

The Timothy Fellowship: Study of the book of Timothy

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By
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Preface

Indulge me if you will by imagining you were the Chief Operating Officer over a large chain of business offices. You once worked for a rival organization, but the CEO of your new association came to you personally and showed that you were working for the wrong team. Now, you love your new business and are passionate about working there, establishing new regional branches. Currently, you are being severely delayed from visiting one branch office that just opened up and was off and flying doing everything by "The Book", and growing the organization. You are concerned about that new office losing hope in the face of a very hostile business climate. But more so, you are troubled by another branch that seems to be getting a number of things wrong and word is spreading among the other branches.

The potential for disaster looms. You begin to hear of possible fast track promotions of unskilled workers, women in inappropriate work attire, and the teaching of incorrect/illegal business practices is taking place as well. You have to correct these things, but you cannot go in person - so a delegate is chosen to be the Branch Manager. He is spirited, of good stock and with an excellent upbringing. However, he is also young and inexperienced with workers and co-workers much older than him. Your job now is to give him the instructions and reassurance he needs to think and act as you

would, and you will probably have opportunity for only one or two communiqués to get this done. This is basically Paul's dilemma for young Timothy, retold as a business story. The following papers will extract each concept outlined in 1 Timothy and explore the lessons taught there concerning pastoring and proper church administration.

1 Timothy 1:1-7

The overall intent of Paul's letter is clearly encouragement through instruction with Timothy as the intended audience, but it also contains a wealth of information concerning the administration of the Christian church and church doctrine. Paul begins in verse one by basically providing his apostolic credentials for addressing and instructing young Timothy setting a singular implied definition of apostleship being one that was called to preach, teach and establish churches by a direct visitation and command of Christ. Combining these credentials and describing the relationship with Timothy as his spiritual "son" constitutes a ringing endorsement of Timothy as his proxy from Paul. Here in this introduction, Paul also does something noteworthy in the text. He combines the use of the word "God" (*theos* 2316) and "Savior" (*sótér* 4990) for the phrase "God our Savior", which echoes the Old Testament use of the phrase "God of our salvation" (1 Ch 16:35, Psalm 68:20 KJV), where God is usually translated *elohiym* and not in the tetragrammaton form of Jehovah [#3 p. 271, #9, #8]. He continues his interchangeable, yet distinct usage in verse two, where we find the phrases, "God the

Father” and “Christ Jesus” (*Iésous* 2424) our “Lord” (*Kurios* 2962). So there is a clear and beautifully intertwined equating of God and Jesus in both the calling of Paul and in the granting of the godly grace, mercy and peace that will be needed to carry it out.

Paul wastes no time in revealing his heart and instructions for Timothy. By verse three, Paul earnestly desires for the young preacher to remain in Ephesus and issue his orders, by proxy; chiefly, for the teaching of false doctrines to end. Timothy was to set about uprooting it whether some of these doctrines originated there from the cosmopolitan mixture of the city,

promoting self-salvation and “knowledge of self” in the spiritual (Gnosticizing), or migrated there with someone instructing the Gentiles to become physical Jews in order to be saved (Judaizing) [#2 pp. 434, 443-44, #1 p. 795]. It’s hard to overstate the seriousness of the situation. As the text reads, this heresy was already taking place and by church members, not outside agitators. Additionally, the terms used to describe the level of engagement in this activity was “teach”, the sharing and instruction of this information and “devote”, investing their lives in (1 Tim 1:3-4). Since part of the Jewish scholars traditional study of the Holy Torah and the humanly devised Talmud was to argue over points of rabbinical law, or *midrash* (*to search out, investigate*), their form of Gnosticism fed into this which led to arguments over “myths and endless

genealogies” and “promoted controversies” and stifled the work of the gospel of Christ [#1 pp. 1150-1151].

For these reasons, in verses 5-7, the goal of love for the Ephesian church is spelled out. The abiding, agape kind of self-sacrificing love is the prescription written by the apostle, where the medicinal side-effects would mitigate these petty arguments. This could be why time was spent in the beginning of the epistle establishing Paul’s and Timothy’s, by extension, credentials to teach as now others not credentialed by Christ and not knowing what they were insisting upon, were perverting the truth. The terrible symptoms of the illness had already been showing. Some were walking away (*astocheo* 795) from the church and began to delve into endless discussions about “pointless matters” (*mataiologia* 3150). This kind of love is characterized by Paul as being contained in a pure heart, free from ulterior motives that would affect a good conscience and built on a solid faith, not a fearfully questioning one disguised as faith. This kind of love is what they were to be identified by (John 13:34-35). This kind of love is what the doctor ordered and what Timothy is commanded to administer to the struggling church.

1 Timothy 1:8-14

Now that some of the problems and solutions were well defined, Paul begins to tackle the tool they were incorrectly using – the law itself. In verse 8 he establishes that

the law (*nomos* 3551) or also interpreted the Mosaic law was useful, in case the Jews there begin to claim that Paul was trying to do away with the law as they falsely claimed toward Christ and others (Matt 5:17, Romans 3:31). In fact in verses 9-10, he then names 13 total actions, behaviors and lifestyles that the law uniquely identifies as sin whose judgments will be levied against those who participate in them. A specifically added part in verse 11, addresses our innate desire to look for an easy loophole out of condemnation for our sins. Just like the man listening to the parable of the Good Samaritan and asking, "Who is my neighbor?" (Luke 10:29) we seek to escape wrath by going down the short list presented there and proudly declaring ourselves justified (*dikaiōō* 1344). But verse 11 clarifies for all time "... whatever else is contrary to sound doctrine" is expected to be exposed by the law. This will cover sin's past, present and future sin's not yet considered. Preferring the use of the word "conforms" at this part, he describes those things that by their nature, fit as a part of sound doctrine. Conformity, characterize in modern society is typically distasteful. But people that do things to surround, envelope and mold their world with His Word, fit into a category opposite of those listed at the beginning of 9 and 10. Here we also see that the exhortation of the Gospel of Jesus Christ to the churches was upheld by Paul as a solemn trust and he shared with Timothy the weight and joy of that responsibility. Continuing this thought in v12, he gives thanks to Jesus for the strength he has to go on in the way he had been working, sharing his testimony and spreading the word from port-to-port. Indeed, without the power that the Holy Spirit gives, their efforts would

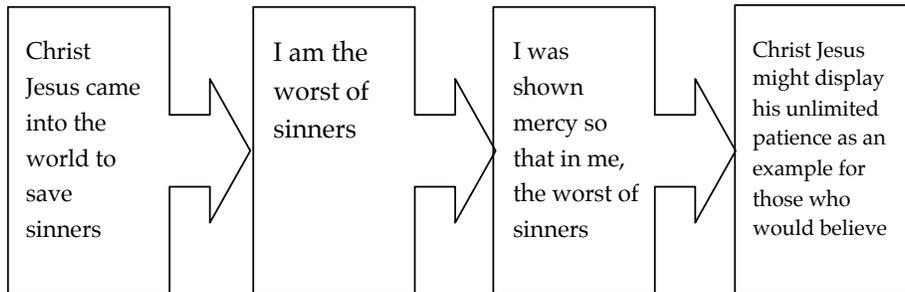
be patchwork and the work would be left incomplete. Paul explains in verse 13 that even a man who persecuted the church as he did (Acts 8:1-3), could be a person used by God, if God so desired to show mercy. Not just because of that person's ignorance and unbelief, but also, I might add, because God is good and wise putting to good use Paul's zeal. Paul clarifies that his offence was very grievous. Not just speaking evil against the Christians (*Blasphemos* 989), not just a tormentor (*Dioktes* 1376), he was also a violent aggressor (*Hubristes* 5197) and sought to kill and destroy all who worshiped Christ. Now seeing his wrong understanding and recalling this, Paul takes a moment to give sincere thanks and praise to Jesus again knowing that if he could be led into the light, the same could be done for those who were persecuting the church from within.

1 Timothy 1:15-20

At the start of verse 15 we are given what amounts to one of the most succinct nine word theology of the Saviors mission. "Christ Jesus came into the world to save sinners...", with the addendum of that being something that we all might claim "...of whom I am the worst." But Paul reserves that distinction for himself as a reformed persecutor of the church. Focusing on just part b of verse 15, "...came into the world to save sinners", we should observe those words with a sense of awe. Here it states that there was a mission agenda for Jesus and all of his actions, whether a large action or a small one, lent itself toward that purpose. Since we can safely include ourselves in that collective group called sinners (Rom 3:23), we reread that part as, "came into the world to save..." me. And not just from the results of sin, from its reign over us (Rom 5:21, Heb 9:26).

Further, in verse 16, he connects Christ's mission with his thoughts on redemption setting up a scholarly causality chain theology. [#5 p. 684]

From this we also see the declaration of Christ to Paul concerning the “thorn” he received to keep him humble of 2 Corinthians 12:9a that “for my power is made perfect in weakness.”



After this close observation of just the redemption plan of Christ, it seems Paul is so overwhelmed with the magnificence of God that he simply begins to boast about the qualities of God. If we examine each one that he includes here (I will surmise and give my own interpretation) Moody’s Handbook on Theology help’s us identify each and we get a window pane view into the attributes of God.

King Eternal: king – a male sovereign ruling as monarch, also the best example eternal – existing through all time, forever & ever
Interpretation: Just as a king rules, God is the supreme ruler and will eternally be so. (Communicable & Relative attributes)

Immortal: immortal- Never dying, able to have eternal existence
Interpretation: God cannot perish nor expire; God will never exhaust himself. (Communicable, Greatness & Metaphysical attribute)

Invisible: Invisible - not able to be seen with the eyes, hidden from view
Interpretation: God is Spirit and cannot be seen with mortal eyes in His true form.

The [only] wise God: wise - able to make sensible decisions and judgments on the basis of personal knowledge
Interpretation: God is the penultimate planner, designer & producer. His wisdom is the refreshing of the world.
(My ways are not your ways)
(Communicable & Intellectual attributes)

Be Honor & Glory: honor – showing or having great respect and admiration
glory – great respect and admiration
Interpretation: Respect for his throne and Praise for simply who he is.
(Communicable & Existential attributes)
[#2 pp. 191-201]

In verse 18, Paul charges the youthful pastor with a special commission based on the fact that someone once prophesied concerning Timothy and his future ministry. Barnes commentary Notes on the Bible compactly summarizes verse 18, “We argue from what he is, to what he will be, and we do not deem it unsafe or improper to hazard the prediction that, if he lives, he will be a man to whom important interests may be entrusted. As there were, however prophets in the Christian church (Acts 11:27 note; 1 Corinthians 14), and as it is possible that in some cases they were inspired to foretell future events, it cannot be regarded as improper to suppose that some of them had foretold the future usefulness of this religiously educated youth.” God’s hand was upon Timothy and guiding his ministry toward being a capable pastor for the troubled Ephesians church from an early age. Each of us would do well as Paul did in (part a) of verse 19, to encourage the true gifts in others. [#1 p. 1189, #8 Biblios]

Finally in the last two verses, Paul gives the charge to Timothy in 19 to keep faithful and to keep his clear conscience (*syneidēsis* 4893). Clearly both are needed to maintain spiritual strength and it is indicated that destruction will come to those who have been given the knowledge of Christ, yet "...have rejected and so have suffered shipwreck with regard to the faith" (*nauageō* 3489). It puts perspective on the severity of what happens to those that fall away from faith. The heresy that was being preached at Ephesus that Timothy was instructed to eradicate and where Paul had dealt with two leading cause in Hymenaeus and Alexander who were teaching a "spiritualization" of resurrection had already come to past with no future bodily resurrection. This early Gnostic viewpoint, that the application of knowledge alone will bring spiritual enlightenment and a relinquishing of material things would, if believed, expose the practitioner of such heresy to damnation since faith in Christ's resurrection, his redemptive work in man, and faith in His return is no longer needed – these are tenets of the Way that we know to be unchangeable and that "deserves full acceptance." [#1 p. 492]

1 Timothy 2:1-7

As we look into the beginning of chapter 2 of the epistle, we start to dig into the actions Timothy is to take and how the changes should look. It is necessary to state that order matters when it comes to scripture much like building a house foundation, instead of starting with the roof. Using a medical metaphor, first there was the triage-

stop the false teaching and bad doctrine; second, we begin the operation of carefully reeducating, reorganizing and reminding the church what should be taking place in it [#1 pp. 1189].

Paul implores Timothy and the church toward regular prayer using the word exhort (*Parakaleo* 3870). This word denotes not just pleading, but Paul’s urgency for this to be done (which clarifies it’s importance) and he breaks down the specifics of each kind of prayer as well.

| KJV | NIV | Definition |
|---------------|--------------|--|
| supplications | requests | a seeking, asking, entreating, entreaty to God 1162 – De’esis - |
| prayers | prayers | prayer addressed to God 4335 – Pros’euche |
| intercessions | intercession | a falling in with, to converse or for any other cause 1783 - Enteuxis |
| thanksgiving | thanksgiving | Thankfulness; the giving of thanks, gratitude 2169 - Eucharistia |

This covers “how” they were to address the issue. The “who” concerning who should be prayed for is covered in verses 2 and 3, namely, everyone. Every person encountered in life should be prayed for, be they dignitary or pauper, specifically pointed out were authority figures. Paul knew full well the power that spiritual and political rulers wielded and how much damage they could do as an ex-persecutor of the Christ’s church. Now on the other side of the equation he was protective of the church and wanted them to live in peace as examples of holy living.

Often we seek for ways to please God in our obedience. In verses 4 and 5 we are given a clear path to this. The author states that a prayer offered for everyone, and living holy lives “pleases God our Savior.” Presented here is a Savior who seeks those who need to be saved; a great teacher who desires his students to come and learn the truth of all that He is. This passage also reaffirms the description of God as “the savior” or “the deliverer” (*sótér* 4990), a designation that has been associated with God from antiquity, the Messiah in prophecy and Jesus in the New Testament. With this in mind, Paul further clarifies something here that becomes a point of contention when discussing religion and how a soul gets into heaven.

Paul at verse 5, takes the time to state expressly the relationship between God, Jesus, and mankind. What came before in verse 4, is a brief exposition on God’s desires for mankind to be saved, basically, because it pleases Him to do so. When we live in peace and holiness, he gets pleasure out of it. What follows after is a brief exposition on Jesus’ position as a voluntary kidnap victim, which we will expand upon later. So between a verse about the need for mankind to be saved and a verse about how the saving will be done, we find a verse that the other two rely on to tell you who and how many will be doing the saving. Although verse 5 could be viewed as answering the question, “What is needed to make heaven?”, it also clearly puts Jesus Christ in the driver’s seat as being man’s one mediator which answers a bigger problem, “How do we remove the stain of

sin from our souls?" If we as people are not of the mindset that would say, "Hurtful words, hate filled thoughts, and acts of evil toward others will all go unchecked, so commit as many as you like, it does not matter", then we must consider there will be consequences for these actions paid out by a divine higher being. This being must be divine or else they would be guilty of the same sin as we and would have no right to judge. This also assumes they are limitless in power, able to meet out the punishment they have levied. Comparatively, the other great religious systems fall short on delivering a deliver.

** all words in **bold** indicate scriptural discrepancy

| | |
|-------------------|--|
| Catholic | Puts human priests as mediators, purgatory is unscriptural location |
| Hindu | Includes multiple reincarnations , heaven becomes game of chance |
| Buddhism | Seeking to be at one with all , from your <i>own</i> inner light |
| Islamism | According to the Qur'an , the basic criteria for salvation in afterlife is the belief in one God (Tawhid), and Last Judgment, and good deeds , and in all the messengers of Allah , as well as believing that Muhammad - is the final prophet of God. Five requirements, no single deliver – Earned salvation. |
| Jehovah's Witness | A select 144 thousand only will be elected, Jesus has no deity |

We see that only in Christianity is that passage in scripture fulfilled concerning the mediator (*Mesites* 3316) between God and man but what about the problem of sin in our lives how is that addressed? So now we return to the issue of how the saving will be done and back to verse 6 that states the deliverer has taken decisive action and place

“himself as ransom for all men”. Here is our conclusion for the previous verses, explaining God as the Son, had himself kidnapped by the corrupt high priests so that His blameless blood, shed for us, would pay the price of the ransom (*Antilutron* 487) for redemption that only He could set (#2 pp. 110-111)

Finally, this section of chapter 2 concludes with Paul giving us insight and background on the goal of what he is doing. Expounding on each part, “And for this purpose”, indicates a purpose driven destiny that he is keenly aware of by now. “I was appointed”, shows that there was an ordination – in this case by Christ directly. His “appointment” referring not only to his Damascus road experience, but his life experience, education, and personality all of which will be needed for this assignment. Paul views himself as a truthful, teacher, town crier “a herald” (*Kerux* 2783), a preacher preaching his testimony with a reverent heart for God. These words no doubt inspired Timothy knowing God had a purpose driven, preordained destiny from Saul, the persecutor of the church, to now Paul teacher, preacher and church builder. We also can rest assure that God has not randomly mixed the deck when dealing out the cards. There is a ordered reason to each event, each contact, each hand that we play, each triumph that we celebrate, each tragedy that we endure. When we as Paul did, seek our spiritual Godly purpose and abandon our fleshly self-willed desires, we can also embrace those inspirational words – “And for this purpose, I was appointed.”

1 Timothy 2:8-15

In addressing verse 8 through 15, understanding the importance of the canon of scripture is key to emphasizing the value and usefulness of the text that are considered to be part of the New Testament, including Paul's first letter to Timothy. Canon research indicates that both Ignatius of Syrian Antioch (A.D. 116) and Polycarp of Smyrna (A.D. 150) were familiar with Paul's writing and set the early installment of these epistle's belonging to bible canon (M.C. Tenney [1953], *New Testament Survey* [1985, revised], pp. 405-406). So Paul's conversion and commission by Christ establishes his apostolic authority and Paul's letters, viewed as canon, establishes acceptance of those God breathed letters as part of the New Testament instilled with wisdom by the very nature of the God who authorized them. Paul clearly knows then the difference between what he is directed to write verbatim by the Spirit, and what he is led to write, also by the Spirit.

Indeed, in the application of Pauline apostolic authority, the tone is set in verse 8 by use of the word "want" rather than "require" or some other such compulsory word. Paul's request was for prayer. At the surface, it would be difficult to tell if the "men everywhere" meant, everywhere there are Christians or all mankind? But the root word in "everywhere" is (*pas*, 3956) which is where *panti* (*every*) derives - and the root of that is **pan** (*global*). These were turbulent times in a violent seaport city where Christians were under persecution. Paul desired peace for the church, and peace within

the church – among all men. Outwardly, they were persecuted for what were called “strange beliefs”, but this is because the traditions of men were so far from the truth of scripture and Christ-like behavior of love. Inwardly, there were still arguments over matters of doctrine including the gentiles being circumcised as Jews (Acts 15:1,5; Galatians 2:3-5) before being accepted as Christians. So these were not commands, but a heartfelt desire of an apostle that all should be just as heartfelt in living it out those commands from Christ and for them to meet together, “without anger or disputing.”

Following this, it's clear by the emphasis on decency in the next section, this topic had been an issue in the churches and perhaps especially here at Ephesus. Paul specifically mentioned for women to have modest dress, worn decently in reverence to God, the church and with self-restraint, namely sobriety. At the same time there would have been very wealthy men and women in that seaport region where clothing finery was a sign of status as well as women of loose character that would dress to attract male attention. If converted, these habits for some would not discontinue easily, needing to be trained on having propriety in their manner of dress. More importantly, it would divulge a thought process incongruent with the new creature in Christ they were becoming, so Paul directs Timothy to address this. Again with specificity, he mentions gold – treasure from the earth, pearls – the treasure from the sea, and fine clothes – usually obtained with a treasure from money. Hairstyling, jewelry and fashion still persist as issues of distraction from true, godly worship for women and men today.

For Paul, these issues lead right into a topic that in his day and age, would not seem so controversial, but the role and conduct of women in church has been a point of contention and doctrinal division through the annals of time. These next five verses have been poured over by scholars. Attempts to discredit the directness of what is being said seem to have applied eisegesis to do so, stating that the teaching Paul was referring to meant "teaching false doctrine." Again, that is not substantiated to apply to this verse. Throughout the entirety of the 1 Tim 2:8-15 section it is not limited to the church of Ephesus, but the words are far-reaching, normative and generally applied. Verse 11 is clearly meant to be restrictive, applying an even more finely pointed term for submission (*5293 hypotássō*) "under God's arrangement", from the root (*5293 hupotassó*) "submit self unto". Verse 12 is clearly meant to be prohibitive, but the key for this verse is in the three that follow afterward. Referencing back to the garden of Eden, Paul takes Timothy back to school and explains the very reason for *hupotasso* in the first place. Within the context of scripture, this submission extends from the family room to the sanctuary with no extension being made to the boardroom or oval office of secular life. Paul is focused on spiritual things and the needs of the church for order and peace, not equality (1 Corinthians 14:26-40, 1 Corinthians 11:3). If the headship of the church and its teaching is under a man's authority this satisfies the requirements that are being established. Additionally, it cannot be concluded that the apostles did not intend for women to have prominent or active roles in the church (Acts 16:13-15; 40, Acts 18:24-26).

One of the strongest indications of this is subtly located in verse 11 as it read, "A woman should *learn*". That alone is a bold statement requesting and expecting women in this era to participate in learning about scripture. In the Jewish tradition, women scholars were not encouraged. In the life of the Greeks in those regions women's roles ranged from business women to temple prostitutes and slaves. Concerning the treatment of women regarding study of the Torah and Talmud, Rachel Keren a senior lecturer of Midreshet with an M.A. from Hebrew University of Jerusalem states that it was done" ...as an expression of the cultural view that prevailed in all cultures until the nineteenth century (when the first schools for girls were founded in Europe), which maintained that learning was for men and not for women. Though Jewish law granted a relatively higher status to women than did other cultures (such as classical Greek culture), for example regarding women's place in home and family life, their obligations, and so on, it accorded them no partnership in learning or creative life." (#13, Jewish Women Archive - Torah Study). So the presence of "**learn**" in verse 11 is a departure from the norms of the day and begins to expand and protect the role of women in the church, not limit them.

1 Timothy 3:1-7

As we begin looking at chapter 3, let's refer back to our original analogy of correcting a failing corporate office. Every organization is built upon the work and reputation of the men and women who populate the offices. If the people in charge are deceitful and conniving, then the workers in that office which follow what they teach and carry out their orders will be as well. Jesus warns about teaching error, that the more impressionable the worker that follows, the stronger the imprint (Matt 23:15). Those with authority have added responsibilities, added recognition, and added pressures. Paul recognizes the fact that the men left in charge of this branch failed to keep heretical teachings from taking root among the members, specifically mentioned Hymenaeus and Alexander who both share an ignominious responsibility of introducing this false teaching. It had become clear to Paul that God wanted to establish in the hearts and minds for the churches what the qualifications for leadership were. The breakdown of the following traits in the next 6 verses various a bit from commentator to commentator, based on number of traits and the included text. The meaning however for each is fairly transparent leaving nothing to chance, and Paul takes on a James like quality in explaining these to Timothy.

By basic valuation there are 14 traits in the list of qualifiers. There are nine "must have" traits and five "must nots" and rather than just defining each of them (see fig. 1),

a glance into the reasons for these traits to be present uncovers truth about the office and person who is to occupy the role. It's evident that these were general enough to apply to a wide variety of people, but at the same time we can glean specifics such as the fact that this role was intended to be filled by a man because of qualifier #2, "husband of one wife." In qualifier #3 and #4, a temperate or sober person (*Nephaleos* 3524) will not be under the influence of substances in this world, but that of the Holy Spirit. The church must not be led by someone who would set aside his duties by over indulging in escapism activities allowing the body of Christ to weaken.

Qualifier #8 is similar to this, but speaks directly toward the activity of drinking wine since having wine with meals was a societal norm, but drunkenness here is forbidden. The church was already under persecution, and to some degree will always be persecuted, so the leader had to keep his head about and on his shoulders. A rash talking, bellicose leader would likely not be leading for long. Many would never submit to this kind of person, or he would be highlighted and removed by higher authorities of the government – (Roman garrisons did not suffer troublemakers lightly.) More importantly it would mar the image of a Christ-lead church as they were to be expressly known by their love (John 13:35). For this reason, qualifiers #5, #9, #10 and #14 are to be present in the peaceful and humble overseer of a church. This was not to take-way his strength, but could be emotional surgery, separating the quality of proper righteous indignation away from anger and a violent spirit (Ephesians 4:25-27).

Just as Judas knew, having “had charge” over the group finances, churches can attract a great deal of money from those seeking to give back to God and pay what is due Him. This is also the perfect situation for an opportunist who is looking to profit a little or a lot, from the unattended offering basket. This is why qualifier #11 must be strong in an overseer. A man without the lust for money in his heart, who is content in all things, can endure hard times when the temptation to perhaps “borrow” needed funds is not even on the scope of possibility. The presence of this quality will eliminate a great many tangential issues that greed causes.

To be “able to teach” (*Didaktikos 1317*) seems like an obvious qualifier for the overseer/bishop, however, how many pulpits today have men who are not competent in this area. Unless gifted by the Holy Spirit, it takes time to learn, develop and mature this skill. This is why qualifier #7 and #13 go hand-in-hand. A new convert immediately promoted to bishop would be ill-prepared for the coming storms that they would inevitably face. One storm could be their very own pride at having misguidedly achieved this position at such rapid pace. Ego and the ecclesiastical are often paired up in disastrous ways. The twelfth qualifier adds to this as it seeks to expose the impractical man who would increase his labors over the details of the church while his own house is falling apart. For an overseer to manage (*Proistemi 4291*) “well his own house” is a qualifier that also is an interview for the man seeking office. It asks the

questions, "Is he in charge of his own house?", "Does his wife respect him?", "Do his children show obedience and respect to him?", "Are his household affairs in order?"

There can be no management of a church, before the management of his family.

Finally, we investigate the very first qualifier mentioned, namely that one who is passionate about serving as a bishop be "above reproach" (*Anepileptos* 4:23) having no reason to be rebuked for anything in his present actions or behavior. This is a request unique among the others in that really encompasses all of the others and fits as being the first request. Truly Paul knew that if Timothy could do this in Christ's name, all the other actions would fall in line.

Later when we investigate the position of deacons the term likewise is used, defining deacons as inclusively have some of same qualities as previously stated. So, a leadership role is not limited to that of only one person, but all who seek to aid the ministry and assist the overseer were expected to develop these qualities.

14 Qualifiers for the office of Overseer/Bishop

| Must Have Qualities (9) | Must Not Have Qualities (5) |
|---|--|
| <p data-bbox="444 716 565 747" style="text-align: center;">Directive</p> <div data-bbox="289 758 743 1083" style="border: 1px solid black; padding: 5px;"><ol style="list-style-type: none">1) Be blameless2) Husband of one wife3) Temperate (toward indulgences)4) Self-controlled (mild actions)5) Respectable6) Hospitable7) Able to teach others14) Have a good reputation with outsiders</div> | <p data-bbox="1024 716 1144 747" style="text-align: center;">Directive</p> <div data-bbox="862 758 1317 1083" style="border: 1px solid black; padding: 5px;"><ol style="list-style-type: none">8) Must not be given to drunkenness9) Must not be violent, but gentle10) Must not be quarrelsome11) Must not be greedy for money</div> |
| <p data-bbox="347 1125 683 1157" style="text-align: center;">Directive with explanation</p> <div data-bbox="289 1178 743 1398" style="border: 1px solid black; padding: 5px;"><p>12) Manage his own family well and his children obey him. (If they cannot get their own children to fall under subjection how can they manage a church)</p></div> | <p data-bbox="932 1125 1230 1157" style="text-align: center;">Directive with warning</p> <div data-bbox="850 1178 1305 1398" style="border: 1px solid black; padding: 5px;"><p>13) Must not be a new convert (Lest they be prideful because of their appointment and suffer the same fate of the oppressor and fall into disgrace)</p></div> |

1 Timothy 3:8-12

Having laid out the qualifications for the position of a minister and the reasons behind them, Paul transitions to the guidelines for selecting support staff that a minister, like Timothy, and church will need to help carry out the instructions that he has given in the first two chapters. Again we see Paul is keenly aware of the difficulties that ensue when people that are there for support are spiritually unqualified or unprepared for that position. A full and complete narrative of the duties ministers and deacons are to perform, are not present in scripture in question; however, many references are made in various parts of scripture (Acts 6:1-6, Romans 15:15-16). Also, the Strong's Concordance definition of a deacon (*Diakonos* 1249) needs little expositing, "the servant of a king; a deacon, one who, by virtue of the office assigned to him by the church, cares for the poor and has charge of and distributes the money collected for their use; a waiter, one who serves food and drink." It makes it clear that this person is first a servant of Christ (the King), by the request of the church office overseer (the pastor), for the service of the people in the congregation having need (the poor). In conjecture, servicing is spiritually demanding work and finding someone with right spirituality, not just right ability, seemed to be the goal in what is being spelled out here in these verses. Taking each word and phrase into account, we can garner what Paul sets up as a standard for the overseer deacons.

Paul starts off with “In the same way”. This is significant. Before we even learn what the standards of deacons are, they are given the equivalence of what standards came before. This means there is to be no variance in the application of the standards. The “way” is the method that would be use to determine or ensure these qualities were present in the next group being mentioned, namely the deacons. So, the moral and spiritual life of the deacons would therefore be no different than that of the bishop/ pastor.

Moving on to the next parts in verses 8 and 9, he draws the reader toward specific qualifiers. Out of order, there are three good “are to be’s” preferred to be found in their Christian character and two dire “are not to be’s” that should never be associated with them.† Deacon’s are to be worthy of respect - clean and simple. It indicates to the reader that this servant of The King is to live a life that does not cause even the most cynical outside observer to question their authenticity. Not much is spoken of by way of humans being worthy in the New Testament with the exception of double honor for outstanding elders at 1 Tim 5:17, and showing proper respect for bosses and supervisors in the ‘master /slave’ clarification at 1 Tim 6:1.

† (Writer’s footnote: In the King James Version this list has one positive and three negative traits. The first negative, undesirable trait is “not double-tongued” or being deceitful, is turned into the second positive trait a deacon should have in the New International Version “sincere”. In places where this type of translation was applied, it was to reduce the number of archaic speech forms and add the clarity of contemporary language as the translators stated in the NIV 1984 preface.)

This worthiness (*semnos* 4586) is best defined as “honorable” or “dignified”. It calls to mind Ephesians 5:4 which refers to refraining from “foolish talk or coarse joking.”

Typically, worthiness is something solely reserved for descriptions of God in the New Testament bible. This is a high-reaching goal to achieve by man’s and God’s standards.

The next quality found is an extension of the first, which is being “sincere”. It is clear that this is not just acting sincere, or showing sincerity, but living a life of genuineness and honesty that every person sees. Struggling to be the same in private devotion as you are in public life. Not content with these two traits that encompass so many other positive ones (in fact one would find it near impossible to embrace these two alone and not by sheer association embody the others), Paul now points out specific negative traits not to be resident in the heart of the church support staff. Here the avoidance of drinking to excess is again highlighted. Truly no good come of giving oneself over to outside influences, especially one that opens the courtyard to so many more vices each progressively deteriorating.

To not be in pursuit of dishonest gain adds much transparency on the issue of Christians who are wealthy. The gain of wealth is not identified as a problem. Although the constant focusing on riches is highlighted as a stumbling block such as with the example of the rich young ruler or in other parts of scripture (Mark 10:24-26, Mark 10:17-22, Luke 8:14, Luke 16:25), we do not want to read into the text here that acquiring wealth is a sin. However seeking dishonest gain is what is pinpointed here as a cornerstone element of destruction.

Verse 9 holds the third positive trait, yet is also a concluding verse before the assessment guidelines of verse 10. The “deep truths” or mysteries (*mysterion* 3466) are the things that are defined as “a hidden or secret thing” knowledge of that which is “hidden from ungodly and wicked men, but plain to the godly.” The scriptural blinders are to off for the deacons in the true Christian church. More than the necessary godly life they need to individually lead, this would have the additional benefit of the deacons and their families knowing how to follow the bishop/pastor teachings and also thereby protecting the church from those who would subvert it. The environment for verse 10 is now set, and an overview of the appointment examination process is given. There is no mention of a committee or a quorum for this decision. It appears clear it is a unilateral choice by the minister as Paul never stopped directing the letter toward Timothy to address a larger group. A leader who cannot select his own immediate directors who will report to him could soon find himself receiving false information, doing the assignments by himself, and probably the target of a coup d'état.

From verse 11 to 13, more emphasis is place on how the soon to be mentioned women and wives, and the aforementioned deacons are to conduct themselves. The women, or women deacons, are to ascribe to the same values and shun a target point sin of gossip leading to the bad communication and corrupted manners that 1 Corinthians. 15:33 warns of in the King James Version. At verse 12 we address the marital status of the deacon who must prove to be a faithful husband, and good physical and spiritual provider and also reject the practice of polygamy still noted in many regions around that time. Following this path would set the course for a true deacon to increase their faith in our Lord Jesus.

The final conclusion in 14 through 16a set out three declarations from Paul to Timothy. First, he knows the dangerous position that the church is in presently and knows that it would go better for them if he were there but nevertheless, he has instructed his charge Timothy with the “weightier matters.” Secondly, he builds confidence in the young minister informing him that all the instruction he has just given, if followed, will guide the wavering congregation back to truth and how to act privately and publicly. Thirdly, Paul clarifies who the true head of the church is, Jesus. These foundational truths could now have been established, explained, and distributed to be reviewed and rehearsed as needed. In praising God and rejoicing over who God is, the joy of the Lord shows here again to be overwhelming to Paul and a mini-theological, lyrical timeline extends to verse 16b. He expositis that Jesus was created in fleshly, human form; filled with the Holy Spirit at his baptism; seen and comforted by angels after his days of fasting preparing for ministry; then taught in various locals to both Jew and Gentile as directed by the Spirit; and from this many believed and were saved as Jesus will be revealed to all at Judgment Day.

1 Timothy 4:1-8

Paul in verses 8 through 12 of chapter 3 finishes his hallelujah praise to the magnificent works of Christ. If we get the complete picture that Jesus is part of the Holy Trinity and is being acted upon by the other two parts to bring salvation to a hardhearted, mostly unrepentant world, then one can hardly blame him for his glorifying the Most High. And it is because of these very works for which they call themselves Christians and followers of Jesus. It appears a reminder in part of Jesus' Statement of Purpose toward man from Luke 4:18-19 (KJV) being anointed to "preach the gospel to the poor", "heal the brokenhearted", "deliverance to the captives", "recovering of sight to the blind", and "preach the acceptable year of the Lord." These beautiful, gracious statements incited a religious mob to riot and try to throw Jesus off a cliff. Paul wants his young minister to know what he's really getting into. So from this point on, he moves back to instructions for Timothy, but sprinkled throughout the rest of these verses are revelations of the character of God.

Paul starts by indicating that the Holy Spirit (*pneu'ma 4151*) speaks or, from the root word definition, begins "to pour forth" (*Rheo 4483*) information about the future "later times". So there is an anticipation of great amounts of detail that will come out now explaining this Church Age. In this darker future for the church there will be those of the faith that were apart of them, but will choose to leave the faith, becoming disciples of "deceiving spirits" (NIV) (*Planos 4108*) and demons (*Daimonion 1140*). Reviewing this in Key Word Study Bible we see the greek word ἀφίστημι (*Aphistemi 868*) with the fuller definition, "To make defection from, to revolt, to withdraw (Lk 8:13, Heb 3:12)" [p.#16, 2119. This becomes the very definition of our Anglicized word "to apostatize" and also a sobering fact that there were those who tasted of

truth, yet rejected it for something lesser putting themselves back on the throne of their heart and by default, Satan himself.

Not surprising that it takes the intangible Holy Spirit to explain what the intangible demonic forces will be doing, foretelling events that have not yet happened. So the word *pneuma* for **spirit** puts forth a definition “the disposition or influence which fills and governs the soul of any one”. This word has no good or evil ingrained part of the definition, but the context usage is key. We likewise can cooperate with the Holy Spirit’s influence or receive influence from some the other source. These “doctrines of devils” (KJV) from those saying one thing, yet doing something else have their internal sense of morality, their sense of right and wrong “seared with a hot iron”. That’s a bold a telling statement. We can only believe, but not be certain, that Paul as a tentmaker with Aquila and Priscilla in Corinth would have seen the use of hot irons and fire in his craft. From the damage that burns do to a tent to the branding of animals and men. Searing creates scars and deadens nerve endings in flesh. So Paul tells Timothy that their conscience, one of the means by which we can know God (creation, conscience, and christ) is nothing more than dead never endings they are so inundated with lies and mentally marked as proof. They were also guilty of preempting God’s natural order of things by reimposing dietary restrictions as a means of holiness and forbidding marriages* (*Gameo 1060*) to take place. (*Note: There was also no need to clarify this as a heterosexual marriage as any and all other types of relations were identified as sin or abomination in Leviticus 18:6-30, Leviticus 20:12-14, and Romans 1:26-28). Shadowing levitical laws of the past, they put on the semblance of righteousness, but these are all outward showings that don’t touch their hearts. The clarification here for Timothy is that God created all things good to be

accepted and by those who both believe and “know the truth”, this is possible. This is the truth spoken of by Christ in Matthew 15:17-19,

“Don’t you see that whatever enters the mouth goes into the stomach and then out of the body? But the things that come out of the mouth come from the heart, and these make a man ‘unclean.’ For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander.” (NIV)

This seems also why Paul states that nothing is to be rejected after being consecrated or “set apart” by the very edict of God (*Logos 3056*) and the prayers of the saints, echoing what was shown Peter in Acts 10:9-16 about not accepting the Gentiles and considering them to be like “unclean food” or something from which they should abstain. This will go directly against the traditional teachings in Judaism and be opposition to those with the “doctrine of devils” that Timothy must stand up to in order to push the reset button on this church as it were.

Not surprisingly again, we see a very simple and direct statement of encouragement in the next verse considering what came before, giving a balance of stark truth about believers falling away, with a dose of ‘don’t worry, you’re on the right track.’ The instructor lets the student know that illustrating all these not so apparent truths to his fellow believers, is the very definition of being a “good minister” who was “nourished” or fed and raised upon reality and the truth of scripture, not on faulty theology or “old wives’ fables” (mother wit and superstitions). The key to avoid falling into such traps appears revealed in verse 7. “Have nothing to do with godless myths and old wives’ tales; rather, train yourself to be godly.”

No magic formula is revealed, no one-step curative for fighting false-belief or “godless myths.” Spiritual training, discipline of thought, practicing or if you will exercising godliness (*Gumnazo 1128*), are all the same basic weapon where your burdens are set down, your baggage is dropped, and you clothe yourself with only the optimal gear you need to “press on toward the mark.” To conclude the section he continues his analogy of athletics and spirituality and admits to the need for the temple body to undergo physical training for the benefit of the good that will be derived the “profiteth little” (KJV) or “some value” (NIV). However, spiritual When the athlete practices they are preparing themselves for competition or battle, possibly using these techniques. To **start** out by just doing the activity (reading your Word), then **stretching** yourself being able take on more of a challenge (more detailed Bible studying), and also **simulating** looking to meet the same conditions of the exhibition itself (Christ living, ministry work, witnessing). All these activities are involved in physical and spiritual exercise, with only spiritual exercise strengthening both body and soul.

1 Timothy 4:9-16

From where we left off in the last section, Paul was reminding Timothy of the temporary benefit of bodily exercise compared to the eternal benefit of spiritual “exercise” or practicing godliness. From there he ratifies it with one of his favorite sayings, that the following is trustworthy (*pistos*, 4103) signifying it as another statement “used in an absolute sense” (such as in 1 Tim 3:1) for preachers like Timothy to take note of, to fully believe it and to be persons “who show themselves faithful in the transaction of business and the execution of commands” [#17, *Pistos*], [#16, Key Word p. 2253]. Paul is not expecting lip-service, he wants to make it clear that all of these included instructions are to be carried out to the best of the preacher’s ability.

In verse 10, Paul states that the action of believing in and teaching the aspects concerning holy living found in verses 1 through 8, is a worthy occupation of his time. He does this by boldly certifying what they as teachers do - they labor (*kopiao*, 2872) “grow weary, tired, exhausted”, stating how they get treated because of it - they suffer reproach (*oneidizo*, 3679) “be reviled” of men, and through what power are they able to do it - they trust (*elpizo*, 1679) “wait for salvation with joy and full confidence” **in the living God**. This reference to ministry as laboring and striving is well earned. Ministry, in short, is a work of service and is often physically, mentally, emotionally, and spiritually draining. So much so, that some in the church desire to avoid it constantly and preachers weary of encouraging congregations toward good works. But Paul decides to make it clear to the preachers that this lesson is not optional. He gives orders to do the following, “**command**” and “**teach**”. First command - tell the people what to do and then teach - instruct the people on ways to do it by being, “an example for the believers” (NIV) as stated in verse 12.

Now to continue clarifying the details of what his young charge must do to be an example to others, Paul highlights five areas of concern on which every Christian should focus namely - what he says, what he does, how he shows charity, how he shows his trust in God, and how he keeps his heart.

Paul’s Five Areas of Concern for Young Preachers

| Area of concern | Meaning [#17, biblestudytools.com] | Greek | Church Issues | Christ’s Teaching |
|------------------------|---|--------------|--|--------------------------|
| in speech | what and how you speak to others (SN: 3056) | Logos | 1 Tim 1:3-4,6 | Matthew 5:37 |
| in conduct | your activities and manner of life (SN: 391) | Anastrophe | 1 Tim 3:14-15 | Matthew 12:33-35 |
| in love | Godly love toward and about other souls (SN: 26) | Agape | 1 Tim 1:5 | Matthew 5:43-48 |
| in faith | or “in the faith” conviction that God exists, that he is the provider, and that Jesus is Messiah - bestower of eternal salvation (SN: 4102) | Pistis | 1 Tim 1:19-20 | Luke 17:5-6 |
| in purity | sinlessness of life, especially in regards to chastity; pure from defilement (SN: 47) | Hagneia | Rev 2:14,20 Nicolaitans, Jezebel | Matthew 5:28 |

These areas should be well guarded, and the preacher is again emboldened to excel in them, as the experienced, well educated apostle was a rookie once too and this advice has inherent value. With this Paul prescribes for Timothy the oldest method of improving at anything - practice. He states “Until I come” meaning he wants Timothy to do the biblical preaching (loud exhortation of the Word of God) and biblical teaching (systematic instruction of the Word of God) necessary, and to do it consistently, while he is detained.

Jumping ahead to verse 14, it is revealed that Timothy was prayed over and by prophecy a **gift** (*charisma*, 5486) or special enabling to serve the church of Christ, was found in him **given** (*didomi*, 1325) to him through the Holy Spirit. There are those who have received a call on their life by God to do a special work. Would it be possible to walk away from that call? Remarkably in Paul's words we see that the warning was to "not neglect," so the possibility exists to ignore or refuse to work in the power of that gift, even after the laying on of hands. However, this is a **true** warning as there are dire consequences associated with denying, defying, or distressing the Holy Spirit. Jonah is a case study in trying to run away from God's work, and David chimes in with not being able to escape the guiding hand or presence of God even "in the depths" of the earth (Psalm 139:7-10 [NIV]). So Paul is letting him know in verse 12 and supports his argument in verse 14, that it is God who has chosen Timothy for the task at hand of correcting this branch office of Christ's church and he should not accept anyone **despising** (*kataphroneo*, 2706) or looking down on him due to his youth. Truly in time he will be seasoned enough.

Now to conclude what was said in the last six verses and summarize a plan of action Paul, as it were, assembles for Timothy a two-way mirror of life reflection in these verses.

15 Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress.

In verse 15, a charge to give attention to, or apply **diligence** (*epecho*, 1907) in the execution of all that was stated before is requested. For a pastor to put in a haphazard effort seems outrageous, but sadly this is the case in many instances. He is to offer himself mind, body, and spirit to the matters at hand of organizing, correcting, reproofing, and encouraging the church and in doing so Paul knows that it will be clear to all in the assembly the growth that has taken place in Timothy.

16 Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers.

Doing the work of an overseer for the church does not stop at the entrance door. If a man were to say one thing verbally, but do another, and say yet another different thing the next time - this should not be the heart of a man over God's house. This does not describe a man struggling with doing the right thing, and possibly not even the double-minded man in James 1:6-8 (NIV), but this would be a man unlearned in doctrine, uncommitted in effort, or hypocritical in action - perhaps all of the above. Paul wants his emissary to **win!** The prize would be the fullness of salvation for his "hearers", but also for himself in that doing these things faithfully, follows the Christian Way and would show the obedience to God's will required of a true pastor seeking God's pleasure with his ministry. Paul's two-way mirror for Timothy is complete. So the teacher reminds the student to inspect his life in the mirror and to know his actions are being viewed on the other side of the mirror, by everyone else.

Finally one might be careless in dismissing the last two verses as more of the same from Paul to Timothy. Another admonishment, another warning. But there are weightier matters here. It was at Ephesus that Paul discovered a deep lack of proper teaching where the disciples there were not being taught about the Holy Spirit or baptism in Christ's name. It was at Ephesus where Paul experienced sharp opposition to the teaching's of Jesus and disputed this in the school of Tyrannus. It was at Ephesus where he encountered the seven sons of Sceva of the vagabond Jews. And it was at Ephesus that the idol worshippers of Diana cause a great citywide panic against the gospel of Christ, joining in with the unionized craftsmen who thinly hid this profit protection scheme as religious fervor and given the chance might have killed Paul. These events are indelibly set in Paul's mind as he writes this, and it was to Ephesus that young Timothy must go.

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