

1 Timothy 1

Verse 1. Thus far in the New Testament, according to the compilation in the King James Version, all of Paul's epistles have been addressed to congregations in cities that are named, or in other designated areas. He now changes his plan and will address some to individuals. He calls himself *an apostle of Jesus Christ*. The significance of the phrase will be appreciated more by considering the meaning of the word *apostle*. It is from *APOSTOLOS* which Thayer defines, "a delegate, messenger, one sent forth with orders." Hence the italicized expression means Paul was sent forth with orders from Jesus Christ. The weight of authority behind his apostleship is increased by the fact that God commanded it to be so. God is called *our Saviour* because he is the one who provided a sacrifice that could save mankind. *Our hope* means that all hope of eternal life is in the Lord Jesus Christ.

Verse 2. *Son* is from *TEKNON*, which occurs more than 75 times in the Greek New Testament, and it is always rendered by child, with a few unimportant exceptions. Its various shades of meaning have to be determined by the connection in which it is used. Paul did not have any family of his own begetting, hence we know the word is used in a figurative sense in this verse. With reference to such a meaning, Thayer says of it historically, "With the possessive, it is used of a person who depends on another or is the follower; one who is connected with or belongs to a thing by any kind of close relationship; pupils or disciples are called children of their teachers." *In the faith* means the close connection between Paul and Timothy, just described by these historical statements of Thayer, which was brought about by their common faith in Christ. Paul had instructed Timothy in the faith of the Gospel, hence he is here called his *son* according to the phrase "pupils or disciples" as cited above. *Grace, mercy and peace*, etc., is the same kindly salutation by which Paul begins many of his epistles. (See the comments on such a salutation at 1 Corinthians 1: 3).

Verse 3. Timothy was selected by Paul to travel with him (Acts 16: 1-3), and he was in his company much of the time. However, at times the apostle appointed him to certain tasks, while he went on to other territories.

Such special journeys were made by Paul on more than one occasion, hence we are not informed when the one occurred referred to in this verse. But this item is not essential to our study and conclusions upon the matters mentioned. When Paul was ready to depart from Timothy, he requested him to remain at Ephesus for the purpose of defending the truth against false teachers. And now in this epistle he refers to the matter and repeats the program he expects the evangelist to follow. This repetition of the instructions constitutes them virtually as an order. *Teach no other doctrine* than what was taught by the apostles. The false doctrine has special reference to that being circulated by the Judaizers, namely, that the law of Moses was binding on all Christians. There was also a mixture of traditions from the pretenders of learning that was injected into the ordinances of the law, and pressed upon disciples as items necessary to salvation.

Verse 4. *Fables* has the same meaning as myths, and the ones spoken of here are those put forth by the Judaizers. They were a part of the commentaries that were composed with the claim that they were necessary to understand the law of Moses. It was easy to use such a notion as an opportunity for devising all sorts of speculative theories, and Paul's instruction is to pay no attention to them. *Endless genealogies*. The Jews laid much stress upon their descent from Abraham (Matthew 3: 9), yet many of them were not content with the literal line from that patriarch, but ran off into some vague notions of an immaterial or mystic ancestry. However, in their wild speculations upon such a line of genealogy, though still professing much interest in their relation to Abraham, such unreasonable mixtures of genealogies would cause persons to become unsettled. As a result, the patriarch Abraham was left behind as the speculations went on and on into the dim past without any certain conclusion. That is why Paul calls them *endless genealogies*. It is evident why he says they *minister questions*, meaning they raise disputes among the people that will be of no edification since they are not *in faith*. *So do*. These words have no originals at this place in the Greek text, but the King James translators thought they were justified by the repetition in the epistle of the exhortation.

tation Paul had given Timothy in person when he was with him. The idea is as if Paul said: "When I was with you in person I besought you to see after how certain ones taught. Now I am more particular about it, and insist on your doing as I requested."

Verse 5. *End* is from TELOS, and Thayer defines it at this place as follows: "The end to which all things relate, the aim, purpose." *The commandment* refers to the charge that Paul had given Timothy regarding the kind of teaching he was to require among the people at Ephesus. The *end* or purpose of the charge was that it would produce *charity* or love. *Out of a pure heart* denotes that it was to be a sincere love and not a mere pretended one. Such a pure love would be in harmony with a good conscience; it could be professed conscientiously. *Faith unfeigned* means a genuine faith and not an empty pretense for personal advantage such as the evil Judaizers displayed.

Verse 6. *From which* refers to the good things mentioned in the preceding verse. *To swerve* means to deviate from some established path or way of life. If a person gets off of the proper road, he generally gets mixed up in some uncertain situation. Hence if a disciple departs from the road marked out by an unfeigned faith, it is no wonder if he falls into *vain jangling*. This term means "idle talking" according to Thayer's lexicon, and certainly the fables and endless genealogies mentioned in verse 4 would fall into that class.

Verse 7. *Desiring to be teachers of the law* could not of itself be wrong. However, these teachers were not motivated by the right principle, or they would not have swerved from the faith in search of an opportunity to do their teaching. Besides, they were not qualified to teach the law, because they did not understand it themselves. *Affirm* is a stronger word than *say*. The latter merely means to speak without any special emphasis; even that should not be done about something that one does not understand. The former denotes a strong utterance in which the speaker is positive about his declarations. It is the height of folly to behave in such a manner concerning something which the actor does not understand.

Verse 8. The pretended teachers of the law would try to justify their

activities by saying that law is a good thing. Paul does not deny that claim, but explains that in order for the law to bring good results, it must be used *lawfully*. One word in Thayer's definition of the original word is "properly." The correctness of the definition is evident, for we know that the best of things in any of life's relations will work harm if misused.

Verse 9. *The law is not made for a righteous man*. 1 Peter 2: 14 says that governors are not only for the punishment of evildoers, but also for the praise of them who do well. Also in Romans 13: 3, 4 it is clearly shown that the same ruler who is to punish them who do evil is also expected to praise the righteous. Hence we know that Paul is here speaking only of the penal section of law. *Lawless and disobedient* refers to the members of society who are disturbers of the peace. *Ungodly* and *sinner*s could well be used interchangeably if taken separately, but when combined in one phrase there is some distinction. The Greek word for the former has special reference to the personal attitude toward God. Such a person practices a life of sin, but he does not even have any concern whether such a life is displeasing to God or not. The Greek word for the latter term has chief reference to the kind of life the man is living, without any consideration of his mental attitude about God; that idea is not in the word. *Unholy* is a general term applying to all people who are unrighteous, since holiness is another word for righteousness. *Profane* means those whose lives are such that they can scarcely be distinguished from men of the world who make no profession of righteousness. *Murder* is a capital crime no matter against whom it is committed, but when perpetrated against one's parents, it also violates all the laws of affection that are intended to keep families united. *Manslayers*. The law of the land makes a distinction between manslaughter and other degrees of killing. Murder strictly consists of the unlawful taking of human life which is performed intentionally, while other instances of killing may be designated only as manslaughter. Yet if that is done as a result of carelessness, or in other ways that could have been avoided, it is also wrong and the law of God as well as of man provides some penalty for the act.

Verse 10. Even one act of unlawful sexual intimacy constitutes fornication or adultery and is a grievous sin. But a *whoremonger* is a man who makes it a common practice; especially one who patronizes a woman who receives men for money. In some extreme cases the original word applies to a man who engages in the business for money (such as described in Ezekiel 16: 30-34). Some lexicons define the original word as "a male prostitute." Regardless of whichever phase of the crime is considered, it is one against God and man, surpassed perhaps only by that which is named by the words *defile themselves with mankind*. These italicized words are all from the one Greek word ARSENOKITES, which Thayer defines as follows: "One who lies with a male as with a female, a sodomite." The wicked character that is described just preceding this one sometimes is defined "a sodomite." However, when that is the case it is a man who permits another to use him instead of a female. The one now being considered is the man who so uses this other man instead of a female. The reader should see the comments on these two characters at 1 Corinthians 6: 9. *Menstealers* is from ANDRAPODISTES, and Thayer defines the word as follows: "a slave-dealer, kidnapper, man-stealer." He refers to the historical origin of the word and gives the following information: "As well one who unjustly reduces free men to slavery, as one who steals the slaves of others and sells them." *Liars, perjured persons*. All perjured persons are liars also, but they are those who falsify under oath, or other form of legal testifying. The last clause of the verse is a generalization of the subject introduced at verse 3. Hence anything that is contrary to the doctrine taught by the apostles would be *contrary to sound doctrine*.

Verse 11. This is Paul's explanation of the term *sound doctrine* in the preceding verse. To be such, it must agree with the glorious Gospel. *Blessed* in the original is defined also as "happy," but when it is applied to God it means he is the source of true happiness. He is the giver of the *glorious Gospel*, and that is the reason He is credited with that which will make men happy. *Committed to my trust* denotes that Paul was entrusted with the preaching of this holy document.

Verse 12. This verse is related in thought to the previous one concerning the trust that the Lord had in Paul. Christ counted the apostle as a faithful servant, hence was worthy of being put into the *ministry* or service of preaching the Gospel.

Verse 13. One of the strongest evidences of Paul's sincerity was the radical change in his conduct toward the cause of Christ. A *blasphemer* is one who speaks with strong and bitter language against another, and a *persecutor* is a man who puts such bitterness into action against the object of his blasphemy. *Injurious* is from HUBRISTES which Thayer defines as follows: "An insolent [overbearing] man, one who, uplifted with pride, either heaps insulting language upon others or does them some shameful act of wrong." We have no information that Paul ever saw Christ personally, much less that he could have injured him directly. But in persecuting the disciples of Christ he was mistreating Him. (See Matthew 25: 44, 45 and Acts 9: 4, 5.) *Obtained mercy* does not say that he was excused for what he did. A jury may recommend mercy for a defendant, although it has found the man guilty, because there are circumstances that justify an easier punishment than strict application of the law might demand. This is the case in Paul's instance, so the Lord showed him mercy because he was an unbeliever—had made no profession toward Christ—and was ignorant of the facts in the matter.

Verse 14. *Grace* is the unmerited favor of the Lord, which explains why Paul was accorded mercy after his opposition to His people as just stated in the preceding verse. *With faith and love*. Even the "unmerited favor" of Christ will not be given to a man unless he does his part in the transaction. Paul accepted the testimony of the divinity of Christ which produced *faith*. He then began at once to labor for the new-found religion, which showed his *love* for the cause.

Verse 15. *Faithful saying*. The first word is defined "that can be relied on" by Thayer; it means that it is true. Of course if a saying is true, it is *worthy of all acceptation*. The *saying* Paul has in mind is that *Christ Jesus came into the world to save sinners*. It could not be untrue, for He made the same declaration himself (Matthew 18: 11; Luke 19: 10). *Chief* is from

PROTOS, which means "principal" in the sense of being outstanding and noted. This again refers to his former activities against the cause of Christ.

Verse 16. In verse 13 the apostle says he obtained mercy because of his misunderstanding of the case. In our present verse he repeats his statement and adds the Lord's other motive for extending the favor to him. It was that he could be used as a pattern for the encouragement of other believers. When they learn of the great long-suffering that Christ showed toward such a "chief" sinner as Paul, they will be induced to depend upon Him for grace to assist them toward a working belief that will bring them to eternal life.

Verse 17. *Eternal* is from two Greek words at this place, which are ΤΟΝ ΑΙΩΝΟΝ. In the composition they are plural in number and in the possessive case, and the Englishman's Greek New Testament translates them "of the ages." There have been three ages or dispensations of religion given into the world, namely, the Patriarchal, the Jewish and the Christian. God has been and is the supreme ruler or King over each of them, although the Son has been placed in charge of the third. *Immortal* means He is not subject to decay as were the idols that were worshiped as gods by some. *Invisible* is another distinction between the true God and those made of "gold or silver or stone," which could be seen literally with the eyes of man. *Only wise God* has the sense of saying: "He is the only God, and he is wise." *Be honor and glory* means these qualities should be attributed to this one true God. *For ever and ever* is an emphatic form of expression, meaning these virtues will be possessed by Him endlessly. *Amen* is defined by Thayer, "so be it, so it is, may it be fulfilled."

Verse 18. *This charge* refers to the one recorded in verses 3 and 5. The term *son* is explained by the comments on verse 2. *Prophecies* is from ΠΡΟΦΗΤΕΙΑ. Thayer does not define the word at this passage, but he does for chapter 4:14 where the same Greek word is used "on" Timothy, which means concerning him. His explanation of the word for that passage is as follows: "Specifically of the prognostication [prediction] of those achievements which one sets apart to teach the Gospel will accomplish for the kingdom of Christ." Robinson explains the word at our verse as fol-

lows: "Refers to prophetic declarations respecting the labors and success of Timothy, made by those having the gift of prophecy, on occasion of his being sent forth." This verse means as if Paul said, "it was predicted at the time of your appointment to the work, that you would be able to 'war a good warfare,' now I repeat my charge already made, that you make good the prediction."

Verse 19. *Holding* means to keep a firm grip on a thing because of its necessary use. *Faith and a good conscience*. This phrase involves the entire conduct of a Christian. Faith is the result of testimony, hence divine faith requires divine testimony (Romans 10:17). A subject, then, on which the word of God furnishes no information, is one on which a man cannot have any divine or scriptural faith. A man can have faith in anything that is authorized by the word of God, and such a matter is bound to be right. However, a man can be sure that a certain act is right if done at all, yet he might not be concerned about whether he did it or not, and there is where a good conscience comes in. Thayer's main definition of the Greek word for *conscience* is as follows: "The soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other." A good conscience is that part of a man that "prompts" him to do that which is right. However, a man's conscience might be mistaken as to what is right (as Paul's was when he was persecuting Christians). Because of this, it is necessary also that a man be guided by the word of God, then he will be acting by faith. To sum up; the conscience will prompt a man to do something, and his faith (produced by the word of God) will assure that what he does is right. *Shimwreck* is a figurative reference to what happens if the steering apparatus becomes defective; the ship will be misguided with the result of a wreck. If either faith or good conscience is lacking in a man's life, he will fail to be guided aright and will wreck his soul.

Verse 20. According to 2 Timothy 2:17, Hymenaeus was a false teacher. We have no certain information concerning Alexander, but he was a blasphemer according to Paul's statement in this verse. *Delivered unto Satan* means they were excluded, as the

same thing is said in 1 Corinthians 5: 5 of the fornicator who was excluded.

1 Timothy 2

Verse 1. *Therefore* indicates a reference to some former considerations. They especially are to be found in chapter 1: 3 and 18, where the apostle reminds the evangelist of what was expected of him after being given his charge. Resuming his directions for the carrying out of the great work in the "warfare" amid the various conditions of the world, he instructs the evangelist that he will *begin* the details (*first of all*) with the subject of prayers in their various forms. Some commentators think this instruction has reference to the public services of the congregation. Doubtless it includes that, but verse 8 commands that men pray *every where*, which makes the exhortation general. Any address made to God may be called a prayer generally speaking, but there are various forms or classes of the addresses, and they are specified in this verse which I shall define briefly. *Prayers* are requests of any degree of intensity that may be chosen. *Supplications* are the more earnest requests made under intense necessity. *Intercessions* are prayers on behalf of others who are in need of the mercy of God. *Giving of thanks* are expressions of gratitude for favors that have already been received from the Lord. *For all men* is a general statement as to "the subject of our prayers."

Verse 2. In this verse the apostle specializes on the ones for whom Christians should pray, namely, for those who are in positions of authority, and whose rule may have some effect on the liberties to be enjoyed by the citizens. The object of such prayers is that Christians be undisturbed in their desire to lead a godly life. We know Paul did not expect these prayers to affect the rulers directly, for they would not hear them. The only conclusion possible is that if the prayers are scriptural, then God will take some hand (in His own divine way) to see that the rulers govern aright as to our liberties. If that is not the intention, then He would certainly not require the disciples to pray for the rulers. This is not a new doctrine, for Nebuchadnezzar had to eat grass seven years to be convinced "that the most High ruleth in the kingdoms of men" (Daniel 4: 25). It may be replied that it was in

Old Testament times that this was said. Well, we will come to the New Testament, to Romans 13: 1-4, where the temporal ruler is declared to be "the minister of God," and we can see how the subject is treated, and that God has never repealed what he told the king of Babylon.

Verse 3. See comments at chapter 1: 1 as to God being titled Saviour. The immediate occasion for the term in this verse is what follows in the next verse. *This is good* refers to the results of a life of honesty and godliness that may be practiced by the disciples, when not hindered by improper legislation. God is desirous that rulers as well as private persons may be saved, and a godly life displayed before them by faithful servants of God will be a help in showing them the value of the plan of salvation as provided by the Father. (See Matthew 5: 16.)

Verse 4. It should be noted that the salvation of men is connected with *the knowledge of the truth*; the latter is necessary for the former.

Verse 5. Idolatry and the worship of many gods was a common condition in the world when the Gospel was first proclaimed. Kings and other rulers knew something about hearing the causes of their subjects. The dignity of the office was such that a citizen had to be represented by an agent who could act between the ruler and his subject. These same rulers were often among the believers in many gods, and they (like their own subjects) approached some one of their many objects of worship by means of a priest officiating for them at the heathenish altar. It was appropriate for them to learn that if they are saved through the doctrine preached by the Christians, they must abandon the idea of many gods and realize that there is only one God and hence only one mediator, who is the *man Christ Jesus*. He was a *man* in order to represent fairly the human seeker after God, and he was Christ Jesus in order to be good enough to receive recognition before the throne of this God.

Verse 6. Being man as well as God, it was possible for Christ to be used as a ransom in the form of a sacrifice. *For all* is in contrast with the sacrifices offered under the law, for they were on behalf of the Jews only; Christ died for both Jew and Gentile. *To be testified*. The fact that Jesus

died as a ransom, and then came back to life that He might complete the plan of salvation, was to be proved and testified or borne witness to by the chosen proclaimers. *In due time*. When the fact of His resurrection had been accomplished, and the Holy Spirit came upon these chosen proclaimers to qualify them to speak, it was then only that the *due time* had come. That is why Jesus gave the instructions recorded in Luke 24:48, 49 and Acts 1: 7, 8.

Verse 7. *Whereunto* refers to the testifying to the truth of Christ's ransom mentioned in the preceding verse. For the purpose of engaging in this testimony, Paul was *ordained a preacher*. The first of the italicized words is from TITHENI at this place, and Thayer's definition is, "To set, put, place." For the complete information of the word "ordain" as given in Thayer's lexicon, see comments at John 15: 16, in the first volume of the New Testament Commentary. Paul was not only ordained a preacher but also an apostle. Any Christian may preach the good news (Acts 8: 4), but only an apostle could speak with miraculous inspiration and have power to bestow the Holy Spirit on others (Acts 8: 15, 16). *I speak the truth in Christ and lie not*. Paul could say this because he had been ordained as an apostle, hence the things he preached were bound to be the truth. *Teacher of the Gentiles*. Any disciple had the right to tell the story of the cross to the Gentiles as well as to the Jews, but Paul was given the special commission to be "the apostle of the Gentiles" (Acts 9: 15; Romans 11: 13). *In faith and verity*. Paul was to lead the Gentiles into the faith of the Gospel, and out of the myths of heathen errors. This could be done only by giving them the divine truth that he as an inspired apostle could do; *verity* is a Greek word for the truth.

Verse 8. *Lifting up holy hands* means hands of men who are living holy or righteous lives. The lifting up of the hands is merely an allusion to the ancient practice of presenting the uplifted hands in respectful petition to God (Nehemiah 8: 6; Psalms 141: 2; Lamentations 3: 41). The command pertains to the kind of hands being lifted up, and not as to the posture of the body during prayer; the Lord is not concerned about that matter. That the men were to pray *every where* shows the apostle was

not especially writing of prayers in the public assembly of the church. *Wrath and doubting*. The first word means anger that would be disposed to inflict punishment on someone. The last word denotes a disposition that is given to questioning. Not that discipline or discussion should be done without prayer, but the outstanding thought of the apostle here (as will be seen in several following verses) is a time of earnest but calm approach to the throne of grace. A man under the impulse of the italicized phrase would not be in a frame of mind suitable for such a season of prayer.

Verse 9. *In like manner* is all from the Greek word HOSAUTOS, and one word in Thayer's definition is "like-wise," and that word does not necessarily mean a repetition of some previous action, but rather that the writer has something more to say. It is as if the apostle said, "furthermore, I have something to say about the women." Neither does the use of the words *men* and *women* in these verses support those who take extreme views on the "woman question." If the fact that Paul mentions the *men* in verse 8 means that they only are the ones who may pray, then the women are prohibited entirely from that act of devotion. It will not do to say that it is in the public assembly where they are thus forbidden, for the apostle said the prayers were to be offered "every where," and even the most radical objectors will admit that women have the right to pray outside the public assembly. What proves too much proves nothing, hence we must conclude that Paul was not writing about which sex could pray, but what *kind* of men might do so, and that they might do so in every place.

The proper general demeanor of women, especially as it respects her relationship to man in all walks of life, is the subject of the rest of this verse and of the rest of the chapter. Neither does it apply to the public assemblies any more than to the social life. Therefore it is a perversion of this chapter to make it a regulation of "women's duties and privileges in the church," for the passage was not written for that purpose. It is God's intention for woman to be attractive in the eyes of man (1 Corinthians 11: 7-9), but He instructs her as to what shall constitute her attractiveness. *Apparel* is from KATASTOLE which Thayer defines, "a garment let down,

dress, attire." It is evident that *modest apparel* means a woman's clothing should not be such as would expose her body in a way to suggest evil thoughts. *Shamefacedness* means womanliness; the opposite of brazenness. The Greek word for *sobriety* is also defined "self-control" in Thayer's lexicon. This restriction will serve as a regulation in the things named in the rest of the verse. Immodest women braided their hair as a means of holding more of their showy jewels here enumerated, in order to excite the attention of the opposite sex. They likewise depended on the costliness of their clothing to attract the men. A woman who possesses this *sobriety* (self-control), will not use these things to such an extent that she will suggest improper thoughts in the minds of men. Hence a controlled use of these feminine trinkets is not forbidden as far as this passage is concerned.

Verse 10. The adornment of women is introduced in the beginning of the preceding verse, and the subject has not been changed. That shows the present verse is in line with the same subject, for it closes with the phrase *good works*. We know Paul has not been writing exclusively of the public assembly; in truth, he has not been considering that subject as much as in other places, for we do not regard the assemblies as the places for the practice of *good works* as that expression is commonly used. Furthermore, the matter of feminine adornment pertains to the social sphere of human life, in which the question considered is what is the proper and what the improper means a woman should use in order to interest the opposite sex. If a woman who professes to be godly in life will back it up with *good works*, she will be making herself attractive in the highest sense of the word. These remarks are not restricted to unmarried women in the matter of being adorned in the eyes of men, for the success and happiness of the married state is dependent to a great extent upon the regard the husband can have for his wife. If she maintains the same modesty of bodily adornment after marriage that attracted the man and induced him to obtain her for his wife, he will continue to be happiest when in her society.

Verse 11. *Learn in silence*. Even the extremists must admit from this phrase that the woman has a right to learn. However, they insist that she

must be silent while learning, making a literal use of the word. But it is a principle universally recognized by all courses of learning throughout the world, that the best method of imparting and receiving instruction is by the question and answer system. Jesus used it in the temple (Luke 2: 46, 47). Even in the case of 1 Corinthians 14: 35, Paul permits the woman to learn about the special matters her gifted husband knows about; she may "ask her husband." It may be replied that she is to do so "at home." Certainly, and the chapter we are studying applies to the home more properly than any other place. She is not very silent while asking a question. Are we to suppose that she must keep her ears open and her mouth closed? Certainly not if she is to "ask" her husband for the information.

The apparent difficulty is caused by misunderstanding the word *silence*. It is from the Greek word HESUCHIA, and Thayer's first definition is the word "quietness," and his explanation is, "descriptive of the life of one who stays at home doing his own work, and does not officially meddle with the affairs of others." It is the word for "quietness" in 2 Thessalonians 3: 12. Paul surely does not expect a man to work for a living and at the same time maintain silence in the literal sense that is attached to the word by many well-meaning disciples. But this is not all the apostle says in the same sentence about the way a woman is to learn, for he says she is to do so *with all subjection*. The last word is from HUPOTAGE which Thayer defines, "obedience, subjection." It is the word for "subjection" in 1 Timothy 3: 4, and we know that a child can be in subjection to his father, even while using his tongue for conversation. The verse as a whole means that a woman has the right to speak and ask questions of men, but it should be in the spirit of humility and not forgetting that she is not to act as one in authority.

Verse 12. This verse very properly follows immediately after the preceding one, since the outstanding thought in that place is the subject of authority as it pertains to the relation between men and women. *I suffer not a woman to teach*. I am quoting this much of the verse only for the present, because it is the part that is usually relied upon by the extremists on the "woman question," to prove their notion on the subject. These same disciples will condemn the denomina-

tional world for taking a part of the scripture out of its connection in order to make a point. But for the sake of the widespread argument, let us consider this so-called proof-text as it is quoted, which makes no exception or provision for one. It is an established principle that an explanation of a passage that makes it contradict another passage, is bound to be wrong since the Bible does not contradict itself. Well, the extremists' use of this clause makes it contradict Colossians 3: 16 where we know the women are included, and the verse says for them to teach one another, and the same Greek word is used in both passages. It is true that "everybody" joins in the singing, even those who are not members. That is no valid argument since two wrongs do not make one right. Furthermore, if the underscored clause is to be taken generally, then the women members of the congregation should be forbidden to participate in the singing, also the people of the world should be informed not to sing, in the same manner that we notify the audiences that only faithful members have any right to the Lord's supper. The foregoing remarks would be appropriate even though the italicized clause had been written with regard to the public assembly only, which would be impossible to prove. So then, since "what proves too much proves nothing," it follows that the words marked do not prove that women are entirely prohibited from teaching.

Now let us give this subject fair treatment and see what else the apostle has to say about it. The next word is *nor* and it is properly translated. It is from the Greek word *οὐδε* which Thayer defines, "and not," and he explains by saying "continuing a negation" [something denied or forbidden]. Webster defines the word *nor* as follows: "Likewise not; and not; or not," so that what is said of the words preceding *nor* is on the same proviso as what follows the next negation, namely, *usurp authority over the man*. If a woman presumes to teach over the man and hence act in an authoritative way, she violates this verse, whether it be in the public assembly or in the social circle. The case in Acts 18: 24-26 is in point here. A preacher of the Gospel was in error on an item and *they* (both the man and the woman) took him unto themselves and expounded or taught him in the way of the Lord more perfectly. Thus a wo-

man helped to teach a preacher in the doctrine of the Gospel. But nothing indicates that she assumed an authoritative attitude, in disregard for the authority of her husband or the presence of the other man. Had she done so she would have violated the teaching of this passage. *Silence* is the same in the original as in verse 11, explained at that verse which the reader should see.

Verse 13. In this and the following verse, Paul gives two reasons for his restrictions upon the woman, which are not identical but are related. The one in this verse is based upon the prestige one has by reason of priority; *Adam was first formed*. The man was not created for the sake of the woman, but it was the other way around, which indicates that the man possessed some precedence or importance over the woman.

Verse 14. Eve was deceived but Adam was not. Both of them sinned, but the statement is made with regard to their talents or reliability, more than to their moral character. The main object with Paul still is to show why the man and not the woman is to be entrusted with authority. Since a woman is more easily deceived than a man, she is restricted from authoritative teaching, and when she teaches it must not be over the man, but under his supervision; and such a work may be edifying to others even though it is not the expression of authority. *Was in the transgression*. It is a sin to transgress the law of the Lord, even though one is induced to do so by being deceived. Jesus taught this same truth in Matthew 15: 14, and it proves that the mere fact of being honest (all deceived persons are honest at the time) will not save a person.

Verse 15. While Eve was the first woman, and the one who brought transgression into the world, all women bear the same relation to God as to responsibility. We know Paul means to include them in the argument, for he has been writing to women of his day, and referred to Eve only to show the reason why he placed the restrictions on her—on women in general. However, such restrictions as he placed on woman need not endanger her salvation as we shall see. *She shall be saved in childbearing*. This cannot mean the woman is given assurance of passing safely through childbirth, for the salvation is made

conditional that she *continue in faith*, etc. It would be foolish to say a woman will live through childbirth provided she lives right afterward. Neither can it mean she will be saved through the birth of Christ, for that is true also of man, if he is saved at all. But it is replied that a woman was chosen to bring the Saviour into the world, hence she and her kind have the promise of salvation through her act. Again, that is just as necessary for the man as for the woman. The part that Mary performed in nurturing and bringing forth Jesus into this life was just like the experience of all mothers. It was the conception that was different, and that was not anything done by her personal choice. The italicized words are preceded by the word *notwithstanding*. Although the first woman transgressed, and as a result all her daughters down through the ages are destined to suffer the increased inconvenience and added sorrow of childbirth, yet that very thing will be one of the conditions on which she can save her soul. There are regular terms of salvation set forth in the Gospel, and all men and women must observe them regardless of their station in life. But there are special duties that apply in particular to those who are parents or children; husbands or wives; and neither of them can take the place of the other, and no two of them have the same obligations. The special duty of woman is to bear children, which is one of the conditions on which she may be saved. Of course, motherhood alone will not assure a woman of salvation, but she must follow it up with a life of *faith and charity and holiness with sobriety*. In 1 Timothy 5: 14 Paul commands women to marry and bear children. It is therefore one of the conditions of salvation imposed upon woman. A woman who is able to bear children and refuses to do so, will find herself in trouble on the judgment day.

1 Timothy 3

Verse 1. For the meaning of *bishop*, see "General remarks" at 2 Thessalonians 2. *The office of a bishop*. These words all come from *EPISKOPE* which Thayer defines, "inspection, visitation: oversight, i.e. overseership, office, charge, since the words are two terms for the same men. Paul calls this office a *good work*, which shows that a bishop (or elder) has something on his shoulders besides "hold-

ing down an office." *Desire* and *desireth* are from different words but have virtually the same meaning. The word is used both in a good and a bad sense in the New Testament. Strong's definition is, "To set the heart upon, i.e. long for (rightfully or otherwise)." It is possible, then, for a man to desire the office with proper motives. However, if the wrong kind of man pretends he wishes the office for the right purpose, the qualifications immediately following, when he is examined under the requirements, will expose his unworthiness for the office, thus proving his desire for it is improper.

Verse 2. *Blameless*. This word has been distorted out of its true meaning by saying it requires a bishop to be free from sin or any other defect. Such a definition would make it impossible to have scriptural elders, since the scripture clearly teaches that no man is perfect in that sense. The word is from *ANEPILEPTOS* which Thayer defines as follows: "Not apprehended, that cannot be laid hold of; hence that cannot be reprehended, not open to censure, irreproachable." It is plain that the word has reference to the standing a man has among men. That no one is able to make any specific accusation against his character or conduct. That is, no one must be able to make such accusation and support it with the truth. This item is shown by the words in the lexicon definition, namely, "that cannot be laid hold of." The foregoing is a general statement of the character required of a proposed candidate for the office, as it pertains to disqualifications. The particular items required, both positive and negative, will follow in this verse and extend through verse 7. But before considering the detailed list of qualifications, it should be remembered that all of them are preceded by the word *must* in the beginning of this verse. That term is from the Greek word *DEI*, which Thayer defines, "It is necessary, there is need of, it behooves, is right and proper." Strong defines it, "It is (was, etc.) necessary (as binding)." Robinson defines it, "In N. T. it behooves, it is necessary, it must needs, one must or ought." From these definitions it is clear that the requirements of qualifications for bishops (or elders) are positive, and that no man can be scripturally appointed to the office who lacks any one of them; the *degree* to which he must have them

will be discussed when we come to Titus 1: 9-11.

Husband of one wife. Some people say this means that he has never been married but once, and that the word *be* in the beginning of the verse should be rendered "having been," making the word include the past as well as the present tense. I have six translations and they all render it the same as the King James Version, namely, by the single word "be," which restricts it to the present tense, at the time of appointment. Another theory is that it means "one wife only." But the third word is added without any authority from the original, for there is no word in the Greek that justifies it. Besides, that doctrine would imply that the church had in its fellowship men who were polygamists, and such a character is not permitted in the church concerning any of the men. The necessary conclusion is, then, that a man who is appointed to the office of bishop must be a married man at the time of his appointment. *Vigilant* means he must be watchful for the spiritual safety of the flock; must "watch for their souls" (Hebrews 13: 17). *Sober* is from SOPHRON which Thayer defines, "Curbing one's desires and impulses, self-controlled, temperate." A man lacking self-control would certainly be unfit to be placed in control of a congregation. *Of good behavior.* It would seem that many of the qualifications for a bishop already requires good behaviour in him, so why this phrase? It is a somewhat general expression, meaning that his life as a whole is orderly; one that is commendable in the eyes of his fellowmen. *Given to hospitality.* This does not require that an elder must keep "open house" constantly, so that he cannot have the satisfaction of home privacy, and that the general public may feel free to run in and out at will. Such a condition would often interfere with one of his own obligations about maintaining government over his household. But if the relations between him and the members of his flock are as they should be, they will wish to counsel with him over their troubles and trials in the Christian life. It should be understood that the home of the elder is one to which all worthy persons will be welcome. *Apt to teach.* Titus 1: 9 requires that elders must be able to expose false teachers who have become unruly. This cannot be done privately in many

cases, therefore an elder must be able to teach publicly.

Verse 3. *Not given to wine.* In old times wine was used as a medicine (1 Timothy 5: 23), and that was before the discovery of means for preserving it sweet. Hence the kind used was necessarily the fermented, except in the grape-growing season. But the amount needed for medical purposes ("a little wine") would not make a man drunk. Thus if a person manifested drunkenness, it was evidence he was not using it for purposes of health. *No striker.* This word is from PLEKTES which Thayer defines as follows: "Bruiser, ready with a blow; a pugnacious [like a pugilist], contentious, quarrelsome person." Groves defines it, "A striker, smiter, disturber; a reviler, calumniator [false accuser]; a boxer, pugilist; quarrelsome, turbulent; impetuous [rash], violent." It means a man who wants to settle his arguments with his fists. *Not greedy of filthy lucre.* All but the first word is from AISCHROKERDES, which Thayer defines, "eager for base gain." It is similar to the last word of the verse, except that our present word specializes on the idea of making money by any means, good or bad, while the other considers only the eager desire for money. A man who is so intent on making money that he shows he loves it, will not likely give proper attention to his duties as elder of a congregation. *Patient* means the elder should be mild and gentle in dealing with the members of his flock. He can do this without compromising the right or encouraging the wrong. A *brawler* is one who is contentious over matters that come up. This does not contradict the command to contend for the faith (Jude 3), but one should not insist in a quarrelsome spirit. *Not covetous* is explained in the forepart of this paragraph under *lucre*.

Verse 4. *House* is from OIKOS which Thayer defines as follows: "The inmates of a house, all the persons forming one family, a household." A man might not rule his own household because he does not know how, or because he is not willing to exert enough moral and/or physical force to do so. In either case he is unfit to be appointed as a ruler over the household of God (the church). *Having his children in subjection.* In specifying this part of the household, the apostle shows where a man may need to use both moral and physical

force. *Having children* must still be considered in connection with the word "must" in verse 2, hence a man who has no children cannot be scripturally appointed to the eldership. Does this necessarily mean that he must have a plurality of children? No, the form of the language does not so require it if it is taken in the same way that a like expression is understood. A captain of a sinking ship gives orders, "women with children to be placed in life boats first." Yet if a woman with one child should be present, she would not be denied the favor. Sarah remarked in Genesis 21: 7, "Who would have said unto Abraham, that Sarah should have given children suck? for I have borne him a son." We know that Sarah never had but one child, yet she used the plural form of the word in the same sense that Paul uses it. And must an elder's children be his own bodily offspring? The language does not require it, for it is said in direct connection with the mention of his *house*, which we have seen is composed of "the inmates of his house." Rulership and not fatherhood is the point in question, and that can be shown whether the children are his own flesh and blood dependents, or are orphans or otherwise persons who are placed lawfully in his charge. *Gravity* means the children must be taught to obey and respect him as the head of the house.

Verse 5. See comments on the preceding verse.

Verse 6. A *novice* is one who has recently become a Christian, regardless of his age in years. A man of seventy-five years would be a novice if he had become a believer at that age. *Lest being lifted up with pride*. If a man were placed in the eldership who had only lately come into the church, it might give him a wrong impression of his importance. This would puff him up until his conduct would make him deserve being condemned the same as was the devil. This passage incidentally tells us the motive (pride) which prompted Satan to make war in heaven (Revelation 12: 7), so that he was cast out and fell as lightening (Luke 10: 18).

Verse 7. *Good report* denotes that he has a good reputation among people outside of the church. *Lest he fall into reproach*. Not that the questionable reputation would cause the reproach, but if a man's standing is in doubt, it will indicate that his conduct

has not been the best in the eyes of the world. If that is the case, then he might again be caught in some of his former irregular habits and thus be *snared* by the devil. And if such a man had been put into the eldership, it would present an embarrassing and damaging problem for the church. Hence the warning of Paul means that such a man should not be appointed, "lest" this unfortunate situation might develop.

Verse 8. *Likewise* does not necessarily mean that all of the foregoing items are to be said of the deacons. The word is used as a kind of notice that the writer has something to say, somewhat along the line that he has been considering. It is from the same Greek word as "in like manner" which is explained at chapter 2: 9; the reader should see the comments at that place. While many things will be repeated as to personal qualifications, that were said regarding the bishops or elders, yet the subject as a whole is changed to another official that the Lord placed in the New Testament church; they are called *deacons*. The work of these officials is not stated in this chapter, except as it may be indicated by some of the qualifications required of them. That subject is explained in detail by the comments on Acts 6: 1-3, in the first volume of the New Testament Commentary.

The word *deacon* is from DIAKONOS, and in the King James Version it is translated by deacon 3 times, by minister 20, servant 7. When the word is in verb form it is from DIAKONEO, which has been translated by administer 2 times, minister 7, minister to 1, minister unto 15, serve 10, use the office of deacon 2. Thayer's general definition of DIAKONOS is, "One who executes the commands of another, especially of a master; a servant, attendant, minister." His specific definition is, "a deacon" and he explains it to mean, "one who, by virtue of the office assigned to him by the church, cares for the poor and has charge of and distributes the money collected for their use." Considering all of the foregoing information, we should understand that the word "deacon" could apply to any member of the church. However, if it is to be used officially (as it is in the present chapter), then the connection will show that it has such a meaning. There is a case where the word has an unofficial meaning and that is the one concerning Phebe. It is explained at Romans

16: 1, in the first volume of the New Testament Commentary.

Grave is from SEMNOS which means honorable and dignified. *Double-tongued* is from DILOGOS which Thayer defines at this place, "doubletongued, double in speech, saying one thing with one person, and another with another." In familiar language it means a man who tries to "be on the fence" or who wants to "carry water on both shoulders." Such a person would certainly not be fit to have such a responsible office as that of a deacon. *Not given to much wine.* This is explained at the first clause of verse 3. *Not greedy of filthy lucre* is commented upon at the same verse.

Verse 9. The work of deacons pertains to the temporal things of life (see Acts 6: 2), yet they are expected to be interested in spiritual matters also. *Mystery of the faith.* Anything is a mystery until it is made known, regardless of whether it is something complicated or only a simple matter. Hence *the faith* (another name for the Gospel or salvation through Christ) was a mystery for ages, but was made known fully by the apostles. The deacons are required to maintain a *pure conscience* on the subject, which means they will be true to its teaching while administering their duties with the temporal needs of the poor members.

Verse 10. *Proved* is from DOKIMAZO and Thayer defines it as follows: "To test, examine, scrutinize; to recognize as genuine after examination, to approve, deem worthy." It is understood that some rule or standard is necessary by which a thing may be tested. The rule in this case consists of the qualifications required of the man who is to be appointed to the office. The apostle says for the deacons to be proved *also*, which indicates he applies the requirement (of being proved or tested) in the case of elders as well as of deacons. It does not mean, then, that the men are to be "put in office on trial" as some people teach. They are to be placed therein only after examination, and even not then unless they are *found blameless*, which means they are found not lacking any of the required qualifications. *Use the office of a deacon* all come from DIAKONEO, and this is one of the places referred to in the comments at verse 8; the other place is in verse 13 below.

Verse 11. *Even so* is from the same Greek word as "likewise" in verse 8

and takes the same comments. The pronoun *their* is not in the original, also the Greek word for *wives* is the same as for "women" in general. Because of these facts, some commentators say that Paul is giving instructions for all women in the congregation. It is true that all women should manifest the qualities described here, but it is especially important that the wives of these officials should do so, since without them the work of their husbands would be hindered. *Grave* means their conduct is such that others will respect them. *Slanderers* is from the same word as "devil," and the word is also defined as a false accuser. It is easy to see that a woman who is free with her tongue in falsely accusing others, will make it difficult for her husband to perform his official duties. *Sober* means to have self-control regarding all of the things permitted for a Christian; does not apply to things that are wrong of themselves. *Faithful in all things* is a summing up of the items mentioned or implied, showing a life devoted to the service of the Lord.

Verse 12. *Husbands of one wife* is to be understood in the same way as a like expression in verse 2. *Ruling their children* corresponds with "children in subjection" in verse 4. *Houses* are composed of the same persons defined in the fourth verse.

Verse 13. *Used the office of a deacon* is the other expression coming from the Greek word DIAKONEO, referred to in the comments at verse 10. *Well* is from KALOS, which is a word describing the kind of service the deacons have rendered in their office. Thayer defines it at this place as follows: "Good, excellent in its nature and characteristics, and therefore well-adapted to its ends." *Purchase to themselves* means they acquire or secure for themselves, etc. Thayer explains the word for *degree*, "of a grade of dignity and wholesome influence in the church." *Good* is from the same word as *well* in the beginning of this verse. *Great boldness* means courage and assurance of the things that are right. Nothing can give a man more moral support than the knowledge of having discharged his duty in the best possible manner. It strengthens his faith in Christ, when he sees the good fruit of serving Him on behalf of the disciples. This work is performed in connection with the funds of the church, but the disposition to use

them for the benefit of poor but worthy disciples, springs from the same spirit that would prompt him to do so out of his own possessions (Matthew 25: 40).

Verse 14. Timothy was at Ephesus and Paul was at Laodicea when he wrote this epistle. Hoping to be with him before long, he would have waited to instruct him personally. However, due to the uncertainty of making the journey for quite a while, he thought it best not to risk the welfare of the church too far, hence he wrote the instructions we have been considering.

Verse 15. This verse states the reason for writing the foregoing instructions as they might affect Timothy's own responsibility with reference to the church. It was to inform him of his proper conduct in the *house of God*. That term is immediately explained to be the *church of the living God*. The words thus far would clearly identify what institution the apostle meant, but he adds some important truths about the position of it in the great plan of God's truth. There is virtually no difference between the *pillar* and the *ground* of the truth. The figure is taken from the architecture of ancient buildings. Many of the structures were largely supported by a few main pillars (Judges 16: 26, 29), but of course the pillars would need to be resting on a good base. Paul means the church is both of them, and hence that God expects the church to be the sole means (on the human side) of propagating and defending the truth. This great principle is taught also in Ephesians 3: 10 and 21. No other organization, whether it be religious, fraternal or educational, has any right to offer moral or religious instruction or other benefits concerning the Bible, and any such activities that are so professed among men are competitors of the institution for which Christ gave his blood.

Verse 16. *Without controversy* denotes something concerning which no one would express any doubt. That which is so evident that all must admit it, is the truth about to be stated, namely, *great is the mystery of godliness*. The last word means the system of faith given to the world through Christ, to take the place of the Patriarchal and Jewish religions. It is called a mystery because it was not revealed to mankind for many centuries, even though God had it planned in his mind. *God was manifest in the*

flesh. We should bear in mind that the word *God* is a family name, and that each member of the Deity or Godhead is entitled to the name. Hence the present passage means God the Son, for he it was who was on the earth in the flesh. He is called "God" in Acts 20: 28 where Paul is talking to the elders of the Ephesian church. Before coming into the world He was called the Word (John 1: 1), and verse 14 of that chapter says "the Word was made flesh and dwelt among us," which is the same declaration that is made by our present verse. *Justified in the Spirit*. To justify one means to declare and prove him to be what he claims to be, and to disprove all false accusations that may be made against him. Jesus claimed to be the Son of God, and his enemies accused him of being an imposter and put him to death. But the Spirit enabled Him to be raised from the dead (Romans 8: 11), and that fact proved he was the Son of God (Romans 1: 4), which is what he claimed to be, and hence He was *justified* as our verse says. *Seen of angels* (Matthew 4: 11; 28: 2; Mark 16: 5; Luke 22: 43). This is very significant considering the importance of angels as agents of God in serving those who are heirs of salvation (Hebrews 1: 14). *Preached unto the Gentiles*. This was not true of the system that had been used under the law of Moses. It was restricted to the Jews while Jesus was offered to all mankind. Had no one believed the Gospel, it would not have been perpetuated after the death of the apostles, for no others were inspired to preach it to the people of the world. *Received up into glory*. This was done when he ascended from the earth to go back to his Father (Luke 24: 51; Acts 1: 9). The ascension of Jesus is predicted in Psalms 24: 7-10. In view of these wonderful facts about the story of Christ, it is no wonder the apostle says it is great and above all doubt as to its reality.

1 Timothy 4

Verse 1. *Speaketh expressly* means to speak in express or exact words. This is what is known as verbal inspiration, where the Spirit gives the apostle or other hearer the message in the exact words to be received and communicated to others. That is not the usual method of inspiration, but instead, the Spirit reveals the truth on the subject being considered, but leaves it to the one being inspired to use his own words in handing the

message over to others. This accounts for the fact that the various writers can be distinguished from each other by their own peculiar manner of speech; such as that of Paul or Peter or John, etc. But since the Spirit supervises the whole revelation, it assures us that the writings of all these men are inspired and hence what they say is divine truth. *Latter times* represents an indefinite date, only that it is in the future from the time the apostle is writing. *Depart from the faith* denotes a foresaking of the true faith in Christ as it is revealed in the Gospel. While the original Greek word is not the same as that used in 2 Thessalonians 2 regarding the apostasy, the meaning is the same. It is a prediction of the false doctrine of Rome, that came out from those headquarters after the "man of sin" (2 Thessalonians 2: 3) came into being in his full power. *Seducing spirits* refers to the deceiving men who pretend to speak by inspiration, such as the clergy of the church of Rome. *Doctrines of devils*. The last word means demons, spirits in the intermediate state, which is usually translated by the word "devil." The Romish church makes great claim of having communications with beings in the unseen realm, and the doctrines (or teaching) that were claimed to have come from the intermediate state were put out by Rome as of great significance, and were believed by the disciples of the "man of sin."

Verse 2. *Speaking lies in hypocrisy*. The last word is from *HYPOKRISIS*, and its primary definition in Thayer's lexicon is, "the acting of a stage-player." When a person goes on the stage to act the part of a certain character, he and everyone else knows he is not really that person—that he is only acting. The word has been appropriated by composers of moral speech to mean a man who pretends to be what he knows he is not. The speakers of Rome, then, know they are expressing lies when they put forth their false doctrine. The question arises, why will these teachers express what they know to be false? The answer is in the rest of the verse, namely, their conscience has been *seared with a hot iron*. This is figurative, as we understand, but is used because when a part of one's body has been seared over, it becomes dull to pain, so that it will not even flinch from a contact that would at other times cause much resistance. At this point I insist that

the reader see the comments at 2 Thessalonians 2: 11.

Verse 3. *Forbidding to marry*. This is a specific prediction of the doctrine of Rome, for no one of the clergy of that institution, from the pope down to the ordinary priest is permitted to marry. It makes no difference to them that Paul declares that "marriage is honorable in all" (Hebrews 13: 4). The edict of the "man of sin" is of more weight to them than a declaration of an apostle. *Abstain from meats*. The last word may include anything that is used as food, but in this passage it refers to the flesh of animals. Even in our day the members of the church of Rome are told not to eat the flesh of animals on any Friday. They make an exception by permitting the use of fish on that day. Their inconsistency is proved by Paul's statement in 1 Corinthians 15: 39, that the bodies of fishes is flesh also. This is another one of their "lies in hypocrisy." Paul declares that every creature that God made is good for food, and is so regarded by them which *believe and know the truth*. This gives us the conclusion that the devotees of Rome do not believe the truth.

Verse 4. Paul is not posing as an authority on diet, or presuming to decide on what might be liked or disliked as an article of food. He means there is nothing that is wrong from a religious standpoint. There were certain things forbidden by the law of Moses, but that system as a religious course of conduct, was taken away by the Gospel and therefore no one has the right to impose restrictions on the people of God concerning what they may eat. (See Colossians 2: 16.) The privilege of eating the various articles of food is on condition that they be received with thanksgiving. It is an obligation upon all disciples to give thanks for their food (Ephesians 5: 20; Colossians 3: 17). The writer has been in homes of disciples where the practice of offering thanks for food was evidently not done. This was indicated by the embarrassment manifested by the host in requesting the guest to "please ask a blessing."

Verse 5. To be *sanctified* means to be set apart or devoted to a righteous use. The word of God says it is right to use these creatures as food, and the thanksgiving prayer gives the disciple a right to eat it; the two factors thus sanctify the food.

Verse 6. Brethren need to be told over and over again the things they have known as the truth (Hebrews 2: 1; Peter 3: 1). Timothy was an evangelist and would be in various places to work with the Gospel. The present verse states a qualification that would make him a *good minister*. That term is not a title as the present day usage of religious language would express it. The word *minister* is not used in any place in the New Testament as a special class of public speakers. It comes from the same Greek word as servant, and may apply to any member of the church. Paul shows that doing one's duty toward his brethren, in reminding them of their obligations, will constitute him a good minister (servant) of Jesus Christ. Being equipped with the wisdom of the world does not constitute one a good minister, although such seems to be what is demanded by the popular notions of the day. Instead, being *nourished up* (informed) in the words of faith which constitutes *good doctrine*, will equip him for acceptable service to the Lord. *Wherunto thou hast attained*. This denotes that Timothy was not lacking in these qualities, and other passages indicates the same accomplishments in him (1 Timothy 1: 18, 19; 2 Timothy 1: 5; Acts 16: 1, 2). But Timothy was no exception to the rule that servants of Christ need to be reminded of their obligation to Him.

Verse 7. *Profane* means something that is common or worldly; heathenish and useless. *Old wives fables* refers to myths originating with foolish old women who have no substantial basis for their shallow stories. Timothy had no time to waste on such useless subjects. The kind of exercise worthy his attention was godliness or piety.

Verse 8. *Bodily exercise* refers to the gymnastics or training that the Greeks and other ancient nations practiced, in order to get themselves prepared for the combat in national games. *Profiteth little*. Those performances brought some advantages of a temporal nature, but the benefits were small and did not last very long. The exercise that counts most is of a spiritual kind, consisting of a godly or pious mode of conduct. Such training did not restrict its benefits to this life, although it included that in the highest sense. That is, such a life helped the body to have a healthy condition, which has many advantages even in

this world. But that kind of training prepared one to win in the combat against evil in the world, and also developed a character that will be acceptable to the Lord in the life to come. The man who performs bodily training only, gets nothing out of it but a victory over another like contestant, with nothing to look forward to after this life ends.

Verse 9. *Faithful saying* means that what Paul has been saying is true, and hence is worthy of being fully accepted. Of course, if a man does accept it wholeheartedly, he will regulate his life accordingly, and prepare himself for the greatest possible usefulness in this world, and for eternal happiness in the world to come.

Verse 10. Paul's confidence in the principles that he had just expressed, induced him to labor (spiritual exercise or gymnastics of the inner man), even though it would bring reproach upon him from the enemies of righteousness. The apostle was so certain of the promises of the living God, that he looked upon the mistreatment coming from the enemies as a "light affliction," and that as a result it would work for him "a far more exceeding and eternal weight of glory" (2 Corinthians 4: 17). *Saviour of all men, especially*, etc. If one man is saved at all, how could another be *especially saved*? The idea involves the sense in which *all men* are saved, which is that God provided salvation for the whole world (John 3: 16), but only those who believe (and obey) will actually get the benefit of the plan; in that sense they will be *especially saved*.

Verse 11. *Command and teach*. Not being an inspired man, Timothy could not speak with authority. However, he could deliver the communications as the express commands of the apostle, then explain their meaning and urge their observance.

Verse 12. Moffat translates the first clause, "Let no one slight you because you are a youth." Timothy could avoid being belittled (the meaning of despise) or his teaching underestimated by proper conduct. Otherwise it might be said that he was but a youth, and it would not be necessary to take him very seriously. When he would insist on others leading a life of devotion and self-denial, they would be convinced he was in earnest if he led the way by an example in his own life. *In word*. His speech should be

pure and respectful towards God and man. *Conversation* means conduct or manner of life. *Charity* means a sincere interest in the welfare of others. *In spirit*. By the proper kind of conduct, Timothy would show that he was mindful of the teaching of the Spirit; that his own spirit was being regulated by the influence of the Spirit of Christ. *In faith*. His manner of life should be such as that of one who believed from the heart in the Saviour he professed to serve. *Purity* denotes a life unmixed with the evils of people in the world who care not for the Lord.

Verse 13. *Till I come* is a repetition of Paul's expressed purpose, which he stated in chapter 3: 14. Timothy was not an inspired man, and hence needed to obtain his instructions by hearing another or by reading what was written for him. Likewise, when he preached to others, he had to give them what had been written in the law of Moses or by the apostles. Furthermore, he needed to make a personal examination of all such reading matter, so that he could make the proper application to others. (See 2 Timothy 2: 15.) To exhort another means to insist on his doing what he has learned to be his duty. Teaching includes the impartation of truths hitherto not known, and/or the explanation of those truths after having been communicated to others.

Verse 14. *Given thee by prophecy*. This refers to the prediction of those achievements which one set to teach the Gospel will accomplish for the kingdom of Christ. The prediction was made by those having the gift of prophecy, at the time hands were laid on Timothy and he was about to be sent forth. We do not know just what the gift was, but we do know that it was not the gift of inspiration as that term is usually taken, for such a gift could not be *neglected*, which Timothy was told not to do. (See the comments at chapter 1: 18.) *Presbytery* means the group of elders over the congregation. Acts 8: 14-18 shows us that it required the hands of an apostle to confer the spiritual gifts. However, when such a performance was to take place in a locality where there were elders, it was fitting that it be done in conjunction with them, in respect for the dignity of their office. In such a circumstance, the laying on of the elders' hands would only be a formality to show their approval, in much the same spirit that the "right hands

of fellowship" were given to Paul and Barnabas in Galatians 2: 9.

Verse 15. Thayer defines *meditate*, "to care for, attend to carefully, practice." The definition agrees with the rest of the verse, for it emphasizes the thought by the instruction to *give thyself wholly to them*, which is to result further in his improvement as a teacher. *Profiting* refers to the good fruit that would be borne of his meditation, and it would be so practical that all people could see it.

Verse 16. This verse sets forth an idea that is couched in a familiar saying, namely, "practice what you preach." Timothy was to take heed unto himself (his practice) and unto the doctrine or teaching (that which was preached). This sort of conduct was not to be observed occasionally only, but he was to *continue in them*. This kind of life would benefit two groups; himself and his hearers. That is because such a life would be carrying out the conditions on which a man may be saved, and it would be convincing to the hearers of the righteousness of the doctrine, to the end they would also accept it and be saved.

1 Timothy 5

Verse 1. The word *rebuke* occurs twice in this chapter, but they are from Greek words with very different meanings, so that no real disagreement exists between them. In this verse it is from *EPIPLESSO* and Thayer defines it, "to chastise with words, to chide, upbraid, rebuke." The word *elder* is always from the same Greek word, but it does not always mean an official elder; it may even refer to a woman, as it does in the next verse. The connection will have to be considered each time in discovering which sense of the word is to be applied. Since Paul mentions both men and women, and those of different ages, we know he means the older men, and that it would not be right for a young evangelist to chide an older man. That does not mean he should overlook what he conscientiously believes is wrong in the life of older men. No, he may show his disapproval, but should do it with such language as is befitting a young man when entreating an older one. On the same principle he should show an attitude toward the younger men that recognizes their equality in years.

Verse 2. The elder women were to be given the consideration proper for

their age, on the same principle as that expressed for the elder men in the preceding verse. Timothy was a young man, hence it was especially appropriate to mention the subject of *purity* or chastity in his conduct toward the younger women in the congregation.

Verse 3. It would not be right to show dishonor to anyone of any age or either sex, to use the word in its ordinary sense, hence the term is used with some special meaning in this passage. The verses following through 16 indicate the meaning of it as Paul uses it, namely, to give them the honor of being supported out of the funds of the church. (See Acts 6: 1, 2.) The bestowal of temporal needs is spoken of as an "honor" in Acts 28: 10, and it has that meaning in our verse. Some commentators say that the widows were appointed by the church to teach the younger women in the principles of the Christian faith, and were given this financial support to care for them as they discharged their work. I am not in possession of the history on this matter, but am not disposed to doubt it. We may be certain that Paul is not writing of incidental misfortune or distress that is to be cared for, because the scripture teaches that any person in distress, whether young or old, and whether women or men or whatever their social situation, if necessity calls for it, the church must come to their relief. But in such cases there would not be required such a train of qualifications as is described in this chapter. But to place a widow in the permanent appointment as teacher of other women, to be supported out of the funds of the church, would call for these items as to her worthiness as a teacher, and the genuineness of her personal needs. *Widows indeed*, then, means those who are actually unable to furnish their own living while giving their time to this ministry of teaching. Moffat renders this verse as follows: "Widows in real need must be supported from the funds."

Verse 4. The original word for *nephews* includes descendants in general, so that the phrase *children or nephews* means children or other descendants. *Let them learn first* denotes that these descendants should learn that the duty of supporting the widows is first upon their shoulders. *Show piety* means to manifest proper respect concerning their rightful obli-

gation toward the *parents*, which means near ancestors. To *requite* denotes the performance of that service that is needed for these relatives. Such service is what God desires and hence it will be acceptable to Him.

Verse 5. *Widows indeed* is the same as in verse 3 as to her actual condition of need, but her worthiness to receive it is also considered in this verse. She is *desolate* because her husband is dead and she is lonely. However, if she is a worthy disciple and puts her trust in God, she will spend her time in prayer to God, and not in the frivolous pleasures of the world. It would certainly be a good work to lift the burden of her living needs from her, and give her the valuable employment of teaching the young women. This would not only relieve her of the strain of temporal necessities, but it would give her the spiritual joy of associating with her younger sisters, as well as be a benediction to them.

Verse 6. This verse is a specific instance of one's being dead and alive at the same time. It means she is living in sin and hence is alive to pleasure. But that kind of life separates her from the favor of God which causes her to be "dead in trespasses and sins" (Ephesians 2: 1).

Verse 7. *Give in charge* means to insist gravely upon the rules described, lest the cause of Christ be blamed for corruptions in the membership.

Verse 8. *His own, and especially*, etc. A man might have a widowed mother or sister or aunt, living alone and desolate; or they might be residing within the group that he calls his own household. In either case it is his duty to see that their needs are taken care of so that the church will not be charged. *Denied the faith*. The faith is the system of righteousness under Christ, a part of the obligations of which is to care for the worthy poor. To refuse doing this duty is equivalent to backsliding from the religion he professes to practice. *Worse than an infidel* because this man makes no profession of believing in the teaching of Jesus, and hence is not committing any inconsistency when he refuses to observe these obligations in his conduct of life.

Verse 9. *Taken into the number* means to be placed with the widows who were to be supported out of the funds of the church. *Under threescore years old*. These widows were to be

placed on the permanent list of dependents of the church. It was supposed that they were lonely and in the declining years of life. Some line needed to be drawn to show when they had reached that period, and no mere human judgment could have been certain when that was. Hence the apostle, writing by inspiration, directed it to be set at this age. *Having been the wife of one man.* In the case of an elder (chapter 3:2), it was shown that the verb "be" was used purely in the present tense, and that the requirement was merely to show he must be a married man at the time of his appointment. There is an apparent similarity in the language of the case of widows, yet the circumstances are different. A person can be a man without being married, while one cannot be a widow who has not been married. Hence the requirement in this case means to restrict the number of times she has been married, which is once. The Lord did not limit the number of times a woman might be married (if lawfully; 1 Corinthians 7:39), hence the restriction in this case was not because of moral considerations. The matter was one of inspired judgment, very much on the same principle as the age limit. If a widow was sixty years old and had been satisfied with one marriage, it would indicate a control over her nature that is not the most usual. Such a person, coupled with the list of good points in life to be mentioned next, would be a "safe risk" to be put on the permanent support and employment of the church.

Verse 10. *Well reported of for good works.* It should be noted that this verse begins and ends with a general statement of good works. It indicates that the items in the body of the verse are classed as good works and not ordinances for the public services of the church. To be well reported of means she has been so generally engaged in doing various good deeds that it has gained her a favorable reputation among the people where she has lived. *Brought up children.* These may have been her own and also any others who were in need of home care. It was never the Lord's plan for children to be reared in human organizations, but they should be given the influences and joys of the family life. (See Psalms 68:6.) When orphans are kept out of family homes and herded as groups in human institutions, they are deprived of the train-

ing that can be given only in a private home. Hence when this widow has performed such a service for children, she has done a good work and done it in the Lord's way. *Lodged strangers.* In the days before she was needy and lonely, she bestowed hospitality upon the wayfarer, including disciples who might have been fleeing from persecution. (See Hebrews 13:1.) Now she is unable to perform such services, but must herself have her needs provided by others. *Washed the saints' feet.* This was another good work and not a church ceremonial performance. The subject of footwashing is treated in detail at John 13:5, in the first volume of the New Testament Commentary. *Relieved the afflicted.* This could be done by nursing the sick, or by extending comfort and sympathy to those in sorrow, etc. *Diligently followed.* She did not merely perform these good works incidentally or halfheartedly, but gave her best attention to all opportunities for doing good. Now that her age and financial circumstances make it impossible to continue such services, she is entitled to be cared for by the church, if she has no relatives who can do so for her.

Verse 11. *Younger widows refuse* means not to take them into the list of those who are to be supported by the funds of the church. *Begun to wax wanton* is all from KATASTRENIAO, which Thayer defines, "to feel the impulses of sexual desire." *They will marry.* This phrase if taken by itself would not state any sin, for it is the Lord's own plan for the lawful gratification of the desire (1 Corinthians 7:2). But in the case of these women, they would have been received among those who were supposed to be past the ordinary age when marriage would be thought of, and were lonely and ready to give their entire attention to the work of the Lord and dependent on the church.

Verse 12. *Having damnation* denotes they are worthy of being condemned. *Cast off their first faith* means they have reversed their former claim of being alone, and ready to be devoted exclusively to the work of the Lord; they have gone contrary to the claim.

Verse 13. It would be a natural outcome for such women who had lost their spirit of devotion, but who were still on the financial support of the church, to cease their activities on behalf of the disciples. Such persons would not be quiet on account of

their restless emotions, and would become what are familiarly called gadabouts. Neither might such characters be expected to have much care about their conversation, for they would naturally see things to talk about and thus become *tattlers*. Such a person would also not be satisfied merely with talking "out of turn," but Paul says they would become *busybodies*. That is from *PERIERGOS* which Thayer defines as follows: "Busy about trifles and neglectful of important matters, especially busy about other folks' affairs, a busybody."

Verse 14. There is no word in the Greek at this verse for *women*, but there is in verse 11 where the translators give us "widows" for the word *CHERA*, where we know the apostle is speaking of the same class of persons. Hence we should conclude that in the present verse, Paul means to say for the younger widows to marry, bear children, etc. The restrictions for widows who may be taken into the number of dependents of the church, clearly describe one who is past the childbearing age. Hence it is consistent that the ones "refused" are expected to be still able to bear children, and the apostle commands them to marry and do so. In so doing they will not only be cured of the frivolous habits described in the preceding verse, but will be doing one of the conditions on which women may be saved. Since childbearing is a condition of salvation for women in general (chapter 2: 15), there is no disagreement with that for Paul to make special references to young widows in this verse. His occasion for doing so is the fact that he has been writing on the subject of widows in relation to the funds of the church. *Guide the house*. We know the Bible does not contradict itself, and it teaches that the husband is to have rule over his wife and the household (1 Corinthians 11: 3; Ephesians 5: 22; 1 Timothy 3: 4, 12). The apostle's meaning, then, is that a wife should take charge of the work of her home, exercising discipline over her children and thus being a good homemaker (Titus 2: 5), and doing all this subject to the authority of her husband. Such a life will not give the adversaries, enemies of the cause of Christ, any excuse for reproaching her manner of life. Vicious critics may wag their tongues in slanderous remarks in spite of the godly life of such a "mother in Israel," but let it

not be truthfully said she gave them room for it.

Verse 15. *Some* necessarily refers to widows who had unfortunately been employed by the church, and had proved the very things Paul warns against in verse 11. When their fleshly desires became active, they forsook the consecrated work they had espoused, and broke out into the disorderly conduct, proving the mistake that was made by taking in the younger widows. Since Satan is the sponsor of all evil, this backsliding of the young widows is attributed to that great enemy of righteousness.

Verse 16. This verse is virtually a repetition of verses 3 and 8. It concludes Paul's teaching in this chapter about widows.

Verse 17. *Elders* are the same rulers who are called bishops in other places. The meaning of the three names applied to the rulers over the churches of Christ is explained in detail by "general remarks" before 2 Thessalonians 2. *Rule well* denotes a lead or management of the flock that is very efficient. *Double honor*. The first word is from *DIPLOOS*, and both Thayer and Robinson define it, "twofold, double," and the latter also explains it. "put for any greater relative amount." Then it is not a precise mathematical figure, such as saying that two is double of one, etc. *Especially* designates one item that entitles this elder to the double honor, and the argument in verse 18 clearly shows that financial support is included in the honor. This is not the only place where temporal support or favors is referred to as an honor. (See the comments at verse 3.) *Labor in word and doctrine*. This cannot mean merely that they are teachers over the flock, for chapter 3: 2 shows that all of the elders must do that. Hence the phrase is bound to mean those elders who give their whole time to "the ministry of the word" (Acts 6: 4); the next verse confirms this conclusion.

Verse 18. In immediate connection with the preceding instruction about double honor for certain elders, Paul here cites an Old Testament scripture pertaining to the reward of a laborer. Furthermore, in 1 Corinthians 9: 1-14 the apostle refers to the same passage, then applies it to temporal support for those who preach the Gospel. Hence our verse (together with the preceding one) means that if an elder devotes his entire time to his work

as ruler and in teaching the word, he should be "honored" by being financially supported by the funds of the church.

Verse 19. The eldership is very important, and because of its public character of rulership, bringing it into contact with all classes of persons, it is exposed to the suspicions and little jealousies of those who might desire to injure the good name of the men in office. On the other hand, these officials are human and might fall a victim to their own unrighteous ambitions. (See Acts 20: 30.) As a safeguard, then, both to the eldership and the congregation, Paul directs that at least two witnesses be available before the evangelist may *receive* (which means to consider) an accusation against an elder. The word *before* is from the Greek word ΕΠΙ, which occurs several hundred times in the New Testament, and Thayer uses five pages of his lexicon in defining the word. Among its many renderings in the King James Version, I shall list some as follows: Before 14 times, in 51, on 71, upon 158. It is clear that whether we render the word by "before" or by "upon," the thought is that unless there are at least two witnesses to support an accusation against an elder, the evangelist must not act in the matter.

Verse 20. *Them that sin* is often made to apply to the congregation in general. There is teaching elsewhere that indicates the necessity for every person who sins (publicly) to be exposed publicly. But the whole connection in this passage shows Paul means the elders who have been accused to the evangelist and found guilty. *Rebuke* is the same English word as the one in the first verse, but comes from an entirely different original. It is from ΕΛΕΓCHO, and I will quote Thayer's entire definition (the words in italics), including that for our verse and several other passages: "To convict, refute, confute; by conviction to bring to light, to expose; to find fault with, correct; to reprehend severely, chide, admonish, reprove; to call to account, show one his fault; to chasten, punish." From the various shades of meaning in the word at hand, it is evident that the evangelist in charge is to hear the testimony of the two or more witnesses. If he believes the accusation is true, he should so state it in the hearing of the congregation. What final disposition he

makes of the case will depend on the reaction of the elder to the public rebuke. If he refuses to make the adjustment, then he must be "punished" (one part of the definition of the original word) by removal from office, which will conclude the official work of the evangelist in the case. The reason this is to be done before all is *that others also may fear*. They would be impressed with the seriousness of public exposure of sin, and thereby be induced to watch their own conduct.

Verse 21. *I charge thee before God*, etc. Timothy was to realize the seriousness of the charge by knowing that Paul was not the only one who was concerned in the matter, and that others would be witnesses of the way he conducted the duties of his work as an evangelist in charge. *Elect angels*. The first word is from ΕΚΛΕΚΤΟΣ, and Thayer's general definition is, "picked out, chosen." He offers the following explanation of the phrase in connection with this verse: "Those whom God has chosen out from other created beings to be peculiarly associated with him, and his highest ministers in governing the universe." (See Hebrews 1: 13, 14.) *Doing nothing by partiality*. There might be a temptation to prefer one person or perform one act instead of another under pressure of prejudice. Timothy is charged to be fair and execute his duties unpleasant though they may be, "without fear or favor," regardless of who may be involved in any case coming up.

Verse 22. *Lay hands* could not refer to the laying on of hands literally for the purpose of conferring a spiritual gift; that required the hands of an apostle (Acts 8: 14-18; 19: 5, 6). The rest of the verse, which is the opposite of laying hands *suddenly*, indicates the meaning of the phrase. Paul had just dealt with the disciplining of elders, hence this verse means for Timothy not to be hasty in laying hands of discipline on any man. Neither should he be indifferent or unduly tardy in handling the charge, for that would encourage such a man in his wrong, and the evangelist would thereby become a *partaker of other men's sins*. By avoiding both extremes, Timothy would *keep himself pure* as regards the evil at hand.

Verse 23. Travelers through the territory of Ephesus testify to the unwholesomeness of drinking water avail-

able there. And this verse directly mentions that Timothy had oft-recurring infirmities, involving a condition of his stomach. It is generally known that wine is a good tonic in ailments of the stomach, satisfying both to the demands of thirst, and soothing to the delicate tissues of this digestive organ. But the amount of wine necessary for such medical and nourishing purposes would not meet the craving of one who wished to drink it as a beverage. Hence Paul tells him to *use a little wine*, on the same principle he requires elders and deacons to be "not given to much wine" (chapter 3: 3, 8; Titus 1: 7). Some commentators think this verse is misplaced as to its appearance in the epistle here, since it seems to be an abrupt change of subject. But the evangelist was working under difficult and trying tasks, and it was especially necessary, therefore, for him to take the best care of his body and conserve his strength for the responsibility.

Verse 24. The Englishman's Greek New Testament renders the first clause, "The sins of some men are manifest" [are plainly seen]. *Judgment* is from *krisis* which Thayer defines, "opinion or decision given concerning anything." *Going before* denotes that people can form their judgment as to whether the man's conduct is right or wrong before much time passes. *Some men they follow after*. Their sins are so unapparent that people will not realize the man's real character for a long time after he has committed them; sometimes not until after he is dead.

Verse 25. This verse has the same meaning as the preceding one, except that it is about the actions of good men instead of evil. A righteous man's good deeds are not always realized at first, but they will become known finally; they cannot always be hid. The truths of these two verses show why an evangelist should not be too hasty in forming his verdict concerning an accused elder.

1 Timothy 6

Verse 1. A great portion of the people in the Roman Empire were slaves when the Gospel was brought into the world. Neither Christ nor his apostles tried to interfere with the status of master and slave, but only to regulate the proper conduct of each to the other. The salvation through Christ was offered to slaves as well as to masters, and this verse is addressed to the slaves who had accepted it.

Yoke is used figuratively, and Robinson says the word means "an emblem of servitude." Some slaves might think more highly of themselves than they should on account of having been given the privilege of becoming Christians. Such conduct would be blamed by their masters on the name and doctrine (teaching) of God, which would cause them to blaspheme (speak evil) of the divine cause. On the other hand, since the Lord requires servants to obey their masters, if they are careful to manifest all the more respect for them after becoming Christians, it will speak well for the religion which their servants have embraced, and possibly might even induce them to become Christians also, being thereby convinced that the faith which the servants have espoused is bound to be desirable, seeing it has improved the service and disposition of their slaves.

Verse 2. Masters sometimes were among those who became Christians. A slave might think that when his master became a believer, that he (the master) would not be as particular about requiring good service of his slaves, and so he would become indifferent about his duties and services. Instead, the servant was not to *despise* (belittle or think lightly of) his master, but must recognize him in even a higher relationship, that of a brother. *Partakers of the benefit*. Master and slave alike, after becoming Christians, become partakers of the benefit of the improved service of the Christian slave. *Teach and exhort*. This is a significant phrase as the words are arranged. To exhort means to insist that one perform his known duty. It was in order, then, to insist on the brethren that they do their duty, after being taught what it was.

Verse 3. *Teach otherwise* means to teach contrary to that stated in the preceding two verses. Naturally, if a man was disposed to go contrary to this teaching of the apostle, it would be because he did not want to agree with *wholesome* (spiritually sound or healthy) words. *Even the words of our Lord Jesus Christ*. The man being described would be opposed to this apostolic teaching, notwithstanding it was the doctrine of Christ. It also was *according to godliness*, yet this contrary man would reject such holy doctrine.

Verse 4. *He is proud* means he is conceited and puffed up over his pretended learning, when in truth he knows nothing of any account. *Dotin*

is from *noseo* and defined by Thayer, "to be sick"; it is similar to the English word "nausea." The word is used in a figurative sense, and means about the same as when we speak of some person acting like a man in his dotage. The object of this man's dotage is his extreme love of strife over unimportant words. Not only is such a contention fruitless of any good, but it produces a number of harmful results which the apostle names. *Envy* is the spirit that begrudges another his prosperity or other success. *Strife* is a contention for the sake of being different from another. *Railings* consist of severe and unjust expressions against others, and such expressions as would not be justified even against a person in wrong. (See Jude 9.) *Evil surmisings* means evil suspicions about the character of another, without any evidence to support them. A self-conceited person might be expected to be guilty of such thoughts against those whose sound teaching he did not like.

Verse 5. *Perverse disputings* is defined by Thayer, "Useless occupation, empty business, misemployment," and Robinson defines it in virtually the same language. *Men of corrupt minds* would very naturally come under such a description as the foregoing. *Destitute of the truth* denotes a mind that never has any truth for its wild outbursts such as the apostle has been describing. *Supposing that gain is godliness*. These people evidently came into the church for the personal advantage they thought it would be to them. They reasoned that if a person obtained some gain after professing an interest in religion, that would prove that such gain was to be considered as a part of godliness or piety. Such characters are not worthy the association of righteous men, therefore Timothy was told to withdraw himself from them.

Verse 6. Paul reverses the foolish notions of the vain characters he has been describing. Instead of temporal gain being the object of godliness, true gain is godliness itself, if a person is contented with it, for it is a form of wealth that will not pass away when this world comes to an end.

Verse 7. In this verse Paul enlarges on the thought of the preceding one, and shows why godliness is real gain while the temporal wealth of this world is not. *We brought nothing into this world*. This is expressed by Job, chapter 1: 21 as follows: "Naked came

I out of my mother's womb, and naked shall I return thither," and David says in Psalms 49: 17, "For when he dieth he shall carry nothing away." All of this shows the folly of making material things of the world the chief interest in life.

Verse 8. Food meets the internal needs of the body, and raiment the external. These facts have originated the familiar phrase *food and raiment*, used not only in this verse, but it is one of almost universal use, and is really meant to cover all of the actual temporal needs of this life. (See Genesis 28: 20.) *Let us be therewith content*. Not that we should limit our secular activities to what is absolutely necessary at the moment, for such a conclusion would contradict other statements of the New Testament (Acts 20: 35; Ephesians 4: 28). But while we are doing what we can to obtain the good things of this life, let us be thankful for what we have, even though we may not be as successful as some others.

Verse 9. *Will be rich* is not a mere statement of a fact that is to come to pass, meaning that someone is going to be rich, but it is a stronger term. It means those who eagerly intend to become rich and who exert themselves to that end. There is no sin in the simple fact that one is rich, for Joseph of Arimathea was a rich man and a disciple of Jesus, yet he is never referred to in any unfavorable light (Matthew 27: 57-60; Mark 15: 43-47; Luke 23: 50, 51; John 19: 38). In verses 17-19 of our present chapter, the rich are not told that their wealth is an evil, but only that they must not trust in it and that they should make the proper use of it. It is not a question of how rich a man is, but how did he obtain his wealth and how is he using it? If he obtained it by his own determination, urged by an eager desire to be rich, he will be tempted to engage in wrongful conduct that will *snare* him in sin. *Hurtful lusts* means foolish desires that are injurious to one's moral and spiritual character. *Drown* is used figuratively because a drowning man is one who is sinking into the water until he is overwhelmed and finally dies. These evil practices of the man so eager to become rich will cause him to be overwhelmed by them until his soul will meet *destruction of perdition*, which means eternal condemnation.

Verse 10. This verse is similar to the preceding one (which the reader

should again see in connection with the present one). *Love of money* corresponds with "will be rich" in the other verse. And again, the love of money is where the sin comes in, not the mere possession of it. A man might have that love and yet never become rich because he is not a "financial success." But the "eager desire" is there, and that is what leads him into sin. By the same token, a man might possess money without having the love of it in the unfavorable sense used in this verse. (See again the case of Joseph in the preceding verse.) *The root of all evil.* The Englishman's Greek New Testament renders this phrase, "a root of all evils," and Thayer renders *all evil*, "all kinds of evil." These renderings are correct from the very truth of the case. Love of money is not *the* root because there are many other motives for doing evil. On the other hand, there is no kind of evil that cannot be induced by the love of money, as well as by other unrighteous motives. The latter half of this verse is virtually the same in thought as that in the preceding verse; to *err from the faith* will bring to a guilty man the sorrow of perdition.

Verse 11. *Man of God* is in the possessive case, denoting that Timothy belonged to God. However, that is true of all true disciples (1 Corinthians 6: 19, 20), hence it is not a title that applies to Timothy only. Furthermore, the same phrase is used in 2 Timothy 3: 17, where Paul is writing of those who are completely furnished by the inspired word unto all good works, and we know that is true of all servants of God. It is true also that Timothy had some special duties to perform, that were peculiar to his place in the great system of the kingdom, but that also is true of various disciples. So it leaves all as men of God, seeing they belong to Him and are doing his service. *Flee these things* means more than a mere negative attitude towards evil; it means to abhor it and lose no time or effort in getting away from it. (See Romans 12: 9; James 4: 7.) Fleeing away from evil denotes only the proper attitude towards it. The man of God must also follow the proper course that is opposite the evil. *Righteousness* and *godliness* are really the same in effect. They mean to do that which is right when measured by the law of God. *Faith* requires that one not only profess a belief in the word of God, but also to be faithful in keeping its precepts.

Love is from a word here that denotes a sincere interest in the welfare of others. *Patience* is another word for endurance or steadfastness in service to the Lord. *Meekness* signifies a spirit of humility in all of one's activities for God.

Verse 12. It is a *good fight* because it is on behalf of a good cause and against an evil one (2 Corinthians 10: 3-5; Ephesians 6: 10-12). It is the *fight of faith* because the Christian soldier does not fight according to his own strategy, but goes on into battle because of his faith in the great Commander, who will not fail to obtain final victory. The soldier of the cross is not fighting to gain any temporal property or worldly possessions, but is expecting to win the crown of *eternal life*. Timothy, like all other warriors in the Lord's army, was called to enlist voluntarily in the army, for there are no draftees in this conflict. When a man goes into the army of his country, he is expected to declare allegiance to that country and help to defend it against the enemy. *Hast professed* [confessed] *a good profession* [confession]. Every person wishing to become a soldier of the cross (become a Christian), is required to make a public confession (Matthew 10: 32; Romans 10: 10). *Many witnesses* include whoever were present when Timothy made his confession, also the invisible (to him) witnesses mentioned in the next verse.

Verse 13. These are some of the witnesses referred to in the preceding verse who knew of Timothy's confession of faith. To *quicken* means to give life to anything, and all life originates with God. *Before Pontius Pilate.* The first word is from EPI, which is rendered "in the days of" two times, and "in the time of" once, in other places in the New Testament. Jesus actually made the confession of his divine Sonship in the Sanhedrin (Matthew 26: 63, 64; Mark 14: 61, 62; Luke 22: 70); this was "in the time of" Pilate which would be a more accurate translation. However, Jesus made virtually a like confession directly before Pilate (Matthew 27: 11; Mark 15: 2; Luke 23: 3), hence either translation is correct. An important conclusion upon the argument of Paul is, since Jesus made this good confession and died for it, Timothy should live for Him for whose sake he had made the same confession.

Verse 14. *Without spot, unrebukeable* means for Timothy to be wholehearted

in his obedience to the command of the apostle. *Until the appearing*. Neither Paul nor any other man knew whether Christ would come in the lifetime of Timothy or not. But when a man dies, his record is complete and will remain as it is until Christ comes. Hence to be "faithful until death" is equivalent to being so until He comes. (See Revelation 2: 10.)

Verse 15. *In his times* means the time for Christ to make his second appearance on the earth, the date of which no man knows. *He shall show* denotes that Christ will then display or give evidence of the facts about to be mentioned. God is said to be *blessed* because he is the source of all true blessings or happiness. (James 1: 17.) The word *potentate* means a ruler of great and unusual power. God is here said to be the *only* such ruler, because all other rulers in the universe are subject to Him. There are many *kings* and *lords* among the various intelligent creatures in the universe, but God is the King and Lord above all of them. Jesus is "acting" as potentate now (Matthew 28: 18), but he will give that up to his Father again (1 Corinthians 15: 28), and that is when and how He will *show* that, after all, God is the *only* final and supreme Ruler.

Verse 16. *Who only hath immortality*. This should not be taken to mean that no person but God may ever have immortality, for that would contradict 1 Corinthians 15: 53, 54, where the same Greek word is used, and where Christians are promised immortality at the resurrection. But in their case it will be something bestowed upon them. When anything is bestowed upon a person, someone has to be the giver of it, and that someone can only be an individual who did not have to receive it from another. God is the only being who has that peculiarity. He always was immortal, which means endless existence both past and future, hence a personality incapable of decay in any sense. *Dwelling* is from a word that means to have a permanent and uninterrupted residence. Whether considered figuratively or literally, *light* denotes a condition where nothing is obscured or impure or undesirable in any way. Such a condition is that where God has the *dwelling* just described. *Man* is from ANTHROPOS, and Thayer's primary definition of it is, "a human being, whether male or female." It therefore means man in the natural state since that is the only time that a

human being has any sex (Matthew 22: 30; 1 John 3: 2). Being human and mortal is why he cannot even approach unto the infinite light that haloes the Eternal One. Of course when the righteous receive their glorified bodies, they will be able to dwell with God in glory in the glory world. *No man hath seen nor can see* is to be explained in the same way as just described. *Honor and power* will belong to God without end. *Amen* is added by the apostle as an expression of emphasis for the foregoing declarations concerning God.

Verse 17. The rich are not criticized for being rich, nor told they must dispose of their wealth. A man can be rich and at the same time be a good man (Luke 23: 50, 51). The rich were charged not to be highminded (proud) over their possessions, nor to put their trust in them. Jesus taught the same thing on the subject (Mark 10: 24). Riches are called *uncertain* because there are so many things that can happen, often beyond the control of the owner, that can cause them to be lost (Proverbs 23: 4, 5). If a man's trust for the future is based on earthly riches, such a hope will be disappointed if the wealth is lost. The trust that never can bring a disappointment, is that which is based on God, for he is *living* (always), hence the hope that is in Him is bound to be sure. A logical reason for the surety of such a hope is in the fact that all good things come from Him (James 1: 17).

Verse 18. *That they do good*. A rich man can do some good that cannot be accomplished by one who has no wealth. If there were no "capitalists" in the world, very few of the advancements in the industrial department of human endeavor could be made. The command in Genesis 1: 28 for man to subdue the earth would be difficult if not impossible of obeying were it not for men of great capital, hence the popular prejudice against that class of men is not justified. It is significant that the fundamental principle of communism is its cry against "capitalism." Men of wealth are told to be *rich in good works*, and that is supplemented by the words *distribute* and *communicate*. Not that they must give their wealth all away and render themselves without possessions, for that would make it impossible for them to continue in the requirement to be rich in good works. The only thing that men with an abundance of means are required to do in the way of distribut-

ing or giving to others is to "give to him that needeth" (Ephesians 4: 28). Further than that they are permitted to use their wealth in promoting such "good works" as will be beneficial to mankind in general. Of course if the rich men are Christians, they should use their wealth in advancing the cause of Christ in such situations that require financial support.

Verse 19. If a rich disciple will use his wealth as described in the preceding two verses, he will be "laying up for himself treasures in heaven" (Matthew 6: 20), in that by such use of his earthly possessions he will gain the friendship of God and Christ, who will admit him into their home at the judgment (Luke 16: 9). Such a preparation for the future is figuratively called a *good foundation*, and it promises an actual reward of *eternal life*.

Verse 20. Timothy had been entrusted with the Gospel, and he is exhorted to *keep* (guard) it by avoiding *profane and vain* (empty and useless) *babblings*. Science is from the same word as "knowledge," hence there is no such thing as false science, but error is often falsely called science.

Verse 21. If a man professes to believe this falsely-called science, it logically will lead him from the faith, which is based on the truth from the Lord.

2 Timothy 1

Verse 1. Paul began his first epistle to Timothy by saying his apostleship was by the commandment of God and Christ. This one begins by saying it is by the will of God; hence a command of God is an expression of His will. In the other he says Christ is our hope, and in this he says it is according to the promise of life in Christ. The general thought in each place is the same as in the other.

Verse 2. *My dearly beloved son*. The last word is from *huios*, and it is explained in detail at 1 Timothy 1: 2. The salutation or good wishes expressed here are virtually repeated in all of Paul's epistles, and are commented upon at 1 Corinthians 1: 3.

Verse 3. *Serve from my forefathers* means he had been a servant of God all his life, and that he had served Him according to what they had taught him. *Pure conscience* denotes that Paul had always done what he thought was right. Since we know that he did grievous wrong when he was persecuting Christians, we should under-

stand that it is not enough just to be conscientious, but the conscience must act in harmony with faith which is produced by the word of God. (See Romans 10: 17 and 1 Timothy 1: 19.) Paul *thanked God* for his favorable remembrance of Timothy, so that he offered daily prayers concerning him.

Verse 4. *Mindful of thy tears* refers to some occasion when they had to separate. Since no definite information is available as to when it was, we must be satisfied with the thought that Timothy had a tender feeling for Paul as his father in the Gospel. The memory of those tears made Paul likewise to have a longing to see again his own "beloved son."

Verse 5. *Unfeigned faith* means one that is sincere and not merely a pretended one. Faith cannot be inherited, but it can be induced by righteous parents or other relatives. Paul attributes the faith of Timothy (at least in part) to the influence of his mother and grandmother. There is a lesson in the case for all parents, to encourage them in training up their children in the way they should go.

Verse 6. Timothy is here told to *stir up the gift*, and in 1 Timothy 4: 14 it is "neglect not" the gift. Both phrases mean the same, for if a man stirs up a gift, he certainly will not neglect it. This was not the gift of inspiration, for such a gift could not be stirred up. An inspired man speaks or writes "as the Spirit gives him utterance" (Acts 2: 4). This gift, whatever it was, came to Timothy by the laying on of the hands of Paul, with endorsement of elders. (See Comments at 1 Timothy 4: 14.)

Verse 7. The word *fear* is from an original here that is always used in a bad sense, meaning "timidity, fearfulness, cowardice."—Thayer. Christians do not need to have such feelings, for God wishes them to be "strong in the Lord and the power of his might" (Ephesians 6: 10). The *love* considered in this passage is a sincere desire to do that which will be beneficial for others, even though it might require some unpleasant reproof. Such service would call for good judgment or discretion, which is the meaning of *a sound mind*.

Verse 8. Timothy was still at Ephesus where there had been much encountering with false teachers. Under such conditions it was appropriate that Paul exhort him not to be ashamed to bear *testimony* (declare