

**1 Timothy**  
Admonitions  
to a  
Son of God  
By A.S. Copley

## PREFACE

### REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest:** Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20<sup>th</sup> century...produced his own English translation of the New Testament (the Wuest Expanded Translation – abbreviated WET) based on Nestle's critical text.

**Note:** *Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.*

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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 mightiest war a good warfare." [1Ti.1:18]*

Timothy accepted Christ during Paul's 1<sup>st</sup> Gospel tour [Act.14]; for Luke calls him "*a disciple*" in Acts 16:1. He was not Paul's son in the flesh for "*his father was a Greek*." He was his own son, or true child in the faith, even as John Mark was Peter's son [1Pe.5:13]. No one had a closer place to the Apostle's heart than Timothy. **Timothy** ("*honored of God*") was honored of his spiritual father and had a good report from his hometown. On his 2<sup>nd</sup> tour, Paul chose him to go with him. When Paul wrote, some years later to the Philippian saints, he said of Timothy,

*"I have no man likeminded, who will naturally (or genuinely) care for your state...as a son with the father, he hath served with me in the Gospel." [Phi.2:20-22]*

Timothy was with Paul and Luke in opening fire on Philippi; but was not imprisoned there. He and Silas remained at Berea, while Paul went on to Athens until he called for them to meet him there. Luke had stayed at Philippi. Then they were with him in Corinth and Ephesus. Timothy remained in Ephesus; but Paul went to Caesarea and Galatia, strengthening the disciples. To that stay in Ephesus Paul writes, "*I besought thee to abide still at Ephesus*" [1Ti.1:3]. After Paul returned to Ephesus and spent several years there, he sent Timothy and Erastus into Macedonia for a season [Act.19:22]. Sometime after that, he wrote this epistle.

## PAUL TO TIMOTHY – THE FIRST LETTER

### PAUL'S SALUTATION [1 Ti. 1]

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

These 2 compact verses indicate, that it is not simply a friendly letter from a father to a son; but rather a solemn charge from the chief Apostle to an associate apostle, who was destined to be Paul's direct successor. In 1 Timothy 6:11, he calls him not a child; but exclaims, "*O man of God*," who no longer "*ministered unto him*" [Acts 19:22], but "*served with him*" [Phi.2:22]. Therefore, Paul introduces himself as "*an apostle of Jesus Christ by the commandment of God*." 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 "*Jesus Christ our hope*" are peculiar to this letter and to Paul's letter to Titus. In each epistle, "*God our Savior*" occurs 3 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*" [Rom.1:1]. God saves men through His Son, who is both Divine and human. The phrase "*Jesus Christ 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. Grace is the hidden attribute in deity, which redemption has disclosed, mercy makes grace manifest, and ...

- Peace is the experimental result...“*peace with God*” [Rom.5:1] once offended at our crimes;
- then “*the peace of God*” [Phi.4:7] flowing deep and calm like a river;
- finally, we are “*filled with all the fullness of God*” [Eph.3:19], “*the God of the peace*” [1Th.5:23]. Glory!

Observe that the tri-unity of the Godhead is always maintained in Paul’s writings. This is an essential part of his “*sound doctrine.*” In both these first verses, he holds a clear distinction between God and Jesus. In 1 Timothy 1:2 the former is termed “*our Father,*” and the latter “*our Lord,*” as revealed to Peter by the Holy Spirit [Act.2:21-36]. Jesus is nowhere called Father; nor is the Father called Lord, as Head of The Church (compare also 1Co.8:6, 1Ti.2:5).

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### PAUL’S MOTIVES FOR WRITING [1 Ti. 1]

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1Timothy 1 contains 7 reasons for writing this letter. It is interesting to note the number of 7’s which are found in it.

1. **AN ENTREATY** [1Ti.1:3] “*I besought thee to abide still at Ephesus.*” Reference is made here to the Apostle’s first visit to Ephesus [Act.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 praise-worthy 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, we discover the root of the evil fruit named in Revelation 2:4. Hence, note the next part of this verse.
2. **DOCTRINE** [1Ti.1:3] “*Charge some that they teach no other doctrine.*” Doctrine is mentioned 7 times with emphasis. He speaks of “*sound doctrine*” [1Ti.1:10], “*good doctrine*” [1Ti.4:6], “*God and His doctrine*” [1Ti.6:1], “*the doctrine which is according to godliness*” [1Ti.6:3], and warning against false doctrines, “*teach no other doctrine*” [1Ti.1:3]. Doctrine simply means teaching. God’s doctrine is one. False doctrines are many. 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 Act.20:32). Neglect of healthful teaching lets down the bars for “*doctrines of demons*” [1Ti.4:1]. False teachers introduce “*fables,*” that is, myths, legends, or tales in relation to genealogies; for example, 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. “*Godliness*” is cited 8 times, as the

constant object to be sought. This is an interesting and profitable Bible study. Try it, brother.

3. **THE COMMANDMENT (CHARGE) [1Ti.1:5]** *“Now the end of the commandment (charge) is love out of a pure heart and of a good conscience and of faith unfeigned.”* The word **commandment** here and in 1 Timothy 4:11 should be **charge**, which occurs 7 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 3-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 afterwards left. Unpretended faith, even *“faith which worketh by love”* [Gal.5:6], is the controlling strand in the string. It occurs 18 times in this epistle, and in very interesting and striking connections. Trace it first throughout the book and underscore it. We saw it first in Verses 2 and 4. Now observe that Verse 5 connects directly with Verse 11. Hence, Verses 6 to 10 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”* [1Ti.1:6]. If that condition was in the assembly so early, any wonder at Acts 20:30? 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 [Rom.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 finally leads...to *“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”* [Rom.7:12], *if a man use it lawfully.*” But it was *“not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, etc.,”* and for all that is *“contrary to sound doctrine”* [1Ti.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 [Gal.2:19, Rom.7:4]. By faith, he is joined to Christ in resurrection, and lives by the faith of Christ [Gal.2:20].

How shall a believer use The Law lawfully? That is a sensible question. I answer:

- 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”* [Rom.3:20] and *“The law entered, that the offense might abound”* [Rom.5:20]. The Law was experienced by Paul [Rom.7:9-11]. It ministers condemnation and death [2Co.3:6-9].

- 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”* [Rom.3:20] and *“The law is weak thru the flesh”* [Rom.8:3].
- By contending that *“by grace are you saved through faith,”* [Eph.2:8] apart from works.
- 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 broken Law, or resolve not to fail again; for you will fail as long as you try and resolve.
- Flee to the city of refuge...Jesus Christ. Acknowledge your failure, and weakness that occasioned it, to Him [1Jo.1:8-9, 1Jo.2:1-2] (*“His commandments”* in 1 John 2:3.4 is 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”* [1Pe.1:5].

*“According to the glorious Gospel of the blessed God, which was committed to my trust.”* [1Ti.1:11]

Read this immediately after Verse 5, omitting Verses 6-10. The goal of the charge, *“love out of a pure heart,”* etc., is according to Paul’s Gospel. Verse 11 is wonderful. The phrase, *“glorious Gospel”* should read, *“the Gospel of the glory”* [RV]. So also in 2 Corinthians 4:4 (note the Revised Version on Rom.8:21, Phi.3:21, Col.1:11, Tiu.2:13, where the **GLORY** is the principle thought). 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 material largely. Ours is the *“the high calling of God in Christ Jesus”* [Phi.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”* [Rom.5:2].

Peter speaks frequently of Christ’s suffering and of a glory which some Jews will share with Him [1Pe.1:11, 1Pe.5:1-4]; yet Paul informs us of *“the exceeding riches”* of God’s grace, the *“unsearchable riches of Christ,”* *“the riches of His glory”* [Eph.2:7, 3:8, 3:16] 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”* [Phi.3:14]. We are inspired by *“the blessed hope”* [Tiu.2:13] of being members of the wife of the 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 uplook 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 be our lives in utter abandonment to God and His Spirit.

4. **PAUL'S ROYAL EXAMPLE [1Ti.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 [1Ti.1:14]. The revelation of Christ to Saul of Tarsus was so complete, full and overwhelming [Act.9], that he walked heroically in all the light as fast as it came to him. Hence, after about 6 years of teaching and training in Arabia and elsewhere [Gal.2:16-21], in which God "*counted him faithful*" [1Ti.1:12], he was sent forth to preach. The gospel of grace and glory was committed to his trust. 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. No marvel, then, that he exclaimed, "*I thank Christ Jesus our Lord, who hath enabled me.*" 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"* [1Ti.1:15]. The purpose of Jesus' coming is plain (this agrees with Mat.1:21 and Luk.19:10). Was the Apostle still a sinner when he wrote the above? Emphatically **No!** He simply means that despite his boasted self-righteousness [Phi.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 example."*  
[1Ti.1:16 RV]

The Greek word translated **chief** in Verse 15, and **first** in Verse 16, is **PROTOS** (which means "*chief*, or "*first in point of importance*," or "*greatness*"). By saving such a violent sinner, Jesus showed His mercy and power able to save any sinner; for "He tasted death for every man" [Heb.2:9 paraphrase]. In a former verse, he says, I obtained mercy, because I did it "*ignorantly in unbelief*," or "being ignorant I did it in unbelief." 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.

5. **PAUL'S ECSTATIC PRAISE [1Ti.1:17]** "*Now unto the King eternal, incorruptible, invisible, the only wise God, be honor and glory forever and ever* (or into the ages

of the ages).” 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 1 Timothy 6:16, the Greek word **ATHANASIAN** is correctly rendered **immortal**, which refers to Jesus, who had and still has a physical form, though glorified. In 1 Corinthians 15:53, both words occur in connection with our body.

In the original, the phrase “*King eternal*” is “*King of ages*,” and “*life everlasting*,” and in 1 Timothy 1:16 is “*life eternal*.” Paul taught that men should “believe unto life eternal” for Christ is our life and our salvation in Christ continues as long as God lives.

6. **GROUND FOR THE CHARGE [1Ti.1:18]** 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 (see 1Ti.4:14, 2Ti.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.*”
7. **A SOLEMN WARNING [1Ti.1:19]** “Some made shipwreck of faith” [1Ti.1:19 paraphrase]. Is that possible in an Ephesian assembly? Yes, hence, Paul again urges his son to maintain a good conscience and unfeigned faith. Hymenaeus and Alexander were doubtless the first to swerve from faith and turn aside to vain jangling [1Ti.1:6]. They were legal in spirit and ambitious to teach. They went on from bad to worse until they were religious shipwrecks. In 2 Timothy 2:17, Hymenaeus is associated with Philetus, both of whom were given to “*profane and vain babbling*,” which ate like a cancer. They taught that the resurrection is past already. Their followers are not all dead yet. Timothy was also warned against Alexander [2Ti.4:14-15] because he “*greatly withstood our words* (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 2 false teachers over to Satan, whose violent sieve is the only means of recovery from error.

## 1 TIMOTHY 2

There are 4 prominent, powerful threads running through this Epistle.

1. Paul’s **CHARGE** to Timothy, considered earlier, which occurs 7 times.
2. **DOCTRINE** is mentioned 7 times, indicating the value in which it should be held.



3. **GODLINESS** is named 9 times; for it is the objective to be reached by all believers.
4. **FAITH** occurs 18 times. It has a unique place and purpose.

These 4 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 2<sup>nd</sup> chapter falls easily into 2 vital parts: ☒ prayer for all men; • 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 what are found in this letter, Timothy, quite likely, had already learned beforehand.

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### PRAYER FOR ALL MEN

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*"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." [1Ti.2:1]*

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 3 Greek words in 1 Timothy 2:1, translated **supplications**, **prayers**, and **intercessions**, are charmingly interesting.

**SUPPLICATIONS** 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.

**PRAYERS** 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 worshipping the Lord also. A healthy 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 affords us a mighty leverage for supplications.

**INTERCESSIONS** 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, whose 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 phrase "*Giving of thanks*" climaxes this enticing quartette. It is translated **thanksgiving**, and rightly; but those thanksgivings spring out of grace. The Greek word is **EUCARISTIAS**, 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 signs 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 1<sup>st</sup> and 3<sup>rd</sup> would break, were it not for the oiled relief of the 2<sup>nd</sup> and 4<sup>th</sup>. 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." [1Ti.2:2]*

In 1 Timothy 2:1 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"* [Rom.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 [Jer.25:9, Jer.27:6-11, Ezr.1:1-2]. *"The Times of the Gentiles"* [Luk.21:24] means Gentile national rulership in God's will. 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"* [Phi.3:20 RV], 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"* [Heb.11:10]. Accordingly, the Apostle gives 7 reasons for his exhortation to a 4-fold interest in all men.

1. *"That we may lead a quiet and peaceable life in all godliness and honesty"* [1Ti.2:2]  
Our Lord's chief concern is His own people. If we pray, and we should, He will make the civic authorities serve us. A sister was behind with her water bill for over a year. She prayed earnestly and laid the situation before the water department; whereupon, they canceled the entire debt. God is jealous of His own honor. 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.
2. *"For this is good and acceptable in the sight of God our Saviour"* [1Ti.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.
3. *God "will have all men to be saved"* [1Ti.2:4] It is not His will that *any should perish* [2Pe.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. The plain words of Jesus in John 3:16 should always be remembered, *"Whosoever believeth in Him should not perish, but have everlasting life."* Therefore, we should pray for all men.
4. *God wills that all "come unto the knowledge of the Truth"* [1Ti.2:4] It is God's 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 the Truth is come, He will guide you into all Truth”* [Joh.16:13]. Yet, some folk say, “No one knows all the Truth.”

5. “For there is one God and one Mediator between God and men, the Man Christ Jesus” [1Ti.2:5] Christ’s meadiatorship calls for our petitions. This Mediator, being Divine, understands the God of holiness and justice, which He holds sacred and defends. He is God’s Son and loves Him with an unchangeable fervor. And being also human, He has great compassion for mankind. Sin had set an impassible chasm between the Creator and the creature; but Christ Jesus came to bridge that chasm and bring them together. How did He do it? (Compare also Heb.8:6.)
6. He “gave Himself a ransom for all, to be testified in due time” [1Ti.2:6] Search out and study the 7 “ALL”s 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”* [Heb.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 our fellowmen’s behalf? 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.
7. “Wherefore, I am ordained a preacher and an apostle and teacher” [1Ti.2:7] The 7<sup>th</sup> reason that we should fervently pray and intercede is Paul’s 3-fold office. He says that 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. As many evangelists do, the Apostle was never satisfied to get men saved from sin and then let them struggle on as best they could by themselves. He sought to build them up in the Truth. He made the announcement of his offices very emphatic by saying, *“I speak the truth in Christ; and lie not.”* He ministered *“in faith and verity (truth).”* He says, *“We have renounced the hidden things of dishonesty (shame), not walking in craftiness, nor handling the Word of God deceitfully (as very many ministers do); but by manifestation of the Truth, commending ourselves to every man’s conscience in the sight of God”* [2Co.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 7 items very important; for he climaxed them by an emphatic exhortation. *"I will therefore that men pray everywhere, lifting up holy hands without wrath, or doubting"* [1Ti.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"* [1Pe.3:7]. A godly walk behind our prayers gives them impetus. If we feel wrathful toward men, instead of pitying them, our petitions will not rise very high. They must be also *"without...doubting (reasoning)"*. "Oh, no use praying for that fellow, or those people, or under such conditions;" such are Satan's cogitations often when we would pray. Jesus said, *"Men ought always to pray, and not to faint"* [Luk.18:2]. 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, *"He knoweth the way that I take: when He hath tried me, I shall come forth as gold"* [Job 23:10].

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## TALKS TO WOMEN

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The following 7 verses contain timely talks to talkative women. This section also falls into 7 parts. These are outline teachings, as is this entire epistle; based doubtless upon a vital background of existing conditions which called them forth. Let us study them without prejudice.

The women were included in the prayer service; though they are not specified here, as they are in 1 Corinthians 11 where the attire of each for worship service is indicated. The inclination of women to devotion is suggested by Mary's conduct [Joh.12:3], by the women at the time of Jesus' death, burial, and resurrection, and by the ladies' prayer meeting in Acts 16. But the chief item here is woman's usual attire. Hence, he wrote...

*That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array. But (which becometh women professing godliness) with good works."* [1Ti.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 21 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 pearls, or costly array."* Useless and expensive attire, and supposed beautifiers, are to be refused because they savor of worldliness. Painting of the lips and cheeks comes from heathen customs. Jezebel painted her face [2Ki.9:13]. 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. The outward adornment corresponds with the inward state. Peter says, let the adorning be *"the hidden man of the heart, in that which is not corruptible, a meek and quiet spirit, which is in the sight of God of great price;"* and he cites Sarah, Abraham's wife, as a worthy example [1Pe.3:3-5]. 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.*" Yes, what honor (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 women learn in silence with all subjection." [1Ti.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...some women were fussy, excitable, and unruly. They were not quiet. Like Miriam [Num.12:1], they murmured at God's appointments. The Greek word **HESUCHIA**, translated "*silence*" here and in the next verse, is rendered "*peaceable*" in Verse 2, "*rest*" in Luke 23:56, and "*quietness*" in 2 Thessalonians 3:12. The exhortation calls for a quiet, undisturbed, restful, peaceful, yielded attitude without any reference to activity. Compare also Luke 14:4, Acts 11:18, and Acts 21:14 where the same original word occurs rendered as "*peace*" and "*cease*."

*"But I suffer not a woman to teach, nor to usurp authority over a man, but to be in silence." [1Ti.2:12]*

Verses 11 and 12 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 [Exo.15:21]. One of the 3 leaders by whom God led Israel out of Egypt [Mic.6:4].
- **DEBORAH** was a prophetess, a judge, a singer, and a mother in Israel for 40 years [Jdg.4:4; Jdg.5:1, 7, 13, 31].
- **JAEL** also had a prominent place with Deborah.
- Later, we read of **HULDAH**, to whom King Josiah and the priest Hilkiah went for counsel [2Ki.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 church days 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 [Mat.28:7].

- They were among the 120 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 Act.2:17).
- In 1Co.12 and 14, where the 9 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”* [1Co.14:31-32].

In 1 Corinthians 14:34, the exception to these statements sheds light on our study in 1 Timothy. *“Let your women keep silent in the churches; for it is not permitted unto them to speak, but 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 [1Co.14:28-31]. They were not subject to the leaders, and had no proper respect for others who also had a psalm, a doctrine, a tongue, a revelation, an interpretation. *“Let all things be done unto edifying”* [1Co.14:26] is the governing principle. Some women violated that principle continually; hence, the restriction of 1 Corinthians 14:34-35. The Greek word here rendered **speak**, is **LALEIN**, from the verb **LALEO**, which properly means *“to give an inarticulate sound, to prate, chatter, babble”*; of birds, *“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 woman are more given to this than men), his speech is pronounced prating, babbling, or chattering, etc.; for the Spirit is grieved. That is insubjection, 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 excellent 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 10 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;”* for, as the meanings of their names indicate, they were of opposite dispositions although both were active and responsible sisters in the assembly [Phi.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. **Syntychē** means

*“to meet and speak with.”* She represents the active life of ministering to others. Euodias speaks of worship and is Godward; Syntyche speaks of service and is manward. 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 2 qualities combine to make a well-balanced Christian. In Philippians 4:3 he entreats the pastor to *“help those women who labored with”* him and Clement in the gospel. Their names are not given.

In Romans 16 we have 8 ladies' names of repute recorded. First is **PHOEBE**, “a servant,” or deacon, which word is in the masculine gender, indicating an official position [Rom.16:1-2]. She was not simply a deacon in material things, but in spiritual. She was *“a succourer of many and of myself,”* he declared. The Greek word for **succourer** means *“a leader, a front rank protector, a ruler, an overseer.”* In 1 Timothy 3:4-5, 12, the word **succourer** is translated *“ruler”*; in 1 Thessalonians 5:12, it is rendered *“over”* in the phrase, *“over you in the Lord.”* 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** [Rom.16:3-4]. Note how she helped Apollos into the light of Pentecost [Act.18:26].

Observe that **TRYPHENA**, **TRYPHOSA**, and **PERSIS** labored in the Lord [Rom.16:12]. Note also **MARY**, **JUNIA**, and **JULIA** [Rom.16:6-7, 15]. These all had responsible positions in the body of Christ, recorded here as encouragements 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 [Act.16:13]. 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 them, who can be against them?”*

*“For Adam was first formed, then Eve.” [1Ti.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 [1Co.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. 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. 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.” [1Ti.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. **Rachel**’s experience was an exception to the rule among holy women of God [Gen.35:16-19]. The reason is not expressed.

## 1 TIMOTHY 3

*“This is a true saying, if a man desire the office of a bishop, he desireth a good work.” [1Ti.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** and means “*overseership*” (bishopric). From this responsible office, Judas fell by transgression [Act.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 that it referred chiefly to those disciples to whom was committed at the beginning, the oracles of the new dispensation. The 12 were “*the apostles of the Lamb*” [Rev.21:14], and there were 7 “*messengers of the churches*” [2Co.8:23]. The word **messenger** here, and in Philippians 2:25, should be **apostle**. Paul was the chief Apostle of The Church.

Strange as it may seem, the original, translated “*visitation*” in Luke 19:44 and 1 Peter 2:12, is **EPISKOPES** (or bishopric) because Jerusalem will be the capital city of the world from the beginning of Jesus’ millennial reign. It will be the city from which will flow Divine Blessings to the Gentiles, who will in turn bring their glory into Jerusalem [Isa.60:3-11 and Isa.66:12-19]. But the heavenly Jerusalem will enjoy the supreme bishopric, being the glorified Bride and Church (the body of Christ) [Rev.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 small affair, or 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*” [Mat.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, 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 this verse means to stretch forward to; but the second one means to set the heart on.



## 16 QUALIFICATIONS

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*"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous." [1Ti.3:2-3]*

Who is able to answer to the 16 points of fitness for such a solemn charge? Our sufficiency must be of God [2Co.3:5]. The first qualification named is **BLAMELESSNESS**. The last one is **GOOD DOMESTIC RULERSHIP**. One is considered blameless if he fulfills all the other 15.

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; but especially for a Gospel minister.

"*Vigilant*," watchful, which is the controlling meaning of the word **bishop** (overseer). He is not to watch people's faults, or be suspicious, but protect his flock from evil doctrines and watch for opportunities to do good.

"*Sober*," literally, free from wine; not morbid, or artificially pious, bordering on grouchiness and self-righteousness; but 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 [1Ti.4:12].

"*Given to hospitality*." If he has no spare bed, at least express his regret, and be willing to share his scant viands with another.

"*Apt to teach*." This is the 7<sup>th</sup> item of the first group of fitnesses. 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*"; literally, not drunken with wine, or quarrelsome over the wine cup. No, our only intoxication should be the fullness of the Holy Spirit.

"*No striker*," that is, not a smiter, pugnacious, or quarrelsome.

"*Not a brawler*," that is, or contentious.

"*Nor covetous*," a lover of money. "*The love of money is the root of all evil*" [1Ti.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

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*"One that ruleth well his own house, having his children in subjection with all gravity." [1Ti.3:4]*

Observe that almost as much is said about this matter as about all the other 15, because it is so vital (study the question of 1Ti.3:5). Indeed the family is one of the significant figures of The Church (consider Eph.6 and 1Jo.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*" [1Ti.3:4-5, 12] means to "*lead as a front rank protector.*" It is rendered "*succorer*" 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 1 Thessalonians 5:12, and refers to bishops, or elders, or deacons.

The phrase, "*take care*" [1Ti.3:5] means "*to manage.*" 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 in 1 Peter 5:1-3. It is very interesting and instructive. Also, note Paul's words in Hebrews 13:7, 17, 34.

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." [1Ti.3:6]*

A novice is one newly planted, a new convert. It is made up of the Greek words NEOS ("*young or youthful*") and PHUO ("*to beget, bring forth, make to grow*"). The exhortation, "*Lay hands suddenly on no man*" [1Ti.5:22], emphasizes this one. Saints 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, who was ambitious to be like the Most High.

Finally, the true bishop must have a good report.

*"Must have a good report of them which are without." [1Ti.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.

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## THE OFFICE OF DEACONS

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*“Likewise must the deacons be grave, not doubletongued, not given to much wine, got greedy of filthy lucre.” [1Ti.3:8]*

The qualifications of deacons are so very much like those of bishops that we need not dwell upon them. This proves the close relationship of the 2 offices. The phrase, “*Not given to much wine*” means not to drink it to excess. **OINOS** (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 1Ti.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 given to bishops. They do not possess overseership. They serve, or minister the Word, under the general oversight of bishops. In 2 Corinthians 3, the word is found half a dozen times, which indicates its meaning and use generally in the epistles. Observe especially 1 Corinthians 3:6, “*Who also hath made us able ministers (deacons) of the New Testament; not of the letter, 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 90 times in the New Testament; but is translated “*deacon*” only 5 times, namely Phi.1:1 and here in 1 Timothy 3, and it means “*to serve or minister unto.*” In the Gospels, it is used to express both material and spiritual service; but in Acts and Epistles it expresses spiritual service almost exclusively, or about 50 times. It is rendered “*servant*” but once in the Epistles, namely Romans 16:2. Phoebe is called a “*servant*” (deacon) of the church. **DIAKONOS (DIAKONIA)** is translated minister, ministry, ministering, or ministration about 50 times. Christ is termed a deacon in Romans 15:8; also the apostles in 1 Corinthians 4:1 and 2 Corinthians 3:6. The authority of Christ and Paul and other overseers, was not as deacons, but as apostles (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 minister, or servants of Christ, to dispense the entire sphere of spiritual blessings to mankind.

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## ANGELS OF THE CHURCHES

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Doubtless the simplicity introduced through Paul and Barnabas [Act.13:1-4] is God’s order today. Study the 7 letters in Revelation to the 7 churches [Rev.2-3]. Observe that they are not mentioned as 1, but as 7; prophetic of the divisions in Christendom at the present time and also symbolic of the 7-fold 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 the 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 Greek verb AGGELLO, from which the noun is derived, is translated “*preach,*” or “*preach the Gospel,*” 35 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 [Rev.2-3] 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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### WOMAN'S FITNESS

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*“Even so must their wives be grave, not slanderers; sober, faithful in all things.” [1Ti.3:11]*

The qualifications of a bishop's wife cannot be less, as to character, than those of the bishop himself; but here 4 points are particularly emphasized. On the items, **GRAVE AND SOBER**, see the foregoing remarks. The word **slanderer** means “*a devil.*” Jesus called Judas Iscariot a devil. The original Greek 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*” Adam [Gen.2:18]. 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 helps 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? (See Rom.16:2-3, Phi.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.

Those who have used the office of a deacon well, purchase to themselves a good degree (a step, a rank). They thus qualify for a more responsible position. They acquire “*great boldness in the faith*” by which their usefulness is enlarged [1Ti.3:13]. Deacons may become elders or bishops. “*A man's gift maketh room for him*” [Pro.18:16].

Timothy was with the assembly in Ephesus. 1 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. 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. **THE CHURCH** (congregation of God—the people of God in this age) **IS 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.

### THE MYSTERY OF GODLINESS

*“And without controversy, great is the mystery of godliness: God was manifest in flesh, justified in spirit, seen of angels, preached unto Gentiles, believed on in the world, received up into glory.” [1Ti.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 9 times in this epistle, 3 times before and 5 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 in this verse.

1. **“God was manifest in flesh”** This refers primarily to Jesus. “*The Word was made flesh and dwelt among us*” [Joh.1:14]. “*God was in Christ, reconciling the world unto Himself*” [2Co.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 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 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 [Rom.7:17-25, Rom.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 [Rom.8:3-4]. 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 tabernacled 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 spirit"** This refers first to Jesus. *"He that died has been justified from the sin"* [Rom.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 [1Pe.3:18-20]. 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 [Rom.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 [Rom.6:11, Rom.8:10-11] so that Divine Life may operate instead of sin. In the resurrection (translation) the body also will come into the full possession of redemption rights [Rom.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 [Mat.28:5-6]. They also saw Him ascend on high 40 days later [Act.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 redemption [Rev.5:11-12 RV, Heb.1:6 RV]. Thus godliness on earth is witnessed to and rejoiced over by angels.
4. **"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. In the Apostle's day, the whole inhabited world heard the Gospel [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 God-like 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, power, and 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 Millennial Dawn teaches. He came over 1,900 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 in 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 the order or arrangement of these 6 points, His ascension being noted in point 3 “*seen of angels.*” The Holy Spirit came according to our Lord’s last words, “*not many days hence*” [Act.1:5], 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*” [Joh.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 which are alive and remain (the living ones who remain), shall be caught up together with them in clouds (clouds of saved ones) to meet the Lord in the air: and so shall we ever be with the Lord.” [1Th.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, and will reign with Christ as queen of the ages. John envisioned this choice company around the throne [Rev.4], as well as in the throne and falling down and worshipping 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.2:7]. The heavenly Bridegroom must have His **DARLING** with Him [Psa.22:20, SSg.6:9]. Beloved, are you trusting the Lord for the best?

## 1 TIMOTHY 4

This chapter falls into 2 portions: ☒ The conditions in the last days and • wholesome counsel in view of them. The 1<sup>st</sup> may be explained by answering 4 questions: Who, When, What, and How So; and the 2<sup>nd</sup> by noting 7 wholesome words.

### CONDITIONS OF THE LAST DAYS

*“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.” [1Ti.4:1]*

**WHO?** “*The Spirit speaketh expressly*” (in express terms). 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** (“*time*”), strictly used, means a year (compare Rev.6, Rev.14). 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 2 Thessalonians 2:3, the same Greek word **APOSTASIA**, here rendered “*depart*,” is there rendered “*falling 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 lead 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 7 times in this epistle, and it is always singular (**DOCTRINE**) not plural (**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 Timothy 1:6 that some simply “*swerved*” from the faith, which prepared the way for apostasy. Saved people swerve from faith; but religious professors depart from the faith, or apostatize. Four other things are named as expressions of departing from the faith.

*“Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.”*  
[1Ti 4:2-3]

1. **“*Speaking lies in hypocrisy*”** They profess to be Christians, 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; for...
2. **“*having their conscience seared with a hot iron*”** 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, or 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 sane advice on the marriage question in 1 Corinthians 7. 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 [Luk.17:26-30]. The perfect will of God should be the chiefest pursuit of those looking for Jesus.

4. **“And 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 entereth into a man defiles him, but that which cometh out of his mouth; *namely*, evil thoughts, murders, thefts, etc. [Mat.15:11-20]. Moses taught that certain animals were not wholesome for food, but are injurious to the body, as experience proves. Those that he approved are “*sanctified by the Word of God and prayer.*” Our prayers will not make foodstuffs wholesome, which are not sanctified, or set apart by the Word. Many of humanity's physical ailments result from unwise eating and drinking. “*Whether ye eat or drink, do all to the glory of God*”; but if we know that certain items of diet are injurious to us, how can we take them to God's glory, or with thanksgiving?

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## 7 WHOLESOME WORDS OF COUNSEL

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1. **COMFORT** In Verse 6, the Apostle shows what it means to a minister to practice his teaching. He will be “*a good minister of Jesus Christ*” [1Ti.4:6]. 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*” [1Ti.4:6]. Titus 1:14 speaks of “*Jewish fables,*” and 2 Peter 1:16 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. Verse 8 suggests that those fables required some extreme physical gesticulation as a mark of piety.
3. **EXHORTATION** “*Exercise thyself unto godliness*” [1Ti.4:7] which “*is profitable unto all things*” [1Ti.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 abundantly*” [Joh.10:10] for spirit, soul and body, so that we may even “*reign in life through the abundance of grace and the gift of righteousness*” [Rom.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 [Gal.3:1]. The close relation between fables and law keeping is implied by the next verse.

4. **EXPLANATION** What the Apostle says about godliness “*is a faithful saying and worthy of all acceptance*” [1Ti.4:9]. This is the reason he assigns for laboring in the Gospel, which is accomplished with reproach. Trust 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.
5. **COMMANDMENT** “*These things command (charge) and teach*” [1Ti.4:11]. They are important. To observe them is to grow in godliness and usefulness in the service of the Lord.
6. **6-FOLD EXAMPLE (LIMBS OF GODLINESS)** [1Ti.4:12] 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 has full weight only as he confirms them by his own clean cut life. Be an example:

*“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.” [1Ti.4:12]*

⌘ “*in word.*” This is of immeasurable importance. Words are wings to thoughts and feelings. What great 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*” [1Co.12:8]. If we ministers want our people to talk rightly, we must provoke them by our example.

- “*in conversation.*” The Greek term here is **ANASTROPHE**, which means “*a turning about*”; hence, conduct, or manner of life [RV]. 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.*” The first 2 are outward; but if genuine, they spring from this 3<sup>rd</sup> one. 1 Corinthians 13 is an excellent comment on this point. This is not natural love, but supernatural, Divine Love. Hence, let us take Christ to love in us, saying with all our 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."* 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 3<sup>rd</sup> 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 seem 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 [Act.4:13].

- *"in faith."* If anyone believes, surely the minister should. How can we expect our people to have faith if we are lacking therein? Faith is like small pox; it is contagious. A leader full of faith, electrifies his entire audience with buoyancy and victory, because *"faith is the victory that overcometh"* [1Jo:5:4], *"faith is the substance of things hoped for, the evidence of things not seen"* [Heb.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"* [Rom.10:17]. Ultimately, faith will triumph into glory with all on board the leader's chariot, who are of like precious faith.

- *"in purity."* This item is an easy and logical result of its 5 forerunners. A preacher must be an example in chastity, in holiness. He maintains a clean mouth and hands, having a conscience void of offense toward God and men. 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 9-fold fruit of the Spirit grows on these 6 limbs of godliness [Gal.5:22-23].

7. **OCCUPATION** His chief occupation is expressed in 7 sayings [1Ti.4:13-16].

**1<sup>ST</sup>** *"give thyself to the reading"* (of the Scriptures of course), *"to the exhortation*, or encouragement," and *"to the doctrine."* The definite article is expressed before all 3 words, because of their great importance. *"Exhortation"* literally means to call to one's side for instruction and comfort. The Greek noun means **PARACLETE** (*"comforter"*), which is one of the titles of the Holy Spirit. It is rendered Advocate in reference to Christ [1Joh.2:1]. So a Spirit-moved minister is an exhorter, an advocate, a comforter. This doctrine is preeminently Paul's doctrine.

**2<sup>ND</sup>** *"neglect not the gift that is in thee."* 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 2 Timothy 1:6, 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.

**3<sup>RD</sup>** "*meditate upon these things.*" Sit down and ruminate over the Truth, as a cow or sheep chews the cud. Thus it becomes a vital part of us.

**4<sup>TH</sup>** "*Give thyself wholly to them.*" Before a ministerial meeting, I read an essay that taught a minister should be a man of ...

- one book—the Bible;
- one power—the Holy Ghost;
- one service—to save man;
- one supreme aim—the glory of God.

Some commended it. Why this exhortation? "*That thy profiting may appear to all.*"

**5<sup>TH</sup>** "*Take heed unto thyself and unto the doctrine.*" Not to trim the fingernails and primp before the mirror chiefly; but to walk in the Holy Spirit according to the Word of the Lord. The Apostle mentions **doctrine** 7 times. 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?

**6<sup>TH</sup>** "*Continue in them.*" 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.

**7<sup>TH</sup>** "*For in doing this, thou shalt both save thyself and them that hear thee.*" 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. The words **life** and **soul** are the same in the Greek. Jesus spoke of service and rewards (note Verse 27). 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 also share richly in the honors and glories with Christ. In a word, enjoy a fitting and worthy reward for faithful service and self-denial.

### Preach the Word

Preach the Word, as Brother Paul has boldly said.

Heal the sick and raise the dead.

Instant be in season, out of season too.

Fight with faith, tho' friends too be few

That trust the Word.

Preach the Word, tho' men may call you crazy, mad.

Make the hungry hearers glad.

Christ the Shepherd good and great will hold your hand.

In the conflict you will stand

E'en by His Word.

Preach the Word, for it is dynamite indeed.  
Whether men demur or heed.  
‘Tis the Truth that makes man clean and free.  
Honest souls will fear and be  
Saved by that Word.

## 1 TIMOTHY 5

*“Rebuke not an elder; but entreat him as a father, and the younger men as brethren. The elder women as mothers; the younger as sisters, with all purity. Honour widows that are widows indeed.” [1Ti.5:1-3]*

The first 3 verses indicate the courtesy which a minister should show to the 5 classes of believers. If they imitate him, they will treat one another the same way.

Special attention is given to widows because of their dependent condition. If a widow has descendants, they should look after her. If such descendants neglect her, they are considered worse than an infidel (unbeliever) [1Ti.5:8]. God showed special concern for them under the Old Covenant [Exo.22:22] (see also Mat.23:14, Jesus’ 2<sup>nd</sup> woe against the Pharisees). Study the 10 marks of “a widow indeed” [1Ti.5: 9-10].

Anna the prophetess was a widow indeed [Luk.2:36-38].

*“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.” [1Ti.5:10]*

Four items of “good works” are named here. Note particularly the 3<sup>rd</sup>, “have washed the saints’ feet”; for many folk consider this a religious ordinance of great importance. Paul here classes foot washing with good works, and nothing more. This is all that Jesus meant by washing the feet of the disciples [Joh.13]. There was necessity for it because the people wore sandals in the East (compare Gen.18:4, Gen.19:2, Gen.43:24). It was an act of hospitality [1Pe.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 [1Ti.5:6, 11-15]. Chiefly, they are under condemnation, because they draw back in faith [1Ti.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 thru them. If young widows will 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.

*"Let the elders that rule well be counted worthy of double honour, especially they who labour in the Word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of His reward. Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear." [1Ti.5:17-20]*

1 Timothy 5:17-20 refers to elders as officials rather than to their age.

Ruling elders and teaching elders are to receive double honor; that is, their office is to be respected and their ministry accepted, and they should be remunerated accordingly. In Deuteronomy 25:4, the Lord was concerned for His faithful servants rather than for oxen (see 1Co.9:9-14). Here, the Apostle also quotes the words of Jesus [Luk.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 2 witnesses, he is proven guilty, let him be reproved 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 [1Ti.5:21]. So should all of Timothy's successors.

The exhortation to "*lay hands suddenly on no man*" [1Ti.5:22] doubtless refers to ordaining of deacons and elders. It is a sidelight to 1 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 knowing and ministering the glad tidings. The trust-worthy 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." [1Ti.5:23]*

Poor water and unwholesome food are baneful to traveling preachers, such as Paul and Timothy were. It is not strange if Timothy had a weak stomach. Was that fermented wine, or simply grape juice? The Greek word **OINON** was used to express both. A little grape juice, not as a medicine, but as food, was recommended. 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 foodstuffs, 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 [1Co.6:13].

*"Some men's sins are open (or evident) beforehand, going before to judgment; and some (sins) follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid." [1Ti.5:24-25]*

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.

## 1 TIMOTHY 6

*"Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort." [1Ti.6:1-2]*

The first 2 verses of this chapter belong properly with the preceding chapter. The servants and their masters should have due attention. 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

1 Timothy 6:1-2 leads up to this.

*"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud (a fool), knowing nothing, but doting (sick, foolishly fond of) about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." [1Ti.6:3-5]*

If any minister does not heed Bro. Paul's instructions to Timothy, he is proud, ignorant, and wordy. The result of his empty and erroneous palaver is "*strife, railing, evil surmisings*" and "*perverse disputings*." The lust for gain is the source of such false teaching. The Timothy's can have no fellowship with such fellows.

Study 1 Timothy 6:8, "*Godliness with contentment is great gain.*" Jesus said, "*Be content with such things as ye have; for I will never leave you nor forsake you*" [Heb.13:5]. Greed for gain has wrecked many preachers. Verse 9 shows its ruinous effect.

*"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." [1Ti.6:9]*

It is very humiliating to be compelled to say with Peter, "*Silver and gold have I none;*" 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 of brains, influence, elocution, tact, gifts and intelligence instead of the Word and Spirit of God; "*for the love of money is the root of all kinds of evil*" [1Ti.6:10 RV].

*"But thou, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness. 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." [1Ti.6:11-12]*

O 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) 6 indispensable traits of Christian character, which most ministers sadly lack. "*Fight*"; yes, a faithful minister is a fierce fighter, not with carnal weapons but his is "*a 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.*" 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 [1Jo.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, reward for service and sacrifice, etc. 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 7 possess eternal life as a gift by faith; but note how meager is their portion in heaven: 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, hunger no more, thirst no more, weep 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 (vision) before and behind and within, have harps and golden prayer bowls; they are now kept out of the hour of worldwide trial, 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.

*"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 (profession); That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ." [1Ti.6:13-14]*

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. He should keep the charge unspotted and unrebukable till the return of Jesus. 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 (Greek) [1Ti.5:15]. 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 incorruptibility to light through the Gospel*" [2Ti.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. The natural man is not able to come into the glorious radiance in which Christ dwells. Only the new creation has that privilege. Compare Genesis 32:30 and Exodus 33:20-23. Myriads of religious folk will be sorely disappointed when they find themselves shut out of God's presence forever because they chose a false form instead of "*the love of the truth*" [2Th.2:10], which alone makes men free.

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### A WORD TO THE RICH

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*"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [1Ti.6:17-19]*

Study the 9 points here named:

1. Be not high minded
2. Nor trust in uncertain riches,
3. But in the living God, who giveth us richly all things to enjoy;
4. That they do good,
5. Be rich in good works,
6. Ready to distribute,
7. Willing to Communicate. How much suffering they can relieve if they will.
8. Laying up in store for themselves a good foundation for a reward in the future, that they may
9. Lay hold on eternal life.

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 [Mat.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.

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### A FERVENT FINAL ENTREATY

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*"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith. Grace be with thee. Amen." [1Ti.6:20-21]*

"*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 Paul's Gospel and the solemn oversight of the saints in his stead, avoiding profane and vain babblings and oppositions of falsely-named knowledge. Generally, answer errorists 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." 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 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 40 pages, or 17 chapters of Acts. That of the 12 Apostles occupies only 29 pages, or 12 chapters.
- Omitting the Gospels, Paul's writings cover 148 pages of the New Testament. John's writings occupy 45 pages, and the others 21 pages.
- Aside from Revelation, we would have practically no church doctrine without Paul's letters. The purpose and power of Christ's death, in 11 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*" [Col.1:27], the core of Christian experience, is his.

Search and be convinced.

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