

# **I TIMOTHY**

By

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"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare"

**I Timothy 1:18**

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## Introduction

"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare" - **I Timothy 1:18**. The terms which the apostle Paul applies to Timothy - "my beloved son, and faithful in the Lord" (**\*I Cor. 4:17**), "my own son in faith" (**I Timothy 1:2**), with others - indicate that he had been the means of Timothy's conversion. He loved him as a son, and as a beloved co-worker. "Timothy" means "honoring God."

It is clear that, when Paul visited Lystra on his first missionary journey, Timothy's mother Eunice, and grandmother Lois, were led to Christ; and that Timothy was old enough to be instructed in the new faith which his mother and grandmother had embraced. Timothy's mother was a Jewess, and his father was a Gentile. Although he had been instructed in the Old Testament (**\*\*II Timothy 3:15**), yet he had not been circumcised (**\*\*\*Acts 16:3**). Timothy became an active worker with Paul, who chose him to go with him on his second missionary journey. When Paul wrote some years later to the Philippian saints, he said of him, "I have no man like-minded, who will naturally care for your state. But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel" - Phil. 2:20, 22.

Timothy was with Paul, Silas, and Luke when they first visited Macedonia and Philippi. He was not imprisoned there. When Paul went on to Athens, Timothy and Silas remained at Berea until he had called for them to meet him there. Luke had stayed at Philippi. Then they joined him in Corinth and Ephesus. Timothy remained in Ephesus; but Paul went on to Caesarea and Galatia, strengthening the disciples. To that stay in Ephesus, Paul refers in **I Timothy 1:3**. After Paul returned to Ephesus, and spent several years there, he sent Timothy and Erastus into Macedonia for a season - **\*\*\*\*Acts 19:22**. Sometime after that, he wrote this epistle to Timothy.

The second epistle to Timothy was written toward the end of Paul's life on earth. He had faithfully run his race and was awaiting the crowning day. The epistle is especially important when we consider that our days on earth are almost over, and Jesus will return.

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### **\*I Corinthians 4:17**

For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

### **\*\*II Timothy 3:15**

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

### **\*\*\*Acts 16:3**

Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

### **\*\*\*\*Acts 19:22**

So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

## Chapter 1

**1:1** Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;

**1:2** Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

## **PAUL'S FIRST LETTER TO TIMOTHY**

### **Chapter One**

"Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, which is our hope; unto Timothy, my own son in the faith" - **I Timothy 1:1, 2.**

### **PAUL'S SALUTATION**

#### **Verses One and Two**

These two compact verses indicate that it is not simply a friendly letter from a father to a son; but, rather, it is a solemn charge from the chief apostle to an associate apostle who was destined to be Paul's direct successor. In **6:11**, he calls him not "a child"; but exclaims, "O man of God," who no longer "ministered unto him" but "served" with him - **\*Acts 19:22; \*\*Phil. 2:22**. Therefore, Paul introduces himself as - "An apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, which is our hope" (**1:1**). Such a salutation would be out of place in a personal letter only, as friend to friend, or even father to son. It has an official ring. Furthermore, the phrases "God our Savior" and "Lord Jesus Christ ... our Hope," are peculiar to this letter and to Paul's letter to Titus. In each epistle, the first occurs three times. Usually, Jesus is called the "Savior." These words mean that salvation is Divine. It is from God, even as the Gospel is called "the Gospel of God" - **\*\*\*Romans 1:1**. God saves men through His Son, who is both Divine and human. The phrase "our hope" carries us forward into eternity, assuring us of an eternal place and inheritance. Thus, his son Timothy was suddenly reminded of the magnitude of the Gospel and of his relation thereto.

"Grace, mercy, and peace" is the common and abundant pronouncement of blessing, as in all his letters, whether to individuals or to assemblies (**1:2**). GRACE is the hidden attribute in Deity, which redemption has disclosed. MERCY makes grace manifest. PEACE is the experimental result - "peace with God, " once offended at our crimes. Then, "the peace of God," flowing deep and calm like a river. Finally, we are "filled with all the fullness of God" - "the God of peace." Glory! Observe that the Trinity of the Godhead is always maintained in Paul's writings.

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#### **\*Acts 19:22**

So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

#### **\*\*Philippians 2:22**

But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

#### **\*\*\*Romans 1:1**

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

**1:3** As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

This is an essential part of his "sound doctrine." In both these first verses, he holds a clear distinction between God and Jesus. In verse two, the former is termed "our Father" and the latter "our Lord," as revealed to Peter by the Holy Spirit - **\*Acts 2:21, 36**. Jesus is nowhere called "Father," nor is the Father called "Lord" as Head of the Church. Compare also **\*\*I Corinthians 8:6** and **\*\*\*I Timothy 2:5**.

### **PAUL'S MOTIVES FOR WRITING**

#### **Verses Three to Twenty**

This chapter contains seven reasons for writing this letter. It is interesting to note the number of sevens which are found in it.

**AN ENTREATY.** "I besought thee to abide still at Ephesus" (**1:3**). Reference is made here to the apostle's first visit to Ephesus - **\*\*\*\*Acts 18:21**. It is significant that the young minister was in that assembly when Paul wrote this letter. A special need was manifest there, and Timothy proved capable of meeting the need. How praiseworthy to make good in whatever service one is placed, so that he may be ready for more responsible service when occasion demands. In this chapter, also, we discover the root of the evil fruit manifested in **\*\*\*\*\*Revelation 2:4** - "Nevertheless I have somewhat against thee, because thou hast left thy first love."

**"CHARGE SOME THAT THEY TEACH NO OTHER DOCTRINE" (1:3).** Seven times, in this epistle, doctrine is mentioned with emphasis. He speaks of "sound doctrine," "good doctrine," God's doctrine, and of "the doctrine which is according to godliness," warning against false doctrines. "Doctrine" simply means "teaching." God's doctrine is one. False doctrines are many.

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**\*Acts 2:21, 36**

<sup>21</sup> And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. <sup>36</sup> Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ.

**\*\*I Corinthians 8:6**

But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

**\*\*\*I Timothy 2:5**

For there is one God, and one mediator between God and men, the man Christ Jesus;

**\*\*\*\*Acts 18:21**

But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

**\*\*\*\*\*Revelation 2:4**

Nevertheless I have somewhat against thee, because thou hast left thy first love.

**1:4** Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

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

**1:6** From which some having swerved have turned aside unto vain jangling;  
**1:7** Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

How deplorable that some preachers speak against doctrine, or Bible teaching, as if it were destructive. In truth, good sound Pauline teaching is the only safe and successful constructive work for any church. Study **\*Acts 20:32**. Neglect of healthful teaching lets down the bars for "doctrines of demons" - **4:1** R.V. False teachers introduce "fables" - that is, myths, legends, or tales in relation to "genealogies"; for examples a fanciful interpretation of **\*\*Genesis 6:4**. We are to avoid such matters, because they raise useless questions. "Godly edifying" is the essential thing, because that is a life of faith (**1:4**). "Godliness" is cited nine times, as the constant object to be sought. This is an interesting and profitable Bible study. Try it, Brother.

**"BUT THE END OF THE CHARGE** is love out of a pure heart and a good conscience and faith unfeigned" (**1:5**). The word "commandment" here and in **4:11** should be "charge," which occurs eight times in the letter. Its importance bore down heavily upon Paul's heart, and he desired Timothy to feel it and be moved by it. What a beautiful and powerful three-strand cord is this verse. Vital godliness must surely flow from such a goal. That objective was the "first" or "chief love," which some Ephesian believers afterward left. Unpretended faith, even "faith which worketh by love," is the controlling strand in the string - **\*\*\*Galatians 5:6**. It occurs nineteen times in this epistle, and in very interesting and striking connections. We saw it first in verses two and four. Trace it first throughout the book and underscore it. Now observe that verse five connects directly with verse eleven. Hence, verses six to ten are parenthetical, but invaluable at this point. Let us not pass over them lightly. **"FROM WHICH SOME HAVING SWERVED HAVE TURNED ASIDE UNTO VAIN JANGLING: desiring to be teachers of the law" (1:6,7)**. If that condition was in the assembly so early, is it any wonder what we read in **\*\*\*\*Acts 20:30?**

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**\*Acts 20:32**

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

**\*\*Genesis 6:4**

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

**\*\*\*Galatians 5:6**

For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

**\*\*\*\*Acts 20:30**

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

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

**1:9** Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

**1:10** For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

To swerve from faith may not seem to mean much; but it is dangerous. A swerve prepares for a turning aside. Oh, the power of pure faith, wrought by hearing the pure Word of God - **\*Romans 10:17**. Therefore, Jesus prayed that Peter's faith should not fail. Let no one shake your faith. Behold, to what goal, a swerve from faith leads finally - "vain jangling," or empty, fruitless, idle talking. That is God's estimate of teaching law-keeping, which seems to be the root of all heresy and strife. Such teachers are here branded as ignoramuses. The apostle does not discredit the law: but the fool who abuses it. "The law is holy, and the commandment holy, and just, and good," (**1:8**) if a man use it lawfully - **\*\*Romans 7:12**. But it was "not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine" - (**1:9,10**). Having such plain words before us, how can anyone presume to try to keep the law or teach others to do so? A saved or righteous person does not need the law. He died to it when his Substitute, Christ, died - **\*\*\*Galatians 2:19**; **\*\*\*\*Romans 7:4**. By faith, he is joined to Christ in resurrection, and lives by the faith of Christ - **\*\*\*\*\*Galatians 2:20**.

**How shall a believer use the law lawfully?** That is a sensible question. I answer:

**First**, give the law the place and office assigned to it by the Lord. The office of the law is to convict men of transgression. It is written, "By the law is the knowledge of sin."

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**\*Romans 10:17**

So then faith cometh by hearing, and hearing by the word of God.

**\*\*Romans 7:12**

Wherefore the law is holy, and the commandment holy, and just, and good.

**\*\*\*Galatians 2:19**

For I through the law am dead to the law, that I might live unto God.

**\*\*\*\*Romans 7:4**

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

**\*\*\*\*\*Galatians 2:20**

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

"The law entered, that the offence might abound" - **\*Romans 3:20; 5:20**. It is experienced by Paul - **\*\*Romans 7:9-11**. It ministers condemnation and death - **\*\*\*II Corinthians 3:6-9**.

**Second**, admit that the law does not and cannot save, any more than a looking glass can wash your face. "By the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." "The law ... was weak through the flesh" - **\*\*\*\*Romans 8:3**.

**Third**, by contending that "by grace are ye saved through faith," apart from works **\*\*\*\*\*Eph. 2:8,9**.

**Fourth**, not by trying to keep from breaking the law; for thus you surely will break it. If you fail, or you are overcome, do not try to mend the law or resolve not to fail again; for you will fail as long as you try and resolve.

**Fifth**, flee to the city of refuge - Jesus Christ. Acknowledge your failure to Him, and the weakness that occasioned it - **\*\*\*\*\*I John 1:8, 9; 2:1, 2**.

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**\*Romans 3:20; 5:20**

**3:20** Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. **5:20** Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

**\*\*Romans 7:9-11**

<sup>9</sup> For I was alive without the law once: but when the commandment came, sin revived, and I died. <sup>10</sup> And the commandment, which was ordained to life, I found to be unto death. <sup>11</sup> For sin, taking occasion by the commandment, deceived me, and by it slew me.

**\*\*\*II Corinthians 3:6-9**

<sup>6</sup> I have planted, Apollos watered; but God gave the increase. <sup>7</sup> So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. <sup>8</sup> Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. <sup>9</sup> For we are labourers together with God: ye are God's husbandry, ye are God's building.

**\*\*\*\*Romans 8:3**

**8:3** For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

**\*\*\*\*\*Ephesians 2:8,9**

<sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: <sup>9</sup> Not of works, lest any man should boast.

**\*\*\*\*\*I John 1:8, 9; 2:1, 2**

**1:8,9** If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. **2:1,2** My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

**1:11** According to the glorious gospel of the blessed God, which was committed to my trust.

("His commandments" in **\*I John 2:3, 4** are not the law; but, "the Word of faith," the Gospel). Confess Christ to be your life and victory. Believe **\*\*Galatians 2:20** and **\*\*\*Romans 6:10, 11**. Follow this plan, and by and by you will have abiding and sustained victory. Jesus Christ will prove Himself to be your all sufficiency at all times - "kept by the power of God through faith" - **\*\*\*\*I Peter 1: 5**.

**"ACCORDING TO THE GLORIOUS GOSPEL OF THE BLESSED GOD, WHICH WAS COMMITTED TO MY TRUST" (1:11)**. Read this immediately after verse five, omitting verses six to ten. The goal of the charge, "love out of a pure heart," is according to Paul's Gospel. Verse eleven is wonderful. The phrase, "glorious Gospel" should' read, "the Gospel of the glory" Revised Version. So also, **\*\*\*\*\*II Corinthians 4:4**. See also the Revised Version on **\*\*\*\*\*Romans 8:21, \*\*\*\*\*Philippians 3:21, \*\*\*\*\*Colossians 1:11, and \*\*\*\*\*Titus 2:13**, where the glory is the principle thought.

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**\*I John 2:3, 4**

<sup>3</sup> And hereby we do know that we know him, if we keep his commandments. <sup>4</sup> He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

**\*\*Galatians 2:20**

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

**\*\*\*Romans 6:10, 11**

<sup>10</sup> For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. <sup>11</sup> Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

**\*\*\*\*I Peter 1: 5**

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

**\*\*\*\*\*II Corinthians 4:4**

In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

**\*\*\*\*\*Romans 8:21**

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

**\*\*\*\*\*Philippians 3:21**

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

**\*\*\*\*\*Colossians 1:11**

Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

**\*\*\*\*\*Titus 2:13**

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

The Gospel which Paul proclaimed does not include our salvation only, but also our destiny and reward. The Church, the Body of Christ, will enjoy a higher destiny than the people of the Kingdom of Israel whose destiny is on earth and whose rewards will be natural and largely material. Ours is "the high calling of God in Christ Jesus" - **\*Phil. 3:14**. Therefore, God "hath raised us up together, and made us sit together in the heavenlies in Christ Jesus" - **\*\*Eph. 2:6**. That is, we are already provisionally in heaven, which we accept by faith and "rejoice in hope of the glory of God" -**\*\*\*Romans 5:2**. Though Peter speaks frequently of Christ's sufferings and of a glory which some Jews will share with Him (**\*\*\*\*I Peter 1:11; 5:1-4**); yet Paul informs us of "the exceeding riches of His grace," "the unsearchable riches of Christ," "the riches of His glory" **\*\*\*\*\*Eph. 2:7; 3:8, 16**), and "the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" - **\*\*\*\*\*Col. 1:27**. The climax of our wealth in Christ, the crown of glory for us, is Christ Himself - "the PRIZE of the high calling" - Phil. 3:14. We are inspired by "that blessed hope" of being members of the Wife of the

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**\*Philippians 3:14**

I press toward the mark for the prize of the high calling of God in Christ Jesus.

**\*\*Ephesians 2:6**

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

**\*\*\*Romans 5:2**

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

**\*\*\*\*I Peter 1:11; 5:1-4**

**1:11** Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. **5:1-4** The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:<sup>2</sup> Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; <sup>3</sup> Neither as being lords over God's heritage, but being examples to the flock. <sup>4</sup> And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

**\*\*\*\*\*Ephesians 2:7; 3:8, 16**

**2:7** And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: **3:8,16** Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; <sup>16</sup> That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

**\*\*\*\*\*Colossians 1:27**

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; Jesus.

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

**1:13** Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

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

Lamb (**\*Rev. 19:7,8**) of which Peter says nothing. Though he and his associate apostles will be at the wedding on high, yet they will be in the wall of the city only and not part of the Bride company -**\*\*Rev. 21:14**. The top stone of Paul's message is "the Gospel of the glory," the superlative outlook and up look of saints today. Therefore, the end or purpose of his charge to his son is superlative love out of a pure heart and of a superlatively good conscience and of superlative faith, according to the superlative Gospel of the superlative glory. How superlative then, should our lives be, in utter abandonment to God and His Spirit!

**PAUL'S ROYAL EXAMPLE - 1:12-16.** The apostle indicates his tremendous leap from blasphemy to worship, from prosecutor to preacher, from injurious to useful, from the chief of sinners (though moral and religious) to the chief of saints, from one extreme to the other, through the exceeding abundant grace of the Lord - **1:14**. The revelation of Christ to Saul of Tarsus was so complete, full and overwhelming (Acts 9), that he walked heroically in all the light as fast as it came to him. Hence, after about six years of teaching and training in Arabia and elsewhere (**\*\*\*Gal. 2:16-21**) in which God counted him faithful (**1:12**), he was sent forth to preach. The Gospel of grace and glory was committed to his trust (**1:11**). God still finds a few faithful men and women to whom He commits Paul's Gospel today. No greater privilege, nor higher honor, can be bestowed upon anyone. No greater boon can be received than Paul's Gospel of grace and glory.

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**\*Revelation 19:7,8**

<sup>7</sup> Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

<sup>8</sup> And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

**\*\*Revelation 21:14**

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

**\*\*\*Galatians 2:16-21**

<sup>16</sup> Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. <sup>17</sup> But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. <sup>18</sup> For if I build again the things which I destroyed, I make myself a transgressor. <sup>19</sup> For I through the law am dead to the law, that I might live unto God. <sup>20</sup> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. <sup>21</sup> I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

**1:15** This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

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

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

No marvel then that he exclaimed, "I thank Christ Jesus our Lord, who hath enabled me" - **1:12**. He never gave any glory to his own flesh, nor to others.

**"CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS, OF WHOM I AM CHIEF" (1:15)**. The purpose of Jesus' coming is plain. This agrees with **\*Matthew 1:21** and **\*\*Luke 19:10**. Was the apostle still a sinner when he wrote the above? Emphatically NO. He simply means that, despite his boasted self-righteousness (**\*\*\*Phil. 3:4-6**), in God's sight he was the greatest sinner before he accepted God's way of salvation through Christ. He could not be faithful in sainthood and still be a sinner, as some foolishly teach. It is not Scriptural to label oneself "a sinner saved by grace." Being saved we are saints; and it is not humility to call ourselves anything less than saints. The next verse confirms this view.

"Howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all His longsuffering, for an ensample" - **1:16 R.V.** The Greek word translated "chief" in verse fifteen and "first" in verse sixteen is "protos," which means "chief" or "first" in point of importance or greatness. By saving such a violent sinner, Jesus showed that His mercy and power are able to save any sinner - for He tasted "death for every man" - **\*\*\*\*Hebrews 2:9**. In a former verse, he says, "I obtained mercy, because I did it ignorantly in unbelief," or "being ignorant, I did it in unbelief" (**1:13**). He thought himself doing God's will in persecuting the saints, because he did not know that Jesus was the Christ till, he received the revelation. We should pray that God may reveal the Truth to men.

**PAUL'S ECSTATIC PRAISE** - "Now unto the King eternal (of the ages), immortal (incorruptible), invisible, the only wise God, be honor and glory for ever and ever (unto the ages of the ages)" - **1:17**.

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**\*Matthew 1:21**

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

**\*\*Luke 19:10**

For the Son of man is come to seek and to save that which was lost.

**\*\*\*Philippians 3:4-6**

<sup>4</sup> Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:<sup>5</sup> Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;<sup>6</sup> Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

**\*\*\*\*Hebrews 2:9**

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of

**1:18** This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

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

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

God should taste death for every man.

That is the anthem which saints will sing through all eternity, so great and wonderful is our redemption and salvation. The second adjective is not "immortal"; for God has only a spiritual body, not a physical body. See the Revised Version. Mortality can refer only to physical substance, not to spiritual. Therefore, the phrase "immortal soul" is not Scripture nor Scriptural. The Greek word is "aphtharto," which means only incorruptible, and may apply to spirit or body. In **6:16**, the Greek "athanasian" is correctly rendered "immortal," which refers to Jesus who had and still has a physical form though glorified. In **\*I Corinthians 15:53**, both words occur in connection with our body. The phrase "King eternal," in the original, is "King of ages"; and "life everlasting," in verse sixteen, is "life eternal." Paul taught that men should "believe on Him unto eternal life"; (**1:16**) for our salvation in Christ continues as long as God lives, because Christ is our life.

**GROUND FOR THE CHARGE.** "The prophecies which went before" concerning Timothy were given when Paul and the presbytery laid hands on him and he received the gift of ministering the Word of grace - **1:18**. See **I Timothy 4:14** and **\*\*II Timothy 1:6**. The charge was in harmony with the prophetic utterance of his future career, which must have been quite pronounced. It was revealed to them that his official place would be more than ordinary; and the apostle gives this as an impetus for Timothy to keep and execute the charge and "war a good warfare; holding faith, and a good conscience."

**A SOLEMN WARNING.** Some "made shipwreck" of faith (**1:19**). Is that possible in an Ephesian assembly? Yes. Hence, Paul again urges his son to maintain "a good conscience," and "faith unfeigned." Hymenaeus and Alexander were, doubtless, the first to swerve from faith and turn "aside unto vain jangling" - **1:5, 6**. They were legal in spirit and ambitious to teach. They went on from bad to worse, until they were religious shipwrecks (**1:20**). In **\*\*\*II Timothy 2:17**, the former is associated with Philetus who were given to "profane and vain babblings," which ate like a cancer. They taught that the resurrection is past already. Their followers are not all dead yet.

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**\*I Corinthians 15:53**

For this corruptible must put on incorruption, and this mortal must put on immortality.

**\*\*II Timothy 1:6**

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

**\*\*\*II Timothy 2:17**

And their word will eat as doth a canker: of whom is Hymenaeus and

## Chapter 2

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

Philetus;

Timothy was also warned against Alexander, in **\*II Timothy 4:14**. He greatly withstood the Truth. Evidently, he appeared against Paul in the courtroom upon his first arrest in Rome. Lest they should go too far, Paul turned those two false teachers over to Satan whose violent sieve is the only means of recovery from error.

### **Chapter Two**

**There are four prominent and powerful threads running through this epistle.**

**First:** Paul's **charge** to Timothy, considered in our former lesson, which occurs seven times.

**Second:** **Doctrine** is mentioned seven times, indicating the value in which it should be held.

**Third:** **Godliness** is named nine times, for it is the objective to be reached by all believers.

**Fourth:** **Faith** occurs eighteen times. It has a unique place and purpose. These four threads, intertwined with one another, made an unbreakable cord in the young apostle's life. May we all, as Paul's successors, consider them closely and take them deeply to heart.

**This second chapter falls easily into two vital parts.**

**First:** Prayer for all men.

**Second:** Instructions to women.

The apostle aims to cover every item of instruction, which his dutiful son needed to enable him to fill his responsible office as pastor in Ephesus and as an evangelistic overseer. Other items, equally as important as these found in this letter, Timothy quite likely had already learned beforehand.

#### **PRAYER FOR ALL MEN**

The apostle's arms reach around the world. They embrace all nations and colors of men. His exhortation is comprehensive and very full of meaning. The three Greek words in verse one, translated "supplications, prayers, intercessions," are charmingly interesting (**2:1**). The first one (**supplication**) supposes a great need, which would induce one to strive with or beg God in man's behalf. Men are blind, deaf, helpless, bound and dead in sins, overpowered by Satan. Hence, we are to cry to God in behalf of all men. The second word means **prayer** in the sense of worship. We could not endure the untiring strain of agonizing for the salvation of souls, if we did not have the privilege of worshiping the Lord also. A healthy

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**\*II Timothy 4:14**

Alexander the coppersmith did me much evil: the Lord reward him

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

according to his works:

Saint is interested in sinners for Jesus' sake and for God's glory, as well as for the good of the sinner. Therefore, in worship, we are occupied with the Redeemer and Savior, melted by His compassion and love, which in turn afford us a mighty leverage for supplications. The third word (**intercession**) means a lighting upon, a meeting with; then a conversation with, and finally an intercession for. The good Samaritan happened to meet the helpless victim of thieves. His condition drew out a conversation, and his dire need provoked an intercession and an intervention in his behalf. Is not this our experience again and again? The fourth word climaxes this enticing quartet. It is translated "**thanksgivings**," and rightly; but those thanksgivings spring out of grace.

The Greek word is "eucharistias" from "charis" meaning "favor, grace, kindness"; and "eu" meaning "well" or "good." What provokes gratitude or thankfulness, but favor bestowed? In the midst of our groans and sighs of supplication and our intense intercessions, we burst forth in praise to "the God of all grace" and to the Redeemer of the race. We thank God hilariously for such a wonderful salvation. The unrelaxed tension of the first and third would break, were it not for the oded relief of the second and fourth. Oh, what a balance to the precious Word of God. How wisely the Holy Spirit led the Apostle Paul. Hallelujah!

**FOR KINGS, AND FOR ALL THAT ARE IN AUTHORITY" - 2:2.** In verse one, Paul exhorts us to pray and intercede for all men everywhere; but, in this verse, he specifies the authorities. "The powers that be are ordained of God" - **\*Romans 13:1**. When the Lord chastised Israel by setting their kings aside and suspending Jewish dominion, He gave the world dominion to Nebuchadnezzar and his successors - **\*\*Jeremiah 25:9;**

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**\*Romans 13:1**

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

**\*\*Jeremiah 25:9**

**25:9** Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

**\*Jeremiah 27:6-11;** **\*\*Ezra 1:1, 2.** "The times of the Gentiles" means Gentile national rulership in God's will - **\*\*\*Luke 21:24.** During this period, God wills that His people be subject to the national and civic authorities. We should pray for them, though He does not expect us to take part in political affairs. "Our citizenship is in heaven" -**\*\*\*\*Phil. 3:20** R.V. We are only pilgrims and strangers here. This is not our home. But, like Abraham, we look "for a city which hath foundations, whose Builder and Maker is God"- **\*\*\*\*\*Hebrews 11:10.** Accordingly, the apostle gives seven reasons for his exhortation to a fourfold interest in all men. Therefore, He requires thorough godliness and honesty from His children. We are the world's bible. Men read us by sight, though they refuse to read God's printed pages. They judge Him by our conduct.

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**\*Jeremiah 27:6-11;**

<sup>6</sup>And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.<sup>7</sup> And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.<sup>8</sup> And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.<sup>9</sup> Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:<sup>10</sup> For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.<sup>11</sup> But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

**\*\*Ezra 1:1, 2**

<sup>1</sup>Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, <sup>2</sup>Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.

**\*\*\*Luke 21:24**

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

**\*\*\*\*Philippians 3:20**

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

**\*\*\*\*\*Hebrews 11:10**

For he looked for a city which hath foundation, whose builder and maker is God.

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

**2:4** Who will have all men to be saved, and to come unto the knowledge of the truth.

**2:5** For there is one God, and one mediator between God and men, the man Christ Jesus;

**"FOR THIS IS GOOD AND ACCEPTABLE IN THE SIGHT OF GOD OUR SAVIOUR" - 2:3.** Nothing is as pleasing to God as abiding in His perfect will. People of brains and learning, and gifted with boldness and gab, may make their presence felt in the world without being divinely pious; at least, for a time. They may even accomplish some good; but the majority of folk are deprived of such gifts and achievements. They are shut up to a walk of peace and godliness by letting Christ live out His pure, powerful, unassuming life through them. They please the Lord exceedingly, leave their pious footprints on the sands of time, and lay up imperishable treasures in heaven.

**GOD "WILL HAVE ALL MEN TO BE SAVED" - 2:4.** It is not His will "that any should perish" - **\*II Peter 3:9.** It is a false theory, that some people are born and ordained to be saved, while others are born and predestinated to be damned. The Holy Spirit convicts all men of sin, because all may be saved by believing on Jesus the Savior of men. **\*\*John 3:16,** the plain words of Jesus, should always be remembered - "Whosoever believeth in Him should not perish, but have everlasting life." Therefore, we should pray for all men.

**GOD WILLS THAT ALL "COME UNTO THE KNOWLEDGE OF THE TRUTH" - 2:4.** It is His great pleasure to make the whole Truth known to those who desire to know it. Hence, saints should pray for all mankind. It is interesting to note how much of the Bible even some unsaved people understand. They may know more of it, if they yield to God. Jesus said to His disciples, "When He, the Spirit of Truth, is come, He will guide you into all Truth" - **\*\*\*John 16:13.** Yet, some folk say, "No one knows all the Truth."

**CHRIST'S MEDIATORSHIP calls for our petitions.** "For there is one God, and one Mediator between God and men, the Man Christ Jesus" - **2:5.** This Mediator, being Divine, understands the God of holiness and justice which He holds sacred and defends. He is God's Son, and God loves Him with

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**\*II Peter 3:9**

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

**\*\*John 3:16**

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

**\*\*\*John 16:13**

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

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

**2:7** Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

an unchangeable fervor. Being also human, Jesus has great compassion for mankind. Sin had set an impassable chasm between the Creator and the creature; but Christ Jesus came to bridge that chasm and bring them together. How did He do it? Read also **\*Hebrews 8:6**.

**HE "GAVE HIMSELF A RANSOM FOR ALL, to be testified in due time" - 2:6.** (Search out and study the seven "alls" in this chapter). The entire human race was sold under sin; but Christ paid off their entire debt by His atoning death on Calvary. He "died for all." He tasted "death for every man." "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" - **\*\*Hebrews 9:26**. "God so loved the world, that He gave His only begotten Son"; and the Son so loved the world, that He gave Himself to die in man's stead - the dismal blushing death that we all deserved to die. Should not we then supplicate, pray, and intercede in behalf of our fellowmen? They are the purchase of the precious blood of Jesus. Men are God's possession, by the rights of creation, preservation, and redemption. Everyone who wills to be saved may obtain a free pardon from the court of Heaven - the highest court in the universe - if he believes on God's dear Son.

The seventh reason, that we should fervently pray and intercede, is **PAUL'S THREEFOLD OFFICE**. He says, "Whereunto I am ordained a **PREACHER**, and an **APOSTLE** ... a **TEACHER**" - **2:7**. He was ordained of God to preach the Gospel of grace to sinners, to be an apostolic overseer over the whole Body of Christ, and to be a teacher of the saints everywhere. He never was satisfied to get men saved from sin, and then let them struggle on as best they could by themselves as many evangelists do. He sought to build them up in the Truth. He made the announcement of his office very emphatic, saying, "I speak the Truth in Christ, and lie not". He ministered "in faith and verity," or truth (**2:7**). He says, "We have renounced the hidden things of dishonesty (or shame), not walking in craftiness, nor handling the Word of God deceitfully (as very many ministers do); but by manifestation

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**\*Hebrews 8:6**

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

**\*\*Hebrews 9:26**

For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the

**2:8** I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

sacrifice of himself.

of the Truth commending ourselves to every man's conscience in the sight of God" - **\*II Cor. 4:2**. The faces of God and of Christ were before him more vividly than the faces of men. He served God, and not men. He earnestly desired Timothy to be just such an unselfish minister as himself; and expected that he would hand that same untiring spirit and pure doctrine down to all succeeding generations, even to you and me. The apostle considered these items very important, for he climaxed them by an emphatic exhortation - "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (**2:8**). God does not hear the prayers of the wicked. Only holy hearts, or born-again ones, can lift up holy hands; and such hands must be holy in conduct also. Peter instructed husbands and wives to dwell together tenderly and wisely, "as being heirs together of the grace of life; that your prayers be not hindered" - **\*\*I Peter 3:7**. A godly walk behind our prayers gives them impetus. If we feel resentful toward men, instead of pitying them, our petitions will not rise very high. They must be also "without doubting," or reasoning. "There is no use praying for that fellow, or those people, under such conditions." Such are Satan's cogitations often when we would pray. Jesus said, "Men ought always to pray, and not to faint" - **\*\*\*Luke 18:1**. This is what the Spirit whispered to me when my daughter lay sick and sad and suffering month after month, and God's ear seemed to be deaf. But He also whispered **\*\*\*\*Job 23:10** - "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold."

#### **TALKS TO WOMEN**

The following seven verses contain timely talks to talkative women. This section also falls into seven parts. These are outline teachings, as is this entire epistle. They are based, doubtless, upon a vital background of existing conditions which called them forth. Let us study them without prejudice.

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#### **\*II Corinthians 4:2**

But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

#### **\*\*I Peter 3:7**

Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

#### **\*\*\*Luke 18:1**

And he spake a parable unto them to this end, that men ought always to pray, and not to faint;

#### **\*\*\*\*Job 23:10**

But he knoweth the way that I take: when he hath tried me, I shall come

**2:9** In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;  
**2:10** But (which becometh women professing godliness) with good works.

forth as gold.

**THE WOMEN WERE INCLUDED IN THE PRAYER SERVICE**, though they are not specified here as they are in I Corinthians eleven where the attire of each for worship service is indicated. The inclination of women to devotion is suggested by Mary's conduct, by the women at the time of Jesus' death and burial and resurrection, and by the ladies' prayer meeting - **\*John 12:3; \*\*Acts 16:13-15**. But the chief item here is woman's usual attire. Hence, he wrote.

**"THAT WOMEN ADORN THEMSELVES IN MODEST APPAREL, WITH SHAME-FACEDNESS AND SOBRIETY, NOT WITH BROIDED HAIR, OR GOLD, OR PEARLS, OR COSTLY ARRAY. BUT (WHICH BECOMETH WOMEN PROFESSING GODLINESS) WITH GOOD WORKS" (2:9,10)** Ever since Eve made her fig leaf apron, women have been given to wearing gaudy and loud apparel to improve the appearance of the flesh. The women of Israel imitated the customs of the heathen in this respect. Hence, **\*\*\*Isaiah 3:16-23** records twenty-one items of attractive attire which the Lord condemned. The same temptation met the saints in Paul's day. Therefore, he taught them not to be adorned "with braided hair, or gold, or pearls, or costly array" (**2:9**). Useless and expensive attire and supposed beautifiers are to be refused, because they savor of worldliness.

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**\*John 12:3**

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

**\*\*Acts 16:13-15**

<sup>13</sup> And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. <sup>14</sup> And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. <sup>15</sup> And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

**\*\*\*Isaiah 3:16-23**

<sup>16</sup> Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: <sup>17</sup> Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts. <sup>18</sup> In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, <sup>19</sup> The chains, and the bracelets, and the mufflers, <sup>20</sup> The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, <sup>21</sup> The rings, and nose jewels, <sup>22</sup> The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, <sup>23</sup> The glasses, and the fine linen, and the hoods, and the

**2:11** Let the woman learn in silence with all subjection.

vails.

Elaborate painting of the lips and cheeks comes from heathen customs. Jezebel painted her face - **\*II Kings 9:30**. It should be abhorred by believers. Not many years ago, it was a mark of unchastity.

**"MODEST APPAREL"** does not mean slovenliness. Real inward "shamefacedness and sobriety" demand modest attire (**2:9**). The outward adornment corresponds with the inward state. Peter says to let the adorning be "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." He cites Sarah, Abraham's wife, as a worthy example - **\*\*I Peter 3:3-6**. We are not putting saints under bondage, as some think; but we simply insist on consistency and Christian propriety for Jesus' sake.

**PAUL ADDS THE ADORNMENT OF "GOOD WORKS, WHICH BECOMETH WOMEN PROFESSING GODLINESS" (2:10)**. Yes, what honor or glory is it, to be attractively attired and painted but inactive and useless in service? It does not really beautify the believer, nor glorify God. Many saints will regret their unscriptural ways when it is too late. What service we render to the flesh is only for this little hour of time; but what we render to Christ and to His people will receive an endless reward.

**"LET THE WOMAN LEARN IN SILENCE WITH ALL SUBJECTION (2:11)**. Some construe this to mean that women have no public voice except to sing in the congregation. If they should be silent, why should they be allowed to sing? And if they may sing, why may they not also speak or pray? The question of public service is not even intimated in this quotation. The fact is that some women were fussy, excitable, and unruly. They were not quiet. Like Miriam, they murmured at God's appointments - **\*\*\*Numbers 12:1**.

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**\*II Kings 9:30**

And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window.

**\*\*I Peter 3:3-6**

<sup>3</sup> Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; <sup>4</sup> But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. <sup>5</sup> For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: <sup>6</sup> Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

**\*\*\*Numbers 12:1**

And Miriam and Aaron spake against Moses because of the Ethiopian

2:12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

woman whom he had married: for he had married an Ethiopian woman. The Greek word "hesuchia," translated "silence" here and in the next verse, is rendered "peaceable" in verse two, and "rested" in \***Luke 23:56**, and "quietness" in \*\***II Thessalonians 3:12**. The exhortation calls for a quiet, undisturbed, restful, peaceful, yielded attitude; without any reference to activity. Compare also \*\*\***Luke 14:4** and \*\*\*\***Acts 11:18** and **21:14**, where the same original word occurs rendered "peace" and "cease."

**"BUT I SUFFER NOT A WOMAN TO TEACH, NOR TO USURP AUTHORITY OVER THE MAN, BUT TO BE IN SILENCE" (2:12).** These two verses, eleven and twelve, seem to settle it with some people that women have absolutely no ministry except private and personal work. If this were the only Bible statement on the subject, we, too, would be silent; but, since many other portions seem to contradict this one, we must get the exact meaning. Miriam was a prophetess and the choir leader, and one of the three leaders by whom God led Israel out of Egypt - \*\*\*\*\***Exodus 15:20**; \*\*\*\*\***Micah 6:4**. Deborah was a prophetess, a judge, a singer, and a mother in Israel for forty years - \*\*\*\*\***Judges 4:4; 5:1, 7, 13, 31**. Jael also had a prominent place with Deborah.

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**\*Luke 23:56**

And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

**\*\*II Thessalonians 3:12**

Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

**\*\*\*Luke 14:4**

And they held their peace. And he took him, and healed him, and let him go;

**\*\*\*\*Acts 11:18, 21:14**

11:18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. 21:14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

**\*\*\*\*\*Exodus 15:20**

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

**\*\*\*\*\*Micah 6:4**

For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

**\*\*\*\*\*Judges 4:4; 5:1, 7, 13, 31**

**4:4** And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. **5:1** Then sang Deborah and Barak the son of Abinoam on that day, saying, **7** The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. **13** Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty. **31** So let all thine enemies perish, O Lord: but let them that love him be as the sun when he

goeth forth in his might. And the land had rest forty years.

Later, we read of Huldah, to whom King Josiah and the priest Hilkiah went for counsel - **\*II Kings 22:14**. It is claimed that those women were called into service because of the weakness of men as leaders. Was Moses weak? Who dare say "yes"? Be it so, that some were weak. We certainly must be cumbered with weakness today, be it said to our shame as men. Else why does the Lord lay His hand upon so many women, and thrust them forth to accomplish His purposes?

Women in the early days of the Church also had prominent public places. They were first at the tomb of Jesus, first to publish His resurrection - not voluntarily, but by orders of the angel - **\*\*Matthew 28:7**. They were among the one hundred and twenty who prayed in the upper room, and who were filled with the Holy Spirit.

The daughters also prophesied in the power of the Spirit, according to the prophecy of **\*\*\*Joel 2:28**. See **\*\*\*\*Acts 2:17**. In I Corinthians twelve and fourteen, where the nine spiritual gifts are named and regulated, not a word is said that the women are excluded from the program. These instructions were written to the whole Body of Christ. "For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets" - **\*\*\*\*\*I Corinthians 14:31, 32**. Now the exception to these statements, in **\*\*\*\*\*I Corinthians 14:34**, sheds light on our study in I Timothy.

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**\*II Kings 22:14**

So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

**\*\*Matthew 28:7**

And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

**\*\*\*Joel 2:28**

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

**\*\*\*\*Acts 2:17**

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

**\*\*\*\*\*I Corinthians 14:31, 32**

<sup>31</sup> For ye may all prophesy one by one, that all may learn, and all may be comforted. <sup>32</sup> And the spirits of the prophets are subject to the prophets.

**\*\*\*\*\*I Corinthians 14:34**

Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith

the law.

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience." This last phrase is the key to the correct meaning of such a prohibition. Some women were disobedient to Paul's counsel in verses twenty-eight to thirty-one. They were not subject to the leaders; and they had no proper respect for others who also had a psalm, a doctrine, a tongue, a revelation, an interpretation - \***I Cor. 14:26**. "Let all things be done unto edifying" is the governing principle. Some women violated that principal continually; hence, the restriction of verses thirty-four and thirty-five. The Greek word here rendered "speak" is "lalein" from the verb "laleo," which properly means "to give an inarticulate sound, to prate, chatter, babble." When referring to birds it means "to twitter, to chirp." This is exactly what critics say about our speaking in tongues, because to the natural mind it seems like an indistinct or inarticulate sound. They cannot understand it. Therefore, when anyone insists on speaking in a tongue without interpretation and usurps all the time or speaks in his own vernacular out of Divine order (and women are more given to this than men), his speech is pronounced prating, babbling, or chattering; for the Spirit is grieved. That is insubordination. It is a shame to so speak. It is flat, insipid, and powerless to spiritual people also. Against such operations, Paul speaks in our lesson. Some women thought to teach him and other workers. They tried to usurp authority; that is, presumed to take authority which was assigned to some man or other woman, and were dissatisfied with the place God had given to them. They were not in subjection. Of course, such folk - whether men or women - become of little or no use in the Church of Christ. They are hindrances, rather than helps. A speechless ministry for worthy women was not at all in the apostle's mind in either of these Scriptures. We have too many examples to the contrary. Brother Paul, who is supposed to forbid the women from having any public and official place in the Church, positively names ten ladies of note filling prominent places.

In his letter to the church at Philippi, he addresses Euodias and Syntyche who had so prominent a place as to merit the entreaty to "be of the same mind in the Lord." They may have been of opposite dispositions, although both were active and

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**\*I Corinthians 14:26**

How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

responsible sisters in the assembly - **\*Phil. 4:2**. The meanings of their names indicate different gifts and activities which, doubtless, occasioned mutual criticism. "Euodias" means "a good journey," "a sweet scent." She represents the prayer life of a Christian, which emits a perfume well pleasing to the God of grace. "Syntyche" means "to meet and speak with." She represents the active life of ministering to others. The former speaks of worship; the latter of service. The former is Godward; the latter is man ward. **\*\*Acts 6:4** expresses both of these ministries - "We will give ourselves CONTINUALLY TO PRAYER (Euodias), and to the MINISTRY OF THE WORD" (Syntyche). These two qualities combine to make a well-balanced Christian. In the next verse, he entreats the pastor to "help those women which labored" with him and Clement "in the Gospel" - **\*\*\*Phil. 4:3**. Their names are not given.

In Romans sixteen, we have names of eight ladies of repute recorded. First is Phoebe, "a servant" or deacon, which word is in the masculine gender indicating an official position. She was not simply a deacon in material things, but in spiritual. She was "a succourer of many, and of myself also," he declared - **\*\*\*\*Rom. 16:1,2**. The Greek word for "succourer" means "a leader, a front-rank protector, a ruler, an overseer." In **\*\*\*\*\*I Timothy 3:4, 5, 12** the same word is translated "ruler." In **\*\*\*\*\*I Thessalonians 5:12** it is rendered "over" in the phrase "over you in the Lord."

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**\*Philippians 4:2**

I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

**\*\*Acts 6:4**

But we will give ourselves continually to prayer, and to the ministry of the word.

**\*\*\*Phil. 4:3**

And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

**\*\*\*\*Romans 16:1,2**

<sup>1</sup>I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: <sup>2</sup>That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

**\*\*\*\*\*I Timothy 3:4, 5, 12**

<sup>4</sup>One that ruleth well his own house, having his children in subjection with all gravity; <sup>5</sup>(For if a man know not how to rule his own house, how shall he take care of the church of God?) <sup>12</sup>Let the deacons be the husbands of one wife, ruling their children and their own houses well.

**\*\*\*\*\*I Thessalonians 5:12**

And we beseech you, brethren, to know them which labour among you, and

are over you in the Lord, and admonish you;  
Evidently, she had spiritual oversight of no small importance in Cenchrea. Else why should she have received such a fervent commendation to the church in Corinth? Then observe what the apostle says about Priscilla -\***Romans 16:3,4**. Note how she helped Apollos into the light of Pentecost -\*\***Acts 18:24-26**.

Observe that Tryphena, Tryphosa, and Persis labored in the Lord -\*\*\***Romans 16:12**. Note, also, Mary, Junia, and Julia. These all had responsible positions in the Body of Christ. They are recorded here as encouragement to women down the centuries to yield their talents and gifts to the Lord, that He might use them to His highest glory in the furtherance of the Gospel. What a pity and shame that men have misinterpreted the Scriptures; and thus, have handicapped many capable and spiritual women, who might have been of greater service to God than their hinderers have been. In many places, women are the aggressors; for example, the prayer meeting in Philippi Acts 16. In many places today, there would be no grace work, but for the devotion and zeal of sisters in the Lord. Some of the ablest and most spiritual expositors of the Word are women. Yet envious men try to stop them. But, if God be for these feminine laborers, who can be against them?

**"FOR ADAM WAS FIRST FORMED, THEN EVE" (2:13)**. This is a type of Christ and the Church. Man has the more prominent place, because he represents Christ the Head. Woman is to assume the subject place, as representing the Body which is subject to Christ. Hence, in a well-ordered assembly, the women keep their heads covered in worship and ministering the Word - I Cor. 11:3-16. This is not bondage, but beautiful and sacred order. Adam ate the forbidden fruit with his eyes open. He was not deceived (**2:14**). Therefore, he was the more responsible. In this he typified Jesus, who identified Himself voluntarily with us in our ruin and died in our stead.

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\***Romans 16:3,4**

<sup>3</sup> Greet Priscilla and Aquila my helpers in Christ Jesus: <sup>4</sup> Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

\*\***Acts 18:24-26**

<sup>24</sup> And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. <sup>25</sup> This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. <sup>26</sup> And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

\*\*\***Romans 16:12**

Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved

**2:13** For Adam was first formed, then Eve.

**2:14** And Adam was not deceived, but the woman being deceived was in the transgression.

**2:15** Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

### Chapter 3

**3:1** This is a true saying, if a man desire the office of a bishop, he desireth a good work.

Persis, which laboured much in the Lord.

Eve was deceived, and she was in the transgression.

**"NOTWITHSTANDING SHE SHALL BE SAVED IN CHILDBEARING, if they (husband and wife) continue in faith and love and holiness - with sobriety" (2:15).** This intimates that childbearing is dangerous since sin has entered the race; but for those whose sins are forgiven there is a promise of safety if the couple believe God, love each other, and are living after the Spirit and not after the flesh. It means much for both husband and wife to "walk in newness of life," as members of the new creation and as risen from the dead - **\*Rom. 6:4.** Rachel's experience was an exception to the rule among holy women of God - **\*\*Genesis 35:16-19.** The reason is not expressed.

### **Chapter Three**

"This is a true saying, if a man desire the office of a bishop, he desireth a good work" – **(3:1).** This chapter deals with bishops and deacons and their wives, and closes with "the mystery of godliness." The Greek word rendered "office of a bishop" is "episkopes," which means "overseership" or "bishopric." From this responsible office, Judas fell by transgression - **\*\*\*Acts 1:20, 25.** Bishopric and apostleship were somewhat similar in their scope, except that the former had more of a local application than the latter. In **\*\*\*\*Titus 1:5, 7** we note that a bishop was also an elder. The office of an apostle was distinct from both elder and bishop in this: That it referred chiefly to

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#### **\*Romans 6:4**

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

#### **\*\*Genesis 35:16-19**

<sup>16</sup> And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. <sup>17</sup> And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. <sup>18</sup> And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin. <sup>19</sup> And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.

#### **\*\*\*Acts 1:20, 25**

<sup>20</sup> For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. <sup>25</sup> That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

#### **\*\*\*\*Titus 1:5, 7**

<sup>5</sup> For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: <sup>7</sup> For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy

lucre;  
those disciples to whom was committed, at the beginning, the oracles of the new dispensation. The twelve were the "apostles of the Lamb" - \***Rev. 21:14**. There were seven apostles of the Church" - \*\***Acts 14:14**; \*\*\***I Cor. 4:6, 9**; \*\*\*\***II Cor. 8:23**; \*\*\*\*\***Phil. 2:25**; \*\*\*\*\***I Thess. 1:1; 2:6**. The word "messenger" in II Cor. 8:23 and in Phil. 2:25 should be "apostle." Paul was the chief apostle of the Church. Strange as it may seem, the original text translated "visitation" in \*\*\*\*\***Luke 19:44** and \*\*\*\*\***I Peter 2:12** is "bishopric" ("episkopes"). Because Jerusalem will be the capital city of the world from the beginning of Jesus' Millennial reign, it will be the "overseeing" city from which will flow Divine blessings to the Gentiles who will in turn bring their glory into Jerusalem - \*\*\*\*\***Isaiah 60:3**

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**\*Revelation 21:14**

<sup>14</sup> And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

**\*\*Acts 14:14**

Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

**\*\*\*I Corinthians 4:6, 9**

<sup>6</sup> And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. <sup>9</sup> For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

**\*\*\*\*II Corinthians 8:23**

Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.

**\*\*\*\*\*Philippians 2:25**

Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

**\*\*\*\*\*I Thessalonians 1:1, 2:6**

**1:1** Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. **2:6** Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

**\*\*\*\*\*Luke 19:44**

And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

**\*\*\*\*\*I Peter 2:12**

Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

**\*\*\*\*\*Isaiah 60:3**

And the Gentiles shall come to thy light, and kings to the brightness of thy

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

rising.

**\*Isaiah 60:11** and **\*\*Isaiah 66:12, 19**. But, the heavenly Jerusalem will enjoy the supreme bishopric, being the glorified Bride and Church or Body of Christ - **\*\*\*Revelation 21:24-26**.

Should anyone entertain a desire to be bishop or elder? Paul's words here indicate that he may. However, this office is no ordinary matter. Paul calls it a "work." This agrees with Jesus' words, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest" - **\*\*\*\*Matthew 9:38**.

Many people imagine that the Gospel ministry is an easy snap in which there is nothing to do but read the Bible, and talk from a pulpit a few times a week, and visit the parishioners, and enjoy fat meals the meantime. But our Lord called it a "harvest" which implies toil, hardship, heat, and great weariness. A true bishop cannot select his field. He must accept the one to which "the Lord of the harvest" appoints him. Sometimes, ministers take their own carnal wishes as God's call to a certain place. They shirk duty and shrink from toil and discomforts. The first word for "desire," in **3:1**, means "to stretch forward to"; but the second one means "to set the heart on."

#### **SIXTEEN QUALIFICATIONS**

Who is able to answer to the sixteen points of fitness for such a solemn charge? Our sufficiency must be of God - **\*\*\*\*\*II Corinthians 3:5**. The first qualification named is **blamelessness (3:2)**. The last one is good domestic rulership.

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#### **\*Isaiah 60:11**

Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

#### **\*\*Isaiah 66:12, 19**

<sup>12</sup> For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. <sup>19</sup> And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

#### **\*\*\*Revelation 21:24-26**

<sup>24</sup> And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. <sup>25</sup> And the gates of it shall not be shut at all by day: for there shall be no night there.

<sup>26</sup> And they shall bring the glory and honour of the nations into it.

#### **\*\*\*\*Matthew 9:38**

Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

#### **\*\*\*\*\*II Corinthians 3:5**

Not that we are sufficient of ourselves to think any thing as of ourselves;

but our sufficiency is of God;

One is considered blameless if he fulfills all the other fifteen. The phrase, "**husband of one wife**," does not mean that he must be married; but if married, he should not be a polygamist. One wife is enough for any man, and especially for a Gospel minister. "**Vigilant**," watchful. This is the controlling meaning

of the word "bishop" or "overseer." He is not to watch people's faults or be suspicious; but he is to protect his flock from evil doctrines and watch for opportunities to do good. "**Sober**," literally, "free from wine." He is not morbid, nor affectedly pious, bordering on grouchiness and self-righteousness; but he is serious, weighty, bearing a sense of responsibility, remembering that he is God's servant and should maintain the dignity and honor of his office. "**Of good behavior**." These qualities overlap one another and explain one another. A bishop or elder cannot flirt with the other sex, nor conduct himself unseemly in any manner. He should be an example of good conduct - 4:12. "**Given to hospitality**." If he has no spare bed, at least express his regret; and be willing to share his scant provisions with another. "**Apt to teach**." This is the seventh item of the first group of fitness's. It is a very important item, which most preachers lack. They can entertain by flatteries, and make-believe pleasantness, and affected facial expressions, and business bows; but, being ignorant of God's chart and compass, they cannot instruct the ignorant. What a travesty! How the dignity of the pulpit is pulled down on a level with the lecture and political platform. What a ridiculous representation of Christ; how unlike Him and unworthy of Him.

"**Not given to wine**" (3:3). Literally, he is not drunken with wine, nor quarrelsome over the wine cup. No. Our only intoxication should be the fullness of the Holy Spirit. "**No striker**." That is, he is not a smiter, pugnacious, or quarrelsome. "**Not a brawler**." He is not contentious. "**Not covetous**." He is not a lover of money. "The love of money is the root of all evil" (6:10); therefore, these many cautions concerning it. Satan has no more subtle snare for ministers than money. It has tied the tongues of many of them and shorn them of spiritual power. It induces many to withhold much of the Truth.

### HOME RULE

"One that ruleth well his own house, having his children in subjection with all gravity" - 3:4. Observe that almost as much is said about this matter as about all the other fifteen, because it is so vital. Study the question of verse five. Indeed, the

3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

3:4 One that ruleth well his own house, having his children in subjection with all gravity;

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

family is one of the significant figures of the Church. Consider **\*Ephesians 6:1-4** and **\*\*I John 2:12-14**. God's people are a great family of various grades of experience. Let us examine minutely the office of a bishop. The word "bishop" literally means to "look upon or after carefully with governmental authority." The word translated "ruleth" (**3:4, 5, 12**) means to "lead as a front-rank protector." It is rendered "succourer" in **\*\*\*Romans 16:2**, which gave Phoebe a very honored place. Indeed, she is there termed "a servant (deacon) of the Church." This same word is translated "over" in **\*\*\*\*I Thessalonians 5:12**, and refers to bishops, or elders, or deacons. The phrase "take care" means to manage – (**3:5**). Thus, we learn in this chapter, that a real bishop oversees, leads, manages, rules, and protects his flock in a spirit of meekness. Here compare Peter's counsel to elders - **\*\*\*\*\*I Peter 5:1-3**. It is very interesting and instructive. Also, see Paul's words in **\*\*\*\*\*Hebrews 13:7**

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**\*Ephesians 6:1-4**

<sup>1</sup> Children, obey your parents in the Lord: for this is right. <sup>2</sup> Honour thy father and mother; which is the first commandment with promise; <sup>3</sup> That it may be well with thee, and thou mayest live long on the earth. <sup>4</sup> And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

**\*\*I John 2:12-14**

<sup>12</sup> I write unto you, little children, because your sins are forgiven you for his name's sake. <sup>13</sup> I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. <sup>14</sup> I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

**\*\*\*Romans 16:2**

That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

**\*\*\*\*I Thessalonians 5:12**

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

**\*\*\*\*\*I Peter 5:1-3**

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: <sup>2</sup> Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; <sup>3</sup> Neither as being lords over God's heritage, but being examples to the flock.

**\*\*\*\*\*Hebrews 13:7**

<sup>7</sup> Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. of Italy salute you.

**3:6** Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

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

**3:8** Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

**\*Hebrews 13:17, 24.** A true Gospel minister exercises all these half dozen items in his own home. There is the place to learn and practice them. If he does not - if he is lax or lopsided in his home rule - how shall he take care of the Church of God? This is the apostle's meaningful question. If any brother or sister is failing, or having serious difficulties in pastoring a flock, let him consider well these Scriptural qualifications. Let him check up by the written Word and locate the trouble. "For every effect, there is a cause."

"Not a novice, lest being lifted up with pride he fall into the condemnation of the devil" – **(3:6)**. A novice is one newly planted, a new convert. It is made up of "neos," young, youthful; and "phuo," to beget, bring forth, make to grow. The exhortation, "Lay hands suddenly on no man," emphasizes this one - **5:22**. Sairits need to be proven before they have such an honor conferred upon them. Premature ordination to the bishopric, eldership, or deaconship does wrong to the individual and to the flock of Christ. The condemnation of the devil is found in **\*\*Isaiah 14:12-14** - ambitious to be like the Most High. Finally, the true bishop - "Must have a good report of them which are without" – **(3:7)**. This is no small consideration. His conduct before the world, and his business relations with men, must be above criticism. He is the world's most conspicuous Bible. They judge his flock and his God by his life. What a travesty on the cause, when the ungodly are compelled to say, "Such a one is dishonest, he likes the almighty dollar, he likes fun and is looking out for a good time." These are snares of Satan; and, if yielded to, bring reproach upon him and his people. A faithful minister compels all men by his upright walk to respect him. His congregation is proud of him, and he has influence over worldly people.

#### **THE OFFICE OF DEACONS**

"Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre" – **(3:8)**. The qualifications of deacons are so very much like those of

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#### **\*Hebrews 13:17,24**

<sup>17</sup>Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. <sup>24</sup>Salute all them that have the rule over you, and all the saints. They

#### **\*\*Isaiah 14:12-14**

<sup>12</sup>How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! <sup>13</sup>For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: <sup>14</sup>I will ascend above the heights of the clouds; I will be like the most High.

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

bishops, that we need not dwell upon them. This proves the close relationship of the two offices. The phrase, "not given to much wine," means not to drink it to excess. "Oinos," the Greek for "wine," was used for pure grape juice and for fermented juice; hence, it was not wrong to drink it unfermented as a food. Compare **5:23**. All that is required of bishops is also required of deacons, and vice versa.

Deacons differ from bishops chiefly in this, that they do not have the authority which is given to bishops. They do not possess overseership. They serve, or minister the Word, under the general oversight of bishops (**3:9**). In II Corinthians three, the word is found half a dozen times, which indicates its meaning and use generally in the epistles. Observe especially **\*II Corinthians 3:6** - "Who also hath made us able ministers (deacons) of the New Testament; not of the letter (the law), but of the Spirit: for the letter (the law) killeth, but the Spirit giveth life." The words "minister" and "ministration" in this chapter are "deacon" in the Greek and have reference to spiritual service entirely.

The Greek word "diakonos" occurs about ninety times in the New Testament but is translated "deacon" only five times; namely, in **\*\*Philippians 1:1** and in our lesson chapter. It means to "serve," or "minister unto." In the Gospels, it is used to express both material and spiritual service; but, in the Acts and epistles, it expresses spiritual service almost exclusively or about fifty times. It is rendered "servant" but once in the epistles; namely, in **\*\*\*Romans 16:1**. Phoebe is called "a servant (deacon) of the Church." "Diakonos" or "diakonia" is translated "minister," "ministry," "ministering," or "ministration" about fifty times. Christ is termed a deacon, in **\*\*\*\*Romans 15:8**; also, the apostles, in **\*\*\*\*\*I Corinthians 4:1** and II Corinthians 3:6. The authority of Christ and Paul and other overseers was not as deacons, but as apostles or

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**\*II Corinthians 3:6**

Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

**\*\*Philippians 1:1**

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

**\*\*\*Romans 16:1**

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

**\*\*\*\*Romans 15:8**

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

**\*\*\*\*\*I Corinthians 4:1**

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

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

bishops. As deacons, they were servants or ministers of God and of Christ. The common title of "minister" today, given to a preacher of the Gospel, was derived from the deaconship of Christ and His successors. We are ministers or servants of Christ, to dispense the entire sphere of spiritual blessings to mankind (**3:10**).

### **ANGELS OF THE CHURCHES**

Doubtless, the simplicity introduced through Paul and Barnabas (**\*Acts 13:1-4**) is God's order today. Study the seven letters in Revelation to the seven churches. Observe that they are not mentioned as one, but as seven. This is prophetic of the divisions in Christendom at the present time, and also is symbolic of the sevenfold perfection of the Church. The exhortations to overcomers and the promises of rewards are addressed to individuals.

"He that hath an ear, let him hear." Each letter is spoken "unto the angel of the church," for whose spiritual condition he is especially responsible. He is recognized under-head, or shepherd thereof, and represents Christ as "the Light of the world." The title "angel" means "messenger," from the Greek word "aggelos." The verb "aggello," from which the noun is derived, is translated "preach" or "preach the Gospel" thirty-five times in the New Testament. Therefore, the apostles were also evangelists or messengers of Glad Tidings. Unconsciously, the saints call the ministers "messengers" in these closing days. Thus, they speak in harmony with the last-day messages (Revelation 2 and 3), without thinking about it. We discovered this at a camp meeting several years ago. The Lord deals with every congregation through its leader, the pastor or messenger, independently of other leaders and congregations. There is no Scripture nor logic for any band of men in one town exercising jurisdiction over an assembly in another town or community. Others may instruct and advise; but they have no right to command. Happy and prosperous are the ministers and saints whose eyes are being opened to their liberties and wealth in Christ.

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#### **\*Acts 13:1-4**

<sup>1</sup> Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. <sup>2</sup> As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. <sup>3</sup> And when they had fasted and prayed, and laid their hands on them, they sent them away. <sup>4</sup> So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

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

**3:12** Let the deacons be the husbands of one wife, ruling their children and their own houses well.

**3:13** For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

## WOMAN'S FITNESS

"Even so must their wives be grave, not slanderers, sober, faithful in all things" - **3:11**. The qualifications of a bishop's wife cannot be less, as to character, than those of the bishop himself; but here four points are emphasized particularly. On the items, "grave" and "sober," see the foregoing remarks. The word "slanderer" means "a devil." Jesus called Judas Iscariot a devil. The original word "diabolos" means "hurling over" or "through"; whence it means "a slanderer," "a false accuser." "Ho diabolos" means "the slanderer," "the devil." Does a minister's wife need such an exhortation? The Holy Spirit knew beforehand how bitter and destructive some tongues might be. No sweetness can compare with the tongue of a woman; but, also, no tongue can be more calumnious and ruinous than that of a woman. She can tear down her husband's work faster than he built it up.

Eve was ordained to be a "help meet for him (Adam)." This is still her first and highest calling. She is not to be a help-eat, or help-defeat, but a suitable aid to the man. Most women have it in their power to make Christian gentlemen of their husbands. Woman is a type of the Bride company. Indeed, such saints make up the Bride of Christ, and become His most efficient helpers in accomplishing His sublime purpose in this age and for the ages to come. Is it accidental, that Paul should refer to Phoebe and Priscilla and other women who were "helpers" or "fellow laborers" in the Gospel - **\*Romans 16:2, 3** and **\*\*Phil. 4:3**. Let every minister's wife strive to be a Scriptural help by making herself indispensable to him; and let him not curb or quell her gifts and ability.

"For they that have used the office of a deacon well purchase to themselves a good degree," or a step, a rank – (**3:13**). They thus qualify for a more responsible position. They acquire "great boldness in the faith," by which their usefulness is enlarged. Deacons may become elders, or bishops. "A man's gift maketh room for him" - **\*\*\*Proverbs 18:16**.

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### **\*Romans 16:2, 3**

<sup>2</sup> That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. <sup>3</sup> Greet Priscilla and Aquila my helpers in Christ Jesus:

### **\*\*Philippians 4:3**

And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

### **\*\*\*Proverbs 18:16**

A man's gift maketh room for him, and bringeth him before great men.

**3:14** These things write I unto thee, hoping to come unto thee shortly:

**3:15** But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

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

Timothy was with the assembly in Ephesus. I Timothy **1:3** suggests that Paul had been at Philippi and was now possibly in Corinth when he wrote this epistle. He hoped soon to be in Ephesus (**3:14**). But, if he tarried long, these instructions would show his son in the Lord how to conduct himself among the people of God so as to be to them the greatest possible blessing (**3:15**). The Church or congregation of God, the people of God in this age, are the pillar and ground or base of the Truth. What a solemn statement. God has sovereignly deposited His Truth with His people. It rests upon them and they hold it up. The living God is put on exhibition and sustained through a practical knowledge and appropriation of His Word by the saints. How important, therefore, it is that we live by the power of the Holy Spirit and in harmony with the Scriptures. Next is an interesting and comprehensive statement.

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" – (**3:16**). This verse deserves special attention. It is significant that it comes immediately after the instruction given to elders and deacons and is followed by an announcement of apostasy. We saw before that godliness is mentioned nine times in this epistle, three times before and five times after this verse. It seems to be the theme of the epistle. God's dealings with humanity are all mysterious to the natural mind, because they are spiritual. Only the spiritual mind, the mind which has been made new by the Gospel and by the instruction of the Holy Spirit, can understand the things of God.

**Six significant facts cluster around and comprise the mysterious truth of godliness:**

**1. "God was manifest in the flesh."** This refers primarily to Jesus. "The Word was made flesh and dwelt among us" - **\*John 1:14**. "God was in Christ, reconciling the world unto Himself" - **\*\*II Cor. 5:19**. Here is the basic fact of the mystery - the Just One, the Holy One, God's Son, died for the unjust, the unholy. God's great love and marvelous grace were shown forth in giving His Son to die for the ungodly. The

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**\*John 1:14**

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

**\*\*II Corinthians 5:19**

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Creator of all things tabernacled in a human body and was seen moving among men. Divine wisdom and might were displayed by His daily life. God is manifested also in sinful flesh, which increases the mystery of godliness. Through the redemption which Jesus wrought, He has made sinful man a habitation for Jehovah and deposits, in the sinner who believes, His own holy life; then the Holy Spirit moves in and takes control. Though sin is still in the flesh (**\*Romans 7:17-25 and \*\*Romans 8:3**), yet God dwells and walks in them that believe. "Sin in the flesh" was condemned by Christ's death, and is conquered by His indwelling Presence. Though it is not removed until we get a glorified body, yet godliness is put on exhibition in those who yield to God. He is tabernacling and operating in human flesh today, as truly and potently as He did in His well-beloved Son Jesus. Indeed, His many sons are His walking Bible among men.

**2. "Justified in the spirit."** This refers first to Jesus. "He that died has been justified from the sin" (**\*\*\*Romans 6:7** Greek) to which He died in our behalf. Jesus was justified in spirit when He went by His spirit and preached to the spirits in prison announcing to them that the redemption to which they looked forward had now been accomplished - **\*\*\*\*I Peter 3:18-20.**

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**\*Romans 7:17-25**

<sup>17</sup> Now then it is no more I that do it, but sin that dwelleth in me. <sup>18</sup> For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. <sup>19</sup> For the good that I would I do not: but the evil which I would not, that I do.

<sup>20</sup> Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. <sup>21</sup> I find then a law, that, when I would do good, evil is present with me. <sup>22</sup> For I delight in the law of God after the inward man: <sup>23</sup> But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. <sup>24</sup> O wretched man that I am! who shall deliver me from the body of this death? <sup>25</sup> I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

**\*\*Romans 8:3**

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

**\*\*\*Romans 6:7**

For he that is dead is freed from sin.

**\*\*\*\*I Peter 3:18-20**

<sup>18</sup> For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: <sup>19</sup> By which also he went and preached unto the spirits in prison; <sup>20</sup> Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

Then His spirit returned to the body and He was raised from the grave, in proof of His eternal Sonship and of His justification. He was delivered to the Cross for our sins and raised from the dead for our justification - **\*Romans 4:25**. Now, when a sinner accepts His death and resurrection in his behalf, God makes him free from his sins and justifies him in spirit also. His body is counted dead because of sin in it (**\*\*Romans 6:11 and \*\*\*Romans 8:10, 11**), so that Divine life may operate instead of sin. In the resurrection or translation, the body also will come into the full possession of redemption rights - **\*\*\*\*Romans 8:23**. We shall be justified in body as well as in spirit. As to the body, we are now saved by hope, having only an earnest of resurrection life by the quickening power of the Holy Spirit in physical healing by faith.

**3. "Seen of angels."** Heavenly messengers saw Jesus rise from the grave and announced His absence. They also saw Him ascend on high forty days later - **\*\*\*\*\*Acts 1:11**. Thus, godliness was seen by angels. Jacob had a dream in which he saw a ladder reaching from heaven to earth and angels going up and down upon it. Jesus is that ladder. Note the anti-type of that dream, in **\*\*\*\*\*John 1:51**. Thus, godliness is seen in the saints by angels; for those angels, that ascend and descend upon the Son of Man, are believers. The heavenly host, who rejoiced at the birth of Jesus, will rejoice over the fruits of

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**\*Romans 4:25**

Who was delivered for our offences, and was raised again for our justification.

**\*\*Romans 6:11**

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

**\*\*\*Romans 8:10, 11**

<sup>10</sup> And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

<sup>11</sup> But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

**\*\*\*\*Romans 8:23**

And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

**\*\*\*\*\*Acts 1:11**

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

**\*\*\*\*\*John 1:51**

And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

redemption - **\*Rev. 5:11, 12** and **\*\*Hebrews 1:6** Revised Version. Thus, godliness on earth is witnessed to and rejoiced over by angels. "Preached unto the Gentiles." First of all, godliness through Christ was proclaimed to the Jews, then by them to the Gentiles. Paul himself was God's special minister to the nations. He visited Asia, Macedonia, Asia Minor, and Rome with the Gospel. The whole inhabited world heard the Gospel in his day - **\*\*\*Col. 1:6**. The mystery was told out in the power of the Holy Spirit. Likewise, all down this Church Age, Jehovah has chosen men and women and anointed them to give forth the Truth which makes men free from sin and idolatry. The preaching of godliness is effectual, as the next point proves.

**5. "Believed on in the world."** The mystery became demonstrated. Heathen men were so changed by the Gospel, that they put away idolatry and all its wicked customs and lived Godlike in the world. This has continued to the present time. People see Christ in them that believe. His holy life is reproduced in them, and He walks and talks in them. This is indeed a great secret. His image is reflected in their countenances. His Voice is heard in their conversation. The wisdom, the power, and the love of God are on display in the saints, so that sinners are without excuse. Christ is on earth in His mystical Body, the Church, by the power of the Holy Spirit. He did not come in 1914, as some teach. He came over nineteen hundred years ago in physical form, brought full and eternal salvation to us by His death and resurrection, ascended on high, and sent the Holy Spirit to reproduce His perfect holy life in all them that believe on Him. His return in glorified physical form is near at hand.

**6. "Received up into glory."** While Jesus truly ascended on high and was received there, the real value of this statement is that the mystical Christ is to be received also as indicated by

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**\*Revelation 5:11, 12**

<sup>11</sup> And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

<sup>12</sup> Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

**\*\*Hebrews 1:6**

And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

**\*\*\*Colossians 1:6**

Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

the order or arrangement of these six points, His ascension being noted in point three - "seen of angels." The Holy Spirit came according to our Lord's last words - "not many days hence" - and constituted all believers one Body. Yes, the Head of the Church is in Heaven. The Author and the Life of godliness is on high. The Power of godliness is here in the Person of the Holy Spirit.

Where the Head is, there the Body must be also. The final glory of godliness is that it must culminate in heavenly glory. Christ's resurrection was only the first fruit of them that sleep, and His ascension was also the first fruit of them that will be taken to Heaven. Jesus said, "I will come again, and receive you unto Myself; that where I am, there ye may be also" - **\*John 14:3**. Praise God, the consummation and climax of godliness is nigh at hand. We are waiting every day to hear the trumpet home-call. "For the Lord Himself shall descend from Heaven with a shout (of command), with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we (the living ones) which are alive and remain shall be caught up together with them in the clouds (clouds of saved ones) to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" - **\*\*I Thessalonians 4:16-18**.

The crowning glory of godliness is this - A special company of saints, tried and trained, subdued by disappointments, and mellowed by suffering, who learn to reign in this life through abundant grace, will reign with Christ as Queen of the ages. John visioned this choice company not only around the throne (Revelation 4) but in the throne, falling down and worshiping the Lord. This is the climax of the mystery. This is the ultimate of the plan of redemption, the culmination of "the riches of His grace" - **\*\*\*Eph. 1:7**. The heavenly Bridegroom must have His "Darling" with Him - **\*\*\*\*Psalm 22:20** and the

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**\*John 14:3**

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

**\*\*I Thessalonians 4:16-18**

<sup>16</sup> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: <sup>17</sup> Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. <sup>18</sup> Wherefore comfort one another with these words.

**\*\*\*Ephesians 1:7**

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

**\*\*\*\*Psalm 22:20**

Deliver my soul from the sword; my darling from the power of the dog.

## Chapter 4

**4:1** Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

**\*Song of Solomon 6:9.** Beloved, are you trusting the Lord for the best?

### **Chapter Four**

This chapter falls into two big portions: The conditions in the last days, and wholesome counsel in view of them. The first may be explained by answering four questions: **Who? When? What? How so?**

#### **LAST DAY CONDITIONS**

**Who?** "The Spirit speaketh expressly," or in express terms (**4:1**). Of all that the Holy Spirit moved Paul to write to Timothy, his words concerning this matter were with special emphasis and should have particular attention. **When?** "in the latter times." The Greek word "kairos" or "time," strictly used, means a year. Hence, the latter times refer to the closing years of this age. Therefore, this verse is one of the most powerful proofs that the latter times are upon us. **What?** "Some shall depart from the faith." In **\*\*II Thessalonians 2:3** the same word (apostasy, Greek), here rendered "depart," is there rendered "failing away." Both citations refer to the apostasy now prevailing. Religious organizations, that once proclaimed the Truth, are now honeycombed by modernism. Infidelity now occupies the pulpits and pews that once were graced with the faith of God. **How so?** "Seducing spirits," roaming deceiving demons which led astray, are taking the place of the gentle Holy Spirit. "Doctrines of demons," instead of the one pure doctrine of Divine grace, are promulgated everywhere. Observe that "doctrine" is mentioned seven times in this epistle, and it is always one; not "doctrines" as is said of Satan's teachings. For these reasons, the apostle emphasizes the need of holding to sound doctrine, even the doctrine of the Lord. We saw in **1:6** that some simply "swerved" from the faith, which prepared the way for apostasy. Saved people swerve from the faith; but religious professors depart from the faith or apostatize.

**Four other things are named as expressions of departing from the faith:**

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#### **\*Song of Solomon 6:9**

My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

#### **\*\*II Thessalonians 2:3**

<sup>3</sup> Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

4:3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

1. **"Speaking lies in hypocrisy" (4:2).** They profess to be Christians, and even speak of Christ dwelling in them; but they are not born of the Spirit. Their teaching is false and devilish. Evidently such folk are beyond salvation.

2. **"Having their conscience seared with a hot iron" (4:2),** so that the conscience is made insensible to Divine influences. Reference is had to branding criminals with a hot iron to identify them as such. Cattle are also branded with the owner's initial. It can never be erased. Let us be on the safe side by having our consciences purified through faith in Jesus unto salvation. Satan cannot cauterize the conscience of one who is actually born of God.

3. **"Forbidding to marry."** No priest, nor anyone else, has Scriptural authority to prohibit marriage. Note that this prohibition is classed with the doctrines of demons and must be shunned. The apostle gives some advice on the marriage question, in I Corinthians seven. He discourages it in view of the shortness of the time; though he says also that, if people marry, they do not commit sin. He would spare us added trouble and have us without carefulness - without distraction. In view of the near coming of Jesus, he would prevent us from putting life's pleasures first as the world does. Jesus taught the same valuable truth, in **\*Luke 17:26-30**. The perfect will of God should be the chiefest pursuit of those who are looking for Jesus.

4. **"To abstain from meats."** The devil makes some people imagine that they are holier than others, if they eat only certain kinds of foods. Jesus taught that not what enters into a man defiles him, but that which comes out of his mouth; namely, evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies - **\*\*Matthew 15:11-14**.

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**\*Luke 17:26-30**

<sup>26</sup> And as it was in the days of Noe, so shall it be also in the days of the Son of man. <sup>27</sup> They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. <sup>28</sup> Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; <sup>29</sup> But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. <sup>30</sup> Even thus shall it be in the day when the Son of man is revealed.

**\*\*Matthew 15:11-20**

<sup>1</sup> Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. <sup>12</sup> Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? <sup>13</sup> But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. <sup>14</sup> Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

**4:4** For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:  
**4:5** For it is sanctified by the word of God and prayer.

**4:6** If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

**4:7** But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

**\*Matthew 15:15-20.**

Moses taught that certain animals are not wholesome for food, but are injurious to the body, as experience proves (**4:4**). Those that he approved are "sanctified by the Word of God and prayer" (**4:5**). Our prayers will not make food stuffs wholesome which are not sanctified, or set apart, by the Word. Many of humanity's physical ailments result from unwise eating and drinking. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" - **\*\*I Cor. 10:31**. But, if we know that certain items of diet are injurious to us, how can we take them for God's glory or with thanksgiving?

**SEVEN WHOLESOME WORDS**

**1. COMFORT.** In (**4:6**), the apostle shows what it means to a minister to practice his teaching. He will be "a good minister of Jesus Christ." It is sadly true, that bad ministers abound. We should covet to be Paul's type; for such are "nourished up in the words of faith and of good doctrine." No unbelief or evil teachings are found in Paul's writings, and we need not go outside of them to find safe and sound doctrine. The clear outlines of both Kingdom and Church truth are set forth therein. We ministers do well to become thoroughly acquainted with them.

**2. CAUTION.** "But refuse profane and old wives' fables" (**4:7**). **Titus 1:14** speaks of "Jewish fables," and **II Peter 1:16** speaks of "cunningly devised (cleverly imagined) fables." They are tales or stories not founded upon truth but deduced from man's corrupt wisdom. Old religious women, not taught by the Holy Spirit, were the chief originators of fables. I Timothy (**4:8**) suggests that those fables required some extreme physical gesticulation as a mark of piety.

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**\*Matthew 15:15-20**

<sup>15</sup> Then answered Peter and said unto him, Declare unto us this parable.

<sup>16</sup> And Jesus said, Are ye also yet without understanding? <sup>17</sup> Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? <sup>18</sup> But those things which proceed out of the mouth come forth from the heart; and they defile the man. <sup>19</sup> For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: <sup>20</sup> These are the things which defile a man: but to eat with unwashen hands defileth not a man.

**\*\*I Corinthians 10:31**

<sup>31</sup> Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

**\*\*\*Titus 1:14**

Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

**\*\*\*\*II Peter 1:16**

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

**4:8** For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

**4:9** This is a faithful saying and worthy of all acceptation.

**4:10** For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

**4:11** These things command and teach.

**3. EXHORTATION.** "Exercise thyself rather unto godliness," which "is profitable unto all things"**(4:8)**. Godliness does not consist in bodily exercise, except as it may be necessary to help others by prayer, preaching, and ministering with the hands and feet. But physical contortions and supposed religious demonstrations avoid. Godliness has promise of abundant life for the present needs - yea, life more abundant for spirit, soul, and body, so that we may even "reign in life" through the "abundance of grace and of the gift of righteousness" - **\*Romans 5:17**. There is nothing fabulous in real godliness. Of course, we have full promise of the life to come; that is, our future eternal life is not dependent upon observing certain rules of order, traditions of men, or fables of women, akin to the witchcraft of legality - **\*\*Galatians 3:1**. The close relation between fables and law-keeping is implied by the next verse.

**4. AN EXPLANATION.** What the apostle says about godliness is "a faithful saying and worthy of all acceptation" **(4:9)**. This is the reason he labored in the Gospel, suffering reproach. Trusting in the living God is a dependent way, which looks weak to the natural man. It entails the shame of the Cross, which expresses abject weakness on the one hand, but the mightiest power on the other hand. Christ through weakness, dying as a criminal by identification with sinful man, annulled Satan by his own cruel weapon - death. Thus, He became the Savior of all men provisionally; that is, by His death and resurrection, He made salvation possible for all. But He is the Savior "specially," in very truth, most certainly, by all means, "of those that believe" the Gospel - **4:10**.

**5. A CHARGE.** "These things command (charge) and teach" **(4:11)**. They are important. To observe them is to grow in godliness and usefulness in the service of the Lord.

**A SIXFOLD EXAMPLE.** Timothy was then in the prime of life, and he was to conduct himself in the Spirit so wisely and fervently that his youthful career could not be despised or disdained as if it were less than he deserved. He should command the confidence and respect of all men. How should he do it? By his exemplary life. A person's preaching and teaching have full weight, only as he confirms them by his

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**\*Romans 5:17**

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

**\*\*Galatians 3:1**

O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

**4:12** Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

own clean-cut life. **Be an example.**

**"In word" (4:12).** This is of immeasurable importance. Words are wings to thoughts and feelings. What great and lasting harm unwise words do. Hence, we should weigh them by the Scriptures. What invincible power for good lies in one utterance. It may save a soul or start one off in the right way. It may start a train of thought for good which will not stop till it reaches its goal in glory. Wise words fitly spoken are priceless and have princely power. Therefore, the first and chief gift of the Spirit is "a word of wisdom," and next to it is "a word of knowledge" - **\*I Cor. 12:8**. If we ministers want our people to talk right, we must provoke them by our example.

**"In conversation"(4:12).** The Greek term here is "anastrophe," which means "a turning about"; hence, "conduct" or "manner of life" (R.V.). This is closely related to our conversation or use of words. How do we walk - circumspectly, or loosely? If we expect our followers to conduct themselves above criticism and becomingly, we must show them how by our example.

**"In love" (4:12).** The first two are outward; but, if genuine, they spring from this third one. I Corinthians thirteen is an excellent comment on this point. This is not natural love but supernatural - Divine. Hence, let us take Christ to love in us, saying with all the heart, "It is no longer I that live; but Christ liveth in me" - **\*\*Gal. 2:20**. Thus, we should also take Christ to walk in us and conduct us. Then our love will sometimes light upon the unlovable, and our hands will help the undeserving. Our rain of blessings, like the Lord's, will fall upon the just and the unjust.

**"In spirit" (4:12).** Some people's words are wise and correct, but lifeless and unfeeling. They may be Scripture, but not entirely Scriptural. This also is related to the third point, love, which is always warm and unselfish. Sometimes one is compelled to speak with apparent sharpness, and act with sternness; but, if the spirit of zeal is tempered with tenderness, it will be received as ointment poured from a mother's hand though it seems bitter to the taste. Let us be imbued with the lowly, meek, and gentle spirit of Jesus, by pondering His words and actions and by communion with Him; then it will be perceived that we have "been with Jesus" and learned of Him.

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**\*I Corinthians 12:8**

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

**\*\*Galatians 2:20**

4:13 Till I come, give attendance to reading, to exhortation, to doctrine.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

**"In faith" (4:12).** If anyone believes, surely the minister should. How can we expect our people to have faith if we are lacking therein? Faith is like smallpox; it is contagious. A leader full of faith electrifies his entire audience with buoyancy and victory, because faith is the victory that overcomes. "Faith is the substance of things hoped for, the evidence of things not seen" - \***Hebrews 11:1**. If he is short on faith, it is because he is a slacker in reading and pondering God's Word; for "faith cometh by hearing, and hearing by the Word of God" - \*\***Romans 10:17**. Ultimately, faith will triumph into glory, with all on board the leader's chariot of like precious faith.

**"In purity" (4:12).** This item is an easy and logical result of its five forerunners. A preacher must be an example in chastity, in holiness. He maintains a clean mouth and hands, having "a conscience void of offence toward God, and toward men" - \*\*\***Acts 24:16**. This, too, has its root in love which seeks always the glory of God and the welfare of mankind. It abominates flattery and make-believe. In fact, the nine-fold fruit of the Spirit grows on these six limbs of godliness - \*\*\*\***Galatians 5:22, 23**.

**HIS CHIEF OCCUPATION is expressed in seven sayings – (4:13-16).**

**First:** Give thyself "to the reading" (of the Scriptures, of course), "to the exhortation" or encouragement, and "to the doctrine" (4:13). "The" definite article is expressed before all three words in the Greek, because of their great importance. The second (exhortation) literally means "to call to one's side for instruction and comfort." The noun means "Paraclete" or "Comforter, which is one of the titles of the Holy Spirit. It is rendered "Advocate" in reference to Christ - \*\*\*\*\***I John 2:1**. So a Spirit-moved minister is an exhorter, an advocate, a comforter. The doctrine is preeminently Paul's doctrine.

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\***Hebrews 11:1**

Now faith is the substance of things hoped for, the evidence of things not seen.

\*\***Romans 10:17**

So then faith cometh by hearing, and hearing by the word of God.

\*\*\***Acts 24:16**

And herein do I exercise myself, to have always a conscience void to offence toward God, and toward men.

\*\*\*\***Galatians 5:22, 23**.

<sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup> Meekness, temperance: against such there is no law.

**4:14** Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

**4:15** Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

**4:16** Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

**\*\*\*\*I John 2:1**

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

**Second:** "Neglect not the gift that is in thee" (4:14). It seems that Timothy received from God, when he was set apart to the ministry, a special gift for ministering the Word, because he was destined to be Paul's official successor as an apostle. In **\*\*II Timothy 1:6** R.V., Paul exhorts him to "stir into flame the gift," because he was tempted with fear and shame - his spiritual father being in prison. If each of us yields to the full exercise of his particular gift, God will be glorified in him to the uttermost. Let us be satisfied therewith, and not be envious of our brother's gifts.

**Third:** "Meditate upon these things" (4:15). Sit down and ruminate over the Truth, as a cow or sheep chews the cud. Thus, it becomes a vital part of us.

**Fourth:** "Give thyself wholly to them" (4:15). I read an essay before a ministerial meeting. It taught that a minister should be a man of one book - the Bible; of one power - the Holy Ghost; of one service - to save men; of one supreme aim - the glory of God. Some commended it. Why this exhortation? "That thy profiting may appear to all."

**Fifth:** "Take heed unto thyself, and unto the doctrine" (4:16). Not chiefly to trim the finger nails and primp before the mirror; but to walk in the Holy Spirit according to the Word of the Lord. Seven times the apostle mentions doctrine. How foolish for a minister to say, "I do not preach doctrine." What then does he preach? How can anyone proclaim the Gospel and bless humanity without giving out doctrine or teaching? **Sixth:** "Continue in them" (4:16). Father Paul could not make the entreaty to his son too strong and vigorous. Hence, he spoke with repeated emphasis. How deeply we should take his teaching and exhortations to heart.

**Seventh:** "For in doing this thou shalt both save thyself, and them that hear thee" (4:16). A man's eternal justification does not depend upon his faithful service, but his faith. However, a man saves his life by obedience. Study **\*\*\*Matthew 16:24-27**, which does not refer to salvation from laziness, uselessness, and the world.

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**\*II Timothy 1:6**

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

**\*\*Matthew 16:24-27**

<sup>24</sup> Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. <sup>25</sup> For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. <sup>26</sup> For what is a man profited, if he shall gain the whole world, and

## Chapter 5

**5:1** Rebuke not an elder, but intreat him as a father; and the younger men as brethren;

**5:2** The elder women as mothers; the younger as sisters, with all purity.

**5:3** Honour widows that are widows indeed.

**5:8** But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

**5:9** Let not a widow be taken into the number under threescore years old, having been the wife of one man.

lose his own soul? or what shall a man give in exchange for his soul? <sup>27</sup> For the Son of man shall come in the glory of his Father with his angles; and then he shall reward every man according to his works.

The words "life" and "soul" are the same in the Greek. Jesus spoke of service and rewards. Note verse twenty-seven, in Matthew sixteen. In this sense, faithful service saves other lives also. My chief burden is to save people from carnality, lethargy, selfishness, and fruitlessness; that they may not only enjoy eternal life but share richly in the honors and glories with Christ. In a word, that they may enjoy a fitting and worthy reward for faithful service and self-denial.

## Chapter Five

"Rebuke not an elder but entreat him as a father; and the younger men as brethren" – **(5:1)**. The first three verses (**5:1-3**) indicate the courtesy which a minister should show to the five classes of believers (elder, younger men, elder women, younger women, and widows). If they imitate him, they will treat one another the same way. Verses seventeen to twenty refer to elders as officials, rather than to their age. Special attention is given to widows because of their dependent condition. If a widow has descendants, they should look after her.

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### (Chapter 5 Scriptures KJV)

<sup>4</sup> But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

<sup>5</sup> Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

<sup>6</sup> But she that liveth in pleasure is dead while she liveth.

<sup>7</sup> And these things give in charge, that they may be blameless.

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If such descendants neglect her, they are considered worse than an unbeliever – **(5:8)**. God showed special concern for them under the Old Covenant - **\*Exodus 22:22**. See also **\*\*Matthew 23:14** - Jesus' second woe against the Pharisees. Study the ten marks of "a widow indeed" - **(5:5, 9, 10)**. Anna the prophetess was a widow indeed - **\*\*\*Luke 2:36-38**.

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### \*Exodus 22:22

Ye shall not afflict any widow, or fatherless child.

### \*\*Matthew 23:14

Woe unto you, scribes and Pharisees, hypocrites! For ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

### \*\*\*Luke 2:36-38

<sup>36</sup> And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity. <sup>37</sup> And she was a widow of about fourscore and four years, which departed not from the temple, but served God with

**5:10** Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

**5:17** Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

fastings and prayers night and day. <sup>38</sup> And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

Four items of "good works" are named in **(5:10)**. Note particularly the third, for many folks consider this a religious ordinance of great importance. Paul here classes feet washing with good works, and nothing more. This is all that Jesus meant by washing the feet of the disciples - John 13. There was necessity for it, because the people wore sandals in the East. Compare \***Genesis 18:4; 19:2; 43:24**. It was an act of hospitality - \*\***I Peter 4:9**. There is no necessity generally for this act today; but we can serve one another in many ways which may answer thereto. We may wash another's walk, by ministering to him the Word of God.

Seven pitiful facts are named concerning younger widows – **(5:6, 11-15)**.

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#### **(Chapter 5 Scriptures KJV)**

<sup>11</sup> But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

<sup>12</sup> Having damnation, because they have cast off their first faith.

<sup>13</sup> And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

<sup>14</sup> I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

<sup>15</sup> For some are already turned aside after Satan.

<sup>16</sup> If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

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Chiefly, they are under condemnation, because they draw back in faith – **(5:6)**. To keep them from tattling and idleness, the apostle advises them to marry and guide the house. If they are busy with home cares, Satan has less chance to switch them around and bring reproach upon the cause through them. If young widows would give themselves to diligent study of the Word and to prayer, how very useful they might become. God could employ their tongues to His glory.

#### **ELDERS TO BE HONORED**

I Timothy **5:17** speaks of ruling elders and teaching elders. They are to receive double honor; that is, their office is to be

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#### **\*Genesis 18:4; 19:2; 43:24**

**18:4** Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: **19:2** And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. **43:24** And the man brought the men into Joseph's house, and gave them water, and they washed their feet;

and he gave their asses provender.

**\*\*I Peter 4:9**

Use hospitality one to another without grudging.

respected and their ministry accepted, and they should be remunerated accordingly. The Lord was concerned for His faithful servants, in **\*Deuteronomy 25:4**, rather than for oxen. See I Corinthians 9:9-14. The apostle here also quotes the words of Jesus - **\*\*Luke 10:7**. Faithful servants of the Lord deserve faithful attention from those whom they serve. A minister or elder should be slow to receive an accusation against a fellow-elder. If, by at least two witnesses, he is proven guilty, let him be reprovved openly as a warning to others. How solemn were all those things. Paul testifies of them before God, before the Lord Jesus, and before the angels, that Timothy should observe them without partiality or preference. So, should all of Timothy's successors.

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**(Chapter 5 Scriptures KJV)**

<sup>18</sup> For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

<sup>19</sup> Against an elder receive not an accusation, but before two or three witnesses.

<sup>20</sup> Them that sin rebuke before all, that others also may fear.

<sup>21</sup> I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

<sup>22</sup> Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

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The exhortation to "lay hands suddenly on no man," doubtless refers to the ordaining of deacons and elders. It is a sidelight to I Timothy **3:6, 7**. One should be tested and proven steadfast and reliable in his walk, before such high honor is conferred upon him. It is not enough to have a gift of knowledge and ministering the Glad Tidings. The trustworthy life should be back of the gift.

"Drink no longer water but use a little wine for thy stomach's sake and thine often infirmities" – **(5:23)**. Poor water and unwholesome food are baneful to traveling preachers, such as Paul and Timothy were. It is not strange if the latter had a weak stomach. Was that fermented wine, or simply grape juice? The Greek word "oinos" was used to express both. A little grape juice, not as a medicine but as food, was recommended.

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**\*Deuteronomy 25:4**

Thou shalt not muzzle the ox when he treadeth out the corn.

**\*\*Luke 10:7**

**5:23** Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

**5:24** Some men's sins are open beforehand, going before to judgment; and some men they follow after.

**5:25** Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

### **Chapter 6**

**6:1** Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

**6:2** And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

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

**6:4** He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

**6:5** Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

Paul certainly would not contradict **\*Proverbs 23:31**.

Some untried teachers have an erroneous notion about faith, saying, "If God heals your body, you should be able to eat anything." It is foolish to tempt God by eating and drinking what we know is injurious to us. If we know of other food stuffs, which are especially beneficial, we should partake thereof on the same principle that prompted Paul's advice to Timothy. If people would eat and drink wisely, they would not need medicine; and saints do not need it, because the Lord is for the body, and the body is for the Lord - **\*\*I Cor. 6:13**.

"Some men's sins are open (or evident) beforehand, going before to judgment; and some men they (sins) follow after" – **(5:24)**. Man's judgment is meant here. Compare **\*\*\*Matthew 5:22**. Some sins are hidden for a time. So also, men's good deeds are sometimes manifested; but, if not manifested, they cannot be hidden. They will be shown up sooner or later.

### **Chapter Six**

The first two verses of this chapter belong properly with the preceding. The servants and their masters should have due attention **(6:1,2)**. Twice more the doctrine of the Lord is emphasized. That it be not blasphemed, servants should not be officious and self-willed but patient and yielding toward their masters, giving them the honor due to them. They should treat them as beloved and faithful brethren. We are all servants of Christ, who is the worthy Master over all.

UNFAITHFUL SERVANTS OF GOD. Verses one and two lead up to this. If any minister does not heed Brother Paul's instructions to Timothy, he is proud, ignorant, and wordy **(6:3)**. The result of his empty and erroneous palaver is "envy, strife, railings, evil surmisings, perverse disputings" **(6:4,5)**. The lust for gain is the source of such false teaching. The Timothys can have no fellowship with such fellows. Study verses six to eight,

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#### **\*Proverbs 23:31**

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

#### **\*\*I Corinthians 6:13**

Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

#### **\*\*\*Matthew 5:22**

But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother,

**6:6** But godliness with contentment is great gain.

**6:7** For we brought nothing into this world, and it is certain we can carry nothing out.

**6:8** And having food and raiment let us be therewith content.

**6:9** But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

**6:10** For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

**6:11** But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

**6:12** Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Raca, shall be in danger of the council: but whosoever shall say, Thou fool shall be in danger of hell fire.

"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" **(6:6,7)**.

"Be content with such things as ye have: for He (Jesus) hath said, I will never leave thee, nor forsake thee" - **\*Hebrews 13:5**. Greed for gain has wrecked many preachers. **(6:9)** shows its ruinous effect. It is very humiliating to be compelled to say with Peter, "Silver and gold have I none" - **\*\*Acts 3:6**. But, until ministers are trained under long - drawn out trials, God cannot trust them with finances. When money comes in, faith goes out, because men of means depend upon their tangible resources - brains, influence, elocution, tact, gifts, and intelligence - instead of the Word and the Spirit of God. "For the love of money is a root of all kinds of evil" - **(6:10)** Revised Version.

"**BUT THOU, O MAN OF GOD, FLEE THESE THINGS**" – **(6:11)**. Oh, Timothy, be what you are - a "man of God," lowly, dependent, poor, different, separated. Flee from the showy, spectacular, big, and pompous things. "Follow after" (chase, follow closely, hunt for) six indispensable traits of Christian character, which most ministers sadly lack. "Fight" **(6:12)**. Yes, a faithful minister is a fierce fighter; not with carnal weapons, but his is "the good fight of faith" - a fight that surely wins trophies for Christ. It verifies the Scriptures and honors the Holy Spirit, while giving the old creation no quarters.

"**LAY HOLD ON ETERNAL LIFE**" – **(6:12)**. Was not Timothy already saved? Did he not already possess eternal life? Why then this exhortation? Answer: Eternal life is both A GIFT and AN INHERITANCE. A penitent sinner receives everlasting life as a gift by faith in God. Indeed, Jesus Christ is that gift of life - **\*\*\*I John 5:11, 12**. Timothy had received and was enjoying that eternal boon. But, in Matthew 19:16-30, we learn that eternal life in its entirety includes our going on to perfection. It includes our treasures in heaven, rulership with Christ, and reward for service and sacrifice.

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**\*Hebrews 13:5**

<sup>5</sup> Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

**\*\*Acts 3:6**

Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

**6:13** I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

**6:14** That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

**6:15** Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

**6:16** Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

**\*\*\*I John 5:11, 12**

<sup>11</sup> And this is the record, that God hath given to us eternal life, and this life is in his Son. <sup>12</sup> He that hath the Son hath life; and he that hath not the Son of God hath not life.

Study **\*Matthew 19:29**. To this full-orbed career we are called. We, too, should lay hold of it; for its remuneration is certain.

The innumerable company of Revelation seven possesses eternal life as a gift by faith. But note how meager is their portion in heaven - as compared with the twenty-four elders and four living ones of Revelation chapters four and five - clothed with white robes, washed in the blood of the Lamb, palms in their hands, standing before the throne of God, serving Him day and night, hungering no more, thirsting no more, weeping no more. But, those who "lay hold on eternal life," enjoy all that AND MUCH MORE. They are in the throne, wear crowns, fall down and worship God, are full of eyes (or vision) before and behind and within, have harps and golden prayer bowls. They are now kept out of the hour of worldwide trial. They will be pillars in God's temple and have written upon them the Name of God and the name of His city and Christ's new Name. They go on to perfection here and run for the Prize of the high calling of God in Christ. They will not simply be saved forever; but will enjoy an everlasting reward and inheritance.

Again, the charge is made in the sight of the living God and of the unflinching Christ, whose firm and full testimony is cited as an example for Timothy's unswerving loyalty to the Truth (**6:13**). He should keep the charge unspotted and unrebukable till the return of Jesus (**6:14**). That is the way to lay hold on eternal life. At His appearing, illustrious and glorious, Jesus will show Himself as "the blessed and only Potentate (capable Ruler), the King of those being kings, and Lord of those being lords" - (**6:15**) Greek. He alone has immortality. He did not die because of sin in His body, but because our sins were imputed to Him. Hence, He "brought life and immortality (incorruptibility) to light through the Gospel" - **\*\*II Tim. 1:10**. The words "immortal" and "immortality" refer only to the body, never to the soul. Our King dwells in light unapproachable, which (not whom) no man hath seen nor is able to see - (**6:16**). The natural man is not able to come into the glorious radiance in which Christ dwells. Only the new creation has that privilege.

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**\*Matthew 19:29**

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

**6:17** Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

**6:18** That they do good, that they be rich in good works, ready to distribute, willing to communicate;

**6:19** Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

**\*\*II Timothy 1:10**

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

Compare **\*Genesis 32:30** and **\*\*Exodus 33:20, 23**. Myriads of religious folk will be sorely disappointed when they find themselves shut out from God's Presence forever, because they choose a false form instead of "the love of the Truth" which alone makes men free - **\*\*\*II Thess. 2:10**.

A WORD TO THE RICH: "CHARGE THEM THAT ARE RICH IN THIS WORLD" – **(6:17)**. Study the nine points here named - "Be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate" – **(6:17, 18)**.

How much suffering they can relieve if they will. "Laying up in store for themselves a good foundation" for a reward in the future, "that they may lay hold on eternal life" – **(6:19)**. Let believers, who have worldly possessions, take these last words deeply to heart. God has blessed them therewith, not to hoard them up to be devoured by rust and thieves, not to be wasted by selfish and extravagant heirs; but to be used now in furthering the Gospel of marvelous grace and in helping the poor and perishing. Especially at this critical hour, the only safe place to lay up our substance is in heaven, even as Jesus said - **\*\*\*\*Matthew 6:19-21**. Now is the day of privilege. Now is the opportunity to do lasting good. Now the need is greatest. Now your money will accomplish the most. Send it ahead before it becomes tied up by the devil and anti-Christ. Be wise and heed the words of Jesus and the apostle.

A FERVENT FINAL ENTREATY. "O TIMOTHY." How Paul loved his spiritual son. How poorly we enter into the depths of this epistle. "O Timothy, keep (guard as a sentinel) that which is committed to thy trust" - the entire sphere of

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**\*Genesis 32:30**

And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

**\*\*Exodus 33:20, 23**

<sup>20</sup> And he said, Behold there is a place by me thou shalt stand upon a rock:

<sup>23</sup> And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

**\*\*\*II Thessalonians 2:10**

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

**\*\*\*\*Matthew 6:19-21**

<sup>19</sup> Lay not up for yourselves treasures upon earth, where moth and rust doeth corrupt, and where thieves break through and steal: <sup>20</sup> But lay up for

**6:20** O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

**6:21** Which some professing have erred concerning the faith. Grace be with thee. Amen.

yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: <sup>21</sup> For where your treasure is there will your heart be also.

Paul's Gospel and the solemn oversight of the saints in his stead. "Turning away from the profane babblings and oppositions of the knowledge which is falsely so called" – **(6:20)** R.V. Answer errorists generally by making the Truth clear and plain. Do not reply to all objections and criticisms. Let the Word speak. False claimants to Divine knowledge always go astray concerning faith. Real Truth begets faith, even the faith of God, which is the healthful exercise of the new creation. What a simple conclusion! "Grace be with thee, Amen" **(6:21)**. This is the briefest of all the apostle's benedictions. It ends several others also. There was nothing greater than Divine grace. He could leave no grander legacy. He could pray for Timothy, a no more effectual prayer. May we profit to the uttermost by the prayerful perusal of this letter. May ministers especially learn all that the Holy Spirit means for us to know hereby.

#### **SUPPLEMENT**

The Apostle Paul's place on God's program is exceedingly unique. His ministry occupies forty pages, or seventeen chapters of the Acts. That of the twelve apostles occupies only twenty-nine pages, or twelve chapters. Omitting the Gospels, Paul's writings cover 148 pages of the New Testament. John's writings occupy forty-five pages, and the others twenty-one pages. Aside from Revelation, we would have practically no Church doctrine without Paul's letters. The purpose and power of Christ's death, in eleven citations about the Cross, are clearly set forth by him. Justification is distinctly his; so, also, is the way of victory over sin. "Christ in you, the hope of glory," the core of Christian experience, is his. Search and be convinced.

