abstain from water, but is bidden not to be a water-drinker, entirely abstaining from wine. (M. Vincent) Observe that wine here, as everywhere else, means wine, fermented, and capable of intoxicating, and not a sweet syrup made by boiling down grape-juice, and styled by certain modern reformers as "unfermented wine." Such a concoction would have tended rather to aggravate than relieve Timothy's stomachic or other infirmities. (K. Wuest) Perhaps contaminated water had contributed to Timothy's digestion. (D. Guthrie) I've never read so many ascetic, legalistic commentators in my life. Syrup? Grape juice? No! Timothy needed a stiff drink to give him the courage to stand up to the false teachers! He needed a double-dose to run the arrogant, pushy women out of the local churches! All of these efforts to keep Paul from recommending a bit of wine to boost Timothy's morale are pathetic. (LWB) "Oinos" was a fermented drink; there is no evidence of non-alcoholic (pasteurized) wine in ancient times. (W. Mounce)

Had it been God's will to heal them, these servants of God would not have had physical infirmities. (R. Baxter) We do not know all His reasons for withholding healing, but often the sufferer and those around him learn through the illness and are drawn closer to Him. Some need an experience of physical suffering to enable them to be more sympathetic to others, some to slow them down and give them a chance to think, and to be alone with Him. And some are taught patience through illness. (E. Fife) As the purpose for which the gift of healing was given ended, the gift itself was withdrawn. We see this withdrawal develop progressively in Paul's life. Remember, there was a time when the gift was so strongly evident upon his life that special miracles were wrought by his hands ... What happened then by the time he wrote 1 Timothy 5:23? As the progressive work of writing the Scriptures was completed, just so progressively was withdrawn the prophetical gifts of healing. (R. Baxter) "Astheneias" means weaknesses, lack of strength. (A. Robertson)

The perils of legalism and asceticism can entrap the most holy people like dear, godly Timothy! Certainly the Bible teaches temperance, but not self-righteous asceticism. (R. Hughes) God commands believers to use all due means for preserving health, and condemns, by anticipation, the human traditions which among various sects have denied wine to the faithful. (R. Jamieson) Timothy's weakness of character was connected with his constant ill health, and that Paul hoped to brace his deputy's will by a tonic. (W. Nicoll) Concerning drinking alcoholic beverages, certain biblical prohibitions protect believers from abuses. Drinking is a sin when it escalates into drunkenness. Alcoholism is always detrimental to the individual and destructive to society. However, alcohol in small amounts can be beneficial as Paul reminded Timothy. Any distortion of divine prohibitions that justify personal prejudices is a system of pseudospirituality. (R. B. Thieme, Jr.)

This is not a disconnected medical prescription, the outcome of a discussion of Timothy's case with Luke, the physician. Timothy is to keep in good physical condition. (R. Lenski) Timothy was certainly of a feeble bodily frame, and this feebleness appears, from other hints which we have respecting him, to have affected his character. See especially 1 Cor. 16:10-11. Is it not very possible, that such feebleness, and perhaps timidity, may have influenced him as an overseer of the church, and prevented that keen-sighted judgment and vigorous action which a bishop should ever show? ... Paul was advising him in fatherly kindness, that he must not allow these maladies to interfere with the efficient discharge of his high office, but take all reasonable means of raising his bodily condition above them ... The conservation of himself in health and vigor would ensure his being able to deal ably and firmly with the cases which should come before him for decision. (H. Alford)

drinking water (neq. adv.) (ὑδροποτέω, 1 Tim. 5:23 Stop PAImp.2S, Customary, Prohibition; exclusively), but instead make it a habit to drink (contrast) (χράω, PMImp.2S, Iterative, Command; take advantage of) **a small** amount of (Dat. Measure) <u>wine</u> (Dat. Adv.; medical prescription) for the <u>benefit</u> of your (Acc. Poss.) central nervous system Ref.; stomach, Timothy lacked (Adv. Gen. quts) and (connective) your Gen.) (Poss. frequent (Acc. Extent of Time) timidities (Acc. Gen. Ref.; lack of inner strength, poor constitution, sickness).

^{BGT} **1 Timothy 5:23** Μηκέτι ὑδροπότει, ἀλλὰ οἴνῷ ὀλίγῷ χρῶ διὰ τὸν στόμαχον καὶ τὰς πυκνάς σου ἀσθενείας.

^{VUL} **1 Timothy 5:23** noli adhuc aquam bibere sed vino modico utere propter stomachum tuum et frequentes tuas infirmitates

1 Tim. 5:24 The sins of certain men [guardian-pastors] are obvious [openly manifest to all], leading to discipline [judgment from God], but also [on the other hand] some [hidden sins] will come after [continue to occur in spite of private discipline].

^{KW} **1** Tim. **5:24** The sins of certain men are openly manifest to all eyes, going ahead to judgment; and in the case of certain individuals, they follow after.

^{KJV} **1 Timothy 5:24** Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

TRANSLATION HIGHLIGHTS

Guardian pastors, as well as believers in general, commit two categories of sin. Some of them tend to sin openly so nobody is surprised when they see or hear about them. These types of sins lead to immediate (Customary Present tense) discipline from the Lord. Months and years do not usually pass by before they are judged by God. Another category of sins are hidden from public eye. It's quite possible that nobody but the person himself knows about them, and nobody sees the discipline from the Lord except that same person. Paul is contrasting public sins with private sins. The Greek verb "epakoloutheo" means to accompany or follow after (Latin: subsequent). This is a tough verb to understand with Paul's unusual sentence structure. It could mean that the pastor will continue to commit this sin in spite of the divine discipline he is receiving. It could also mean that a hidden judgment will be inflicted for a hidden sin, meaning this form of discipline is private. It could also mean that their sins will continue to pursue them, dogging their steps and causing them grief. A good case could be made for any of these options.

RELEVANT OPINIONS

In regard to those whose character is not yet clear, circumspection in our judgment cannot be too strongly urged. (R. Finlayson) Either you will judge yourself, or God will judge you. If you judge yourself, the matter is settled. If not, He will judge. Sometimes that judgment will occur here and now. If not, it will be dealt with when you appear before the judgment seat of Christ. (J. McGee) To resume about your duties as a judge, you need not distress yourself by misgivings; you will find that your judgments about men, even when only instinctive, are generally correct. (W. Nicoll) Let us remember that the reprobate are prompted by an unseen movement of Providence, to throw out their foam ... Although the vengeance of God does not hasten, yet it follows slowly behind them. (J. Calvin) Their sins march right into the meeting behind them and refuse to be left outside. (R. Lenski)

1 Tim. 5:24 The sins (Subj. Nom.) of certain (Gen. Spec., enclitic) men (Poss. Gen.; quardian-pastors) (∈ỉµí, are Descriptive) (Pred. PAI3S, obvious Nom.; clear, openly (προάγω, manifest to all), leading PAPtc.NFP, Customary, Circumstantial; preceding) to discipline (Adv. Acc.; judgment from God), **<u>but</u>** (adversative, used as an antithesis) also (adjunctive, on the other hand), some (Dat. Disadv.; sins hidden from public eye in contrast to the obvious ones) **will come after** (ἐπακολουθέω, PAI3P, Futuristic; subsequent, devote oneself, chase, accompany, follow in pursue, the footsteps of discipline).

^{BGT} 1 Timothy 5:24 Τινών ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσιν προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ ἐπακολουθοῦσιν·

^{VUL} **1 Timothy 5:24** quorundam hominum peccata manifesta sunt praecedentia ad iudicium quosdam autem et subsequuntur

1 Tim. 5:25 In the same manner, also, their noble production [divine good] is obvious [openly manifest to all], however, that which is looked upon otherwise [nobody thinks much of what they observe] is not able to be concealed [from God: He knows the thought and intents of the heart].

^{KW} **1 Tim. 5:25** Likewise, also the good works are openly manifest to all eyes, and those that are otherwise than manifest are not able to be hidden.

^{KJV} **1 Timothy 5:25** Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

TRANSLATION HIGHLIGHTS

Paul compares the divine production of guardian pastors to their sins, using a comparative adverb (Latin: similarly). Some of their works are obvious and can be seen publicly (Latin: manifested), but some are in private and cannot be seen by others (Latin: absconded). The first thing that comes to mind is their diligent study and teaching of the Word. Everyone is able to see and hear them teach from the pulpit or classroom. However, nobody (except maybe spouse or children) is present during the midnight hours when he is faithfully studying the Word in preparation for that teaching. "That which is looked at otherwise" means the outward observation doesn't present much to the observer.

If you walked in on a pastor studying the Word, you would see a man reading, taking notes, perhaps typing in a computer. To most people, that type of activity doesn't qualify as noble production or good works. That's a pity, too, because there is no higher form of worship for pastor or congregation than studying the Word of God. This highest form of worship may escape the notice of men, but it is not able (Gnomic Present tense) to escape the attention of God. He knows the thoughts and intents of the heart; they cannot be concealed (Culminative Aorist tense) from Him. Invisible spiritual production will be rewarded whether man sees it or not.

RELEVANT OPINIONS

It is the iceberg principle, namely that nine-tenths of a person are hidden from view. (J. Stott) Hasty, superficial assessments, whether positive or negative, are sometimes inaccurate, leading to the enlistment of unqualified men or the overlooking of those whose fine qualities are less obvious. (A. Litfin) There are some good works which are reserved for being brought to light at a future period; and consequently that, if their praise is, as it were, buried under ground by the ingratitude of men, that also ought to be patiently endured, till the time of revelation have arrived. (J. Calvin)

1 Tim. 5:25 In the same manner (comparative adv.; likewise), also (adjunctive), their (Nom. Poss.) noble (Compl. Nom.) production (Subj. Nom.; divine good) is (ellipsis) obvious (Pred. Nom.; openly manifest to all), however (contrast, on the other hand), that (Subj. Nom.) which is looked upon ($\check{\epsilon}\chi\omega$, PAPtc.NNP, Descriptive, Attributive; viewed as) <u>otherwise</u> (Adv. Manner; in another way, nobody thinks much of what they observe) <u>is not</u> (neg. particle) <u>able</u> (δύναμαι, PMI3P, Gnomic, Deponent; does not have the ability) <u>to be</u> <u>concealed</u> (κρύπτω, APInf., Culminative, Inf. As Dir. Obj. of Verb; hidden from God: He knows the thoughts and intents of the heart).

^{BGT} 1 Timothy 5:25 ώσαύτως καὶ τὰ ἔργα τὰ καλὰ πρόδηλα, καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.

^{VUL} **1 Timothy 5:25** similiter et facta bona manifesta sunt et quae aliter se habent abscondi non possunt

CHAPTER 6

LWB **1** Tim. 6:1 As many [Christians] as are slaves under the yoke of [unbeliever] masters must continually consider it a duty [whether they feel like it or not] to regard their own [masters] worthy of all honor [whether they deserve it or not], in order that the essence of God [His reputation] and the teaching [Bible doctrine] may not be maligned.

^{KW} **1 Tim. 6:1** Let as many who are under the yoke as slaves consider their own absolute masters worthy of every respect in order that the Name of God and the teaching be not evil spoken of.

^{KJV} **1 Timothy 6:1** 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.

TRANSLATION HIGHLIGHTS

Paul lived in a day when slavery was part of every day life. All wealthy people had slaves, and most of the middle class did, too. Some of these slaves were Christians. Paul commands them (Imperative mood) to hold their owners in high esteem (Iterative Present tense). It doesn't matter whether they felt like doing this or not. This was not a command based on emotions, but based on a due consideration of the facts. Nor does Paul allow any latitude for only honoring those masters who deserved to be honored. The principle of authority stands regardless of a slave's emotions or a master's character. This is a tough concept for many of us to accept today. So the best way for us to apply this command is to bring it closer to home – our own jobs. As workers, we are slaves (in a manner of speaking) to the employer or management of the company we work for. As employers, we are masters (in a manner of speaking) over our employees. There are a lot of rules to protect workers from being abused these days. There are also a lot of subtle, conspiratorial ways for management to harm its workers. Enron is a prime example of abuse gone unchecked. Many lives were crushed by the lies, deceit, and theft by management. We are not commanded to honor criminals, so don't take this *principle* of

respecting authority and working hard for our employers too far. Use a little common sense!

Why does Paul command slaves to honor their masters? Why doesn't he tell them to rebel and run away for their freedom? If ever there was a chance for him to take the soap box and lead a slave revolt, this (and the letter to Philemon) would have been a great opportunity. That is how man thinks, but that is not how God thinks. The principle of order and authority are crucial in divine economy. Chaos and rebellion are attributes of Satan, not the Lord. So in order for Christian slaves to represent the God they worship, they must live orderly lives and treat their masters with honor and respect. Paul gives two reasons for doing this. First, so that the essence of the God they worship may not be maligned (Customary Present tense), which is the first thing that unbelievers do when they see believers misbehave. Second, so that the teaching of the faith, Bible doctrine, is also not maligned (Potential Subjunctive mood). Unbelievers do not need our assistance in maligning God and the teachings that we follow. So when we go to work each day, we are commanded to treat those in positions of authority above us with respect. If slaves could do it, we have no excuse for disobeying this command.

RELEVANT OPINIONS

Many masters were won over to Christianity by the holy example of their slaves. (G. Barlow) Slaves were to commend their religion by the performance of their duty in their humble station. (J. Bernard) The lesson for today is that the Christian employee should commend his gospel by the quality of his work and his respect for those who issue the orders. He may be the only Christian witness the "boss" is ever likely to see. (R. Ward) To understand slavery, believers today must strip away their preconceived notions of it. Those notions are drawn largely from the racial slavery of pre-Civil War American South, which bears only some resemblance to slavery in the first-century Roman Empire ... Most of the abuses came from the evil hearts of men, not from the institution itself. Such abuses can be found in every system of employment, whether slavery, feudalism, communism, or capitalism. The Old Testament never forbade slavery, but carefully guarded the rights of slaves ... Jewish slaves in New Testament times were similarly protected ... Gentile slaves were not always so well treated, but on the whole were better off than day laborers ... Slavery was a workable, if not ideal, system ... The phrase "under the voke" need not designate an abusive relationship. It was a colloquial expression of submissive service under the authority of someone else. (J. MacArthur)

The master-slave relationship is not transformed within the rubric of Christian brotherhood or sisterhood. Rather, Christian brotherhood and sisterhood are transformed within the rubric of human bondage. The Pastoral epistles represent slaveowner morality as compatible and possibly synonymous with Christian morality ... An injunction to slaves to promote their owners' honor conforms to one of the most conspicuous characteristics of the slaveholding relationship in antiquity. A man or woman who appeared in public surrounded by a retinue of slaves promoted his own reputation and the dignity of his household. The role of slaves in promoting their owners' honor continued even after the slaveholder's death. When a will manumitted household slaves, they

marched in their former owner's funeral procession as evidence of his or her largesse, reputation, and honor. Far from overturning the ancient category of honor, 1 Timothy's instructions to slaves to foster their owners' honor derives from the basic reliance of ancient slaveholders on their human property as surrogate bodies to prop up their own sense of self. By teaching slaves that honoring their owners was part of their Christian obligation, 1 Timothy sanctified slaveholder morality beyond the standard claims of Greco-Roman ethos. (J. Glancy)

If the Christian slaves withheld the honor and respect due to their masters, it would be as sure to bring reproach upon the Christian doctrine as if it taught insubordination and rebellion. (A. Hervey) There would be a serious danger if slaves were either to withhold due service to their masters or to repudiate all subjection. God and His doctrine would be dishonored in the eyes of their masters, because they would be regarded as sanctioning insubordination. (T. Croskery) Some expositors say that the phrase, "under the yoke," proves that that slave belongs to a heathen master ... Since slavery was a common and accepted institution at that time, it would hurt the cause of Christianity for Christian slaves to rebel against their masters ...Rebellion on the part of these Christian slaves would bring reproach upon all that God is in Himself. (K. Wuest) Elsewhere in his Epistles, Paul uses the word "kurios" for masters of slaves. But in the first two verses of this chapter and in Titus 2:9 we find the term "despotes." The term denotes absolute ownership and uncontrolled power ... From this passage, and many others, it is clear that the NT did not directly attack the institution of slavery. It is claimed that half the population of the Roman Empire in Paul's day consisted of slaves. (R. Earle)

Whatever your masters and mistresses order you to do, you must set about it immediately, anf faithfully perform it, without any disputing or grumbling, and take care to please them well in all things. (T. Bacon) Social change and the solving of social problems is not the issue in the spiritual life. In SPQR, for example, where slavery was rampant, Paul did not encourage the many slaves who had become believers to revolt or to demand a change in status; he encouraged them to remain where they were as God's free men. Indeed, how you earn your living is an avocation. Your vocation in life is being a priest and an ambassador, a vocation to which God appointed you. (R.B. Thieme, Jr.) The Apostle cuts off, by a single word, all disputes of this kind, by demanding that all who live "under the yoke" shall submit to it willingly. He means that they must not inquire whether they deserve that lot or a better one; for it is enough that they are bound to this condition. (J. Calvin) Throughout its pages the NT finds nothing objectionable in the division of society into lord and servant, free and bond. Repeatedly slaves are called to be obedient to their masters in all things - even to unmerciful ones. (R. Tuente, NIDNTT) The attitude here advocated pertains to the slave's own masters who are believers, for that is where the problem lies. It does not inculcate a class consciousness toward *all* masters as a group. (L. Johnson)

FYI: I'm going to sprinkle some quotes from Civil War theologians who debated on these verses. I hope you are interested, but if not, you have the freeom to pass them by! (LWB) And then of course, there is the Holy Scripture's silence – the extensive discourses and writings of the prophets, of Jesus, of Paul, of almost two thousand years

of Old Testament Scriptures, without a word of condemnation for the operation of slavery. If slavery was so bad, why didn't Jesus or Paul or the prophets say something? ... After two years of military disasters, Lincoln brought out the slavery abolition purpose. Now the war had become God's war of punishment. In reality, all these "purposes" were, as Charles Dickens said, "specious humbug" designed to conceal the North's desire for economic control over the South. "The quarrel between the North and South is, as it stands, solely a fiscal quarrel." The "love of money" was at the root of the North's war objective of preserving the Union. (C. Adams) Many [Presbyterians] are trying to make the Bible speak against slave-holding. You get nothing by torturing the English version. People understand English. Nay, you get little by applying the rack to the Hebrew and Greek; even before a tribunal of men like you, who proclaim beforehand that Moses, in Hebrew, and Paul, in Greek, must condemn slavery because "it is a violation of the first sentiments of the Declaration of Independence." You find it difficult to persuade men that Moses and Paul were moved by the Holy Spirit to sanction the philosophy of Thomas Jefferson! You find it hard to make men believe that Moses saw in the mount, and Paul had vision in heaven, that this future "apostle of Liberty" was inspired by Jesus Christ. (E. Gaustad)

Whitefield did not reject slavery in the abstract; he merely wanted to Christianize the institution so that it would reflect church teachings about reciprocity ... He offered reasoning that he hoped would convince the slaveholders of their slaves' capacity to be improved by Christian teachings. Far from advocating abolition, Whitefield wanted American slavery to become an organic institution that accorded with scriptural accounts of the master-slave relationship. (W. Davis) These were unbelieving masters, as the next verse will show. In this church at Ephesus, the circumstances existed, which are brought to light by Paul's letter to Timothy, that must silence every cavil, which men, who do not know God's will on this subject, may start until time ends ... Here a Christian servant is bound to render to his unbelieving master "all honor." Why is this? Because in the one case nature moves in the direction of the command; but in the other, against it. Nature being subjected to the law of grace, might be disposed to obey reluctantly; hence the amplitude of the command. (T. Stringfellow) Although slaveowners are not addressed as to how they are to treat their slaves in this passage, there are both general and specific rules in the Old and New Testaments for guidance in this matter. One of the probable causes for the defeat of the South during the Civil War was the failure to treat slaves well. (LWB) Having embraced the slaves spiritually, Whitefield felt compelled to discuss their treatment at the hands of their masters. He accused the slaveholders of "abuse of and cruelty to the poor negroes." He expressly condemned as sinful the planters' proclivity to treat the slaves as though they were brutes ... under conditions worse than slaveholders's horses and dogs. (J. Young)

In October 1845, two able theologians debated the Bible's view of slavery in a public event in Cincinnati that went on for eight hours a day through four long days. Jonathan Blanchard spoke for the abolitionist position, Nathan L. Rice for the position that while the Bible pointed toward the eventual, voluntary elimination of slavery, it nowhere called slavery evil as such. While Rice methodically tied Blanchard in knots over how to interpret the proslavery implications of specific texts, Blanchard returned repeatedly to "the broad principle of common equity and common sense" that he found in scripture, to "the general principles of the Bible" and "the whole scope of the Bible," where to him it was obvious that "the principles of the Bible are justice and righteousness." Early on in the debate, Blanchard's exasperation with Rice's attention to particular passages led him to utter a particularly revealing statement of his own reasoning: "Abolitionists take their stand upon the New Testament doctrine of the natural equity of man. The one-bloodism of human kind [from Acts 17:26] - and upon those great principles of human rights, drawn from the New Testament, and announced in the American Declaration of Independence, declaring that all men have natural and inalienable rights to person, property and the pursuit of happiness." Blanchard's linkage between themes from scripture and tropes from American republicanism was repeated regularly by abolitionists. But this use of the Bible almost never found support in the South and only rarely among northern moderates and conservatives. In general, it was a use that suffered particular difficulties when, as in the ground rules laid down for Blanchard and Rice in their Cincinnati debate, disputants pledged themselves in good Protestant fashion to base what they said on the Bible as their only authoritative source ... A devastating theological weakness of this position made many who were otherwise sympathetic shy away. As early as 1846, the Connecticut Congregationalist Leonard Bacon, who very much wanted to oppose slavery as a sin, nonetheless hung back. His analysis of the spirit-over-theletter argument caught the dilemma exactly: "The evidence that there were both slaves and masters of slaves in the churches founded and directed by the apostles, cannot be got rid of without resorting to methods of interpretation which will get rid of everything." In Bacon's view, the well-intentioned souls who "torture the Scriptures into saying that which the anti-slavery theory requires them to say" did great damage to the Scriptures themselves ... Bacon and those who, like him, wanted both to preserve traditional biblical authority and to oppose slavery still had one more argument to advance. They could concede that the Bible never did in fact condemn slavery per se, but they could also contend that, when properly interpreted, scripture did condemn the kind of slavery practiced in the American South. With a substantial history behind it, this was an argument of some subtlety, and one that Bacon himself, along with a sizable number of other earnest Bible believers, tried to make in the years before war broke out. (M. Noll)

1 Tim. 6:1 As many as (Subj. Nom.; Christians) **are** (εἰμί, PAI3P, Descriptive) slaves (Pred. Nom.; workers) under the yoke of (Acc. Poss.; authority) masters (Acc. Dir. Obj.; owners employers, management) must continually consider it a (ἡγέομαι, PMImp.3P, duty to regard Iterative, Command, Deponent; an opinion resting not on one's feelings or sentiments, but upon due consideration of external facts) their own (Acc. Rel.) masters (ellipsis; lords, owners) worthy (Compl. Acc.) of all (Gen. Measure) honor (Acc. Gen. Ref.; regardless of whether they deserve it), in order that (purpose) the essence (Subj. Nom.; person, name, reputation) of God (Poss. Gen.) and (connective) the teaching (Subj. Nom.; Bible doctrine) **may not** (neg. particle) **<u>be maligned</u>** (βλασφημέω, PPSubj.3S, Customary, Potential).

^{BGT} **1 Timothy 6:1** Όσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἴνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία βλασφημῆται.

^{VUL} **1 Timothy 6:1** quicumque sunt sub iugo servi dominos suos omni honore dignos arbitrentur ne nomen Domini et doctrina blasphemetur

LWB 1 Tim. 6:2 On the other hand, those [Christian slaves] who have believers as masters, let them [the Christian slaves] not despise them [their Christian masters], because they [their Christian masters] are brothers [fellow members of the royal family], but rather serve them as slaves to an even greater degree [Christian slaveowners are owed even more respect than non-Christian slaveowners], because they [Christian masters] are believers and are beloved [by God], who are recipients of the same benefits [supergrace spiritual blessings]. Keep on teaching and exhorting [teaching how to apply] these things [Biblical doctrines on the masterslave relationship].

^{KW} **1 Tim. 6:2** And those who have believing masters, let them not be despising them because they are brothers [in Christ], but rather be rendering them a slave's service because they are believers [Christians] and divinely loved ones [of God] who busy themselves in kindly service [to their slaves] These things be constantly teaching and exhorting.

^{KJV} **1 Timothy 6:2** 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.

TRANSLATION HIGHLIGHTS

This is the verse that puts Christian slaveowners, Christian slaves and the institution of slavery in Paul's day in proper perspective. Notice some of the things that it does not say. Paul does not tell the Christian slaveowner to emancipate his slaves. Paul does not tell slaves to run away the first chance they get to obtain freedom. Paul says nothing negative about the institution of slavery at all. As a matter of fact, he commands Christian slaves (Imperative mood) to serve their Christian masters to an even greater degree than they would non-Christian masters. Furthermore, Christian slaves are prohibited (Imperative mood) from despising their Christian masters. The Gnomic Present tense means "always," not just when they feel like it, or when they agree with their master on a given assignment. The Customary Present tense also points to the common occurrence of Christians owning slaves during Paul's day. It was a prevalent practice, not an exception to the rule. Why would Paul tell Christian slaves to treat their Christian masters with such respect? Why didn't he tell them to flee from their yoke of slavery? In other words, why wasn't Paul an abolitionist?

Christian slaveowners were the spiritual brothers of their Christian slaves, which served as a base of authority and respect to live by in that day. Both slave and master were fellow members of the royal family of God. Not only that, but Christian slaveowners were also potential recipients of the same supergrace spiritual blessings that were available to Christian slaves. Being a master or slave is irrelevant in the spiritual life; both sides could attain spiritual maturity and be blessed beyond their imagination. Not only does Paul command each slave to do these seemingly impossible things, but he also commands them (Imperative mood) to keep on teaching these principles of proper master/slave relationship. They are Bible doctrine, like them or not, and Timothy is to also exhort slaves to apply these doctrines in a way that honors both the Christian slaveowner, the Christian slave, and the institution of slavery itself. We can *apply* the master/slave commands to our current employer/employee relationship, but in order to be honest to the historical context in which this passage was written, we must *translate* it as slaves and masters. There is authority in divine economy, and this authority must be respected whether our own sense of justice and morality understands it or not. Nothing Paul says is ever detrimental of the institution of slavery. Christian slaveowners could attain supergrace; they were not villains. Christian slaves could attain supergrace; they were not encouraged to run away from their masters.

In another historical setting, this means the abolitionist movement during the American Civil War (Second War for Independence) was in error according to Scripture. Many slaveowners in the South had the authority of Scripture behind them; others did not. How could they be both right and wrong? Because in many cases, they did not practice the form of slavery that they preached. Why did the South lose the war, you may ask? Why did "manifest destiny" rule in favor of the North? I believe it is because most of the slaves that were sold in America were not conquered in war (the U.S. did not invade Africa) nor did they sell themselves into slavery voluntarily (to pay off debts or to compensate for bankruptcy). They were kidnapped in their native land, transported against their will across the ocean, and sold as lifetime slaves in the U.S. by slavetraders. This type of slavery (kidnapping) is frowned upon in Scripture, while other types are upheld. There is also the unfortunate fact of racism that often accompanied slavery in the U.S. Scripture is definitely opposed to any form of racism. The Bible nowhere legitimizes racially defined (black only) slavery, in spite of many attempts to use the "curse of Ham" in Genesis 9 as a prooftext. I believe that the application of the "curse of Ham" to "African slavery only" is pushing the text to its breaking-point. Perhaps you are wondering, "Is he in favor of slavery today?" No! I fail to see anything in the institution of slavery that would be of benefit today. Let's leave it in the dust-bin of history; but let's not claim that the Bible does not sanction it. [Please refer to my notes and references in the letter to Philemon for additional details].

RELEVANT OPINIONS

Some of these Christian slaves might be pastors of churches to which the master belonged. (A. Robertson) The apostle had no apparent concerns about the behavior of slaveholders within the communities or else his advice to slaveholders was subsumed within his advice more generally to senior men and to householders ... he did not highlight expectations or criticisms that Christian slaves might have had about the exercise of power by their owners, who worshipped along side of them ... Slaves and younger women could contribute to the life of the community by not damaging the church's reputation. (D. Verner) The social institutions were to be respected and participated in as they stand. This was to be done in order to facilitate the proclamation of the gospel, which would be hindered by unruly and revolutionary behavior ... A slaveowner's headache of an insubordinate slave would have implications for the health of the Christian movement. (P. Towner) The apostle explicitly taught that the conversion of slaves did not provide cause for even Christian masters to emancipate those Christian slaves. (M. Noll) It is not the church's role to undermine the foundations of social order by fostering rebellion. (J. MacArthur) The human relation between master and slave is not abrogated; it is only sanctified on the slave's part, who will now honor his human master for God's sake. (R. Lenski)

These, and many other passages in the New Testament, most convincingly prove, that slavery in the Roman world was nowhere charged as a fault or crime upon the holder, and everywhere is the most implicit obedience enjoined. (T. Dew) Now I ask, why the circumstance of a master becoming a believer in Christ, should become the cause of his believing slave despising him, while that slave was supposed to acquiesce in the duty of rendering all honor to that master *before* he became a believer? I answer, precisely, and only, because there were abolition teachers among them, who taught otherwise, and consented not to wholesome words, even the words of our Lord Jesus Christ. (T. Stringfellow) Paul's thought here is totally foreign to the world, and can be fully appreciated only by those who view their lives through the eyes of Jesus Christ ... The attitude undergirding this instruction is complete nonsense to anyone who does not understand the Lord Jesus, but it is the genius of Christlikeness and the ultimate source of all meaning and joy in life to those who have eyes to see. (A. Litfin) Paul does not fundamentally address the problem of slave owning and never suggests that the social order itself is wrong. (L. Johnson)

The slaves mentioned by Paul to Timothy are not authorized by him to demand of their believing masters emancipation, or to employ violent means to obtain it; but rather to do them service, because they were faithful and beloved partakers of the Christian benefit. It gives great weight to the argument, that in this place, Paul follows his directions concerning servants with a charge to Timothy, as an evangelist, to teach and exhort men to observe this doctrine. (R. Furman) There was a danger lest the feeling that slaves and masters are brothers in Christ should unduly interfere with the respect which he owed him as his master. And so Paul addresses a word of special advice to such. Let not their spiritual equality with their masters lead them to underrate the worldly difference that separates them; or to think slightly of the authority of a master relatively to his slaves. (A. Hervey) "Let them not despise them." The false teachers might tell the slaves that their servitude was inconsistent with Christian liberty. The slaves might thus, especially in the case of Christian masters, regard them as fully their equals on the ground of the common brotherhood of believers, and refuse them the respect due to their position. (T. Croskery)

Does the apostle teach the slaves that they ought to be free? That their Christian masters sin in holding them in bondage? And does he, with apostolic authority and in the name of Jesus Christ, command the masters to give them their freedom? He does nothing of the kind. He not only does not require these Christian masters to set their slaves at liberty, but he speaks of them as "faithful and beloved" brethren, "partakers of the benefit," and for this very reason he exhorts Christian slaves not to despise them, but rather to do them service. (S. How) Now, unless slavery is incompatible with the habitudes of holiness – unless it is inconsistent with the spirit of philanthropy or the spirit of piety – unless it furnishes no opportunities for obedience of the law, it is not inconsistent with the pursuit or attainment of the highest excellence. It is no abridgement of moral freedom ... Let the slave discharge his whole duty in the actual circumstances of his case, and he is entitled to the praise of a perfect and an upright man ... The slave is to show his reverence for God – the freedom of his inward man – by a cheerful obedience to the lawful commands of his master. (J. Thornwell) Although slavery does not exist in America, the responsibility of conduct is the same for employees and employers in principle. (H. Kent, Jr.)

The doctrine of black spiritual equality implies only their potential liberation from sin, not from earthly service to their masters. The new birth elicited by evangelical conversion fosters slave obedience instead of rebellion ... Blacks are just as much, and no more, conceived and born in sin, as white men are. Both, if born and bred up here, I am persuaded, are naturally capable of the same improvement. If the slaveholders do not change their ways, God will punish them. Unless you all repent, you all must in like manner expect to perish. (G. Whitefield) Many slaveowners during and after the Civil War were indeed punished by God. There are many theories as to the "why," but racism and mistreatment were most likely two of the reasons. (LWB) The crisis created by an inability to distinguish the Bible on race from the Bible on slavery means that when the Civil War was over and slavery was abolished, systemic racism continued unchecked as the great moral anomaly in a supposedly Christian America. (P. Schaff) The Northern onslaught upon slavery was no more than a piece of specious humbug designed to conceal its desire for economic control over the Southern states – any wisdom, virtue, and lofty ideals were with the South, not the North. (C. Adams)

Abolitionist arguments from Scripture ranged from the laughable to the flagrantly dishonest, as when leading lights made themselves ridiculous by denying that the ancient Israelites held slaves at all. Noll acknowledges the pro-slavery biblical argument as "formidable." He recognizes, too, the intellectual power of Thornwell and Dabney, but like other historians he does not consider the form of the antebellum debates. The principal defenders of slavery cited the abolitionists' books, often quoting at length to assure readers that they were quoting in context. The abolitionists did not return the courtesy. They did not even mention pro-slavery books, much less present their arguments concretely and in context. Their preferred method was to dismiss pro-slavery positions with sneers, or with elaborate argumentation against views that their opponents did not hold ... The abolitionists did not successfully make their case for slavery as sin. Noll recognizes but dangerously underestimates the influence of radical abolitionists, including leading clergymen, who declared that if the Bible could be shown to sanction slavery, it should be discarded as the devil's own book. By the 1830s abolitionists were leading the war against Christian orthodoxy. They unfolded an interpretation of higher law that played the Spirit of the Bible against the Word and then transformed the Holy Spirit, as objectively manifested in the Word, into the subjective spirit or opinion of every man. Thus they transformed conscience from being the impress of the Holy Spirit on men's minds into a higher standard than the Word. Noll, his verbal restraint

notwithstanding, demonstrates that rejection of the letter for the spirit undermined belief in Christianity itself. (E. Genovese on M. Noll's *America's God*)

Most of the biblical patriarchs, beginning with Abraham, were slaveowners. In testing Job, God allowed all of his slaves to be taken from him, and in rewarding Job for his piety, God made sure that Job had more slaves than before. (P. Finkelman) Like all the institutions of the Deity, the holding of slaves may become criminal, by abuse of the slave; but the relation, in itself, is good and moral. (J. De Bow) If the Scriptures do not justify slavery, I know not what they do justify. If we err in maintaining this relation, I know not when we are right -- truth then has parted her usual moorings and floated off into an ocean of uncertainty. (Ferdinand Jacobs) Some well-known proslavery theologians during the Civil War that I have read, but have *not* quoted at length, are: William Barlow, James Pettigru Boyce, Robert Lewis Dabney, John Dagg, Charles Hodge, Basil Manly Sr. & Jr., Patrick Hues Mell, Charles Cotesworth Pinckney, Moses Stuart, and George Whitefield. (L. Tise) Hundreds more that I am not familiar with are referenced in Tise's book. (LWB)

1 Tim. 6:2 On the other hand (contrast), those (Subj. Nom.; Christian slaves) who have (ἔχω, PAPtc.NMP, Customary, Substantival) **believers** (Acc. Dir. Obj.) as masters (Acc. Appos.), **let them** (the Christian slaves) **not** (neq. particle) PAImp.3P, despise (καταφρονέω, Gnomic, Prohibition; take advantage of them, presume) **them** (ellipsis; their Christian masters), because (explanatory) they are (∈ỉµí, PAI3P, Nom.; fellow members of Descriptive) brothers (Pred. the royal family), but rather (adversative) serve them as slaves (δουλεύω, PAImp.3P, Gnomic, Command) to an even greater degree (superlative; Christian slaveowners are owed even more respect than non-Christian slaveowners), because (∈ỉµí , (explanatory) (Christian masters) they are PAI3P, Descriptive) **believers** (Pred. Nom.) (connective) and are (ellipsis) **<u>beloved</u>** (Pred. Nom.; by God), <u>who</u> (Gen. Appos.) are recipients of the same (άντιλαμβάνομαι, PMPtc.NMP, Subtantival, Descriptive, Deponent; take part in as Adv.; supergrace believers) benefits (Gen. spiritual blessings). **Keep on teaching** (διδάσκω, PAImp.2P, Iterative, Command) and (connective) exhorting (παρακαλέω, PAImp.2P, Iterative, Command; teaching how to apply doctrine) **these** things (Acc. Dir. Obj.; Bible doctrines).

^{BGT} 1 Timothy 6:2 οἱ δὲ πιστοὺς ἔχοντες δεσπότας μὴ καταφρονείτωσαν, ὅτι ἀδελφοί εἰσιν, ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοί εἰσιν καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. Ταῦτα δίδασκε καὶ παρακάλει.

^{VUL} **1 Timothy 6:2** qui autem fideles habent dominos non contemnant quia fratres sunt sed magis serviant quia fideles sunt et dilecti qui beneficii participes sunt haec doce et exhortare

LWB **1 Tim. 6:3** If anyone continues to teach another of a different kind of doctrine [something diametrically opposed to the master/slave relationship just covered] and does not concur with sound doctrines [related to the previous teaching of

subordination to masters], those from our Lord Jesus Christ, especially that teaching pertaining to godliness [leading to spiritual maturity],

^{KW} **1 Tim. 6:3** If, as is the case, anyone is teaching things of a different nature and opposed to the things just mentioned, and does not give his assent to wholesome words, those of our Lord Jesus Christ, and to the teaching which is according to a godly piety,

^{KJV} **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;

TRANSLATION HIGHLIGHTS

If anyone teaches a doctrine that is diametrically opposed to the master/slave relationship Paul just covered (Iterative Present tense), they are operating from blind arrogance (stated in verse 4). And if they do not agree with (Gnomic Present tense) sound doctrines (Attributive Participle), especially those in the previous verse about authority and subordination to masters, they are operating from blind arrogance. Please note that many commentators separate the last phrase of verse 2 (and many that follow) into a separate context unrelated to the commands and prohibitions given to slaves. Grammatically and contextually, I see no reason whatsoever for doing this. I suspect that preconceived notions against slavery led them in that direction rather than the text itself. Some even think there is no "clear sequence of thought" from verse 2 to verse 12. I heartily disagree!

Paul adds that these doctrines did not come from his own opinion, but that they are from the source of our Lord Jesus Christ. They are even part of that body of doctrine that pertains to godliness. How is that, you may ask? By showing respect and honor for their Christian masters, Christian slaves actually grow in the spiritual life. Authority orientation is an important ingredient in the spiritual life, expressed as either enforced or genuine humility. Slaves were by their very social position already in enforced humility; Paul wants them to function as well with genuine humility. Genuine humility respects and honors those in authority over you, whether it is your boss, a police officer, fireman, or teacher. Rebellion against legitimate authority is either fleshly or satanically inspired.

Yes, I'll make an historical application here. Abolitionists during the 2nd War for Independence (Civil War) taught the exact opposite of Paul's command, so by way of application they were operating from blind arrogance. The Bible does not support rebellion or any other form of crusader arrogance. I agree with Raphall, a rabbi during Civil War days, that the Bible supports the institution of slavery, but not the form of slavery that was practiced in the American South. I also believe there were abolitionists of sorts in Paul's day, and that these commands that he gave to Timothy were to assist him in quelling any rebellious thoughts in the minds of Christian slaves. They were being stirred-up to reject authority by false teachers and Paul wanted Timothy to put a stop to it.

RELEVANT OPINIONS

The nature of this false teaching ... there were false teachers in Ephesus who, from a pretended interest in the class of Christian slaves, taught them that the gospel was a political charter of emancipation; for the yoke of Christ was designed to break every other yoke. They must have been of the class referred to elsewhere who "despised government" (2 Peter 2:10, Jude 8), and encouraged disobedience to parents. The tendency of their teaching would be to sow the seeds of discontent in the minds of slaves, and its effects would be to plunge them into a contest with society which would have the unhappiest effects. This was opposed to the teaching of Divine truth. It was opposed to the words of Christ, either directly or through His apostles. It was opposed to the doctrine of godliness. The disobedience of slaves would commit them to a course of ungodly dishonoring of God and His gospel. (T. Croskery) All the doctrines revealed in Scripture are fitted by their nature to produce each its own specific effect on his heart and conduct; and if these doctrines are clearly understood, firmly believed, and at liberty to produce their full effects upon his soul, the result would be a character similar in all respects to the character of our Lord Jesus Christ. (G. Barlow)

It seems a strange division which severs that which follows from the foregoing, by taking "These things teach and exhort," either as the beginning of a new paragraph ... or as the end of the previous one ... It is better to regard this as an unbroken context; and the more as the denunciatory warning which now commences stands in more evident contrariety to the exhortation just concluded ... To undermine the relation of a servant to a master was heinous in Paul's eyes, and not less so because fair pretexts and high-sounding professions were put forward. For the duty of subjection flows from the relation; and it is strengthened, not relaxed, by the faith of those concerned. In every case those under the yoke are assumed to be believers: else they would not fall under the apostle's scope. In the latter case those in authority are represented as believers. In no case is a disrespectful, still less a rebellious, spirit tolerated; but every approach to it is repudiated as dishonoring God and the truth. (W. Kelly) This chapter has been charged with want of coherence. But to a careful observer the thread of connection is very plain ... "These things" refers to those immediately preceding, relating to slaves ... "Any man who is a teacher of other ways" refers to an advisor of different conduct from that which I have above recommended ... "Wholesome words, namely those of or Lord Jesus Christ" are precepts given by Him respecting this duty of subjection – though seemingly farfetched. (H. Alford)

Here the significance of the clause may be that the false teachers demoralized slaves, suggesting to slaves who were converts, or possible converts, that the profession of Christianity involved an improvement in social position and worldly prospects. (K. Wuest) The natural man is a complex individual. How much more complex is the child of God, to whom God has imparted a new divine nature. Many believers fall short of God's standard in daily life because they have not been instructed in the principles of the Word of God. They do not understand themselves. They have no concept of the enormity of the conflict in which they are engaged. They have not learned the value of the death of Christ in its relation to deliverance from dominion by sin. They have never discovered the principles of the Word of God which govern Christian conduct. They have not seen the steps to maturity in Christian experience. (J. Pentecost) 1 Timothy concludes with what

appears at first sight to be a series of disconnected remarks. Closer examination, however, shows the passage to be a well-constructed exhortation. (L. Johnson) If you accept the fact that the exhortations to the wealthy are to slaveowners, then there is nothing "disconnected" in this passage at all. (LWB)

The apostle says that "if any man teach otherwise," that is, if there is any abolitionist among you, any immediate emancipationist, who says that no Christian can, without sin, hold a slave; that if he holds any, he is bound in duty to liberate them, and if he does not, then true Christians are bound to refuse church fellowhip and communion with him lest they should partake of his sin – if any man teach these things, then he does "not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness." (S. How) It is not to be admitted that Jesus Christ introduced any new moral principle that must, of necessity, abolish slavery … The apostle left Timothy for the purpose of watching against the false teachers, and particularly against the abolitionists … These men taught, that godliness abolished slavery, that it gave the title of freedom to the slave, and that so soon as a man professed to be subject to Christ, and refused to liberate his slaves, he was a hypocrite, and deserved not the countenance of any who bore the Christian name. Such men, the Apostle says, are proud, knowing nothing. (T. Stringfellow)

"Is slaveholding condemned as a sin in sacred Scriptures? How this question can arise in the mind of any man that has received a religious education, and is acquainted with the history of the Bible, is a phenomenon I cannot explain to myself. (M. Raphall) Raphall had more things to say on the subject, because he contended that much in the Bible argued against slavery as it was practiced in the United States; but on the issue of the legitimacy of the institution, narrowly defined, the New York rabbi was definite. (M. Noll) Paul himself provided an example of how to deal with the infidelity of abolitionism, because he apparently encountered ancient abolitionists in his own ministry. First Timothy 6:1-6 provided the evidence ... Paul warned that, "If any man teaches otherwise," such a teacher perverted godliness. Just as Paul condemned men like this as having corrupt minds and being destitute of the truth, so must Christians today condemn the infidelity of modern [Civil War period] abolitionists. (J. Harrill)

To defend and justify mere negro slavery, and condemn other forms of slavery, is to give up expressly the whole cause of the South. (G. Fitzhugh) Slavery in the Bible knows no racial distinctions, but unfortunately Fitzhugh and others in the North and South expressed a "virulent racism." In actuality, "white slavery, not black, has been the normal element of civilized society." (LWB) In 1861, the Northern conservative Henry Van Dyke was flabbergasted that abolitionists could read the Bible as they professed to read it: "When the abolitionist tells me that slaveholding is sin, in the simplicity of my faith in the Holy Scriptures, I point him to this sacred record, and tell him, in all candor, as my text does, that his teaching blasphemes the name of God and His doctrine." (M. Noll)

It is remarkable that there is not even one exhortation to masters to liberate their slaves, much less is it urged as an imperative and immediate duty ... Abolitionists agree that slaveholding under all circumstances is sinful, and must, therefore, under all

circumstances, and at all hazards, be immediately abandoned. This reasoning is perfectly conclusive. If there is error anywhere, it is in the premises, and not the deduction ... But how can this assumption be reconciled with the conduct of Christ and the apostles? Did they shut their eyes to the enormities of a great offense against God and man? Did they temporize with a human evil, because it was common and popular? Did they abstain from even exhorting masters to emancipate their slaves, though an imperative duty, from fear of consequences? Did they admit the perpetrators of the greatest crimes to Christian fellowship? Who will undertake to charge the blessed Redeemer and His inspired followers with such connivance at sin and such fellowship with iniquity? Were drunkards, murderers, liars, and adulterers treated this way? Were they passed over without even an exhortation to forsake their sins? It cannot be that slaveholding belongs to the same category with these crimes; and to assert the contrary, is to assert that Christ is the minister of sin ... Do the abolitionist gentlemen mean to say the Greek language could not express the idea that slaveholding is sinful? Were the apostles obliged from paucity of words to admit slaveholders into the church? We have no doubt that the writer himself could, with all ease, pen a declaration in the Greek language void of all ambiguity, proclaiming freedom to every slave upon earth, and denouncing the vengeance of heaven upon every man who dared to hold a fellow creature in bondage. It is not words we want. We want evidence that the sacred writers taught that it was incumbent on every slaveholder, as a matter of duty, to emancipate his slaves (which no Roman or Greek law forbade), and that his refusing to do so was a heinous crime in the sight of God. The Greek language must be poor indeed if it can not convey such ideas. (C. Hodge)

1 Tim. 6:3 If (protasis, 1st class condition, "assumes this is true") anyone (Subj. Nom.) continues to teach another of different kind of doctrine (ἑτεροδιδασκαλέω, a PAI3S, Iterative; divergent, something diametrically opposed to the master/slave relationship just covered) <u>and</u> (connective) <u>does not</u> (neg. particle) <u>concur</u> (προσέρχομαι, PMI3S, Gnomic, Deponent; agree with, adhere to, occupy oneself with) with <u>sound</u> (ὑγιαίνω, PAPtc.DMP, Descriptive, Attributive; healthy) doctrines (Dat. Ind. Obj.; referring to the previous doctrines of subordination to masters), those (Adv. Gen. Ref.) from our (Gen. Rel.) Lord Jesus Christ (Abl. Source), especially (emphatic) that (Dat. Spec.) teaching (Dat. Ind. Obj.; doctrine) pertaining to godliness (Acc. Gen. Ref.; leading to spiritual maturity),

^{BGT} 1 Timothy 6:3 εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσιν λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ κατ' εὐσέβειαν διδασκαλία,

^{VUL} **1 Timothy 6:3** si quis aliter docet et non adquiescit sanis sermonibus Domini nostri lesu Christi et ei quae secundum pietatem est doctrinae

LWB **1** Tim. **6:4** He has received blind arrogance, understanding nothing [spiritual blindness], as well as continually exercising a morbid obsession about controversies and verbal conflicts, from which originate [progress into] jealousy [self-inflicted

misery], contentiousness [creates discord against legitimate authority], malignings [real or invented], evil speculations [wicked conjecture],

^{KW} **1 Tim. 6:4** He is in a beclouded and stupid state of mind which is caused by pride, not doing any concentrated or reflective thinking in even one instance, but exercising a morid curiosity about inquiries and quarrels about words, from which comes envy, strife, speech injurious to another's good name, malicious suspicions,

^{KJV} **1 Timothy 6:4** He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

TRANSLATION HIGHLIGHTS

Those who teach precepts against the master/slave relationship in the prior verse have received blind arrogance (Intensive Perfect tense). They have beclouded minds, as if they are wrapped in a mist or fog. They are either deliberate liars, or they are abysmally ignorant of all the passages of Scripture where the institution of slavery is presented in a positive light by God. What else does Paul say about those who do not adhere to his teaching on this matter? Those who teach contrary to Paul understand nothing about authority orientation. Spiritual blindness has blacked-out their soul. They are developing hardness of heart and scar tissue of the soul. They are mad after the latest obsession (Iterative Present tense), particularly debates, controversies and verbal conflicts that often end up as a war of words. Abolitionists in the time of Paul were doing exactly the same sort of rabble-rousing as abolitionists during the American Civil War.

In the 1860's, abolitionists were insanely mad to foment trouble everywhere they went, truth be damned. They controlled the press; they ensnared pulpits in the north. They inflamed people to argue and fight and debate. They spread arrogant, self-righteous lies. It was the same during the time in which Paul lived. From the source of this blind arrogance and morbid obsessions to cause trouble, other things came forth (Customary Present tense). A discernible progression is found here. First comes blind arrogance, then comes morbid obsessions to create controversy and trouble. Then come jealousies, strife, malignings, and evil speculations about the sins and failures of others. These ancient abolitionists continued to stir the pot. The root of their conflict and self-induced misery was Satan's cosmic system. Reject Bible doctrine long enough and you'll be there, too.

Discontent with the status quo creates strife and discord against authority. These abolitionists started out arguing and fighting with slaveowners. When they didn't get their way, they threw temper tantrums. When everyone ignored their tantrums, they had fits of rage. Eventually, they ended up in psychosis. Along the way they maligned and slandered those who disagreed with their erroneous viewpoints. When they could't find anything real to attack in a person, they invented something. Their *modus operandi* was completely wicked. Do I have any candidates for this type of individual today? Yes, I do. Today, the proponents of environmentalism and the welfare state are locked-into similar satanic concepts. They are ready to attack anyone who stands in the way of their crusader arrogance. Stay away from all such individuals.

RELEVANT OPINIONS

In this morbid love of questionings and disputes of words, they lose sight of all wholesome words and all godly doctrine. (A. Hervey) "Knowing nothing" ... They had no true understanding of the social risks involved in their doctrine of emancipation, or of the true method of ameliorating the condition of the slaves. They had a diseased appentency for all sorts of profitless discussions turning upon the meanings of words, which had no tendency to promote godliness, but rather altercations and bad feeling of all sorts. These controversial collisions sowed the seeds of all sorts of bitter hatred. (T. Croskery) Jealousy can destroy true love (category 2 love towards right man/right woman) and is cruel as the grave, a self-destructive sin. It is the strongest of the mental attitude sins, while pride is the worst ... All forms of reversionism are characterized by the neglect or rejection of Bible doctrine. (R.B. Thieme, Jr.)

In the NT I find frequent mention of master and servant, and of their duties. Paul, in writing to Timothy in 6:1-6, tells him to teach the same doctrines; and says, if any man teach otherwise, he is proud, knowing nothing, but doting about questions and strifes of words. (J. De Bow) Those who know and believe the Word of God have far more insight into spiritual reality than the most educated heretic ... These indulge in pseudo-intellectual theorizing rather than in productive study of and submission to God's Word ... Some, intimidated by the scientifically bankrupt theory of evolution, reject that clearly stated biblical truth. Instead, they opt for compromise positions such as theistic evolution or progressive creationism. By doing so, they hope to mollify the militant defenders of evolution. (J. MacArthur) Since I haven't studied either of these two views, perhaps this is too harsh a comment by MacArthur. But mollifying intellectual unbelievers should be avoided no matter what the topic. (LWB)

Such were the bitter fruits which abolition sentiments produced in the Apostolic days, and such precisely are the fruits they produce now [just prior to the Civil War] ... Paul, after stating that a slave was to honor an unbelieving master in 6:1, says in 6:2 that to a believing master he is to rather do service, because he who partakes of the benefits is his brother. He then says, if any man says otherwise, as all Abolitionists then did, and now do, and consent not to wholesome words, even the words of our Lord Jesus Christ, how dare they say he is silent on the matter. As we have seen, it is clear and full. Gospel fellowship is not to be entertained with persons who will not consent to it! (T. Stringfellow) This passage proved to proslavery adherents that abolitionism was incompatible with Christian orthodoxy. Abolitionism was ancient and came from the devil ... Biblical scholars (Meeks) argued that the NT contained passages that did not merely recommend subjection by slaves to their masters. Those passages signaled acceptance of an organic model of civilization for which such subjection was essential. Most embarrassing for today's readers of the Bible, the proslavery spokesmen were holding the more defensible position from the perspective of historical criticism. (J. Harrill) Abolitionism did not try slavery by the Bible, but it tried the Bible by the principles of freedom. (M. Noll)

He has received blind arrogance 1 Tim. 6:4 (τυφόω, Perf.PI3S, Intensive; beclouded, wrapped in a mist or fog, stupid, foolish, abysmal ignorance, functioning in cosmos diabolicos), understanding (ἐπίσταμαι, PMPtc.NMS, Descriptive, Substantival, Deponent) **<u>nothing</u>** (Acc. Dir. Obj.; spiritual blindness blacks out his soul, developing hardness of heart scar tissue of the soul), **<u>as well as</u>** (adversative) or continually exercising a morbid obsession ($\nu o \sigma \dot{\epsilon} \omega$, PAPtc.NMS, Iterative, Circumstantial; craving, ailing for something, mad after) about controversies (Adv. Acc.; debates) and (connective) verbal conflicts (Adv. Acc.; disputes, war of words, quarrels, troublemakers), **from which** (Gen. Source) (γίνομαι, PMI3S, Customary, Deponent; <u>originate</u> come into being: a discernible progression is found here) jealousy (Pred. Nom.; envy, the root of this person's self-inflicted misery), **contentiousness** (Pred. Nom.; creates strife and discord against proper authority, beginning with a bad moving on with fits of rage, temper, and ending up in malignings psychosis), (Pred. Nom.; real or invented, evil Nom.; abusive speech, slander), (Descr. wicked) speculations (Pred. Nom.; conjecture about someone, their failures, sins; Operation Sour Grapes: if they can't find something to attack in a person, they invent something),

^{BGT} 1 Timothy 6:4 τετύφωται, μηδέν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ῶν γίνεται φθόνος ἔρις βλασφημίαι, ὑπόνοιαι πονηραί,

^{VUL} **1 Timothy 6:4** superbus nihil sciens sed languens circa quaestiones et pugnas verborum ex quibus oriuntur invidiae contentiones blasphemiae suspiciones malae

LWB **1** Tim. 6:5 Incessant quarrelings [mutual irritations], men who have become distorted [corrupted] in their minds, even becoming devoid [blackout of the soul] of the Truth [Bible doctrine], constantly presuming [in a severe case of reversionism] financial prosperity to be godliness [money is not proof of a supergrace spiritual life].

^{KW} **1 Tim. 6:5** Protracted and wearying discussions of men corrupted in mind, and who have disinherited themselves of the truth, thinking that godly piety is a way of gain.

^{KJV} **1 Timothy 6:5** Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

TRANSLATION HIGHLIGHTS

Those who rebel against divinely instituted authority, and you should remember this includes the master/slave relationship, also seem to thrive on incessant quarrelings (Latin: conflicts). Abolitionists during Paul's day were men who have become corrupted (Intensive Perfect tense) in their minds. "Minds" in the Greek is "nous," which is the left lobe of the soul, the storage house for doctrine. They had become devoid of the Truth (Intensive Perfect tense), having entered a pitiable state called blackout of the soul. Some

of them in a state of monetary reversionism continually presumed (Iterative Present tense) that financial prosperity was equated with spiritual maturity. Money, however, is not proof of a supergrace spiritual life. Their erroneous perspective is the same as those who followed Christ - not for His Word, but for "the loaves and fishes." They are interested in the non-essentials, rather than the essentials – the things of this world, rather than the things of heaven.

Consider the irony Paul is explaining to the Christian slaves where Timothy was living. Many of the slaveowners who had accumulated so much money and so many slaves were completely wrapped-up in them and were destroying themselves by all manner of mental, verbal and overt sins. They had everything they ever dreamed of materially, but they were dying spiritually. On the other hand, the slaves Paul was addressing (through Timothy) had virtually nothing materially, but if they followed certain (experiential sanctification) doctrines related to enforced and genuine humility, they would continue to grow spiritually. In the end, at the Evaluation Seat of Christ, slaves could end up with greater rewards in heaven than their former masters possessed on earth. And while their masters on earth had so much money and other possessions, it actually made them more miserable trying to manage it all, than what the slave experienced by owning nothing and submitting to authority.

RELEVANT OPINIONS

This points to the inevitable irritability which results from communication among those of depraved minds, for they are predisposed to think the worst about each other. (D. Guthrie) The profession of Christianity does not involve an improvement in social position or worldly prospects. (K. Wuest) "Apostereo" is a picture of an intruder snatching away the Truth, but with the mind doing all in its power to aid the despoiliation of its own priceless possession, Bible doctrine. (D. Guthrie) The implication is that they once possessed the truth. They put it away from themselves. (K. Wuest) They once had possession of the truth, but had lost it by their own fault. They had fallen away from the truth. (A. Hervey) They did not preach contentment to the slaves, or induce them to acquiesce with patience in the hard lot, but rather persuaded them to use religion as a means of worldly betterment. Such counsel would have disorganizing, disintegrating effects upon society. But it was, besides, a degradation of true religion. (T. Croskery) Thoughts about the right use of wealth are suggested by the slave problem, a mischievous attitude towards which is associated with false doctrine. (W. Nicoll)

The corrupt mind has been so perverted so that it cannot exercise the function for which the mind was originally given to man. The natural man may be imaginative in sin, but he cannot be imaginative in the things of God and cannot think himself Godward ... You can talk to a natural man about material wealth and he can understand you; in fact, he is two steps ahead of you. But when you begin to talk to him about spiritual things, about the things of heaven, about the things of eternity, you might as well be talking to a man who is stone deaf, because he has no comprehension of them whatsoever. (J. Pentecost) This text is very timely. Ours are good days for profits in godliness. The godliness market is hot for booksellers and music makers and dispensers of silver crosses and fish buckles and olivewood letter-openers and bumper stickers and lucky-water crosses with Jesus on the front and miracle water inside guaranteed to make you win big at Bingo or your money back in ninety days. These are good days for gain in godliness! (J. Piper) These are those who strive to make men discontented, and persuade them to use religion as a means of worldly bettering themselves. (H. Alford)

The greatest threat to orthodoxy [during the Civil War] was something more sinister: the fifth and final hermeneutics of moral intuition. The abolitionists called believers to follow the authority of "personal conscience" rather than the "plenary inspired authority" of the Bible. That hermeneutic was un-Christian because it attacked biblical authority. The appeal to conscience over the Bible made Scripture defective as a system of morality ... "You have," charged one proslavery adherent, "like the French infidels, made reason your goddess, and are exalting her above the Bible; and, in your Unitarianism and neology and all modes of infidelity, you are rejecting and crucifying the Son of God." To make the Bible conform to human notions of right and wrong was to repeat the blasphemy of France, "an attempt to know the divine attributes and character in some other way than through the divine Word." Reliance upon conscience made the Word of God subordinate to the teaching of the human heart ... A misguided sense of philanthropy - so it was thought - had replaced the Bible as the standard of truth ... The theological hermeneutics of "plain sense" joined the rising tide of conservative politics that would lead to the secession of the Southern slave states from the Union and the subsequent Civil War. (J. Harrill)

1 Tim. 6:5 Incessant quarrelings (Pred. Nom.; wrangling, mutual irritations), <u>men</u> (Adv. Gen. Ref.) <u>who have become</u> distorted (διαφθείρω, Perf.PPtc.GMP, Intensive, Substantival; spoiled, destroyed, ruined, corrupted) in their (Acc. Poss.) minds (Acc. Gen. Ref.), even (ascensive) becoming devoid Perf.PPtc.GMP, Intensive, (άποστερέω, Circumstantial; defrauded, deprived, robbed, suffered great loss, blackout of the soul) of the Truth (Abl. Separation; Bible doctrine), constantly presuming (νομίζω, PAPtc.GMP, Iterative, Circumstantial; believing, supposing, holding; indicates a severe case of reversionism) financial prosperity (Acc. Dir. Obj.; gain) <u>to be</u> (ϵἰμί, PAInf., Descriptive, Inf. As Dir. Obj. of Verb) godliness (Compl. Acc.; money is not proof of a supergrace spiritual life).

^{BGT} 1 Timothy 6:5 διαπαρατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν.

^{VUL} **1 Timothy 6:5** conflictationes hominum mente corruptorum et qui veritate privati sunt existimantium quaestum esse pietatem

LWB **1** Tim. 6:6 But godliness [supergrace life] with contentment [capacity for life] keeps on being great prosperity [spiritual blessing],

^{KW}**1 Tim. 6:6** But godly piety associated with an inward self-sufficiency which is its natural accompaniment is great gain;

KJV **1 Timothy 6:6** But godliness with contentment is great gain.

TRANSLATION HIGHLIGHTS

Godliness, an old word for the supergrace spiritual life, is not measured by the amount of money you possess. Godliness is having a command post of doctrine in the soul. And instead of money, contentment combined with doctrine keeps on being (Iterative Present tense) great spiritual prosperity. Contentment is being happy with what God has provided you. It is capacity for life, exhibited by self-mastery and an inward self-sufficiency that comes from doctrinal saturation. Spiritual prosperity is the ability to maintain equilibrium in the midst of all circumstances. Paul is communicating to slaves during his day that contentment produces more spiritual growth than the desire to accumulate money and other property like their slaveowners. Abolitionists in that day were teaching slaves that they should free themselves and grab all the money and property they could hold, just like their masters were doing. They were teaching a false standard of living for their slaves to pursue, one that was built entirely on material possessions and devoid of the spiritual life. What a great thing it is to live in the 21st century, where we don't have false standards of living like this being promulgated on a daily basis. (sanctified sarcasm)

RELEVANT OPINIONS

Here is a paronomasia, words that rhyme in sound but not necessarily in sense, where the word "porismos," gain, is connected with "peirasmos," temptation, in verse 9. (E. Bullinger) Paul's teaching here is that the possession of a godly piety makes a person independent of outward circumstances, and self-sufficient, enabling him to maintain a spiritual equilibrium in the midst of both favorable circumstances and those which are adverse. This inward self-sufficiency is a natural accompaniment of godly piety. (K. Wuest) There is great gain in godliness with contentment. If your godliness has freed you from the desire to be rich and has helped you be content with what you have, then your godliness is tremendously profitable. (J. Piper)

While temporal blessing may be a characteristic of the supergrace life, no affluent believer should presume that he is in supergrace. Remember, the devil is also in the prosperity business. As long as his cause is advanced, Satan will exercise his powers to promote the reversionist. (R.B. Thieme, Jr.) The truly godly person is not interested in becoming rich. He possesses inner resources which furnish riches far beyond that which earth can offer. (W. Hendriksen) The mature Christian is preoccupied with becoming more Christlike, not with building his bank account. The apostle had "learned to be content in whatever circumstances" he found himself. We need to learn the same lesson. Our mind should be directed to heavenly glory, not to worldly goods. (C. Ray)

1 Tim. 6:6 But (adversative) godliness (Subj. Nom.; establishment of a command post in the soul, supergrace spiritual life) with contentment (Gen. Assoc.; capacity for life, self-mastery, inward self-sufficiency) keeps on being (∈iµí, PAI3S, Iterative) (Descr. Nom.) great prosperity (Pred. Nom.; spiritual blessing, equilibrium in the midst of all circumstances),

^{BGT} **1 Timothy 6:6** "Εστιν δε πορισμός μέγας ή εὐσέβεια μετὰ αὐταρκείας.

^{VUL} 1 Timothy 6:6 est autem quaestus magnus pietas cum sufficientia

LWB 1 Tim. 6:7 For we have brought nothing into this world [material], so it is obvious that we are not able to carry out anything [the only thing that leaves with you is the contents of your soul],

^{KW} **1 Tim. 6:7** For not even one thing did we bring into this world, because not even one thing are we able to take out.

^{KJV} **1 Timothy 6:7** For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

TRANSLATION HIGHLIGHTS

As a further correction towards those in monetary reversionism, Paul reminds us that we brought nothing into this world (Constative Aorist tense), and we will not be able to carry anything out (Gnomic Present tense). In the context of slavery, masters will not be taking their slaves or their money to heaven with them. The only thing that we take with us when we die, as masters or slaves, is the contents of our soul. So let's fill it with as much Bible doctrine, the Mind of Christ, as possible.

RELEVANT OPINIONS

The precise relation between clauses or sentences is not set forth by "gar." That must be gathered from the context if possible. (A. Robertson) Paul points to the folly of the constant quest to amass possessions which must be left behind at death. (D. Guthrie) Nothing of outward circumstances should injure the inner life. (K. Wuest) There are no U-Hauls behind hearses. (J. Piper)

1 Tim. 6:7 For (explanatory) we have brought ($\epsilon i \sigma \phi \epsilon \rho \omega$, AAI1P, Constative) nothing (Acc. Dir. Obj.) into this (Acc. Gen. Ref.) world (Acc. Place), so it is obvious that (conj. With ellipsis) we are not (neg. adv.) able ($\delta i \nu \alpha \mu \alpha \iota$, PMI1P, Gnomic, Deponent) to carry out (AAInf., Gnomic, Inf. As Dir. Obj. of Verb; note play on prepositions: brought into, carry out) anything (Acc. Dir. Obj.; the only thing that leaves with you is what is in your soul),

^{BGT} **1 Timothy 6:7** οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα·

VUL 1 Timothy 6:7 nihil enim intulimus in mundum haut dubium quia nec auferre quid possumus

LWB **1** Tim. 6:8 So having food and clothing, we shall be content with these things [the possession of things does not dictate your happiness].

^{KW} **1** Tim. **6:8** And having food and clothing, by these we shall be fortified sufficiently;

^{KJV} **1 Timothy 6:8** And having food and raiment let us be therewith content.

TRANSLATION HIGHLIGHTS

The possession of material things should not dictate your happiness. As Paul says, since we have food and clothing (Pictorial Present tense), let us be content with these things (Predictive Future tense). "Food and clothes" is a synecdoche, using the parts to represent the whole. That means food and clothing represent the minimum standards of this world's material goods. They include shelter, transportation to work, etc. It doesn't represent the clothes on your back and some food in a hobo's sack, although that was probably the case with many slaves in Paul's day. It is also possible that "content" is a heterosis, or a switching of tenses in the Greek. The imperative of entreaty "let us be content" can be used. If you are a follower of the Byzantine text, the future potential subjunctive could also be used: "we may be content." In short, the enjoyment of material things should not affect your happiness, nor should the lack of them. If you are a master with a lot of possessions, they should not affect your happiness.

RELEVANT OPINIONS

The credit boom would take a considerable bashing if this teaching were taken seriously. The fact is contentment does not come from owning whatever we want, for there is no end to what we want. A Christian approach to life can never make a central feature of the acquisition of material things. The words apply to all whose aims are controlled by the passion to increase material possessions, yet there is no condemnation of such possessions in themselves. (D. Guthrie) You do not need to accumulate an abundance of materialistic possessions to be happy ... If you have capacity, you will be content and comfortable even with meager possessions. And if you advance all the way to supergrace or ultrasupergrace, you will have the capacity to appreciate the special additional blessings that are issued to you. (R.B. Thieme, Jr.)

1 Tim. 6:8 <u>So</u> (conj.) <u>having</u> ($\check{\epsilon}\chi\omega$, PAPtc.NMP, Pictorial, Circumstantial) <u>food</u> (Acc. Dir. Obj.) <u>and</u> (connective) <u>clothing</u> (Acc. Dir. Obj.; shelter), <u>we shall be content</u> ($\check{\alpha}\rho\kappa\dot{\epsilon}\omega$, FPI1P, Predictive, Durative) <u>with these things</u> (Dat. Ind. Obj.).

^{BGT} 1 Timothy 6:8 ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα.

^{VUL} **1 Timothy 6:8** habentes autem alimenta et quibus tegamur his contenti sumus

LWB **1** Tim. **6:9** But they [slaveowners and other entrepreneurs] who desire to accumulate wealth [apart from a spiritual life], fall into temptation [the lure], then a trap [the snare], then into many foolish and harmful lusts [cravings] which drown

those men in ruin [monetary reversionism] and wasteful destruction [sin unto death],

^{KW} **1 Tim. 6:9** But they that after giving the matter mature consideration desire to be wealthy, fall into temptation and a snare and many foolish and hurtful cravings which are of such a nature as to drown men in destruction and perdition;

^{KJV} **1 Timothy 6:9** 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.

TRANSLATION HIGHLIGHTS

Paul knew of many slaveowners with an otherwise honorable capitalistic mindset, who wanted to get rich (Customary Present tense) apart from a spiritual life. Their sole motivation in life was to accumulate wealth. After believing in Christ, Bible doctrine meant nothing to them. This type of Christian businessman often fell into temptation (Customary Present tense), namely that of pursuing financial gain at the expense of having a spiritual life. This was only the first stage of the downward progression. In stage two, they fell into a trap they could not get out of. Once they acquired a good sum of money, it required all of their waking hours to track it and invest it; there was no time or interest left for learning the Word of God. This loss of godly perspective then led them to stage three, where they tried to find happiness in the things money can buy. They fell into a state of constantly craving for many foolish and often harmful activities.

This endless desire for worldly stimulation drowns most men (Customary Present tense). Financial prosperity is a good thing, but it can also plunge many "into the metaphorical depths of the ocean" where they can't recover the spiritual life they once had. They succumb to a myriad of distractions. If they continue their downward spiral, they end up in financial ruin (monetary reversionism) and wasteful destruction (sin unto death). So while there is nothing inherently wrong with financial prosperity, those who obtain it often surrender the better part of life – their spiritual momentum. The trade-off is more material possessions in exchange for spiritual self-destruction. The context of this passage is slaveowners, but only because slaves were a large part of personal wealth in Paul's day. The modern entrepreneur with financial holdings and a large employee base would be our counterpart today. It is a good thing to become a prosperous businessman, but not if you abandon the Christian way of life to get there.

RELEVANT OPINIONS

The way in which humans dispose of their possessions is itself intimately connected to their self-disposition before God. (L. Johnson) Note the progressive and climactic character of the movement which is portrayed here. First, these men are described as *desiring* the wrong thing, namely, material wealth. Soon they lose their footing and *fall* into temptation and a snare and numerous senseless and hurtful cravings. Finally, these cravings *plunge* them into ruin and destruction. (W. Hendriksen) Paul was not thinking of the many light-hearted people who say, "Wouldn't it be nice to be rich?" and then do nothing about it. After all, this is only a way of commenting on some of the amenities of

life and the pleasure of being able to have them and enjoy them. (R. Ward) A poor person may be even more avaricious than the person of substance. Assuming money to be a panacea, the poor may become devious and dishonest in acquiring riches. Have-nots may enviously demand governmental programs and socialistic policies that impose higher taxes to "soak the rich" and redistribute wealth – a heinous fallacy that ultimately impoverish an entire society. (R.B. Thieme, Jr.)

Three clear steps of decline are discernible: first the lure, then the lust, and finally the total moral ruin. The verb translated "plunge" vividly represents the desire for wealth as a personal monster which plunges its victim into an ocean of ruin and destruction. (D. Guthrie) The warning applies to all grades of wealth: all come under it whose ambition is to have more money than that which satisfies their accustomed needs. (K. Wuest) The lusts and desires from wrong priorities are disastrous in the life of a believer. If verse 9 describes you, your priorities are reversed. Money becomes your master and you scheme or cheat to obtain it. While "temptation" is enticement to sin, the "snare" is the self-induced misery of monetary reversionism. You may possess money and everything money can buy, but all your money, prosperity, and success will make you miserable and depressed. The snare of monetary reversionism causes a lifetime of divine punishment, and the reversionistic believer who departs from the world by way of the sin unto death has wasted his life. Wealth, success, prosperity, and promotion attained in reversionism cannot glorify God or make you happy; the monetary reversionist will never be satisfied with any of his gains. (R.B. Thieme, Jr.)

James Thornwell said that "the relation between the slave and his master is not inconsistent with the Word of God, we have long since settled this matter ... We cherish this institution not from avarice, but from principle." When theologians did bend to rehearse the exegesis supporting slavery, that exegesis came from *Northerners*, whose fear of the religious havoc wreaked by Bible-scorning abolitionists was greater than their worry about the social damage caused by inappropriate application of a biblically sanctioned slavery. Albert Barnes' efforts to explain away 1 Timothy 6 said more about Barnes than about American slavery. They illustrate the power of fanaticism to embitter the heart These extracts illustrate most pitiably how fanaticism warps the human intellect. Van Dyke concluded: "This tree of abolitionism is evil, and only evil – root and branch, flower and leaf, and fruit ... it springs from, and is nourished by, an utter rejection of the Scriptures ... Abolitionism leads, in multitudes of cases, and by a logical process, to utter infidelity." (M. Noll)

1 Tim. 6:9 But (adversative) they (Subj. Nom.; slaveowners, management) who desire (βούλομαι, PMPtc.NMP, Customary, Substantival, Deponent) to accumulate wealth (πλουτέω, PAInf., Customary, Inf. As Dir. Obj. of Verb; become rich as their life's work, apart from a spiritual life), fall (ἐμπίπτω, PAI3P, Customary) into temptation (Acc. Dir. Obj.), **then** (consecutive) a trap (Acc. Dir. Obj.; snare), then (consecutive) into many (Acc. Measure) foolish (Noncompl. (connective) Acc.; stupid) and <u>harmful</u> (Noncompl. Acc.; injurious) <u>lusts</u> (Acc. Dir. Obj.; cravings) which (Nom.

Appos.) \underline{drown} ($\dot{\epsilon}\mu\pi i \pi \omega$, PAI3P, Customary; sink, plunge, drag to the bottom of the ocean) <u>those</u> (Acc. Gen. Ref.) <u>men</u> (Acc. Dir. Obj.) <u>in ruin</u> (Prep. Acc.; monetary reversionism) <u>and</u> (connective) <u>wasteful destruction</u> (Prep. Acc.; sin unto death),

^{BGT} 1 Timothy 6:9 οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἴτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὅλεθρον καὶ ἀπώλειαν·

^{VUL} **1 Timothy 6:9** nam qui volunt divites fieri incidunt in temptationem et laqueum et desideria multa inutilia et nociva quae mergunt homines in interitum et perditionem

LWB **1** Tim. 6:10 For the love of money keeps on being a root of many categories of evil, which certain ones [slaveowners] by intensely desiring it, have swerved from doctrine [the Faith] and have impaled themselves with many types of consuming grief [eight stages of reversionism and their resultant divine discipline].

^{KW} **1 Tim. 6:10** For the root of all the evils is the fondness for money, which certain ones, bending their every effort to grasp have been led astray from the Faith and have pierced themselves through with many consuming griefs.

^{KJV} **1 Timothy 6:10** 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.

TRANSLATION HIGHLIGHTS

The love of money (Latin: cupidity) keeps on being (Durative Present tense) a root of many categories of evil. Anyone who has studied hamartiology knows that avarice is not the *only* root of evil, but definitely a powerful one. Also, *having* money has nothing to do with *loving* money. The key to money becoming a root of many types and categories of related evil is not possessing money, but allowing the pursuit of it to distract a believer from doctrine and destroy his spiritual life. "Certain ones" in this context were slaveowners who intensely desired (Customary Present tense) to accumulate more and more wealth. Slaveowners in Paul's day would be equivalent to entrepreneurs in our day. There was no end to their desire for more money and property, of which slaves were a prominent yardstick for measuring wealth. Their intense desire to possess more wealth above all other things (Instrumental Participle) was the means of destroying any spiritual life they might have had. The time they could have spent listening to and studying the Word of God was completely subsumed by excessive engagement in commerce.

Many of them swerved from doctrine (Pictorial Present tense), a nautical term for changing course in the wrong direction. "The faith" does not mean they lost their salvation; it refers to Bible doctrine as the ruling factor in their lives. After changing direction from the spiritual life several times, they eventually impaled or skewered themselves (Culminative Aorist tense) with many types of consuming grief. The passive voice points to their being helpless dupes in the grip of a powerless, merciless storm at sea. The acquisition of money and slaves had deceived them. If you abandon the spiritual life to accumulate more and more money, you are going to experience all kinds of pain and sorrow – not to mention the fear of losing what you have accumulated by a turn of economic events. In this case, the pain and suffering refers to the eight stages of reversionism and the divine discipline that comes upon a person during each stage. It is a good thing to invest your money and assets wisely; it is a painful thing to concentrate on it to the exclusion of Bible doctrine.

RELEVANT OPINIONS

It should not be deduced from this that the love of money is *the* sole root of all evils, for the NT does not support this. It is only *a* root of evil. (D. Guthrie) The money-lover, by putting a false value upon money, makes it a snare and an instrument of hurt to himself and others, and an eternal loss to his own soul; the man of God, by putting the true value upon money, makes it a joyful possession to himself and his brethren, a nourisher of unselfish virtue, and an eternal gain. (A. Hervey) The minute you start loving money it becomes your master and you have succumbed to monetary reversionism. The tree of evil has many roots and the love of money is the root of certain categories of evil, particularly materialism lust. Money is a useful servant but a cruel master ... Putting love for the details of life above love for Bible doctrine in the soul is always evil. (R.B. Thieme, Jr.)

The Christian faith which they once professed has become displaced by their love for money as the chief goal of their lives ... In their eagerness to pluck the fair flower of wealth they have pierced and wounded themselves with its sharp, unsuspected thorns. A condemning conscience assails them and destroys their happiness, while they suffer under the poignant disillusionment. (D. Hiebert) Like a gun, there is nothing inherently wrong with money. But like a gun, money can be used for good and evil purposes. Thus, the issue is not money, but one's attitude toward it. The sin in view is the sin of greed ... Believers must pursue truth and excellence, for which money may be the reward. (J. MacArthur)

1 Tim. 6:10 For (explanatory) the love of money (Subj. Nom.; avarice) keeps on being (ϵ iµi, PAI3S, Durative) a root (Pred. Nom., anarthrous) <u>of many categories of</u> (Gen. Spec.) evil (Adv. Gen. Ref.; love of money) (Adv. Gen. Ref.), which reversionists) certain ones (Subj. Nom.; monetary by intensely desiring (ὀρεγόμενοι, PMPtc.NMP, Customary, Instrumental, Deponent) *it* (ellipsis; money), *have swerved* (ὀρεγόμενοι, API3P, Pictorial, Deponent) <u>from doctrine</u> (Abl. Separation; the Faith) and (continuative) have impaled Culminative; AAI3P, (περιπείρω, skewered, pierced through) themselves (Acc. Dir. Obj.) with many types of (Dat. (Dat. Disadv.; Measure, Assoc.) consuming grief pain, sorrow, the eight stages of reversionism and their resultant divine discipline).

^{BGT} 1 Timothy 6:10 ῥίζα γὰρ πάντων τῶν κακῶν ἐστιν ἡ φιλαργυρία, ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς. ^{VUL} **1 Timothy 6:10** radix enim omnium malorum est cupiditas quam quidam appetentes erraverunt a fide et inseruerunt se doloribus multis

LWB **1** Tim. 6:11 But you, oh man of God [addressed to a Christian slave], keep on fleeing from these things [reversionism], and instead keep pursuing with vigor: righteousness [supergrace status], godliness [a life of spiritual maturity], doctrine [raw material for the spiritual life], virtue love [personal and impersonal], steadfast endurance [a relaxed mental attitude coupled with self-discipline], genuine humility [in addition to your enforced humility].

^{KW} **1 Tim. 6:11** But as for you, o man of God, these things be constantly fleeing. But be as constantly eagerly seeking to acquire righteousness, godly piety, faith, divine and self-sacrificial love, steadfastness, gentleness.

KJV **1 Timothy 6:11** But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

TRANSLATION HIGHLIGHTS

Paul is addressing the Christian slave who is being told by false teachers that he should free himself and become rich like his master. Both parties, of course, have the potential of entering reversionism: one by rebellion against his master, and the other by mistreating his slaves. Both the poor slave and the rich slaveowner could enter monetary reversionism by pursuing material possessions to the exclusion of the spiritual life. But here, Paul commands a slave to flee from reversionism instead of from his master (Imperative mood), and not just once, but time-after-time (Iterative Present tense). He is to control his urge to rebel against legitimate authority and instead pursue the spiritual life. In contrast to monetary reversionism, Paul lists six things they should be pursuing (Imperative of Command). He juxtaposes what they should flee *from* with what they should chase *after*.

Not surprisingly, the things they must continually strive to obtain are all spiritual, not material. In fact they are the floors of the edification complex of the soul, in reverse order (if you like Thieme's teaching aid, and I do). These items to be pursued are supergrace status (righteousness), a life of spiritual maturity (godliness, piety), the raw material for the spiritual life (Bible doctrine), a relaxed mental attitude coupled with self-discipline (steadfast endurance, patience), both personal and impersonal love (virtue love), and genuine humility in tandem with the enforced humility experienced by those in slavery at that time. Instead of fleeing from their masters and from the sins most frequently committed by their masters, slaves are encouraged to flee towards the spiritual life.

RELEVANT OPINIONS

Is Paul addressing Timothy as a man of God in striking contrast to the previous description of a man of material desire (D. Guthrie), or is he using sanctified sarcasm, addressing the monetary reversionist? (R.B. Thieme, Jr.) I think he is addressing the slave who is being told by abolitionists that he should free himself and pursue money like

his master. And in the process, he is paying the Christian slave a compliment, by reminding him that although he is under the authority of his master, he is nevertheless a "man of God." (LWB) Note the sharp contrast between "the men" of the world, who reach after - and the man of God, who avoids. (A. Hervey) Rather than setting your sights on wealth, aim for righteousness and godliness – the spiritual life. Build virtue and capacity righteousness through the function of the grace apparatus for perception and the erection of the Edification Complex. (R.B. Thieme, Jr.)

Money is a useful servant but a cruel master. When material lust controls your thinking, you become corrupt and use money illicitly for bribery, to buy power, or even to buy love. Believers caught in these machinations are spiritually bankrupt. In defaulting on doctrine, the true source of prosperity, the monetary reversionist inflicts upon himself divine punishment – the pain of mind and body which accompanies the "four horsemen" of apostasy – emotional revolt, negative volition, blackout, and scar tissue of the soul. (R.B. Thieme, Jr.) It is implied that worldliness seeks us, and we need to get out of its way, to flee from it as from a wild beast. Good habits, on the other hand, retreat from us; they are apt to evade us, and we need to pursue them with all the keenness with which a ravenous wild beast pursues its prey. (R. Finlayson)

6:11 1 Tim. But (contrast) (Subj. Nom.), you oh (interjection) (Voc. Address) of God (Gen. Rel.; man addressed to the Christian slave), keep on fleeing from Iterative, Command; escape from, (φεύγω, PAImp.2S, avoid, (Acc. Dir. Obj.; shun) these things reversionism), and instead (contrast) keep pursuing with vigor (διώκω, PAImp.2S, Iterative, Command; strive for, juxtaposition: the antithesis of fleeing from) righteousness (Acc. Dir. Obj.; supergrace status), godliness Obj.; (Acc. Dir. life of spiritual maturity), <u>doctrine</u> (Acc. Dir. Obj.; raw material for the spiritual life), virt<u>ue love</u> (Acc. Dir. Obi.), steadfast endurance (Acc. Dir. Obj.; patience, a relaxed mental attitude coupled with self-discipline), genuine humility (Acc. Dir. Obj.; in other words, all the floors of the edification complex of the soul, in reverse order).

^{BGT} **1 Timothy 6:11** Σù δέ, ὦ ἄνθρωπε θεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαιοσύνην εὐσέβειαν πίστιν, ἀγάπην ὑπομονὴν πραϋπαθίαν.

^{VUL} **1 Timothy 6:11** tu autem o homo Dei haec fuge sectare vero iustitiam pietatem fidem caritatem patientiam mansuetudinem

LWB 1 Tim. 6:12 Keep on struggling in that noble fight for doctrine [exercising selfdiscipline while utilizing the grace apparatus for perception]. Seize and hold on to eternal life [both qualitative and temporal], into which [qualitative eternal life in the here-and-now] you have been called [your purpose in life] and have confessed the good confession [declared your understanding of your purpose in life] in the presence of many observers [fellow believers: both masters and slaves]. ^{KW} **1 Tim. 6:12** Be constantly engaging in the contest of the Faith, which contest is marked by its beauty of technique. Take possession of the eternal life into a participation of which you were called and concerning which you gave testimony to your agreement with the good profession [you made] in the presence of many witnesses.

^{KJV} **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.

TRANSLATION HIGHLIGHTS

In stead of fighting their masters, slaves should be fighting (Iterative Present tense) for Bible doctrine. Instead of struggling against their masters, they should be engaged in the contest for the truth. Paul commands them to do so (Imperative mood). He is still in the process of offsetting and correcting the false teachings being spread by abolitionists. Instead of focusing on the "agony" of being slaves, they should be "agonizing" to grow in the spiritual life (Gk: agonizomai). Doctrine, not freedom, is the goal of the contest they are in. They should exercise self-discipline in the perception and application of doctrine, not rebelling against instituted authority by seeking freedom. In another play on words, Paul commands (Imperative mood) the Christian slave to seize and hold on to (Ingressive Aorist tense) eternal life, as opposed to resisting his being "seized and held on to" by his master or "seizing and holding onto" freedom from his master.

The goal of the Christian slave is eternal life, not freedom from his master. Even as a slave he can experience more of what eternal life is during this present life. He can "have heaven to go to heaven in" during the here-and-now, even though he is a slave. This is the temporal understanding of the word "eternal." There is also a qualitative understanding of the word "eternal." The quality of life he may be experiencing as a slave can be vastly improved not by running away, but with grabbing hold of the Word of God with both hands and experiencing the blessings associated with the Christian way of life. And instead of pursuing the material blessings the abolitionists keep taunting them with, they are to pursue instead the blessings that come with the attainment of the qualitative eternal life that comes from having maximum Bible doctrine in the soul.

Christian slaves were called (Constative Aorist tense) to participate in a spiritual fight for eternal life, not a physical fight against their masters. The purpose for their divine election is to grow spiritually while honoring their masters. They were not divinely called to rebel and revolt against divinely instituted authority. When they became Christians, the confession they made (Constative Aorist tense) was not to seek freedom from their earthly masters, but to live the Christian way of life. There are ethical responsibilities to live by as a Christian, and rebelling against authority is unacceptable behavior. Whether they voiced this publicly or not, by attending a home church they acknowledged they were believers in the Lord Jesus Christ and the purpose for their life afterwards was to live the kind of life He wants them to live. This confession was in the presence of both masters and slaves.

Paul's choice of several words in this passage lend additional credence to the view that he is still addressing Christian slaves. Some translators end his address to slaves after

verse 6, which is what I used to think before studying the etymology of "agonizomai" and "epilambano" in this passage and references to "slaveowners" (the rich) in verses 17 and 18. I used to play-up the athletic metaphor here (Greek boxer), since I am a boxer myself (Chinese boxer), but it could also be understood as a slave metaphor. Slaves also labor, struggle and agonize, do they not? Slaves also fight the good fight of faith, do they not? Those who end Paul's advice to Christian slaves in verse 6 believe he begins addressing Timothy in another context in verse 7. I don't see a grammatical or syntactical rationale for this context change. I have diagrammed this chapter and studied the flow for hours, and I do not see a transition in topic, context or person addressed until after verse 19. Paul is speaking to Timothy throughout this chapter with the interest of Christian slaves from 1-16 and slaveowners from 17-18. Only when he completes this address to slaves and masters does he return to a personal address to Timothy himself in verse 20. I should also mention that there are commentators who believe Paul quit addressing slaves halfway through verse 2. I don't believe these gentlemen have a leg to stand on; that is pathetic exegesis, in my opinion.

RELEVANT OPINIONS

When we find that the gloves of the Greek boxer were fur-lined on the inside, but made on the outside of ox-hide with lead and iron sewed into it, and that the loser in a wrestling match had his eyes gouged out, we come to some appreciation of what a Greek athletic contest consisted of. (K. Wuest) This is the metaphor I used to teach, but I believe the context favors a metaphor of the agonizing of slaves. (LWB) The eternal life does not refer to the prize at the end of the race, for Timothy is to grasp it now, although he is urged to keep on contending in the contest. Nor can we infer that Timothy does not already possess eternal life, since he is called "man of God," had been called by God, and had confessed his faith. Rather, the exhortation was for him to lay hold of that eternal life that he had and use it. He is to live in the light of his great possession. He is to make it practical in daily life. For the one who has really laid hold on eternal life, earthly treasures do not seem so important. (R. Kent, Jr.)

Professing eternal life is one thing, but "taking hold" of it is another. The former is static; the latter is dynamic. The former depends upon God; the latter depends upon us. The former comes through faith alone; "taking hold" requires faith plus obedience. (J. Dillow) It is not "faith" in general as exercised by the Christian, to which reference is made here, but to "the Faith" as consisting of a body of doctrine with its corresponding ethical responsibilities, namely, the Christian life. (K. Wuest) "Agonize the good agony" ... In the NT both words are used to describe the struggles of the Christian life. (F. Gaebelein) And in the context of slaves, "agonizing the good agony" has a rather poignant meaning. (LWB) The need of the hour is a global wartime mentality. I say "wartime" because life is war. I say "global" because "the field is the world." And because thousands of unreached peoples are scattered around the globe. (J. Piper) The emphasis is not on duration, but on its quality ... Eternal life is here a present possession. (J. Stott)

It may seem strange that a Christian leader of Timothy's stature should need to be exhorted to take hold of eternal life. Had he not been a Christian for many years? Had he not therefore received eternal life long ago? They why did Paul tell him to lay hold of what he already possessed? (J. Stott) Doctrine merges into walk, and walk merges into warfare. Doctrine is of no value unless it merges into walking worthy of Him who has called us by His grace ... Jesus Christ won positional victory for us at Calvary. But recipients of that victory are expected, by the grace and power of God, to take the full armor of God and win conditional victory. The realization that God's power is engaged in defense of His own enables believers to fight the good fight of faith. (W. Best) Let me ask you a question: If you were arrested for being a Christian and were brought into court, would there be enough evidence to convict you? This is what Paul is talking about. Lay hold on eternal life – make it clear by your life that you are a child of God. (J. McGee) Timothy already had eternal life, but he is instructed to grab it for all he is worth, to live it to the full. (R. Hughes)

Paul is saying that believers may in the life to come have a fuller experience, a more abundant experience, of eternal life. To do that, one must lay hold on that future fullness of life now. In other words, one must seek that abundant life now to get it later. (R. Wilkin) We take hold of this eternal life when we live in the power and values of God's eternal kingdom. The eternal kind of kingdom is still accessible at the present time. We touch upon it when we order our daily lives in harmony with God and His Spirit. This new kind of life is what every believer is called to. (M. Anders) Our generation must contend for the faith. Doctrine is all-important because it determines the course of our lives. The truth of the gospel is everything – it is the difference between life and death. We must think clearly as we define our theology. We must never compromise the truth. (R. Hughes) The words used here refer to any contest or struggle, not necessarily a foot race. (C. Barrett) Eternal life is, obviously, everlasting, but the emphasis here is on the quality. (R. Hughes)

6:12 **Keep on struggling in** (άγωνίζομαι, PMImp.2S, 1 Tim. Deponent; strive, labor, struggle) that Iterative, Command, (Acc. noble fight (Cognate Acc.; Spec.) (Compl. Acc.) struggle, contest) for doctrine (Obj. Gen.; doctrine is the prize, self-discipline in exercising the grace apparatus for perception is the fight). <u>Seize and hold on to</u> $(\epsilon \pi i \lambda \alpha \mu \beta \alpha \nu \omega)$ AMImp.2S, Ingressive, Command; the blessings associated with) eternal (Gen. Quality) life (Obj. Gen.; supergrace, experience more of what this eternal life is in this present life), <u>into which</u> (Acc. Gen. Ref.; blessings of eternal life) you have been called ($\kappa\alpha\lambda\dot{\epsilon}\omega$, API2S, Constative; purpose for your election) and (connective) have confessed ($\dot{\delta}\mu o \lambda o \gamma \dot{\epsilon} \omega$, AAI2S, Constative; declared, cited) the good (Compl. Acc.) confession (Cognate Acc.; purpose in life, object of your declaration) **<u>in the presence of</u>** (prep.) **<u>many</u>** (Gen. Measure) observers (Gen. Adv.; fellow believers, both masters and slaves).

^{BGT} 1 Timothy 6:12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἢν ἐκλήθης καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. ^{VUL} **1 Timothy 6:12** certa bonum certamen fidei adprehende vitam aeternam in qua vocatus es et confessus bonam confessionem coram multis testibus

LWB **1** Tim. 6:13 I charge you [Paul issued a sharp, military-like order to the slave through Timothy] in the presence of the God [the Father] Who preserves alive all things [logistical grace support], and in the presence of Christ Jesus, Who deposed [testified] an honorable deposition before Pontius Pilate,

^{KW} **1 Tim. 6:13** I am giving you a charge in the presence of God who is constantly preserving in life all things, and Christ Jesus, the One who in His testimony before Pontius Pilate made the good profession,

^{KJV} **1 Timothy 6:13** 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;

TRANSLATION HIGHLIGHTS

Paul now issues a sharp, military-like charge to the slave through Timothy (Static present tense) in the presence of God the Father and Christ Jesus. We all need a sharp jolt once in awhile to get our attention. Slaves who were being incited by abolitionists to reject legitimate authority needed a jolt. Timothy himself needed a jolt; he was rather diffident by nature. This charge was made in the presence of the Father, Who preserves all things (Latin: vivifies) by His logistical grace (Durative Present tense). He also charged slaves through Timothy in the presence of Christ Jesus, Who gave an honorable deposition (Culminative Aorist tense) before Pontius Pilate during the trials. An interesting side note is that the 3rd cognate accusative in two verses occurs here. In the prior verse, we had "agonized the agony" or "fought the fight," "competed in the competition," and "confessed the confession." In this verse we have "deposed the deposition."

Notice the parallel that Jesus Christ, although Himself deity, submitted Himself to the willl of God and humbled Himself to be crucified unjustly on the cross. That was a profound exercise of enforced humility. He did not deserve such ill treatment. Many slaves in Paul's day didn't deserve their harsh treatment. But their role model was not a Savior who rejected the legitimate authority over Him. Nor did He flee from the cross. He submitted Himself to the end and became victorious. Also important is that there are three witnesses to this charge: Paul, God the Father, and Christ Jesus. Remember earlier in 5:21 where God the Father was Judge and Christ Jesus was the defense attorney? Paul issued a charge in that courtroom trial as well. And in 5:19 Paul instructed Timothy not to make a charge against an overseer unless there were two or three witnesses. These interesting parallels are quite noticeable if you diagram or outline sentences in your study.

RELEVANT OPINIONS

Paul solemnly commands the keeping of a proper Christian walk by calling attention to two great witnesses in whose presence every minister constantly moves. God is first mentioned as a witness. He is not only watching, but is the One who has bestowed eternal life, and is sustaining Timothy as he fulfills his ministry. (H. Kent, Jr.) Christ's "good confession" was His affirmative answer to Pilate's question "Are you the king of the Jews?" The significane of this confession was that it provided the basis for the coalition among Pilate, the religious leaders, and the crowd – and thus the grounds for Jesus' crucifixion. Jesus' royal claim had been rightly recognized by the religious leaders to be messianic, but they rejected it. (G. Knight, III) Jesus was arraigned before Pontius Pilate as a hostile judge, and there bore witness to the truth. (C. Barrett)

To make alive or vivify ... is distinguished from resurrection in that it refers to spiritual life. Resurrection refers primarily to the body, rousing to the soul, and vivification to the spirit. (A. Knoch) God is sovereign over all life – everyone, the false teacher and the true, the powerful and the slave. All these exist by God's mercy and life-giving power. We are cared for by His strength and goodness. This should bring comfort as well as gratitude. This is the God whom Paul called as witness to the charge he gave Timothy. All of us have a calling – it is to eternal life. (M. Anders) His trust in the protective love of His Father was most tried. His calm repose of soul on the assurance of God's wise and good disposition of events is well illustrated by His words as recorded in John 19:11, "Thou wouldest have no power against Me except it were given thee from above." (W. Nicoll)

1 Tim. 6:13 I charge (PAI1S, Static; a sharp order with military snap and curtness) you (Dat. Ind. Obj.; Timothy needed just sharp prodding once in awhile because he was rather diffident) in the presence of (prep.) the God (Adv. Father) Gen. Ref.; the Who preserves alive (ζωογονέω, PAPtc.GMS, Durative, Substantival) all (Acc. Measure) things Dir. logistical support), (Acc. Obj.; grace and (continuative) in the presence of (ellipsis, prep. Christ Jesus continued) (Adv. Gen. Ref.), Who deposed $(\mu\alpha\rho\tau\nu\rho\epsilon\omega, AAPtc.GMS, Culminative, Substantival; testified in$ the trials) an honorable (Compl. Acc.) deposition (Cognate Acc.; testimony) **before Pontius Pilate** (Adv. Gen. Ref.),

^{BGT} 1 Timothy 6:13 παραγγέλλω [σοι] ἐνώπιον τοῦ θεοῦ τοῦ ζωογονοῦντος τὰ πάντα καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν,

^{VUL} **1 Timothy 6:13** praecipio tibi coram Deo qui vivificat omnia et Christo Iesu qui testimonium reddidit sub Pontio Pilato bonam confessionem

LWB 1 Tim. 6:14 To observe [keep] this mandate [to hold onto eternal life], unsullied [not grieving the Spirit], irreproachable [not quenching the Spirit], until the appearance [at the rapture] of our Lord Jesus Christ,

^{KW} **1 Tim. 6:14** Preserve this commandment intact, unsullied, irreproachable, until the glorious manifestation of our Lord Jesus Christ,

^{KJV} **1 Timothy 6:14** That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

TRANSLATION HIGHLIGHTS

The charge Paul wants every slave (person under authority) to keep is to observe his earlier mandate to hold onto eternal life (Constative Aorist tense). Part of keeping that mandate is to remain unsullied and irreproachable. In experiential sanctification terms, that means to not grieve or quench the ministry of the Holy Spirit. The slave who is under legitimate authority, and Timothy as their pastor, must continue keeping this mandate to live the Christian way of life (protocol plan of God for the Church Age believer) until the rapture when our Lord Jesus Christ will appear. As mentioned earlier, eternal life has a qualitative aspect which can be lived here-and-now.

RELEVANT OPINIONS

The word "epiphaneia" has three meanings. In 2 Timothy 1:10 it unquestionably refers to the first advent of the Lord Jesus and is without eschatological significance. Of the remaining five times, it is used four times of the rapture, including here. (J. Pentecost) As a Christian, Timothy would be looking, not for the Advent, but for the rapture of the Church, and doubtless the latter was blended with the former in the mind of Paul when he wrote this. (K. Wuest)

1 Tim. 6:14 <u>To observe</u> ($t\eta\rho\epsilon\omega$, AAInf., Constative, Inf. As Dirl Obj. of Verb; guard, preserve, keep intact) <u>this</u> (Acc. Spec.) <u>mandate</u> (Acc. Dir. Obj.; "holding onto eternal life"), <u>unsullied</u> (Compl. Acc.; spotless, without blemish, not grieving the Spirit), <u>irreproachable</u> (Compl. Acc.; blameless, not quenching the Spirit), <u>until</u> (temporal) <u>the</u> <u>appearance</u> (Obj. Gen.; manifestation, the rapture) <u>of our</u> (Gen. Rel.) <u>Lord Jesus Christ</u> (Adv. Gen. Ref.),

^{BGT} 1 Timothy 6:14 τηρήσαί σε την έντολην άσπιλον άνεπίλημπτον μέχρι της έπιφανείας τοῦ κυρίου ήμῶν Ἰησοῦ Χριστοῦ,

^{VUL} **1 Timothy 6:14** ut serves mandatum sine macula inreprehensibile usque in adventum Domini nostri lesu Christi

LWB **1** Tim. 6:15 Which [rapture of the Church] He will bring to pass in His own times [dispensations: dividing the Church Age from the Tribulation]: "The happy and sovereign One, the King over those who exercise kingship [signifying His battlefield royalty] and the Lord over those who exercise lordship [signifying His strategic victory over Satan],

^{KW} **1 Tim. 6:15** Which [glorious manifestation] He will expose to the eyes in strategic seasons having a unique character all their own, the One who is the blessed and only Sovereign [the One having all power], the King of those who are reigning as kings, and Lord of those who are ruling as lords,

^{KJV} **1 Timothy 6:15** Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

TRANSLATION HIGHLIGHTS

Jesus Christ will appear at the rapture or translation of the Church (Predictive Future tense) in His own times. "Times" is in the plural because it represents dispensations. The rapture is the dividing line between two dispensations; it will end the Church Age and begin the Tribulation or Jacob's Trouble. Paul then recites another stanza of his favorite hymn. The happy and absolutely sovereign One, Jesus Christ, is King over those who exercise kingship (Customary Present tense) and Lord over those who exercise lordship (Customary Present tense). These are actually two honorary titles that Jesus Christ has received. King of kings signifies His battlefield royalty during the angelic conflict, while Lord of lords signifies His strategic victory over Satan. Notice that Paul continues his use of cognates when singing his favorite worship song. This is not the end of the honorary titles He will wear throughout eternity. Paul continues this ballad in the next verse.

RELEVANT OPINIONS

As Paul presents the epiphany of Christ and indicates that this event is to be brought about by God, he is apparently drawn to speak of God's greatness and majesty that that revelatory event will reveal ... The statement in its entirely says that God is the possessor of the highest power over all who possess power and has full control over all who exercise control. (G. Knight, III) The sovereignty of God is the most encouraging and comforting doctrine in all of Scripture. An understanding of it removes the anxiety from life. It also gives the man of God courage in spiritual duty and willingness to face any danger. Because He is in control, there is no need to worry, to compromise, to equivocate, or to manipulate to achieve a goal. (J. MacArthur) The connection between power and pleasure is behind 1 Timothy 6:15-16, where the apostle Paul calls God, "the blessed and only Sovereign." (J. Piper) The author uses every means at his disposal to emphasize the majesty and uniqueness of God. (C. Barrett)

The word "times" is not "chronos" (time in general), but "kairos" the critical and epochmaking periods fore-ordained of God, that which slowly, and often without observation, ripening through long ages, is mature and comes to birth in grand decisive events which constitute at once the close of one period and the commencement of another. (Trench) The plural "times" implies successive stages in manifesting the kingdom of God, each having its own appropriate time; the regulating principle and knowledge of which rest with the Father. (R. Jamieson) As the God-Man, the Lord Jesus Christ won the strategic victory over Satan at the Cross and earned a third series of royal titles, King of Kings and Lord of Lords and the Morning Star. These last titles signify His battlefield royalty, His strategic victory over Satan. (R.B. Thieme, Jr.) This is a protest against the Cult of the Caesar in which the Roman emperor was worshipped as lord and god. (K. Wuest)

1 Tim. 6:15 Which (Acc. Gen. Ref.; appearance, rapture) He will bring to pass (δείκνυμι, FAI3S, Predictive) in His own (Poss. Dat.) times (Loc. Time; dispensations: dividing the Church Age from the Tribulation): "The happy (Descr. Nom.) and (connective) sovereign (Descr. Nom.) One (Nom. Appos.; Nom.) absolute authority), (Coqnate the King over those (Obj. Gen.) who exercise kingship (βασιλεύω, PAPtc.GMP,

Customary, Substantival; King of kings: signifying His battlefield royalty) <u>and</u> (connective) <u>the Lord</u> (Cognate Nom.) <u>over those</u> (Obj. Gen.) <u>who exercise lordship</u> (κυριεύω, PAPtc.GMP, Customary, Substantival; Lord of lords: signifying His strategic victory over Satan),

^{BGT} **1 Timothy 6:15** η̈ν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὐς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων,

^{VUL} **1 Timothy 6:15** quem suis temporibus ostendet beatus et solus potens rex regum et Dominus dominantium

LWB **1** Tim. 6:16 The unique One [hypostatic union forever], possessing immortality [not subject to death in His resurrection body], dwelling in unapproachable light [transcendence], Whom not one of mankind sees nor is able to see [His deity is invisible], to Whom be eternal and ruling power. Acknowledge it."

^{KW} **1 Tim. 6:16** Who alone has immortality, dwelling in unapproachable light, whom not even one in the human race has ever seen nor even is able to see, to whom be honor and power forever. Amen.

^{KJV} **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.

TRANSLATION HIGHLIGHTS

Jesus Christ is also the unique One, living in hypostatic union forever. He also possesses (Durative Present tense) immortality, which means He is not subject to death in His resurrection body. He also dwells (Pictorial Present tense) in unapproachable light, which refers to the transcendence of His deity. Not one member of humanity sees His deity (Constative Aorist tense) nor does anyone have the ability to see Him (Constative Aorist tense) apart from His humanity. Paul closes his favorite hymn with a line of praise: honor and ruling power to the Lord forever.

RELEVANT OPINIONS

If we cannot gaze at the sun because of its dazzling brightness, how much less can mortal man gaze upon the blinding and inexpressible glory of God. We must ourselves be clothed with the Divine splendour in order that we may bear the revelation of the beautific vision. (G. Barlow) God has an unending quality of life, and is incapable of dying. (J. MacArthur) This whole passage is a magnificent embodiment of the attributes of the living God, supreme blessedness and almighty power, universal dominion, and unchangeable being, inscrutable majesty, radiant holiness, and glory inaccessible and unapproachable by his creatures, save through the mediation of his only begotten Son. (A. Hervey)

The fundamental point is not that man cannot by his unaided reason discover the truth about God (though this is true), but that man in his sinfulness cannot approach the

holiness of God. (C. Barrett) When someone asks us if we believe in "the immortality of the soul," we respond by asking them to define their words because what they mean by "the immortality of the soul" will determine our answer. Some are thinking of "essential immortality," which refers to a life having neither beginning nor end. According to the Bible, only God has essential immortality as an attribute of His being. (R. Morey)

1 Tim. 6:16 The unique One (Nom. Appos.; hypostatic union forever), possessing (ἔχω, PAPtc.NMS, Durative, Modal: having) **<u>immortality</u>** (Acc. Dir. Obj.; not subject to death in dwelling (οἰκέω, His resurrection body), PAPtc.NMS, Pictorial, Modal) in unapproachable (Compl. Acc.) light (Acc. Manner; transcendence, deity), <u>Whom</u> (Acc. Gen. Ref.) not one (Subj. Nom.) <u>of mankind</u> (Adv. Gen. Ref.) <u>sees</u> (ὑράω, AAI3S, Constative) <u>nor</u> (neg. conj.) <u>is able</u> (δύναμαι, PMI3S, Descriptive, Deponent) **to see** (ὑράω, AAInf., Constative, Inf. As Dir. Obj. of Verb; His deity is invisible), to Whom (Dat. Adv.) <u>be</u> (ellipsis) <u>eternal</u> (Nom. Time) <u>honor</u> (Pred. Nom.). and (connective) ruling power (Pred. Nom.) Acknowledge it (liturgical formula: in this case, the end of Paul's hymn).

^{BGT} 1 Timothy 6:16 ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται· ῷ τιμὴ καὶ κράτος αἰώνιον, ἀμήν.

^{VUL} **1 Timothy 6:16** qui solus habet inmortalitatem lucem habitans inaccessibilem quem vidit nullus hominum sed nec videre potest cui honor et imperium sempiternum amen

LWB **1** Tim. 6:17 With reference to the rich ones [slaveowners] in the present age [Church Age dispensation], keep on charging them [teach with authority] to stop being arrogant [stemming from pride], nor to have confidence in uncertainty of wealth [God can take it away at any time], but rather upon God Who furnishes us [supergrace believers] all things abundantly for enjoyment,

^{KW} **1 Tim. 6:17** To those who are wealthy in the present age, be giving a charge not continue to be highminded, neither to have their hope set upon the uncertainty of wealth, but upon God, the One who is constantly offering us all things in a rich manner to enjoy;

^{KJV} **1 Timothy 6:17** 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;

TRANSLATION HIGHLIGHTS

After having addressed slaves for most of this chapter, Paul now turns to offer a warning to slaveowners, i.e., the rich. Anyone with a lot of money in Paul's day also had slaves. This was the rule, not the exception. Paul commands Timothy (Imperative mood) to keep on charging (Iterative Present tense) them to stop (Infinitive of Prohibition) being arrogant. Pride often accompanies the large accumulation of money and slaves. And these slaveowners were also placing their confidence in the uncertainty of their wealth, which is likewise prohibited (Infinitive) for the believer. God can make a person rich or

take their money away at any time. What He wants is for Christian slaveowners to place their confidence upon Him. After all, He is the God Who supplies (Customary Present tense) supergrace believers with an abundance of spiritual blessings. The word "abundance" is both quantitative and qualitative. Moreover when He provides us with these blessings, He does so with the intention that we enjoy them.

RELEVANT OPINIONS

Paul provides instruction for those who are already rich, a provision he did not make when he warned against the desire to be rich. (G. Knight, III) The warning to those who desired to be rich was made to slaves that wanted to be free as well as rich like their masters, and to free men who wanted to be rich and were not in that status. In this passage, Paul is addressing the rich slaveowner. So this chapter covers slaves and free, as well as rich and poor. (LWB) The reason everything may be enjoyed lies in the recognition that everything, including one's wealth, is a gift, the expression of God's gracious generosity. (G. Fee) The first danger to which the wealthy are exposed is pride. Wealth often gives birth to vanity. It tends to make people feel self-important, and so contemptuous of others. (J. Stott) Rather than setting your sights on wealth, aim for righteousness and godliness – the spiritual life. Establish an inventory of doctrine in your soul under the filling of the Spirit. Build virtue and capacity righteousness through the function of the grace apparatus for perception and the erection of the edification complex. (R.B. Thieme, Jr.)

Most men choose the wide road and the broad gate not because they are wealthy exploiters or oppressive rulers, but because they are egocentric, self-reliant and proud. (D. Carson) A contrast is implied between being highminded on account of wealth – cherishing and worshipping it – and rightly enjoying it. (M. Vincent) There is no suggestion of denunciation. (D. Guthrie) These words come as such a surprise that some scholars doubt whether they really belong here and suggest they are an interpolation. (G. Fee) Christianity is not opposed to believers being rich, but it is vitally concerned that they have the right attitude toward their riches and make proper use of it. (D. Hiebert) This paragraph concerning riches and their proper employment seems quite awkward and is apparently misplaced. (W. Lowstuter) This cannibalism by prosperity, so to speak, has haunted God's people throughout history. (R. Hughes) If God has ordained everything for enjoyment, the ascetic approach cannot be right. (D. Guthrie)

1 Tim. 6:17 With reference to the rich (Dat. Spec.) ones (Dat. Ref.; slaveowners) in the present (Temp. Adv.) aqe (Loc. Time; Church Age dispensation), keep on charging (παραγγέλλω, PAImp.2S, Iterative, Command; teaching with authority) them (ellipsis) to stop (neq. particle) **being** (ὑψηλοφρονέω, arrogant PAInf., Descriptive, Prohibition; stemming from pride), **nor** (neq. particle) **to have confidence** Perf.AInf., (ἐλπίζω, Descriptive, Prohibition) in the uncertainty (Dat. Disadv.; a vigorous oxymoron) of wealth (Adv. Gen. Ref.; God can take it away at any time), but <u>rather</u> (contrast) <u>upon God</u> (Dat. Adv.) <u>Who furnishes</u> (παρέχω, PAPtc.DMS, Customary, Substantival; supplies) us (Dat. Adv.;

supergrace believers) <u>all things</u> (Acc. Dir. Obj.) <u>abundantly</u> (Adv. Measure, Qualitative; richly) <u>for enjoyment</u> (Acc. Purpose),

^{BGT} 1 Timothy 6:17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι ἀλλ' ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν,

^{VUL} **1 Timothy 6:17** divitibus huius saeculi praecipe non sublime sapere neque sperare in incerto divitiarum sed in Deo qui praestat nobis omnia abunde ad fruendum

LWB **1** Tim. 6:18 To be engaged in good production [both priesthood and ambassadorship functions], to be rich in honorable deeds [divine good], to be generous, sharing what is one's own [with friends and family],

^{KW} **1 Tim. 6:18** To be doing good, to be wealthy in the sphere of good works, to be liberal, sharers with others,

^{KJV} **1 Timothy 6:18** That they do good, that they be rich in good works, ready to distribute, willing to communicate;

TRANSLATION HIGHLIGHTS

Paul wants Timothy to teach the wealthy slaveowners to be engaged in good production (Customary Present tense), which is the execution of both priesthood and ambassadorship functions in the spiritual life. He also wants the slaveowners to be rich in honorable deeds (Customary Present tense) while they are engaged in commerce. Paul is referring to spiritual deeds or divine good, not just business activity. And while they are making money and increasing their wealth, he wants them to be generous (Customary Present tense), sharing the spiritual and perhaps material wealth they have accumulted with friends and family. Paul is contrasting all of the material benefits that most slaveowners are involved in on a daily basis with the spiritual wealth he hopes they will also produce daily.

RELEVANT OPINIONS

Religion begat prosperity and the daughter devoured the mother. (Cotton Mather) Gracious, generous, ready to share with one's friends that which is one's own. (R. Earle) Timothy seeks to develop in the rich a sense of responsibility. Let them add one kind of wealth to another. (J. Stott)

1 Tim. 6:18 To be engaged in good production ($\dot{\alpha}\gamma\alpha\theta_{0}\epsilon_{0}\gamma\epsilon_{0}$, Customary, Inf. As Dir. Obj. of PAInf., Verb; confer benefits, blessing association with supergrace by believers), to be rich ($\pi\lambda o u \tau \epsilon \omega$, PAInf., Customary, Inf. As Dir. Obj. of Verb) <u>in honorable</u> (Dat. Adv.) <u>deeds</u> (Loc. Sph.; divine good), to be (ciµí, PAInf., Customary, Inf. As Dir. Obj. of Verb) generous (Compl. Acc.), sharing what is one's own (Adv. Acc.),

^{BGT} **1 Timothy 6:18** ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς,

^{VUL} 1 Timothy 6:18 bene agere divites fieri in operibus bonis facile tribuere communicare

LWB **1** Tim. 6:19 Accummulating for themselves an honorable reserve [spiritual treasure] for that which is to come [escrow blessings], in order that they may take hold of that [supergrace] true life.

^{KW} **1 Tim. 6:19** Laying away for themselves a good foundation with a view to the future, in order that they may lay hold of that which is truly life.

^{KJV} **1 Timothy 6:19** Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

TRANSLATION HIGHLIGHTS

Paul uses the legitimate accumulation (Latin: thesaurus) of retirement funds (reserve) and property (Pictorial Present tense) to paint a similar picture of storing up a reserve of honorable production in the spiritual life. One is a material treasure, the other is a spiritual treasure. We store up or invest funds now for that which is to come (Latin: future): retirement. In the same manner, we engage in spiritual production now so that we may enjoy escrow blessings in the future: eternity. A man who sets aside funds for his eventual retirement may eventually take hold of (Potential Subjunctive mood) a life that is truly worth living when he is old (Culminative Aorist tense). In the same manner, Christian slaveowners who store up a lifetime of honorable production may take hold of supergrace life in the present and receive his escrow blessings that he may enjoy for all eternity. Those who make sacrifices during their working years to provide for themselves when they get old are used to portray those who invest today in the spiritual life so that they will have a magnificent life in eternity. The principal of investment in the material life also holds true for the spiritual life.

RELEVANT OPINIONS

It is proper that God have some system for compensating those followers of His who are willing to make unusual sacrifices. He promises them an enhanced inheritance in the kingdom, i.e., treasure in heaven. Throughout the New Testament, Christians are exhorted to do things which will result in enlarging their eternal storehouse with what they send ahead. (J. Dillow) There is, at first sight, a manifest confusion of metaphors in this phrase. (A. Hervey) There is no confusion of metaphors if you understand that retirement funds are an honorable reserve (storehouse, treasure) for the future. We are commanded to set aside money now to cover our retirement needs in other passages of Scripture. The parallel is with setting aside spiritual treasure now so that we have an abundance of blessings to enjoy in eternity. (LWB) The alluring but vain and plastic substitutes for life, supplied by an unhealthy attachment to material things, pale into worthlessness when compared with that life which is found in Jesus Christ, who is Himself the Life and whom to know is life everlasting. (A. Litfin)

1 Tim. 6:19 Accummulating (ἀποθησαυρίζω, PAPtc.AMP, Pictorial, Circumstantial; storing up treasure) for themselves (Dat. Adv.) an honorable (Compl. Acc.) reserve (Acc. Dir. Obj.; foundation) for that (Acc. Gen. Ref.) which is to come PAPtc.ANS, (μέλλω, Futuristic, Attributive; escrow blessings), in order that (purpose) they may take hold of AMSubj.3P, Culminative, Potential) (ἐπιλαμβάνω, that (Acc. Spec.; supergrace) true (Adv.; real) life (Adv. Gen. Ref.; life indeed, life that is truly life).

^{BGT} 1 Timothy 6:19 ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἴνα ἐπιλάβωνται τῆς ὄντως ζωῆς.

^{VUL} **1 Timothy 6:19** thesaurizare sibi fundamentum bonum in futurum ut adprehendant veram vitam

LWB **1** Tim. 6:20 Oh Timothy, guard your deposit [Bible doctrine in the banking system of your soul], always avoiding [in your daily instruction] empty discourses [excessive topical studies] and oppositions [excessive study of the cults] from falsely categorized knowledge [highly questionable or heretical concepts],

^{KW} **1 Tim. 6:20** O Timothy, that which was committed to you, guard, turning away from unhallowed and empty mouthings and oppositions of the falsely named knowledge,

^{KJV} **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:

TRANSLATION HIGHLIGHTS

Paul now closes his letter to Timothy by addressing him personally, as opposed to addressing slaves and masters through him - which he has been doing in the other passages in this chapter. He commands Timothy (Imperative mood) to guard the deposit (Latin: custodian) of Bible doctrine in his soul, using a banking metaphor that follows his (a) warnings to wealthy slaveowners about accumulating massive wealth while abandoning the spiritual life, as well as (b) dovetailing his favorable comment in the prior verse about setting aside funds for retirement and spiritual production for blessings in eternity. This covers Timothy's priestly function. Then Paul tells him to always avoid empty discourses (Gnomic Present tense) when he provides daily instruction. In modern parlance, this is a plea to avoid jumping all over Scripture and teaching favorite topics from a soapbox. It is always good advice to stick to verse-by-verse exposition. As you come upon topics that need elaboration, this will occur according to God's timing on how often a particular topic needs emphasis, not yours. If I was president of a seminary, I'd eliminate all but one homiletics class, and fill in the program with more theology.

Paul also tells Timothy to avoid oppositions, or an excessive engagement with those who object to orthodox truth and contradict what the original languages of Scriptures are teaching when using a consistently literal hermeneutic. A pastor should not spend undue time teaching what every cult has to say about Scripture. He should concentrate on what it DOES say, not what it DOESN'T say! And he should avoid falsely categorized

knowledge in his teaching. This refers to all the speculative, philosophical, and psychological nonsense that has nothing to do with the context of the passage being covered. It also includes the avoidance of the spiritualized, intuitive, emotional, allegorical types of anti-hermeneutics. Today, liberals, crusaders, holyrollers, socialists, enviro-nazis, psychobabblers, pontificators, moralists, evolutionists, and a host of other misfits inhabit pulpits across America. Paul warns Timothy against all of these forms of "false gnosis." If you must engage them, do so with Scripture and nothing else.

"Falsely categorized knowledge" also includes the tiring efforts of many theologians who have written entire dissertations on a particular topic that is not found in Scripture. Categorical studies, also called systematic theology, is a legitimate and necessary pursuit of the truth. But as you might guess, there are thousands of volumes written by those who think they are categorizing Bible doctrine, but are instead outlining one of their own pet philosophies or heresies. One of the reasons I highlighted some of my theological positions on the welcome page of my web site is to set some ground rules. There are some "false categorizations of knowledge" that parade as Bible doctrine today that I believe are absolute heresy (eg. Arminianism, covenantalism, ritualism). I don't want anymore who visits my site to wonder where I'm coming from and what I consider unacceptable.

RELEVANT OPINIONS

The Word of the Truth of the Gospel is the minister's chief treasure which he must not part with or suffer to be mixed with elements foreign to its nature and purpose. (D. Hiebert) "Oppositions" is a term used in logic and in rhetoric by Plato, Aristotle, etc., for oppositions and antithesis, laying one doctrine by the side of another for comparison, or contrast, or refutation. It seems to allude to the particular method used by the heretics to establish their tenets, in opposition to the statements of the church ... "The knowledge which is falsely so-called" is a very similar intimation of the growth of an empty philosophy, whose teaching was antagonistic to the teaching of Christ. (A. Hervey) All knowledge or "science" which is not in line with God's revelation has been found false in the past and will be so in the future. There is no conflict between true science and the Scriptures. (A. Knoch) The gospel and doctrine must be defended and preserved. The work was entrusted to him, just as valuables are deposited in a bank for safety. (M. Anders) Plausible and impressive talk lacking substance, and argument measured by sub-Christian standards, are a constant temptation to the preacher and teacher. (C. Barrett)

Timothy is commanded by Paul to guard as a sacred trust, the deposit of truth delivered to him. It is the teaching which Paul imparted to Timothy, the sound words, that the latter was to guard. (K. Wuest) The false teachers were claiming quite naturally that their teaching was the true knowledge (gnosis), a characteristic certainly not confined to second-century Gnosticism. It is evident in all the modern cults which claim an exclusive grasp of true "knowledge." (D. Guthrie) Paul does not tell Timothy to refute these things, but to turn away from them every time. There is no way to refute a myth or a fanciful fabrication, especially if the proponents themselves are incapable of thinking rationally. One is in great danger of granting such errorists a measure of respectability by deigning

to consider their schemes, and the uninformed may get the notion that their teaching does contain something after all, instead of seeing it for the empty talke which it is. What must be done is to preach the truth positively, and the myths will be shown to be false. (H. Kent, Jr.) This does not suggest that true believers lose their salvation but that some believers turn to false doctrines, from the content of their faith. (A. Litfin)

The precept to Timothy here is to keep diligent and watchful guard over the faith committed to his trust; to preserve it unaltered and uncorrupt, so as to hand it down to his successors exactly the same as he had received it. (A. Hervey) It is a particular knowledge to which Paul refers. (K. Wuest) It is used here in its simple sense of the arguments and teachings of those who opposed the true Christian doctrine as entrusted to Timothy. (M. Vincent) It is like treasure deposited in a bank for safe keeping. (D. Guthrie) "Paratheke" is similar in meaning to "paradosis" and has the same authoritative ring: Timothy is to preserve and maintain the authoritative deposit of truth. (G. Johnson) The use of the word "science" here is obviously incorrect. The Greek has "gnosis" or knowledge. (R. Earle) The translation "science" came from the Latin Vulgate, not the Greek text. (LWB) The heretics didn't get anything right. Both their bold assertions and their blatant assaults on Christianity were wrong. These kinds of people are still around today. They think they are know-it-alls when in reality all they have is man's faulty philosophies. Like Timothy, we must be willing and able to defend the Lord's principles and precepts. (C. Ray)

1 Tim. 6:20 Oh (interjection) Timothy (Voc. Address), guard $(\phi \nu)$ λάσσω, AAImp.2S, Constative, Command; be on the alert) your (Poss. Acc.) deposit (Acc. Dir. Obj.; doctrine in the banking system of your soul), **always avoiding** (ἐκτρέπω, PMPtc.NMS, Gnomic, Circumstantial; in vour daily (Noncompl. instruction) empty Acc.; profane, worldly, qodless, polluted) **discourses** (Acc. Dir. Obj.; chatter, empty talk, excessive topical studies: stick with verse-byverse exposition) and (connective) oppositions (Acc. Dir. Obj.; objections, contradictions, excessive study of the cults) from falsely categorized (Descr. Gen.; speculative) **knowledge** (Obj. Gen.; Gnosticism, anthropocentric academic speculation, highly questionable concepts),

^{BGT} 1 Timothy 6:20 ³Ω Τιμόθεε, την παραθήκην φύλαξον ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως,

^{VUL} **1 Timothy 6:20** o Timothee depositum custodi devitans profanas vocum novitates et oppositiones falsi nominis scientiae

LWB **1** Tim. 6:21 Which [falsely categorized knowledge] certain ones [reversionistic pastors], while proclaiming the gospel [an otherwise honorable and hopefully accurate presentation], have swerved away from doctrine [no longer teaching the truth]. Grace be with you [all].

^{KW} **1 Tim. 6:21** Which [knowledge] certain ones announcing, missed the mark concerning the Faith. The grace be with all of you.

^{KJV} **1 Timothy 6:21** Which some professing have erred concerning the faith. Grace *be* with thee. Amen. <The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.>

TRANSLATION HIGHLIGHTS

There is no end to "falsely categorized knowledge." There are pastors in pulpits around the globe who have entered one stage of reversionism or another by creating a system or category of concepts that are foreign to Scripture. Some of them are not even Christians. Some are incorrect in every area of theology, either due to insufficient training in the Word or deliberate mischief. But here's an enigma that Paul warns Timothy about in the last verse of this letter. Some of these reversionistic pastors are in the process of proclaiming the gospel (Iterative Present tense) while they are teaching false concepts (Temporal Participle). Maybe their presentation of the gospel is correct; maybe it is incorrect. "Salvation by grace alone through faith alone in Christ alone" is the gospel and nothing else. These men are mixing truth with error and confusing many.

Some preachers add conditions to the gospel and corrupt its simplicity. They either add some kind of work you need to perform in addition to simple faith, or they appeal to your will as if it had the power to embrace Christ without the regenerating work of the Holy Spirit first making it alive. Some preachers have a firm grasp of the gospel, but nearly everything else they believe is foreign to the Word of God. I have come across this enigma repeatedly in my studies, both in seminary and in the research and readings I have done in the library. An example I have elaborated on in this chapter is slavery. Pastors with a preconceived notion (abolitionism) about slavery contradict hundreds of passages in the Word of God where slavery was practiced and spoken well of by God. Because this goes against the grain of their sense of justice and fair play, they reject all of these verses and create an entire system of interrelated, falsely categorized knowledge.

There are other falsely categorized bodies of knowledge that have been spread as if they are biblical truth, but they are philosophies of man or Satan and not God. They originate from the world, the flesh, or the devil. As a general rule, if a teaching places man in the center of the discussion and God as a spectator on the sidelines, it is heretical. The one exception to this rule is sin; man is obviously the center of attention when it comes to sin! If positional teachings focus on your will (Arminianism) instead of God's grace (Calvinism), they are heresy. If experiential teachings focus on God's grace, but exempt you from responsibility to live the spiritual life, they are heresy. If a teaching focuses on unsubstantiated historical efforts to steal the inheritance of the nation Israel and give them to the Church (covenantalism) instead of acknowledging different peoples and different promises in God's overall plan of redemption (dispensationalism), it is heresy. If a teaching focuses on human works and other programs and systems (legalism) as opposed to the intake, metabolization and application of Bible doctrine in the filling of the Spirit (grace mechanics), it is heresy.

Pastors who teach these falsely categorized bodies of knowledge have swerved away from doctrine (Culminative Aorist tense). They are no longer teaching the truth, but have

embarked on some pet philosophy or psychology which they have foisted onto the Word of God. Part of the enigma is that they may be accurate on one body of knowledge that has been correctly systematized from Scripture, but they can be completely wrong on another body of knowledge which is not found in Scripture. The most frustrating example of this that I have found in my studies is my respect for Bible scholars who hold to all 5points of Calvinism, but then hold to a false system known as amillennialism or postmillennialism. And in reverse, I have profound respect for many dispensational, premillennial scholars who unfortunately hold to Arminianism or other modified version of will-worship, which is self-idolatry. It's not easy to distinguish truth from error, but God gives us grace to pursue such protective and enlightening efforts.

RELEVANT OPINIONS

The grace of God reveals the truth, communicates the truth, suffuses every power and faculty of the soul which embraces the truth, and is the influence that keeps the truth pure and vitally operative in the Christian life. The grace that bestows the truth can alone keep it. (G. Barlow) Here the term "gospel" must be taken in it widest sense, as embracing all sacred Scripture. (W. Hendriksen) "All" (not in the Greek) has doubtless been added in the translation to make clear that "you" is plural. These epistles were intended for a wide circle of readers, all of whom will need the divine grace if they are to fulfill their mission. (C. Barrett) The verb "astocheo" was used of missing the mark in archery, and so of swerving or deviating from truth. (J. Stott) Do not engage these men on their own terms. He does not want Timothy to fall to the seductive maze of their thinking. (R. Hughes) These false teachers were not just little irritants which disrupted the church; they were dangerous. (M. Anders)

1 Tim. 6:21 Which (Acc. Ref.; falsely categorized Gen. knowledge) (Subj. Nom.; reversionistic certain ones pastors), while proclaiming the gospel (ἐπαγγέλλομαι, PMPtc.NMP, Iterative, Temporal, Deponent; performing nicities so they may mislead others), have swerved away $(\dot{\alpha}\sigma\tau\sigma\chi\dot{\epsilon}\omega, AAI3P, Culminative)$ from doctrine (Acc. Separation; no longer teaching the truth). Grace (Subj. Nom.) be (ellipsis) with you (Gen. Assoc.).

^{BGT} 1 Timothy 6:21 ἥν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἀστόχησαν. Ἡ χάρις μεθ' ὑμῶν.

^{VUL} **1 Timothy 6:21** quam quidam promittentes circa fidem exciderunt gratia tecum

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