

A Layman's Look
At
First Timothy

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Introduction

First Timothy is one of three epistles that should be grouped together, as they are titled "The Pastoral Epistles," dealing with church discipline, as well as order of those in charge of their congregations. This is an intimate, although doctrinal letter, addressed as a father would write to his own son, and indeed, it seems that Timothy was Paul's son in the faith, most likely won to Christ by Paul through the encouraging of Timothy by his mother and grandmother at a young age. Paul addresses his as *my own son in the faith* (1:2), so it is most likely the above statement is true.

Timothy, as well as Titus, the other pastoral epistle, were with Paul and had been an encouragement to him, and now he in turn was to bring encouragement to them, as well as instruction as to how to deal with various problems in each congregation to which they were responsible.

In all three epistles, Paul is speaking of the *belief* of the saints, as well as the *behavior* of their actions toward the Scripture. There is also the *code of conduct* for those who desire the office of pastor or deacon. To enter into God's service is not something that should be taken frivolously, but with awe and honor. The pastor or deacon must be a man of faith and motivated by love for the congregation as well as the lost. He must be devoted to Christ, as well as his family, and have a deep respect for others, no matter who they may be. Most of all, his personal character must be one that will be above any kind of scrutiny by others. If there should be a flaw in his demeanor in any way, you can be sure there will be someone to point it out and bring accusations against him. Look what they tried to do with Paul in his account to the Corinthian believers. They tried to bring accusations that he was keeping any donations for himself. So to counteract this, he would have others be personally responsible for any collections; sending it to others by their hands, rather than doing it himself. He was charged with taking on the office of an apostle, when it was Almighty God who appointed him, when he was doing his utmost to bring persecution to the saints. So to desire the office of a bishop (pastor) or deacon, one must be sure it is a call of God and not of one's own choosing.

In reading through this epistle, it will show the reality of what God intends for His servant, and I trust it will show you the necessity for living for Him, loving others and longing for His presence.

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Chapter One

Faith And Doctrine

Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord (1:1-2). Once more, Paul opens his letter with his salutation and identification. Today, we close out our letters with our name. But in the days of the apostles, this was the common introduction, to let the reader know who was the writer and to whom the letter was addressed.

Here we see that Paul is introducing himself to one of his personal converts to the Lord Jesus Christ, even though Timothy had been instructed in the Gospel at a young age by his mother and grandmother (Second Timothy 1:5). Then the order of salvation is given, with grace always preceding God's mercy and then with the Christian having the peace of God, which only comes *from God our Father and Jesus Christ our Lord*. There can be no peace in this world until the God of peace returns to set up His millennial kingdom. Men today are struggling to keep the world from blowing itself up; fighting in Israel, Iran and Iraq. Insurgents on Afghanistan, all parts of Africa and other countries in Asia. China saying that Peking and its parts belongs to them and threatening to invade. North Korea and other nations building nuclear sites, supposedly to have for power source, but probably secretly trying to make an atomic bomb. As First Thessalonians 5:3 says, *For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.* Second Peter 3:3-4 tells us of more of the tragedy facing the earth. There we can read, *Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.* Documentaries will appear on television that are scoffing at the idea of an apocalypse heading our way, but it will come, just as Jesus Christ has promised, and then will come a period of time when the world will be rampant with sin, because the Christians will be removed and then comes the tribulation, a time of such horror we cannot imagine.

As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do (1:3-4). *Fables* are stories without truth. They are someone's misguided way of bringing in their own set of rules which have no basis in the Word of God. *Genealogies* are an attempt to use one's "pedigree" to show they are better than someone else. It is a case of the "upper crust" being held together by their "dough." But true faith is that which edifies others. The Greek word means house keepers, or those who are in charge of maintaining order.

Ephesus was the leading land for "mysteries" of that day, always striving to find something new in a religion to which they could expound. For this reason, Timothy was asked to remain in that region so that he could teach them the true doctrine of the Word of God, and to help them to reject everything else that was contrary to the Scriptures.

J. Vernon McGee is the reference to “fables” may have been because of Philo, a leading Israelite who expounded on the Old Testament Scriptures and attempted to use them to spiritualize everything that pointed to Christ. We have the same teaching today in our “cemeteries,” excuse me, seminaries, which teach that the book of Genesis and the account of creation are a myth. They teach that there was no worldwide flood nor such a person as Noah. The account of Jonah in the “whale” was just a child’s story, such as we have in some children’s tales we read today. But we are to use **godly edifying** to teach of the truth of the Word of God.

Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: From which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm (1:5-7). To listen to someone rambling on in what they are speaking is the sense of **vain jangling**. It reminds me of when someone is speaking to a politician and asking them to clarify a point, to which they then begin to expound in smooth, buttery words about everything else but what was asked. They never seem to get around to the point of the original question. You ask a modern-day, liberal theologian to give his viewpoint concerning the virgin birth of Jesus Christ, and they will say the word virgin only means a young woman. Well, in the days of Jesus Christ, there were many young women, but only one could state she was pregnant but not by means of relationship with a human male. Ask the theologian to explain his concept concerning how one could raise from the dead and it will only be a story of robbing the tomb and taking away the body, rather than admit to the actual, physical resurrection of God in the form of man. The theologian may desire to teach from the Bible, but it won’t be truth from the King James, but from other mythological “bibles” which pervert the death of Christ and the shedding of His blood. They don’t understand the meaning of the Bible so will use every other method they can think of rather than admit the Bible is true.

But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust (1:8-11). What was the purpose of the law? It never was intended to provide salvation, but to show man how far removed from the possibility he was because of his sins. Romans 3:20 tells us, ***Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*** The Old Testament law had one purpose and that was to show just how sinful is the world and man. Paul listed some of the perverse attitudes that were in his days, as well as today; unholy, profane, murderers, whoremongers, homosexuals, liars and ***any other thing that is contrary to sound doctrine***. But the opposite is ***the glorious gospel of the blessed God***, which we have today to show us the truth and the way to have salvation, and that is through the Lord Jesus Christ.

And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief (1:12-13). Don’t take upon yourself a ministry unless it is God who put you into that

ministry. Too many are attempting to preach today who would be counted as a novice in the days of Paul, not knowledgeable in the Scriptures, unsure of the doctrine for which they are trying to preach and not being led by the Holy Spirit. And we could all say that we are not worthy, even as Paul mentioned his past persecution of believers. No wonder there were those who were afraid to allow him into their presence, since he had arrested, punished and even confiscated properties of Christians, prior to his being called of God to serve the Lord Jesus Christ.

And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus (1:14). We will never know the fullness of the grace extended to us until we are in the presence of Almighty God, and then know all that He had planned for us. It is He who gave us the ***exceeding abundant*** salvation, through His ***faith and love***, given to us in Christ Jesus. These are the things that will be manifest in the life of those who believe on the Lord Jesus Christ.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief (1:15). What a majestic saying that Paul writes to young Timothy. The whole purpose for God to send His Son was to save such wretched souls as ours. And if we were honest with each other, we could say as did Paul, that we are chief of sinners. After all, it was not the amount of sins we committed, but the fact that we are **all** hell deserving sinners, who Jesus came into the world to save from the wrath of God. This is a great verse, in that Jesus Christ did not come into the world to be a great philosopher, even though His parables and preaching is the greatest ever known to man. He didn't come to just awe people with His miracles, although no one else has ever raised the dead, healed the leper, given sight to the blind and did so many other miracles they cannot all be enumerated. He didn't come to be a great teacher, even though He gave soul changing sermons. And He didn't come to set a moral example to others, although there was none who could bring any charge of immorality against Him. No, Jesus Christ came to save sinners. He came to die that we might live.

Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting (1:16). The use of the word ***longsuffering*** means that God had a long period of time when He had been patient with Paul, until such time that He acted upon Paul's conviction concerning believers, then stepped in, showed Himself to Paul in a blinding daytime appearance on the road to Damascus. It was there that Jesus Christ had told Paul, ***...I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks***. The prick was a long ox goad that was used to keep the cattle together. It was very sharp and sometimes, they cattle man would have a dip of poison on the end of one of the goads, to thwart off predators that came to attack the sheep or cattle. Here it was, Paul had for a long time been "pricked" by his conscience, perhaps from the day he held the coats of those who stoned Stephen, or had seen the attitude of Christians as they were arrested, tortured or even killed for their faith in Christ. But Paul felt his own salvation was to be a pattern for others, to show that God is longsuffering, not only to the lost, but also to the saved in their slow response to giving the Gospel to the lost (II Peter 2:9). We have the honor and obligation to tell others what Jesus Christ had done for us, when He came by the power of the Holy Spirit and convicted us of our sin and we repented, turned to God and asked Jesus Christ to forgive us and come into our heart.

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen (1:17). Often Paul would have a benediction towards the Lord, not only at the end of his epistles, but in the insert of the letter, because of His love and declaration of the grace and glory of the Lord Jesus Christ. He here simply could not go any further without a declaration of doxology. Then finishes the verse with *Amen*, which means “truth Lord,” or “He is trustworthy.” We can fully rely upon God to do what He has said He would do, and that is, give us eternal life when we turn to Him in humble adoration, for all He has done for us. As the saints proclaim around the throne in the book of Revelation, *Worthy is the Lamb*. My friend, He is worthy of all our honor, our praise and declaration of His glory. Amen!

This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme (1:18-20). This may seem antithetical from what Paul had just stated about the Lord, but here a command is given to Timothy to beware of those who would pervert the Gospel of Christ. Paul cites the examples of two apostates of his day *Hymenaeus and Alexander*, and doesn’t have much good to state about either of them. What type of apostasy they were promoting is not mentioned, but it is a sure conclusion that it was contrary to the doctrine of the Scriptures. There were men in the days of Paul who continually tried to add their own “traditions,” such as it being a necessity for Gentile believers to be circumcised in order to be saved. Today, we have those who say you must be baptized in order to be saved. They even go so far as to take little babies or children who don’t understand the meaning of baptism, and either pour water on their heads or sprinkle them, and count that as baptism. Neither sprinkling, nor pouring water, nor for that matter, baptizing infants is anywhere mentioned in the Bible, and baptism was only a sign to show what had been accomplished by Christ; in His death, burial and resurrection, showing that we have been indeed been reckoned dead to our sins, buried with Him in baptism and raised to a new life.

Other places in the Scripture Paul has to condemn those who stood against the preaching of the Gospel. There was Alexander the coppersmith who saw his statues of Dianna being cast aside for the truth of the Gospel. There were others who withstood Paul in his preaching the Gospel to whom he had to openly rebuke, but all were perverts of the truth. Such were those who Paul said were blaspheming the name of the Lord. It is a fearful thing to tread on the Scripture, and God will hold them accountable one day.

Beware when you preach the Scripture that it is indeed the Scripture. Don’t take your own philosophy and try to add it to God’s Word. This was the sin of the Pharisees in the days of Christ, who would add their own traditions and “kosher” practices, then condemn others who did not obey them, instead of the Scripture. Don’t let this happen to you, lest the anathema of God be pronounced on you.

Chapter Two

Public Prayer And Woman's Place In The Church

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty (2:1-2). There are as seen here, different elements of bringing our petitions to the Lord.

1. **Supplications:** (Greek - δεησις) A request on behalf of others, when you pray for their need.

2. **Prayers:** (Greek - προσευχη) There are times when you just want to talk to the Lord, when there is no immediate need or tragedy.

3. **Intercessions:** (Greek - εντευξις) This is a time when you are bringing the need of someone else before the throne of grace, asking God to bring help that is needed for healing, help or hindrance from falling into sin. It is when a mother has a sick child and goes to the Lord, praying that His will would be done in the matter of healing the little one. It is a time when you see someone has a severe financial burden and asking God to bring the help needed to see them through the crisis. And it may be a time when someone is falling into sin and you pray to God for the power of the Holy Spirit to bring conviction to their heart and bring them back to fellowship with the Lord and other Christians.

4. **Giving of thanks:** (Greek ευχαριστια) This is the time when you have a deep and thankful heart to God for all He has done; gratitude; an act of worship for who Jesus truly is, the Savior of the world.

Then, what seems to be an out-of-place statement, Paul says, *For kings, and for all that are in authority*... Here he was, imprisoned and nearing the time when he was to be martyred for his faith in Christ, and he calls for Timothy to pray for his enemies. This seems contradictory, since it is the enemy of Christ that had been hindering the work of the Gospel of Christ. But the reason for Paul's desire for Timothy to pray for those who were in authority? *...that we may lead a quiet and peaceable life in all godliness and honesty*. Let us consider this: any government is better than no government at all. They may be cruel, but it is far better than anarchy and civil unrest, when, *...every man did that which was right in his own eyes* (Deuteronomy 12:8; Judges 17:6; 21:25). When we are allowed to "do our own thing," we bring about destruction. Look at what had happened in New Orleans after Hurricane Katrina. There was looting, breaking into the stores and robbing of anything that could be carried out by hand, raping and murders, and a host of other crimes, simply because law enforcement was unable to do just that, enforce the law. Remember the 1960s and the riots of young people protesting the war in Vietnam? Kent State had students gunned down by the military because they refused to obey the law and submit to authority. And the ultimate price they paid was their own lives, because they wanted to protest rather than protect.

For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth (2:3-4). Jesus came and died for all, not just a select few. But the tragedy is, not all shall be saved. The patience and love of God is all that is keeping Him from returning to take home those who have trusted Jesus Christ as their personal Lord and Savior. And it is the patience of God with Christians who are not witnessing that is the reason He delays in returning. We read in Second Peter 3:9, *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.* Too often this verse is quoted as stating the patience of God is toward the sinner, but in reality, it is His patience with His saints. He *is longsuffering to us-ward.* When are Christians going to realize that there are lost souls of whom God delays in returning for the saved?

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

For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time (2:5-6). There is no Mary; there is no saint; there is no Joseph; and there is no Pope who has authority to forgive sins, but Jesus Christ alone. Luke 1:78 tells us Jesus Christ is the *dayspring*, or the tender mercies that has visited us. He and He alone is the one who gave Himself for our sins. He and He alone was the one who went to the cross, shed His precious blood to die for all, although all shall not be saved, because of man's rebellion, disobedience and disbelief. And in *due time* He will be testified of all, and all shall bow before Him, to worship Him and confess that He is Lord of all.

Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity (2:7). It is not that Paul had to vindicate his ministry to Timothy, but a mere statement of fact that because of the love of God and the mediation of Jesus Christ, Paul was called into the ministry to preach the Gospel of Christ to the Gentiles.

The word *preacher* comes from the Greek word that means one who heralds or blows the trumpet to sound an alert to the people. And what an alert we have to give to the lost; that Jesus Christ is going to return, and they must repent, confess and believe the Gospel before it is eternally too late. And *an apostle* is one who has been "called forth" by God, or "sent forth" to give the good news of salvation in Jesus Christ.

Here, Paul is not only the one who gave the Gospel to the Gentiles, but he was the one who was the *teacher of the Gentiles*. He was the one who instructed them in the way of eternal life; the one who gave them the truth of Old Testament prophecies concerning Jesus Christ; the one who showed them how to live the Christian life.

I will therefore that men pray every where, lifting up holy hands, without wrath and doubting (2:8). In the days of the Old Testament and into the time of Paul, men who would pray to God would bow on their knees and lift their hands skyward, palms up, in a way to signify to God that they came with nothing to offer to Him; that they were saying they were asking Him to fill them with His blessings; and that they were *holy hands, without wrath and doubting*, in other words, they had no sins that needed to be confessed to God, not full of doubt or anger, but fully submitted to His will for their lives.

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works (2:9-10). Paul now begins a different subject; that of the role of a woman in the congregation, as well as her place in the home and in public. It is interesting the different between women in the New Testament times and those of today. I recently was in a mall, sitting on one of the benches as my son was looking at different books in a bookstore. I must have sat there at least an hour, waiting and observing people as they walked by. In that span of time, I saw one woman in a dress the whole time. Where is the modest apparel that women wear today? The women's lib movement and the idea that they have to be equal with men has destroyed the fabric of our society.

There once was a woman giving a lecture to other women on their role and how to adorn themselves. She started by showing the women a large photo of different women in blouses and slacks. After observing the photo, she asked the women what was the first thing they noticed about the picture, and they all wrote down on a piece of paper that their eyes first of all went to the crotch area of the slacks. Then the woman giving the lecture brought in an equal number of other women, showed them a photo of women in either dresses or skirts, and asked them to write down their observation of the picture. Their response was that the first thing they looked at was the woman's face; either the hair or the woman's facial demeanor. Now why the difference? It is because when the women wore slacks or jeans, it accented the lower extremities of the body, especially in the crotch area. This is not how a woman is to "profess godliness."

Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence (2:11-12). Today, there are extremes on the view of a woman in the congregation. On the one hand, there are those who allow women to hold any position in the church, including the preaching, the leading of Sunday school groups, even in the adult men and women's classes, or any other position available. Most of the time it is because the men are too lazy to take the responsibility that God has given them. Then there is the group that will not allow any participation by women at all. In between these, there is the group that will permit the participation in the matter of voicing their concerns during prayer requests, although they are still not permitted to pray out loud. This group will also allow women to teach in a children's church or children's Sunday school group, where they are not taking the place of a man or teaching where men are present. This would be Scriptural usurping authority over the man.

One of my own pet peeves is where women will take radio broadcasting hours, in which they are supposedly teaching women, but it to me is no more than preaching, and they know men as well as women will be listening. I know it is not in a church setting, but still they are usurping the authority of a man.

For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression (2:13-14). Woman was made for the man, not the opposite way. But the man is not to lord it over a woman and treat her as a mere object to order around. There is a saying that holds true: God did not take a part of Adam's brain, so the woman will feel intellectually superior to the man. Nor did God take a part of the foot, so man can squash her and keep her "under his foot" all the time. But God took a rib, the closest thing to the heart, so man would love her and protect her

from all harm. Likewise she is to reverence her husband as the head of the home, and the one who goes out and earns the living. Keeping these things in balance makes for a happy home.

Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety (2:15). J. Vernon McGee says it was the sin of Eve that brought sin into the world. I disagree with him. In the Scripture, you read that when she partook of the forbidden fruit, we read in Genesis 3:6, ***And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat*** (emphasis mine). The whole time she was having conversation with the devil, Adam was standing there, allowing her to be fooled by the ranting of Satan, only because he wanted to disobey. So it was not the sin of the woman, but the sin of Adam that brought evil into the world. Notice that the verse says ***she shall be saved in childbearing, if they continue in faith***. Man is to take responsibility in how a woman is to act, not only in the home but in the presence of others.

Every time a woman brings a child into the world, she brings a *sinner* into the world. Except for Mary, who did not have the sin-tainted blood of man, but spotless and perfect blood from God Almighty, through the Holy Spirit. He and He alone was the only one who was sinless, and because of His sinless life, He can bring us to Heaven, where we shall live a sinless, spotless life because of what He did on Calvary, paying the ultimate price for our salvation.

Chapter Three

Leaders' Responsibility

This is a true saying, If a man desire the office of a bishop, he desireth a good work (3:1). The word *bishop* (Greek - επισκοπεω) is literally taken from the word that means one who visits or oversees; to guide. There are different words to describe those who preach the Gospel: there is the elder (πρεσβυτερος), who was called the shepherd or pastor; there is the term minister, relating to one who “administers” the Word of God. All relate to a man, as all terms are masculine in gender, showing that none of the offices were designated for a woman. Never in the Scripture is any preacher, pastor, elder or bishop ever called “reverend,” a term which means terrible, and only applies to Almighty God, for the Scripture says ...*holy and reverend is his name* (Psalm 111:9). The woman is to “reverence” her husband, that is esteem him to be above all other men and one to whom she looks for her protector.

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) (2:2-5). I can recall when I was working my way through college, a woman was talking to me and had asked what my studies were. At the time I was taking courses that were basically what a man needed for any major, but she took them to mean I was studying to be a preacher, and said, “That is interesting, because I’m a preacher too.” I looked at her and then made a statement that left her dumb-founded. I asked, “How can you be a preacher when one who is a preacher has to be the husband of one wife?” She had no answer, but never talked to me again. One’s folly is soon to show its course, when they are ignorant of what the Scripture says about preachers.

Then follows a long list of spiritual requirements for the bishop, or preacher. He is to be *the husband of one wife*. Many hold this term to be a “one woman type of man,” thus making a person who is single ineligible, as well as one who has been married to more than one woman. But does this implicate only a man who has been divorced, then remarried, or will it also apply to a man whose wife had died and he remarried? Since he has then been married to more than one woman, it would indicate that such a man would not be eligible also, but I’ve known men who have had wives who died, they remarried, had another wife die and married again. Again, there is the case of a man whose wife had been unfaithful, left him and he divorced her, who then died and he sought to marry once more. Does this make that man ineligible also? We must remember that polygamy was a common thing in Paul’s day, so there often were men who had more than one wife, and this definitely would make him ineligible. Nor does it mean one who is single ought not to be a preacher, since Paul was at that time single. He had to have been married before, because no member of the Sanhedrin could be such without being married. His wife had

evidently died and he chose not to remarry because of his many travels he made, preaching the Gospel.

The preacher must be *vigilant, sober, of good behaviour, given to hospitality, apt to teach*. The word *vigilant* means to be “circumspect,” or keeping one’s eyes open to all kinds of problems he is facing. It is akin to *sober*, which means not only temperate in his life among others, but certainly not one who would drink alcohol. And he must be able to show hospitality to others. I’ve known pastors who refused to get close to anyone, but it certainly is not the case, since he is to be just that, friendly to others and not afraid to have friends. Of course, the pastor is also a teacher (Ephesians 4:11), not only able to preach the Gospel but to teach its meaning.

Then he is *...Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous*. Sorry to say but too many pastors today would refuse to take a small congregation because it would mean they would have to work to earn enough to support his family. Some will more than just desire, but demand a certain wage before they would even consider being a pastor. Too many preachers are money hungry, always begging for more. This is the case so often with radio and television “evangelists” who will spend fifteen minutes of their broadcast begging for money and then give a “sermonette to Christianettes.”

I recall a time when we had a guest speaker at the church I attended as a child, and after the offering was taken, he stood up and scolded the people on how little was given and had another offering taken up. He wanted to make sure he got enough for his “services.” This is not only against the requirement for being patient, but against the call for one to not be covetous. I wonder how many would be in the ministry if there was **no** offering taken, but they served “as unto the Lord?”

... One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Here we see that the preacher is to have children, so this would show the foolishness of abstinence as being the tradition of the Catholic belief. God had intended man to have children.

There is a joke about a new member of an abbey who saw the monks writing down copies of scripture from other copies. He wondered if they ever used the original and was told they were stored in a safe vault so as not to be tarnished. He asked what would happen if they made a mistake on one of the copies, and this curiosity led to the leading monk to go to the vault and look at the originals. Others heard him crying, and went to see what was wrong. He was banging his head against the wall and saying, “We left out the “r,” we left out the “r.” They asked him what he meant, and he cried, “The word was CELEBRATE.” Nowhere in the Scripture does it say a man is to be celibate, but to be married, to have children and to rule them with love, *having his children in subjection with all gravity*, or seriousness and concern for obedience to the Word of God. How can a man expect to have people in his congregation follow the teaching of the Scripture if his own children won’t?

Not a novice, lest being lifted up with pride he fall into the condemnation of the devil (3:7). A *novice* is a person who is “new” to whatever it is he or she is doing. It is someone appointed to unacquainted in a business position and has to be trained in what needs to be done correctly. Sad to say, there are novice preachers; those who have little

knowledge of the doctrines of the Scriptures. You can approach them on a subject and they will not be able to answer in a correct manner what needs to be done.

I have mentioned this before, but it reminds me when I was asked to go to a certain “Baptist” church to be appointed as their song leader. After sitting through their morning service, my wife and I were invited by the pastor to his study. I started to ask him several questions concerning the doctrines of the Scripture; his and the church’s position concerning baptism, the issue of speaking in tongues, when the Lord’s Supper was to be instituted, the gift of healing, etc. On each one, he had no definite stand as to what was proper. I later that week wrote him a letter, explaining why I could not in good conscience accept the position, and explained it according to the Scripture, verse by verse so he would see what God’s Word had to say about each subject. As far as I knew, this man was a novice, even though he may have been in the ministry for quite some years. One who is to accept the position of a pastor must be knowledgeable about what the Bible has to say, so he can properly shepherd his flock. After all, the very word “pastor” comes from the word that means shepherd; one who takes care of flocks and herds. And as a pastor of a congregation, they should not remain ignorant of what the Bible has to say about anything Scripturally.

Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience (3:8-9). In like manner, ***deacons***, one who is a servant, **not** a leader, has to learn not to be one who cannot control his speech, or one who tells a different story that what had been preached. They of course must not be given to drinking in excess, not lusting after money, but one who guards and protects the integrity of the Scriptures, having a good conscience, or having nothing that they can be accused of.

Far too often the deacons think they are the rulers of the congregation and lord over the pastor, making him subject to their demands, instead of him being the leader of the congregation.

And let these also first be proved; then let them use the office of a deacon, being found blameless (3:10). Again, these must not be young, inexperienced Christians, but those who have been established in the Word of God and have shown an exemplary life that is above reproach. No accusation of any wrongdoing must be found in them. It was brought to Timothy’s attention concerning his actions around young women that he must make sure no one could blame him of any advances toward them, but to keep himself pure in the sight of all. The word ***proved*** is the Greek δοκιμαζω (do-kee-mat-zo), which means to approve of everything that he does; to find no fault. This not only holds true in light of his personal conduct around others, but in his leadership, both in his home and in the congregation.

Even so must their wives be grave, not slanderers, sober, faithful in all things (3:11). Here is the case of women showing fidelity in their actions. The word ***grave*** means to be venerable toward their husbands; allowing him to be the head of the home. They are also not to be one to spread gossip about others, and of course, sober means to be one who does not indulge in drinking. They are to be full of faith in the Word of God, and to be full of faith towards their husband. Far too often today, the woman thinks she is the one running the household, in the sense of taking responsibility toward discipline when the husband is at home, instead of allowing him to be the one to take charge of how the children are to be nurtured and admonished.

Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus (3:12-13). Again, we have the ruling concerning how the man to be deacon must be a one-wife type of man; one who does not flitter from one woman to another, but keeps himself pure towards his wife. They are to perform the same prerequisites for the elders.

These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth (3:14-15). The whole purpose of this address to Timothy was to show him the requirements Paul had expected and anticipated for this young preacher. Was it necessary for him to say, ... *behave thyself in the house of God...*? Perhaps Paul feared that being young, there may have been a temptation on part of Timothy. There may have been some young lady that was “catching his eye,” and Paul wanted to make sure there was no cause for alarm and that Timothy was keeping himself above fidelity that was required of pastors. Some may say they are giving the truth, but their own lives were a lie. Such is the way with some of our television “evangelists” of today, saying one thing in their pulpit and living another life in their private (and sometimes even public) life. If a man desires to be a preacher, and feels God has called him for that purpose, then he had better live the life of godliness, so others will not have reason to bring accusation against them.

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory (3:16). This is perhaps the *pillar and ground of the truth* that Paul mentioned in the previous verse. It shows the Lord Jesus Christ as God, so there will be none to say he was just a “good man,” or a “prophet,” or in some cases, a deceiver.

1. God was *manifest in the flesh*: No one can refute the fact that Jesus Christ was born in this world, of a virgin, without sinful, tainted blood of man.

2. God was *justified in the Spirit*: Many had witnessed the anointing of the Holy Spirit upon Jesus when he was baptized by John the Baptist before the start of His earthly ministry. The triune God was there present in all aspects, God the Father speaking from Heaven, the Holy Spirit as a dove lighting upon Jesus, and Jesus, the Son of God and God the Son, dutifully fulfilling all righteousness.

3. God was *seen of angels*: During His temptation, angels came to minister to Him. During His agony in the garden of Gethsemane, they came to comfort Him, and when He rose from the dead, the angels sat at the opening of the tomb to declare Him be alive. And of course, they came to tell the disciples that as He had ascended into Heaven, so He would return in like manner, to take us to be with Him.

4. God was *preached unto the Gentiles*: When the nation of Israel had refused to accept Him as their Messiah, Jesus said that the message of salvation would be given to the Gentiles. Paul had begun his ministry preaching to the Jews, who refused to accept his message; hence he went to the Gentiles. Praise the Lord, we who are Gentiles have the freedom to believe on He who came for salvation of the world.

5. God was *believe on in the world*: Wherever the message of deliverance from the penalty of sin, people will believe the Gospel. That is the power of the Gospel of Jesus Christ.

6. God was *received up into glory*: Many disciples sat on the sideline as Jesus was caught up in a cloud, after He had charged them with the privilege of going to all the world to preach the Gospel. They stood awe struck when the angels came and told them He would return.

7. The best is yet to come: Jesus Christ, our God and Savior, will return one day. We know not the time, the day or the year, but He will return. This is our “hope” of everlasting life, not a hope of doubt, but of anticipation of the day we will be forever with Him in glory.

My friend, are you ready for that day? Every day of sin in this world; wars on all points of the globe, suicide bombers killing many and sending most into eternity without Christ, terrorists trying their best to rid the earth of “infidels,” or those who will not bow to their “god,” the devil himself. What a surprise they have when after dying they are thrust into the pit of Hell, to wait until the day they are eternally cast into the lake of fire. I pray that you will see that Jesus died for your sins, and if you will confess your sins, forsake them and turn to Jesus Christ, He will forgive you and give you eternal life. Why not do it today, before it is eternally too late?

Chapter Four

Apostasy

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; 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 (4:1-3). Can someone explain to me what “religion” has totally departed from the faith, that worships “angels” and “spirits,” and a doctrine totally devoid of the truth of the Scriptures? They have lived in a false religion so long that what they teach is a total lie. What “religion” is it that forbids their so-called ministers to marry, and sets aside a day when they are forbidden to eat any meat?

There is that joke about the monk in the monastery who was examining the old parchments, and shrieked out loud, “We forgot the “R,” we forgot the “R.” Someone asked what he meant, and he said, “The word was “Celebrate.” Here we see in the Bible that marriage is an ordinance that God Himself approves of. He did not intend for anyone to live a life without the possibility of being married and bringing children into the world. And he plainly told Peter, *What God hath cleansed, that call not thou common*. Paul had to explain to the Corinthians that to eat meat that had been offered to idols was not wrong, but if it would char the conscience of a believer, then they were to abstain for their conscience’s sake. God has given all things to be enjoyed, but not in excess. *For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer* (4:4-5). If God has said it is good, then who is any man with a backward collar that says otherwise. This is why the Scripture says that *some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils*. They do not worship the God of the Bible, nor His Son, Jesus Christ. Instead they have substituted false “gods” and saints and even Mary herself, instead of knowing what the Scripture says.

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained (4:6). Over and over again, Paul calls upon the saints to “remember” what he has taught them. Do you think this plays hand-in-hand with what we need to do in memorizing the Scripture? Will the day come that the only Scripture we have is what we have memorized? What would you do if your Bible is taken away from you? There have been stories told of countries that would go house-to-house and ask how many Bibles they had, and then later come and confiscate and burn them. Many of those who had Bibles were taken, persecuted and even put to death at the hands of those who were doing such in the name of “religion.” I would challenge you to read [Foxe’s Book Of Martyrs](#) to see all that Baptists of the past had to endure for the sake of keeping the Word of God preserved. It may come to this country, should we get a godless and

Jesus hating president who is elected to office. We can but wait and see, and until that time, remember to memorize Scripture, before it is too late.

But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come (4:7-8). Fables is the Greek word we translate “myths.” A fable is a fictitious story intended to amuse, and remember, “amuse” is a combination to “a” which means no or not, and “muse,” which means to think. So a fable is intended to make you “NOT THINK.” Any wonder why these playgrounds with intriguing roller coasters, merry-go-rounds and other such contraptions are called “amusement parks”? They are intended to keep you from thinking. Remember the definition of fun and joy? Fun is something you have when you can control the situation. Joy is something you have **despite** the circumstance or situation.

Exercise is the Greek word **γυμναζω**, which is where we get our word gymnasium. It actually means to “practice or exercise naked.” In the literal sense, Paul is telling Timothy to strip himself of anything that would hinder the work of God in his life. Anything else is mundane and not worth the effort.

This is a faithful saying and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe (4:9-10). Do you read that, my friend? **God is the Savior of all men**, not just a chosen few. So everyone has the opportunity to come to God through Jesus Christ for salvation, but only **those that believe** will be the ones who will live eternally in His presence. This should put to silence those who say God has “predestined” some to be saved and the rest to damnation. God did not predestine any to be tortured in eternal Hell, but it is man’s arrogance and refusal to believe the Gospel that sends them to Hell. I had someone say that he could not see why God would have to send them to Hell for eternity. Why doesn’t he just obliterate them? Because God’s love is shown in those who are saved, and His Wrath and justice in those who are lost. There is no argument in saying He is an unjust God. None of us deserve to go to Heaven. That is why the Bible says **For by grace are ye saved...** Grace is God’s Riches At Christ’s Expense, His undeserved merit, meaning we are not getting what we deserve, whereas mercy is getting something we getting something we don’t deserve.

Paul now begins to lay down some simple rules for young Timothy to follow:

These things command and teach (4:11). Plain and simple; preach the Gospel and teach its meaning to all, and tell them to do the same. This is the perpetuation of the Gospel (II Timothy 2:2). Each one reach one. But don’t stop there. Reach two, and teach them to reach two, and they each reach two. If every Christian would follow this simple rule, in ten years the world would be won to Lord through the Gospel.

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 (4:12). Evidently, Timothy must have been fairly young. Paul had to chastise the Corinthian believers to not show any animosity to Timothy, but to accept him more than Paul himself was accepted. Then he tells Timothy to set the example to others, not only through following the precepts of the Scripture (which, by the way was the Old Testament), to keep his words pure, to show love to all, to be guided by and filled with the Holy Spirit, and to live a life above any reproach.

Till I come, give attendance to reading, to exhortation, to doctrine (4:13). Keep yourself in the Word of God and the Word of God will keep itself in you. We never need the Scripture more than the day we think we don't need it at all. You read the Bible so it can enlighten and illuminate you to its truth. You exhort others to follow his guide and to also keep in the Word, and you use the truth of the Scriptures as their guide and precept, so they also can live holy and pure lives.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery (4:14). Everyone has a particular spiritual gift given to them by God, and it is our responsibility to ask the Holy Spirit to open our eyes to what that gift is, and then use it. This is not to be confused with natural talent, which in some cases should never be mistaken for a spiritual gift.

There are some who think that ***the laying on of the hands*** will be a transfer of some special enlightenment from one person to another. It is no more than acknowledge of one being appointed to service for the Lord, being duly authorized by the body of believers, by the deacons or elders, to serve in the congregation.

Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all (4:15). Paul continues with directions for this young preacher by telling him to meditate, or to allow his mind to dwell on the things of God and to be wholly and holy involved with following the leading of the Holy Spirit. In so living such a life, there will be those who will see that this is truly a man of God, living the life that God desires of him, and fully capable of being a leader of the congregation.

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee (4:16). There was a famous evangelist who made the statement that he didn't think doctrine was important. I'm not sure where he received this instruction; it certainly wasn't from the Word of God, because the Scripture **is** doctrine. The word ***doctrine*** appears nine times in the Old Testament and twenty-four times in the New Testament. Paul told Timothy the Scripture was profitable for ***doctrine, for reproof, for correction, for instruction in righteousness*** (II Timothy 3:16).

There was once an advertisement placed in the [Kansas City Star](#) that stated there would be a special time of Bible study by the Youth For Christ organization in the Kansas City area. Then at the end of the article, it stated, "We will not be studying doctrine." My friend, how can you study the Bible without doctrine? The Bible **is** doctrine, from the story of creation to the culmination of eternity. May I kindly say this; God forbid that you would attend a congregation in which the preacher does not preach from the Scripture, and by Scripture, I mean the King James Bible? We need doctrine so that we will live doctrine in our daily lives.

Chapter Five

The Offices Of The Officers

Rebuke not an elder, but intreat 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 (5:1-3). Both chapter five and six have to do with the responsibilities of the pastor, in this case young Timothy, in relationship to others in the local congregation, and in chapter six, to those outside the local body of believers. To hold the office of a preacher is an awesome responsibility to undertake, especially when you consider the young age of Timothy.

Rebuke not an elder, but intreat him as a father... The word *elder* here does not only refer to an office within the church, but to those who were older in age, and in spiritual maturity, than Timothy. It is the matter of respect being shown. If so be the case that an elder needs discipline, it is to be given discreetly and privately, so as not to show disrespect. There is the saying that needs to be applied, no matter what the age: "Public praise, private criticism." I can recall a time when my supervisor thought that I had done something wrong, and in front of others, he threw his gloves down and stormed into my presence, yelling at me, in front of others. Later, when he and I were alone, I went to him and said, "You know, the mark of a good supervisor is to do what I am doing now. I could have corrected you in front of the others because you were wrong, but I waited until we were alone to let you know you were wrong, and should never have approached me in such a disrespectful way." He looked at me, rather dumbfounded, and then applied, "You are right. I was wrong in both instances, and I apologize." The idea with a pastor is not to usurp one's authority in front of others, but to be kind and gracious to the one needing to be corrected.

...the younger men as brethren... Just because you may be a pastor and have in your congregation others who are the same age as you, don't flaunt your position by trying to belittle them, but show proper respect and encouragement to these. A sweet relationship needs to be shown not only to the older gentlemen, but to the younger men as well.

The elder women as mothers; the younger as sisters, with all purity... Anyone who is a minister in a local church needs to be very careful in his approach to the opposite sex. The slightest friendship may be construed as trying to take advantage of the woman, whether they are older or younger. Show all fidelity in the manner in which you would speak to them, so as not to give them the idea that you are interested in them more than as their pastor. Nothing has destroyed a local congregation more than impure thoughts and motives in either a preacher or a woman who thinks he has other motives to his approach to them.

Paul has discussed Timothy's relationship with elders, younger men, older women and younger women. Now he comes to another area that needs to be clarified for someone to walk according to the Scriptures.

Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God (5:3-4). The word *honour* has a very interesting meaning to it. The Greek (τιμᾶω - timao) has the meaning, to prize, i.e. fix a valuation upon; by implication, to revere:--honour, value. We get our word "honorarium" from the word, which means a reward of distinction given to someone or a meritorious decree for their service. Here, it is to show reverential privilege to those who have lost their loved one and have to means of self-support. But if the woman still has close relatives, she is to have a spirit of devoutness toward God and caring for her own first, before she expects or anticipates receiving help from the local congregation.

The care of the widows was the problem that arose in Acts chapter six, where the apostles were being called upon for the administration of help, and to alleviate this, there were devout men appointed as "servants," hence the first deacons in the church, of which we have the introduction of Stephen, who became the first martyr of the Scriptures.

Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth (5:5-6). Paul is careful in his instruction concerning widows. We find that Christians are very tenderhearted towards others in need, and because of this, there will always be someone looking for a "handout," not willing to put forth effort to support themselves and expecting the church to be moved by their plight, whether real or not. But someone who is indeed a widow has to trust in the Lord for sustenance, and will be in prayer for her every need. But if she lives a life that is a bad reflection on the Lord, we see that Paul speaks of such a one as being ***dead while she liveth***.

But there are many churches today that do not take care of their widows, and Paul speaks of this in a very specific way.

And these things give in charge, that they may be blameless. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel (5:7-8). Here is a stern reprimand to those who will not care for the widows in their congregation. Paul speaks of them as being unbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy. Some would call such a person today as "brain dead," or in other words, having no capacity to see the need that others have around them; only thinking of themselves. Much more is this the case if the widow is a member of the person's own family and left destitute.

Let not a widow be taken into the number under threescore years old, having been the wife of one man, Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work (5:9-10). Here we see the age qualification for a widow. She must be at least sixty years of age, married to one man before becoming a widow, nurtured her own children and not depending on someone else to take care of them while she is out on a job, been willing to entertain those who are visiting in her area, and here is an area that is neglected by women today; showing humility in caring for the saints in such a manner that she will be willing to even wash their feet. Such was a custom in the days of Paul, when there were no paved roads or concrete sidewalks, so the feet would naturally become filthy. When they would enter

into a home, the woman would bring a large bowl of warm water, kneel down and wash the feet of the stranger. Today, they welcome the stranger, take their coats and hang them up, invite them to come in and sit down and have a nice cup of coffee, tea or a soft drink. There is the word “hospitality” that is used for such a manner, and it is that which would be expected of the woman of the home.

But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith (5:11-12). Now we go to the other extreme; that of women who are widows at a young age. They may still be in their child bearing years, and have the desire for intimate relationship, so then will marry another. The ***damnation*** spoken of here is not that of someone being cast into hell, but being reproached for thinking of their own needs before those of the congregation in which she attends.

Then Paul gives a different approach to the widows, especially in the area of marriage, which he previously had warned against.

And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not (5:13). There is a term we use for ***tattlers also and busybodies***. It is called “gossip.” We can see them leaning over the back fence while hanging out their laundry, telling the woman on the other side of the fence all the dirty little tales she had heard from other women, and cannot stand to hold it in, but have to make sure everyone else knows what “so-and-so” has done. The word ***busybodies*** has the meaning of someone who practices the curious arts; in other words, witchcraft. A ***tattler*** is called in another sense a garrulous woman, one who incessantly has her mouth going. The old joke is that they open their mouth just enough to change feet, for in the long run, they end up putting their foot in their mouth, or getting themselves into trouble for their lies and gossip.

I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully (5:14). Here, marriage is mentioned, not specifically for widows, but ***younger women***, so they can lead a life that reflects glory to the Lord, not their own needs. Here the relationship is one on the highest level so that it reflects honor to the Lord Jesus Christ, and to ***give none occasion to the adversary to speak reproachfully***. The devil would love nothing better than to cause scandal (Gr. σκανδαλον snare; stumbling block; to trap) in the local church.

For some are already turned aside after Satan (5:15). These of course would not be genuine believers, but as it is with so many today in young people, they only go to church in order to find someone else their age and flit around, and ***flirt*** around with the opposite sex. The old saying about those who go to Christian colleges, among the young girls, is that they go there to get their Mrs. degree. They are not seeking to serve the Lord but to get a husband. Doubtless, as I stated, they probably were not believers in Jesus Christ as both Lord and Savior in the first place.

If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed (5:16). Here is the example that should be attained. The relatives of the widow should be the ones who take the responsibility to care for the need of the widow. I presume many will think that is the job of the church, but that is not the intended purpose of care for those who lost their husbands. The preacher and deacons have the responsibility for giving out the Gospel, and relieving those who are indeed destitute. I wonder how many widows

are shipped off to a retirement home because their children don't want the responsibility of taking care of them?

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 (5:17-18). The preacher is one who deserves to be supported by his congregation, that is true, but there are some who go to the extreme and demand exorbitant salaries that his people cannot afford. They have luxury homes, cars, insurance for both the pastor and his family, all the bills paid for by the congregation, and then the people suffer because they cannot give what the preacher expects them to give. And then, on the other hand, there will be those who think the preacher ought to go out and hold a full-time job, and then gripe and complain because they do not get their weekly visit by the pastor. Truly, the servant of God is worthy of being taken care of financially, but there must be a balance between the necessities and merely "wants." Remember, Philippians 4:19 speaks of "need," not "want."

Against an elder receive not an accusation, but before two or three witnesses (5:19). Here is the sample that Jesus Christ set down to his apostles. If there is a wrong being done by the church leader, there is a specific method of dealing with the wrong. First, one-on-one; the person doing wrong is confronted by one individual who speaks to him and seeks to restore his fellowship. If he then refuses to hear, two or three others go to him, explain the sin, and seek restoration. If he then refuses, the two or three take the wrong before the congregation. If then the individual refuses to correct himself, he is to be removed from membership in the church, and as Paul stated to the Corinthians, he is to be given over to Satan for the destruction of the flesh. But far too often, gossip entails and the individual becomes the subject of open criticism, before they are able to justify themselves, or openly confess, if they are in the wrong.

Them that sin rebuke before all, that others also may fear (5:20). Here is what happens when they refuse to correct their fault. They are to be openly rebuked by their congregation, so that others may fear the retribution of God. ***It is a fearful thing to fall into the hands of the living God*** (Hebrews 10:31). The Lord will not allow sin to go unpunished. With respect to Moses, even in taking a verse out of context, ***Be sure your sin will find you out*** (Numbers 32:23). Sin may go unpunished for a while, but sooner or later, it will become public knowledge, but by then, it is usually too late.

I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality (5:21). Partiality in any congregation cannot be tolerated. The minute a preacher visits one member, all the others think they should have their turn. Perhaps the visit was because of a family crisis, sickness or any number of other problems, and he was called upon for prayer.

Timothy was to treat each member with the same respect, not showing partiality towards anyone in particular. If one man is wealthy and has supported the ministry, yet falls into sin, the pastor is not to seemingly close his eyes to the wrong, but treat the man with the same admonishment as he would someone of a "lower class" distinction. The moment one is shown preferential treatment and his sin is overlooked, it brings blight on the whole congregation. James 1:1-4 speaks of partiality as being something that God condemns.

Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure (5:22). Some man in the community miraculously gets saved by the grace of God, and immediately, the pastor sets him up as an example, giving him the opportunity to start serving in the church. There are far too many preachers who are what Paul had called novice. They are young, inexperienced in the Scriptures and need to be tutored as to how to lead a congregation. Most of the time they will come fresh out of college and think they are ready to start leading in a church, being appointed as pastor or co-pastor, and have very little idea as to what to do in a crisis situation.

I would like to tell you of an experience I had earlier in my life. I had fallen into a gross sin, immediately withdrew my membership in the congregation I attended, wrote a lengthy letter of apology to the pastor to explain my error and asked his and the church's forgiveness. Some twenty years later, after having attended another church for a few years (with that pastor at that time aware of my situation), the pastor because of his wife's health issues and his own had to resign. The church was given to another man who was fresh out of college. He took me aside with another of the deacons and had me explain my situation. First of all, he should have come to me alone (Matthew chapter eighteen). Secondly, the sin had been dealt with some twenty years earlier and the former pastor had explained that to him. This novice vehemently made accusation against me for something that I was supposed to have done, and wanted to confront the entire church about the issue. You can see that there were numerous things he had done wrong; number one not coming to me one-on-one; number two, knowing from knowledge the sin had been dealt with; and demanding an apology in front of the people of the church. You can see, this man was truly a novice, unknowledgeable of the way a problem should be dealt with according to the Scripture. There was nothing I could do but to write and explain his error and to withdraw membership. Later, this same church was to falter because of his lack of leadership. He ended up confiscating much of the property of the church building, along with money from the account, and he himself was forced to resign. This was a man totally unprepared in dealing with problems in the church, and should never have been thrust into the position he was in.

Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities (5:23). In the days of the apostles, clean drinking water was scarce, and often dysentery would strike at any given moment. Since this was the occasion, there were many times that instead of drinking water, especially if a person had any stomach ailment, they would rely on grape juice (Gr. οἶνος) which in the early English language was commonly transliterated as wine, but not necessary that which was alcoholic in content. Quite often this verse has been misinterpreted by those who say it is all right to drink wine, but in this occasion, the beverage was for medicinal purposes, and not for recreational use. Even today, doctors will say that grape juice is good for stomach problems, but wine that is alcoholic is certainly not recommended when a person has an ulcer or other ailments. In fact, Proverbs 29:0 specifically says that ***...whosoever is deceived thereby is not wise***. Never should a child of God partake of any alcoholic content, whether it be beer, wine or any other alcohol, except something that might be prescribed for medicinal purpose only.

Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid (5:24-25). There may be times when one's sin

is common knowledge, and other times when someone may get away with a crime and it is never found out in this lifetime. But be sure, they will answer for their sin when they stand before Almighty God. The same goes with good works, not **for** salvation, but **because** of what God has done in a person's life. He or she may generously give toward the help of others and never allow anyone to know who was the benefactor, choosing to remain anonymous in their giving. Other times, their giving may become known to others and they receive praise for it. But ultimately, the praise should always go to God.

My friend, never give because you are seeking for others to see what you have done. That was the goal of the Sadducees and Pharisees in Christ's day; they would make a great show of the money they would deposit into the temple's boxes, seeking the admiration of others, rather than the praise of God. As Jesus said, *they have their reward* and certainly will not be praised when they stand before God.

I recall once when I received an inheritance and made some sizeable donations to my church, my pastor and an evangelist that attended that church. When the offering was counted, the woman helping with the money spoke out very loudly, "Boy you must have **really** come into a lot of money." Everyone in the audience heard her loud proclamation, and my wife and I were not very pleased that the donation was made known. We did not seek any attention, and this wanton mistake showed a lack of character on part of the woman. Remember, don't let your left hand know what your right hand is giving (Matthew 6:3).

Thus ends a portion of instructions given by Paul concerning the requirements for deacons and preachers, and their relation to those in their local congregation. And then there is what follows, the relationship of others outside the church.

Chapter Six

Relationship Of Others

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 (6:1-2). The Apostle Paul here is dealing with Christian laborer and employer. Today, there is hardly anymore “full day’s work for a full day’s pay.” The old adage, “when the cat’s away, the mice will play” seems to be the goal of most workers, do as little as possible, and NEVER volunteer for anything. And far too often, if the Christian worker has a Christian boss, they tend to think they can take as much advantage as possible, because it would be “an unchristian thing to do” to fire one who is not faithfully fulfilling their obligation.

I recall reading once of a well-known preacher who every morning would come into the church building to find the secretary either reading her Bible or on her knees praying, sometimes even when he brings work into her office for her to do. He told her, “Your home, before you come to work, is the place to have your devotions and to pray.” Her response was that she felt it her obligation to do such in the church building. After several attempts to get her to have devotions at home, he dismissed her from working. She was adamantly upset that he would fire her, but he replied, “I have given you ample opportunity to do as I say and have your devotions at home. When you came to work, I anticipated you would be ready to work, not waste an hour or more of time in reading or praying.”

My friend, when you have the privilege of having a Christian boss, do not take an advantage because you think you can get away with it. It is not only a bad reflection on you, but also a dishonor to Christ.

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, knowing nothing, but doting 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 (6:3-5). The word *doting* is from the Greek word νοσεω, where we get our word “nausea.” It is something to be spewed out of the mouth and distasteful. That is what one who is falling away (apostasy) from the truth of the Scripture is; causing dissension among the believers, trying to bring in their heresies, and completely ***destitute of the truth***, and of course, seeking to think that their so-called “knowledge” is worthy of being remunerated by the congregation. What is our requirement? “Stay away from them.” In Second John, we read, ***If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds*** (v.10-11). If you allow someone

who perverts the Gospel of Christ to come into your home, you are no better than are they. And to bid them “good bye” is to say, “God be with you,” and God is **not** with them. Should there be someone who comes in and says baptism is not necessary, they pervert the Gospel, because it is an ordinance of God to commemorate to others your testimony of having received Jesus Christ as Lord and Savior, testifying to them that you have been buried with Him in baptism, and raised to a new life in Christ. If they say there are many ways to be baptized, again they pervert the Scripture, because “baptism” is complete immersing in water, again as a testimony to the death, burial and resurrection of Jesus Christ. No sprinkling does this. No pouring water over the head does this.

But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content (6:6-8). In our home, we used to have a laminated picture hanging in the kitchen, which read, “Contentment is wanting what you have, not having what you want.” The reality of our country is everyone is dissatisfied with everything they owe and think they must have more; that is the whole theme surrounding advertisements on the television, to make you want more. You need a better car, a better television (in light of the recent influx of High Definition Flat Screen televisions), of course that includes a better video recorder. And we are never satisfied with the color of our hair (those who have hair), multiple shades of mascara and rouge for the women. As one minister had said it, “A little paint does wonder for old barns.”

But all this stuff is transitory. One day it will all be burned up when Jesus Christ destroys this sin-sick world and makes a new one. So just be satisfied and stop wanting all the junk of the world.

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. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows (6:9-10). We have all these sports persons who think they deserve multi-million dollar salaries, and then, if the game goes into overtime, they think they deserve overtime pay. There are companies that are shutting their doors because of going out of business, because their employees think they must have bigger raises, more insurance coverage, lucrative retirement plans, etc. And we wonder why our economy is in such a turmoil. Another minister made the statement, “When our outgo exceeds our income, then our upkeep becomes our downfall.” People are so indebted to credit cards; they can barely make payments on the interest alone, and fall deeper into debt. Remember, it isn’t money that is the root of all evil, but the **love** of money that causes multiple sorrows, divorces and even suicides, because people see no way out.

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 (6:11-12). I have written a book titled, Flee, Follow, Fight which I would recommend (not because I wrote it, but because of the godly advice that Paul has given us by the inspiration of God). Remember, **things** is one of the worries we find in the book of Philippians, and the advice Paul gives in having victory over the lust to grab all you can get. And the recommendation he gives is to have a satisfied mind.

There is a warfare we are facing, and the devil and his emissaries are the ones who are seemingly winning the battle. But remember, Jesus said, *...the gates of hell shall not prevail...* And a gate is a defensive posture, showing us that we should be on the offense. Jude verse twenty-three says, *And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.* We have a battle on our hands, and in the end, with the guidance and protection of God, we are the victors. First John 5:4 tells us, *For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.* We shall overcome, even though it may seem that with the martyrs of the past, Satan had the upper hand. But every time there is one who lays down his life for Jesus Christ, many more take up the banner. Remember the story of the Auca Indians, after they killed the missionaries that were taking them the Gospel of Christ? With these men's deaths, thousands dedicated their lives to go to the mission field. It would seem that the devil would learn to leave Christians alone, but every time he persecutes one, others take his or her place on the battle field.

That is why we are to *follow after righteousness, godliness, faith, love, patience, meekness.* This is something that can only be attained by the Holy Spirit living within us as we seek to live for the Lord Jesus Christ. Galatians 5:22-23 tells us, *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.* These are exactly opposite all the filth and sin that is in the world, and the wickedness within the natural, unsaved man or woman.

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; That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen (6:13-16). Paul's final commands to Timothy are to *keep this commandment*, once again using the word for guarding or protecting from being tarnished or corrupted. It is not so much as to "obey," as it is to be sure that there is no one to void the purity of the words given. It is a sad thing that today we have so many variants to the "bible," that are no more than man's ideas as to how to "correct" the so-called "antiquated" King James, which for over the past four hundred years has been used by God to win countless souls to Christ. May we never lose the purity of the Word of God by our own ideas.

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 (6:17-19). There was once a very rich man by the name of R. J. LaTourneaux, who gave much more than the so-called "tithes" to see that others may come to know Jesus Christ as Savior. But no matter how much he gave, he seemed to get more and more. Someone asked him once how he became so rich, and his reply was, "Well, I give to God by the buckets full, and He returns by buckets full. Only problem is, His buckets are so much bigger than mine." He had the insight to know that all that he had was given to Him by God anyhow, so he richly gave to others, and in

so doing, he was laying up rewards in heaven, not in order to be saved, but because he was saved.

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 (6:20-21). Paul's final wish for young preacher Timothy was again to *keep that which is committed*...to him, a slightly different Greek word for *keep*, but again one that meant to protect from corruption. And one final warning to our "Christian Science" crowd; it is in opposition to the truth of the Word of God; a man's religion of works, and in error of that which brings about salvation of the soul.

My friend, if you are trusting in something you are doing in order to get you to Heaven, beware of the warning given to young Timothy. There is nothing you can do to earn your way to Heaven. Salvation is not in **do** but in **done**. It has all been accomplished in the cross of Calvary by the shed blood of the Lord Jesus Christ.