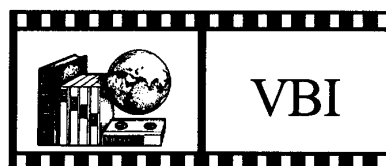
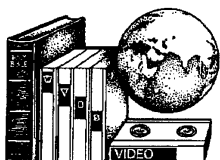


World Video Bible School®

Established 1986



FIRST TIMOTHY

This set of notes is designed to be used by non-credit students of World Video Bible School® and correspondent students enrolled in the Video Bible Institute (VBI). VBI students should pay particular attention to the syllabus. Students not taking the course for credit may bypass the syllabus and use the notes as they see fit for their spiritual enrichment.



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TABLE OF CONTENTS

Syllabus	Page 1
Background	5
Exposition	11
Appendices	
An Historical Problem	173
Alcohol Paper #1	177
Alcohol Paper #2	199

1st TIMOTHY

∞ Syllabus ∞

I. GENERAL INFORMATION.

- A. Instructor: Charlie DiPalma.
- B. This course consists of 27 lessons on 9 DVDs.
- C. Each class is approximately 38 minutes long.

II. DESCRIPTION AND PURPOSE.

- A. This is an in-depth study of the epistle of 1st Timothy, with emphasis on practical application.
- B. Attention will be given to the book's background, authorship, date and content.
- C. Students will gain knowledge about God's instructions to preachers, prayer, role of women, qualifications of elders and deacons, proper treatment of various categories of people, the importance of the right example and more.

III. INSTRUCTIONAL MATERIALS.

- A. Required.
 - 1. Bible (ASV, KJV or NKJV).
 - 2. 27 video lessons.
 - 3. Course notes.
- B. Optional: Any good (conservative) commentary on 1st Timothy.

IV. REQUIREMENTS.

- A. Read the entire book of 1st Timothy at least five times.
- B. View all 27 video lessons in their entirety.

- C. Read the class notes in their entirety.
- D. Complete all memory work (explained below).
- E. Submit a term paper (explained below).
- F. Take two written tests.
- G. Have a combined grade average of at least 70.

V. MEMORY WORK.

- A. Memory verses must be written (or typed) from memory, then mailed to VBI for grading. Verses must come from the ASV, KJV or NKJV, according to what you indicated on your VBI enrollment application.
- B. All verses must be written out or typed at one sitting. You may study more and start over if you make a mistake, but you must still start again from the beginning and write all the verses at one sitting.
- C. For this course, the following verses must be memorized:

1:3	3:15
2:1,2	4:1
2:5	4:16
2:11-14	6:12
- D. Memory work is due when you mail VBI your second written test.
- E. Hint: A good method of memorizing is to write the verses on flash cards that can be easily reviewed throughout the course.

VI. TESTS.

- A. There are two written tests on 1st Timothy. The first test should be taken after finishing 1st Timothy chapter 3 and the second should be taken after finishing chapter 6.
- B. When you near chapter 3, contact us and request the first test. When you near the end of the course, request the second test.
- C. When you receive a test, you have permission to look at it and study it.
- D. However, when you take a test, you must do so completely from memory, with no help from notes, Bible, textbook, etc.

VII. TERM PAPER.

- A. Write an overview of 1st Timothy, giving the highlights of each chapter and drawing out lessons we should learn.
- B. The paper should be a minimum of seven pages, typed and double spaced. If handwritten, the paper should be a minimum of ten pages, single spaced.
- C. The paper is due when you mail VBI your second test and memory work.

VIII. GRADING.

- A. Memory work, term paper and tests will be graded separately.
- B. Final grade is based on an average of all assigned work, with the tests counting twice.
- C. You may request that a grade be explained or reconsidered, but in any case VBI will have the final say.

IX. CREDIT.

- A. Credit will be issued, including a certificate, only after all work has been successfully completed, tapes have been returned (if rented) and all fees for this particular course have been paid in full.
- B. May God richly bless your study of His inspired word!

FIRST TIMOTHY BACKGROUND

I. AUTHORSHIP.

- A. Of course, God is the author of this book, through His Holy Spirit (2 Pet 1:20,21).
- B. However, the human agent whom God used to reveal First Timothy was the apostle Paul (1:1).
- C. The fact that God used Paul to reveal this epistle was never seriously questioned until late in the seventeenth century.
- D. At that time, certain modernist and liberal “scholars” began to question whether Paul was the human agent whom God used.
- E. However, the testimony of the following sources which were much closer to the first century is overwhelming in support of Paul:
 - 1. Clement of Rome (A. D. 30-100).
 - 2. Polycarp of Smyrna (115-156).
 - 3. Irenaeus (130-200).
 - 4. Clement of Alexandria (150-215).
 - 5. Tertullian (155-223).
 - 6. The Muratorian Canon (180-190).
 - 7. Eusebius (260-340).

II. WHEN WRITTEN.

Probably sometime in the period from A. D. 63-65.

- A. This would have been after Paul was released from his first two year imprisonment in Rome, which is mentioned in Acts 28:30,31.
- B. Please see Appendix A of the written notes for this course for uninspired evidence that Paul was indeed released from that first imprisonment.

- C. That evidence seems to indicate that after his release, Paul went to such places as Philippi, Ephesus, Crete and Spain to preach the Gospel.
- D. Cf. Rom 15:26-28.

III. TO WHOM WRITTEN.

- A. Paul wrote this epistle to Timothy (1:2).
- B. Please consider the following biblical facts which show the connection between the apostle Paul and Timothy.
 - 1. Timothy was first introduced as a “disciple” (Christian) in Lystra (Acts 16:1).
 - 2. His mother was a Christian of Jewish background, but his father was a Gentile (Acts 16:1).
 - 3. His faithful mother and grandmother taught him the Scriptures from his childhood (2 Tim 3:15).
 - 4. Timothy was Paul's “true son in the faith”, i.e., Paul taught him the Gospel, apparently on the first evangelistic journey (1 Tim 1:2; 2 Tim 1:2).
 - 5. Paul took Timothy with him on that and other journeys (Acts 16:3ff).
 - 6. For example, Timothy was with Paul when he wrote the following epistles:
 - a. Romans (16:21).
 - b. 2 Corinthians (1:1).
 - c. Philippians (1:1).
 - d. Colossians (1:1).
 - e. 1st and 2nd Thessalonians (1:1).
 - f. Philemon (:1).
 - 7. Timothy was placed in prison, just like Paul and other Christians (Heb 13:23).

IV. PURPOSE OF THE EPISTLE.

- A. To give instructions and encouragement to Timothy and all other men who would preach the Gospel.
- B. To stress the necessity of preaching and teaching the sound doctrine (i.e., the Gospel of Christ, without adding to or taking away from it).
- C. To identify the need to wage the good spiritual warfare against Satan, including resisting and rebuking those who teach false doctrine.
- D. To give some instructions on prayer, as well as the dress and submission of women.
- E. To give the qualifications which men must meet to serve as elders and deacons.
- F. To provide instructions on proper treatment of older and younger men and women, including widows and elders.
- G. To issue strong warning and exhortation to those who desire to be rich and to those who actually are rich in this world's goods.

V. SHOULD FIRST AND SECOND TIMOTHY BE CALLED THE “PASTORAL EPISTLES?”

- A. In the religious world, this is the title which is often applied to these two epistles and Titus.
 - 1. This title is based upon the fact that these epistles contain instructions to preachers of the word of God.
 - 2. And in the religious world, preachers are often called “pastors.”
 - 3. Thus, many in the religious world have used the title, “The Pastoral Epistles” to refer to these three letters.
- B. The problem with this title is that, in the New Testament, the word translated “pastor” refers to ELDERS, NOT to preachers!
 - 1. The English word “pastors” is only found once in the New Testament (Eph 4:11).
 - a. It is not absolutely clear from a casual study of that verse whether the word refers to preachers or elders.

2. However, the Greek word translated “pastors” is *poimenas*.
3. According to W. E. Vine in his Expository Dictionary of New Testament Words, this word means, “a shepherd, one who tends herds or flocks (not merely one who feeds them)....”
4. Thus, the word translated “pastors” refers to the shepherds who tend God’s spiritual flock, which is the church.
5. But those shepherds are the elders, overseers, bishops over the local congregation of the Lord’s church, NOT the preachers!
6. This is seen in two passages where God used a form of the Greek word *poimenas* to refer to the elders or overseers of a congregation as those who are responsible for SHEPHERDING God’s flock.
 - a. Acts 20:28 with :17
 - b. 1 Pet 5:1,2
7. These passages, along with the meaning of the Greek word translated “pastors”, make it abundantly clear that the BIBLICAL use of that word is to refer to ELDERS, NOT to preachers!
8. Thus, in order for these letters to Timothy and Titus to properly be called, “The Pastoral Epistles”, they would have to contain instructions to ELDERS of the Lord’s church.
9. Since these letters do not contain such instructions, it is not proper to refer to them as “Pastoral Epistles” and we will not do so!

VI. TWO OUTLINES OF FIRST TIMOTHY.

A. Brief Outline:

- I. (1:1-20) Charges To A Gospel Preacher
- II. (2:1-15) Instructions Concerning Prayer and Women
- III. (3:1-16) Qualifications of Elders and Deacons / Why Paul Wrote
- IV. (4:1-16) Departures From the Faith and Being a Good Preacher of the Faith

- V. (5:1-25) Treatment of Different Age Groups, Widows and Elders
- VI. (6:1-21) Instructions Concerning Slaves, False Teachers, the Rich and Timothy

B. Expanded Outline:

- I. (1:1-20) Charges To A Gospel Preacher
 - A. (1:1,2) Greeting
 - B. (1:3,4) Paul's Past Charge to Timothy
 - C. (1:5-7) The Purpose of the Charge
 - D. (1:8-11) Proper Use of the Law
 - E. (1:12-17) The Wonderful Mercy of God!
 - F. (1:18-20) A Charge: Wage the Good Warfare
- II. (2:1-15) Instructions Concerning Prayer and Women
 - A. (2:1,2) Prayer: Kinds, For Whom, Purpose
 - B. (2:3,4) God's Desire - Man's Salvation
 - C. (2:5-7) Jesus: The One Mediator
 - D. (2:8) God Wants Men Leading Prayer
 - E. (2:9-15) Dress, Submission and Salvation of Women
- III. (3:1-16) Qualifications of Elders and Deacons / Why Paul Wrote
 - A. (3:1-7) Qualifications of Elders
 - B. (3:8-13) Qualifications of Deacons
 - C. (3:14,15) Paul's Purpose in Writing
 - D. (3:16) The Mystery of Godliness

- IV. (4:1-16) Departures From the Faith and Being a Good Preacher of the Faith
 - A. (4:1-5) Departure From the Faith Predicted
 - B. (4:6-11) A Good Minister of Jesus Christ
 - C. (4:12-16) How a Preacher Saves Himself and Those Who Hear Him
- V. (5:1-25) Treatment of Different Age Groups, Widows, Elders and Slaves
 - A. (5:1,2) Treatment of Different Age Groups
 - B. (5:3-10) Description of True Widows and Contrast With Others
 - C. (5:11-15) The Younger Widows
 - D. (5:16) Instructions for the Families of Widows
 - E. (5:17-20) Treatment of Elders
 - F. (5:21-25) Another Charge to Timothy
- VI. (6:1-21) Instructions Concerning Slaves, False Teachers, The Rich and Timothy
 - A. (6:1,2) Instructions for Slaves
 - B. (6:3-5) Instructions Concerning False Teachers
 - C. (6:6-8) True Contentment
 - D. (6:9,10) The Love of Money
 - E. (6:11-16) The Man of God is to Flee Evil, Pursue Good and Fight the Good Fight of Faith
 - F. (6:17-19) Instructions Concerning the Rich
 - G. (6:20,21) Paul's Final Charge

FIRST TIMOTHY EXPOSITION

I. (1:1-20) CHARGES TO A GOSPEL PREACHER.

A. (1:1,2) GREETING.

1. Paul introduced himself as an apostle of Jesus Christ.
 - a. Paul was an apostle by the commandment (authority) of God the Father and the Lord Jesus the Christ.
 - b. Obviously, Paul did not have to prove his apostleship to Timothy.
 - c. However, in referring to his apostleship, Paul was providing WRITTEN AUTHORITY for Timothy to do the things which Paul charged him to do in this epistle.
2. Notice at the end of :1 that Jesus is described as the Christian's HOPE (cf. Col 1:27).
3. Paul referred to Timothy as his, "true son in the faith."
 - a. This was Paul's way of saying that he had taught Timothy the Gospel.
 - b. Cf. 1 Cor 4:14,15.
4. Finally, Paul greeted Timothy by wishing a beautiful blessing upon him from the Father and the Lord Jesus, as follows:
 - a. Grace - the undeserved favor of God.
 - b. Mercy - the compassion, loving-kindness and pity of God shown in His longsuffering and forbearance with us (2 Cor 1:3,4).
 - c. Peace - the inner calm and tranquility which is the result of being right with God through His mercy and grace and our faithful and loving obedience (Rom 5:1).
5. Summary of 1:1,2 :

- a. Paul introduced himself as an apostle of Christ.
- b. He referred to Timothy as his true son in the faith.
- c. He wished grace, mercy and peace for Timothy.

B. (1:3,4) PAUL'S PAST CHARGE TO TIMOTHY.

- 1. When Paul left Ephesus for Macedonia, he told Timothy to remain in Ephesus.
- 2. Paul instructed Timothy to charge (i.e., command) some that they teach NO OTHER DOCTRINE!
 - a. The word translated "doctrine" means teaching or instruction.
 - b. Thus, this inspired statement tells us the extreme importance which God places upon teaching the one true body of teaching or instruction.
 - c. Along those lines, please notice the following scriptures on that subject of the one doctrine:
 - 1) (:10,11)
 - 2) (Phil 1:27; Eph 4:5)
 - 3) (Gal 1:6-9)
 - 4) (2 Jn 9-11)
 - d. With these Scriptures in mind, each person who preaches or teaches God's word must be extremely careful to ensure that they teach the one true doctrine.
- 3. Paul also told Timothy to command people not to pay attention to fables and endless genealogies.
 - a. Fables are imaginary, fictional stories which are not factual.
 - 1) The telling of fables was a common practice among Jews and Greeks.
 - b. Endless genealogies refer to Jewish records of families and their ancestors.

- 1) Of course, under the Old Testament, these records were necessary for such things as determining who could serve as priests, and from which family the Messiah would come.
 - 2) However, since Christ had come and nailed the Old Law to the cross, the emphasis on genealogies was and is no longer valid (Col 2:14).
4. Paul said that paying attention to these fables and genealogies also caused disputes or contention rather than godly edification.
- a. Disputes over such unimportant matters tear down the body of Christ, the church.
 - b. This is contrary to the Lord's command to edify the church (Eph 4:14-16).
 - c. To edify means to build up or strengthen.
 - d. The way to build up and strengthen the Lord's church is to teach, preach and live God's word (Acts 20:32).
5. Summary of 1:3,4 :
- a. Paul told Timothy to command others to only teach the one doctrine, the Gospel of Christ.
 - b. Paul also told him not to pay attention to fables and endless genealogies, because those cause disputes rather than edification.

C. (1:5-7) THE PURPOSE OF THE CHARGE.

1. In :5, Paul pointed out that the purpose of this commandment was love.
 - a. We know from other passages that biblical love includes love for God and our neighbor (Mt 22:37ff).
 - b. We also know that everything we do should be done with love (1 Cor 16:14).
2. Furthermore, that love should come from three sources:

- a. A pure heart, i.e., a sincere, clean heart or mind,
 - b. A good conscience and
 - c. A sincere, genuine faith.
3. However, in :6,7, Paul stated that some people had STRAYED from a pure heart, a good conscience and a sincere faith.
4. He described those false teachers in the following way:
- a. They turned aside to idle talk, i.e., that which does not edify, build up and strengthen Christians.
 - b. They desired to be teachers of the Law, apparently to receive the honor associated with being a teacher of the Law.
 - c. However, they did not even understand what they were talking about!
5. Again, we see the importance of teaching the one true, sound doctrine and not STRAYING from that doctrine.
6. Before we leave these verses, let us study a little bit about the conscience.
- a. The conscience is part of our inner being which either accuses us of doing wrong, or excuses what we have done as acceptable (Rom 2:15).
 - b. But Paul had Christians killed and imprisoned, both sinful actions, "in ALL GOOD CONSCIENCE" (Acts 22:4,5; 23:1).
 - c. That tells us that the conscience is not an error-free guide by which to make decisions.
 - d. In addition, the conscience can be REJECTED or SEARED WITH A HOT IRON if we so choose (cf. 1:19; 4:2).
 - e. Thus, the conscience is a wonderful gift from God, but it must be EDUCATED by the word of God in order for it to be effective as God intended it to be.
7. By way of practical application, we see the following important things stressed in these verses:

- a. Love of God and our neighbor (cf. Jn 13:34,35).
 - b. Have a sincere and clean heart or mind (cf. Prov 23:7; Mt 5:8).
 - c. Have a good conscience, educated by the word of God, and cleansed with the blood of Christ.
 - d. Having a sincere faith (cf. Heb 11:6; Gal 5:6).
 - e. Avoid straying from these things and avoid teachings other than sound doctrine.
8. Summary of 1:5-7 :
- a. The purpose of this charge was love.
 - b. That love should come from a pure heart, a good conscience and a sincere faith.
 - c. However, some false teachers had strayed from these things.

D. (1:8-11) PROPER USE OF THE LAW.

- 1. In these verses, Paul referred to the Law of Moses.
- 2. He said that law was good if one used it properly (cf. Rom 7:12,16).
- 3. Next, Paul declared that the Law was not made for a righteous person, but for the lawless and insubordinate, i.e., for disobedient people.
 - a. That is true because one of the primary purposes of the Law was to define sin and to point out how horrible sin is (cf. Rom 7:7,13).
 - b. Thus, one of the major goals of the Law was to reduce crime and sin.
 - c. That is how it could be said that the Law was for disobedient people, NOT for righteous people.

- d. In other words one reason the Law was given was to reduce the crimes and sins committed by disobedient people by placing RESTRAINTS on them.
 - e. On the other hand, righteous people exerted efforts to RESTRAIN THEMSELVES and do what was right!
4. In the middle of :9, Paul began giving some examples of the kinds of disobedient people he was talking about, including the following:
- a. ungodly - those who are against God.
 - b. sinners - those who continually violate God's law (cf. 1 Jn 3:4).
 - c. unholy - those who despised holiness or being set apart and dedicated to God.
 - d. profane - those who are so polluted by sin that everything they touch becomes unclean.
 - e. murderers of fathers and mothers- Those who take the lives of their own mothers or fathers, those who should be nearest and dearest to them.
 - f. manslayers - this was a word for murder in general.
 - g. fornicators - those who commit sexual immorality of any kind, including adultery.
 - h. sodomites - those who are guilty of homosexual relations, i.e., men with men and women with women (cf. Rom 1:24-32).
 - i. kidnappers - those who take others against their will to sell or use them as slaves or to obtain a ransom from someone, e.g., taking someone's child and demanding a sum of money for their return.
 - j. liars - those who do not tell the truth.
 - k. perjurers - those who lie while under oath.

5. At the end of :10, Paul included every other sin by using the phrase, “if there is any other thing contrary to sound doctrine.”
 - a. The word translated “sound” means healthy or wholesome.
 - b. Therefore, anything which is contrary to the healthy, wholesome teaching of God’s word is sinful.
 - c. Thus, the Law was given to man to regulate these specific sins which Paul listed here, as well as every other thing which was contrary to the sound doctrine of God’s word.
6. In :11, Paul further identified sound doctrine as that which is according to the glorious Gospel of God.
 - a. Thus, to teach sound doctrine is to teach the Gospel of God and His beloved Son without adding to or taking away from it.
 - b. Cf. our discussion of :3,4.
7. At the end of :11, Paul stated that God had committed that glorious Gospel to Paul’s trust.
 - a. In other words, God trusted Paul to preach and teach that Gospel message accurately, without adding to or taking away from it.
 - b. What a heavy responsibility!
 - c. What a tremendous privilege!
 - 1) Cf. Eph 3:8.
 - d. That same responsibility and privilege applies to those who preach and teach the Gospel today!
8. Summary of 1:8-11 :
 - a. The Law of Moses was good if it was used properly.
 - b. One of the major purposes of the Law was to reduce crime and sin by restraining disobedient people.

- c. Sound, healthy doctrine is defined as that which is according to the glorious Gospel of God.

E. (1:12-17) THE WONDERFUL MERCY OF GOD!

1. Paul was thankful to Christ who regarded Paul as faithful and placed him in the ministry of preaching God's word!
2. This was done in spite of Paul's wicked past, prior to his conversion.
3. Paul openly described some of his past sinfulness as follows:
 - a. Blasphemer.
 - 1) To blaspheme is to speak evil against.
 - 2) Paul had spoken evil against God and His beloved Son, before his conversion to Christ (cf. Acts 26:14, 15).
 - b. Persecutor.
 - 1) Before he became a Christian, Paul persecuted the church unmercifully (cf. Acts 8:1-3; 9:1,2; 26:9-11; Gal 1:13).
 - c. Insolent.
 - 1) This word means violently arrogant, disrespectful and insulting.
 - 2) Paul was certainly all of these things in his abuse of Christians before his conversion!
4. At the end of :13, Paul said that in spite of his sinful behavior, he obtained mercy because he did these things in ignorance and unbelief.
5. Now we know from other passages that ignorance of God's will is no excuse. For example, please consider the following two passages:
 - a. Lk 12:47,48

- b. 2 Thess 1:7-9
- 6. Thus, harmonizing these passages together with :13, we believe the following steps were involved in Paul's receiving mercy:
 - a. In ignorance and unbelief, he sinned against the Lord and His church.
 - b. The Lord dramatically made Paul aware of his sinfulness (Acts 9,22,26).
 - c. Paul believed in the Lord and repented, as seen in his praying and fasting for three days (Acts 9:9-11).
 - d. The Lord sent Ananias to tell Paul what he had to do to receive mercy and forgiveness (Acts 9:6,10,11).
 - e. Ananias told Paul he needed to be baptized to wash away his sins and Paul responded obediently by being baptized (Acts 22:16; 9:18).
 - f. It was through that process that Paul received God's wonderful mercy, in spite of his prior ignorance, unbelief and sinfulness!
- 7. That thought is reinforced further in :14.
 - a. In that beautiful verse, Paul proclaimed that the grace of the Lord was exceedingly abundant.
 - b. Like Paul, each of us must freely admit that we could not be saved without the amazing grace of God (cf. Eph 2:4-10).
 - c. But at the end of :14, please notice the inseparable connection between God's grace and man's faith in and love for the Lord Jesus Christ.
 - 1) That is, God's mercy and grace are essential to our salvation.
 - 2) However, to receive that mercy and grace, you and I must have a faith which works through love (Gal 5:6).
 - 3) We must have a love for the Lord which motivates us to obey His commandments (Jn 14:15; 15:14).

- 4) That is how Paul received God's mercy and grace, and that is the way we receive it too!
8. In :15, Paul gave one of his faithful sayings which is worthy of acceptance by all.
 - a. That saying was that Jesus came into the world to save sinners (cf. Lk 19:10; Jn 3:17).
 - b. Also, because of his sinful past life, Paul considered himself to be CHIEF of sinners, i.e., the WORST of sinners!
 9. In :16, Paul stated that he obtained mercy to show the longsuffering of Jesus.
 - a. The longsuffering or patience of God should give us comfort and peace of mind.
 - b. However, like any of God's blessings, we must not abuse His longsuffering by delaying our obedience to His commands.
 - 1) Cf. Rom 2:4,5
 - 2) 2 Pet 3:9
 - c. Furthermore, God intended His show of mercy to Paul to be a pattern or example for all those who would believe on Jesus in the future, with the ultimate end being everlasting life.
 - d. In other words, if God was patient in dealing with the CHIEF of sinners, He would do the same with all others.
 - e. If God showed mercy in the case of Paul who did so many wicked things, He would do so in the case of others!
 - f. Thus, we should recognize and help others to see this very important fact.
 - g. That is, no matter how sinful our past life was/is, we can still receive God's mercy and grace by meeting His conditions, just like Paul did.

- h. And as we have seen, those conditions include baptism in water for the forgiveness of our sins!
- 10. Finally, in :17, Paul was so overwhelmed with the love, mercy and grace of God that he burst out in praise of Him.
 - a. He praised God as the eternal, invisible, all-wise King.
 - b. And he said that God deserves honor and glory forever (cf. Rom 11:33-36).
- 11. Summary of 1:12-17 :
 - a. Paul thanked God for placing him in the ministry.
 - b. He acknowledged his past sinful life, even designating himself as the chief of sinners.
 - c. Yet, he received the mercy and exceedingly abundant grace of God.
 - d. And Paul did that through his faith in and love for the Lord who came into the world to save sinners.
 - e. Paul said that his receipt of God's mercy was an example for all those who would believe in Christ for everlasting life.
 - f. Paul praised God for His mercy and grace and gave Him all honor and glory which He deserves.

F. (1:18-20) A CHARGE: WAGE THE GOOD WARFARE.

- 1. Paul charged (commanded) Timothy to wage (conduct) the good warfare.
 - a. According to :18, he was to use the prophecies (i.e., the Scriptures) to conduct that warfare.
 - b. And according to :19, he was to do so with his faith and his good conscience (cf. 1:5).
- 2. We know from the fact that Paul commanded Timothy to use the Scriptures and from other passages that Paul was talking about the SPIRITUAL battle which each of us must conduct against Satan and his forces.

3. For example, please consider the following passages:
 - a. Eph 6:10-13,17
 - b. 2 Cor 10:3-5
4. In :19,20, Paul said that two Christians named Hymenaeus and Alexander had rejected faith and a good conscience.
 - a. That is, these Christians had fallen away from their previous faithfulness to the Lord.
 - b. Furthermore, Paul said of them that concerning the faith they had suffered shipwreck.
 - c. That is just another way of saying that these Christians had fallen away from the faith, which is the Gospel (cf. Phil 1:27).
 - d. With examples like this, can there be any doubt that a Christian CAN fall from grace (cf. Gal 5:4; 1 Cor 9:27; 2 Pet 2:20-22)?!
 - e. Incidentally, in 2 Tim 2:17,18, Paul identified Hymenaeus as a false teacher who had strayed from the truth.
 - f. And in 2 Tim 4:14,15, a man named Alexander is described as having done Paul much harm and as having greatly resisted Paul's words.
5. In :20, Paul stated that he had delivered Hymenaeus and Alexander to Satan so that they might learn not to blaspheme.
 - a. What did Paul mean when he said he delivered these Christians to Satan?
 - b. This is the same kind of language which Paul used in 1 Cor 5:1-13 to describe the withdrawal of fellowship by Christians from their fellow-Christians who refuse to repent of sin (cf. especially :5).
 - c. (1 Cor 5:5)
 - d. (2 Thess 3:15)

6. Please notice that Paul did not hesitate to identify these two false teachers BY NAME!
 - a. Several reasons can be given for taking this serious, strong action.
 - 1) 2 Tim 2:17 - Their message spreads like a deadly cancer and thus must be stopped.
 - 2) 2 Tim 2:18 - They can overthrow the faith of some.
 - 3) 2 Tim 4:14 - They can do much harm to the work of faithful servants of the Lord.
 - 4) 2 Tim 4:15 - Others must be warned to beware of them because they greatly resist the word of God.
7. Summary of 1:18-20 :
 - a. Paul commanded Timothy to use the Scriptures to fight the good spiritual battle for the Lord.
 - b. And he was to do so with faith and a good conscience.
 - c. Paul identified Hymenaeus and Alexander as two Christians who had fallen away from faithfulness to the Lord.
 - d. Paul had withdrawn fellowship from these brothers in hopes of saving their soul and helping them to learn not to blaspheme.
8. Summary of Chapter 1 - Charges To A Gospel Preacher:
 - a. (1:1,2) Greeting
 - b. (1:3,4) Paul's Past Charge To Timothy
 - c. (1:5-7) The Purpose Of The Charge
 - d. (1:8-11) Proper Use Of The Law
 - e. (1:12-17) The Wonderful Mercy Of God!
 - f. (1:18-20) A Charge: Wage The Good Warfare

II. (2:1-15) INSTRUCTIONS CONCERNING PRAYER AND WOMEN.

A. (2:1,2) PRAYER: KINDS, FOR WHOM, PURPOSE.

1. Paul exhorted Christians to pray and he used the following four words:
 - a. Supplications - requests or pleas for needs.
 - b. Prayers - this is the general word for our humble requests addressed to almighty God.
 - c. Intercessions - prayers on behalf of other people, e.g., fellow Christians, family members, those outside the Body of Christ, elders, etc.
 - d. Giving of thanks -
 - 1) We should always give thanks to God for what He has already done for us!
 - 2) Thus, prayer is not just asking God for things, it also includes expressing our gratefulness for past blessings, all of which come from above (Jas 1:17).
 - 3) Cf. 1 Thess 5:18; Phil 4:6.
2. Next, Paul instructed Christians concerning those for whom prayers should be offered.
 - a. First, we should offer prayers for “all men.”
 - b. Let us look at five thoughts on this phrase, “all men.”
 - 1) Obviously, God wants us to pray for others beside ourselves!
 - 2) This includes those who are educated/uneducated, rich/poor, good/bad, all nationalities and Christian / non-Christian.
 - 3) This even includes those who would choose to make themselves our enemies (Mt 5:43,44)!

- 4) Certainly we are not to pray for the success of evil, but for the repentance and obedience of those who do evil.
 - 5) What better prayer than to pray for the salvation of all people through God's love, mercy, and grace, and their loving and faithful obedience to the Gospel (cf. Rom 10:1-4)!
- c. Second, Paul said Christians should pray for kings and all who are in positions of authority.
- 1) He said we should offer this kind of prayer so that Christians can lead a quiet and peaceful life in all godliness and reverence.
 - 2) That is, live without fear of persecution from the civil government because of religious beliefs and practices in obeying the Lord.
 - a) At this point, it is good to keep in mind that God intends for civil government to punish those who are evil and praise those who are good (Rom 13:1-4; 1 Pet 2:14).
 - b) Thus, those who do good should not have anything to fear from government, if rulers will do God's will.
 - c) But, it is still our obligation to pray that rulers do obey God's will!
 - 3) Furthermore, Paul said Christians should live in all godliness and reverence.
 - a) "godliness" - religious devotion to God (cf. 2 Pet 1:6).
 - b) "reverence" (NKJV)
 "honesty" (KJV) - dignity; honorableness; seriousness of purpose.

3. Summary of 2:1,2 :

- a. Paul exhorted Christians to pray, including asking for needs, interceding for others and giving thanks to God.
 - b. Prayers should be offered for all men, including those in authority.
 - c. We should offer this kind of prayer so that Christians can live a quiet and peaceful life in all godliness and dignity or honorableness.
- 4. Practical application:
 - a. Prayer is a precious and powerful privilege of each Christian, which we often neglect.
 - b. Through this wonderful avenue, we can do such things as:
 - 1) Thank and praise God;
 - 2) Ask for the needs of others as well as our own; and
 - 3) Be free from anxiety as we cast our cares upon God knowing that He cares for us, thereby receiving the peace that passes all understanding!
 - c. For a more detailed study of the beautiful blessings of prayer, we refer you to the lesson on prayer in WVBS course, Fundamentals of the Faith.

B. (2:3,4) GOD'S DESIRE - MAN'S SALVATION.

- 1. It is good and acceptable to God that Christians should pray and live peaceful lives in godliness and dignity.
- 2. Not only that, but God desires all men to be saved.
 - a. What a wonderful statement and thought – God our Savior wants all of us to be saved from our sins!
 - b. Please stop and think for a moment what God has done to demonstrate just how much He wants all men to be saved.
 - 1) Gen 1:26 - Made our soul in His image and likeness.

- 2) Josh. 24:15 - Gave us the ability to choose whether we serve Him.
- 3) Rom 1:16,17 - Gave us His word to tell us how to be saved from our sins.
- 4) Jn 3:16 - Gave His only begotten Son so we could have everlasting life through believing in Him.
- 5) Eph 2:4 - In doing so, He showed the richness of His mercy and His great love for us.
- 6) Titus 2:11,12 - He has shown His grace to all, teaching us . . .
- 7) Rom 5:6-11 - Jesus gave His life and His precious blood so that we can be saved from wrath.

- 3. God also wants all men to come to the knowledge of the truth, which is the word of God (Jn 17:17).
 - a. That is true because there is a definite connection between knowing and obeying God's word and being saved from our sins, as we see in the following passages:
 - 1) Jn 8:31,32
 - 2) 2 Thess 2:10
 - 3) Jas 1:21
 - 4) Heb 5:8; Jn 15:14
 - 5) Jas 1:22,25
 - 6) Rom 1:16; Eph 1:13
 - b. Now, some in the religious world claim that this passage teaches that men are saved first, THEN they come to the knowledge of the truth.

- c. But we know from these passages and others that a person FIRST learns the truth from God's word, THEN is saved as they obey that word.
 - d. Cf. 2 Pet 3:9
- 4. Summary of 2:3,4 :
 - a. It is good and acceptable to God that Christians should pray and live peaceful lives in all godliness and dignity.
 - b. God desires all men to be saved and to come to the knowledge of His word, which is the truth.
- 5. Thus, in these two verses, we see a continuation of God's instructions on prayer.
 - a. Prayer is good and acceptable in God's sight.
 - b. Among those things for which we should pray is that people will be saved through their coming to a knowledge of the truth.
 - c. Of course, we are also obligated to do all we can to get that truth to as many people in the world as possible (Mk 16:15).
- 6. In the next three verses, Paul will continue his inspired discussion of prayer by introducing Jesus as the mediator.

C. (2:5-7) JESUS: THE ONE MEDIATOR.

- 1. In :5, Paul said that there is only one God (i.e., true and living God) (cf. 1 Cor 8:4-6; Eph 4:6).
 - a. Obviously then, we ought to pray to that one God, and only to Him (cf. Mt 6:6-9).
- 2. Furthermore, the inspired apostle clearly declared that there is ONE AND ONLY ONE mediator between God and men.
- 3. Of course, that one mediator is the man Christ Jesus!
- 4. There are several important points concerning this grand thought.

- a. First, a mediator is one who goes between two parties who are separated.
- b. Of course, the mediator does that to bring the two parties back together again.
 - 1) To work most efficiently, the mediator must be familiar with both parties.
 - 2) Please consider how the Lord Jesus Christ fits the definition of a mediator between God and man perfectly and beautifully!
 - a) Jn 1:1-3,14 - Jesus is God, with the Father from before the beginning of the world.
 - b) Phil 2:5-7 - Yet, He was willing to empty Himself of His equality with the Father by becoming a man, a humble servant.
 - c) Phil 2:8 - Not only that, but He was willing to die the cruel and cursed death on the cross for us.
 - d) Heb 4:15 - As a man, He was tempted in all the ways we are, and can sympathize with our weaknesses.
 - e) Heb 2:17,18;-4:16 - That comforts us and gives us confidence to approach the Father to obtain mercy and grace to help in time of need.
 - f) Heb 7:25 - As deity, He lives eternally to make intercession for those who come to the Father through Him in prayer, and is able to save to the uttermost.
 - g) Mk 1:1; 2:10 - He was called both the Son of God and the Son of Man!
 - h) Rom 8:16,17 - As children of God, Christians

are JOINT HEIRS with Christ!

- i) Heb 2:11 - And Jesus is not ashamed to call faithful Christians His brethren!
- 3) What a wonderful blessing to have as our Mediator, Jesus, the Son of God and Man!
- b. Second, the fact that there is one and only one mediator approved by God eliminates all other mediators through whom people pray to God.
 - 1) For example, Mary, “saints”, religious leaders, “holy men”, etc.
 - 2) Indeed, our beloved Lord and Savior Jesus Christ is the ONLY way to the Father (Jn 14:6)!
- 2. In :6, we learn that Jesus, as the one Mediator, gave Himself as a ransom for all.
 - a. A ransom is the price paid to obtain the freedom of one who is in bondage or slavery to someone or something.
 - 1) Before our conversion to Christ, each one of us allowed ourselves to be in slavery to sin (cf. Rom 6:17-23).
 - 2) We desperately needed someone to pay the price to release us from that terrible slavery.
 - 3) Through the love, mercy and grace of God, Jesus paid that price at the cross!
 - b. Also, please notice that Jesus paid that ransom price Himself - He did not ask someone else to do that for Him!
 - 1) He gave HIMSELF, not a substitute animal or person (cf. Gal 1:4; 2:20).
 - 2) He gave His priceless, purifying blood to redeem us from sin, not the blood of animals (1 Pet 1:18,19; Eph 1:7)!

- 3) In His selfless death, He substituted Himself who DID NOT deserve to die for each of us who DID deserve to die for our sins (cf. Isa 53)!
- c. Furthermore, Jesus paid that ransom price for ALL people (cf. 1 Jn 2:2).
 - 1) That is, the benefits of the death of Jesus are AVAILABLE to all people.
 - 2) However, tragically, not all people will choose to receive the benefits of Christ's death (cf. Mt 7:21-23).
 - a) For example, some will not choose to know the truth of God's word (:4).
 - b) Some will not repent of their past sins (2 Pet 3:9).
 - c) In general, some will not choose to obey Jesus, including being immersed for the forgiveness of sins and remaining faithful unto death (Heb 5:8, 9; Mk 16:16; Rev 2:10)!
- d. The fact that Jesus was to give Himself as a ransom for all was to be, "testified in due time."
 - 1) God planned to send Jesus and for Him to die for our sins before the foundation of the world (1 Pet 1:20; Rev 13:8).
 - 2) But, He waited until just the right time to reveal His loving plan to redeem us from our sins (Gal 4:4; Eph 3:3-5).
 - 3) Thus, this heart-warming fact was, "testified in due time!"
3. In :7, Paul pointed out that he was appointed a preacher, teacher and apostle to tell others about this manifestation of God's wonderful love, mercy and grace in His beloved Son.
 - a. What a privilege and a joy it is to be able to teach others about the salvation which is in Christ!

- b. Cf. Eph 3:8.
- 4. At the end of :7, Paul recognized that he was a teacher of the Gentiles.
 - a. The Gentiles were among those whom Jesus sent Paul to teach (Acts 26:17,18).
- 5. In addition, Paul said that he taught the Gospel, “in faith and truth.”
 - a. These are two attributes which every man who preaches the Gospel and every person who teaches God’s word must have!
 - b. We must have a complete and undying faith in God (2 Tim 1:12).
 - c. And we must speak the pure truth of God, without adding to or taking away from it (Eph 4:15; Rev 22:18,19).
- 6. Summary of 2:5-7 :
 - a. There is only one God and one mediator between God and men, Jesus the Christ.
 - b. Jesus gave Himself as the ransom price for all people.
 - c. At just the right time, Paul was among those appointed to proclaim that this matchless price had been paid for the sins of mankind.

D. (2:8) GOD WANTS MEN LEADING PRAYER.

- 1. As God’s inspired spokesman, Paul expressed his apostolic desire that the men pray everywhere.
- 2. To gain the full meaning of this command, it is helpful to know that there were several Greek words capable of being translated “men.”
 - a. The Holy Spirit could have moved Paul to use the word which meant mankind in general, either male or female (*anthropos*).
 - b. But the Holy Spirit did not do that!

- c. Instead, He moved Paul to use the word which meant men, AS DISTINGUISHED FROM WOMEN (*andras*, a form of *aner*).
 - d. Greek authorities, like W. E. Vine in his Expository Dictionary of New Testament Words, state that this word was NEVER used to refer to the female sex, but it was ALWAYS used to refer to men as distinguished from women.
 - e. In other words, God is commanding in this verse that the men should pray rather than the women.
- 3. But in other verses it is clear that the general command for Christians to pray includes BOTH men and women (e.g., :1; 1 Thess 5:17; 1 Cor 11:5,13).
- 4. Then, what is God telling us in 1 Tim 2:8?
- 5. There is only one logical and biblical answer.
- 6. God is telling us that when both men and women are present, He wants the men leading prayer, NOT the women!
 - a. That is true because God has appointed man as the spiritual leader of woman and of families (cf. 1 Cor 11:3; Eph 5:22-24).
 - b. This context is consistent with verses where God says He does not want the woman in a position of authority over man, such as leading him in prayer (cf. :12).
 - c. Thus, when both men and women are present, God wants men leading prayer, not women.
 - d. Of course, this divine command in no way restricts the privilege and obligation of women to pray and lead in prayer when no men are present.
- 7. Please notice that God's command that men lead in prayer is in force, "everywhere."
 - a. Thus, this command certainly applies when we assemble together to worship the Lord.

- b. But, it also applies at any other time and place where men and women are present together!
 - c. Therefore, whenever and wherever men and women are together, God wants the men leading prayer, not the women.
- 8. Next, Paul said that the men are to pray, "lifting up holy hands."
 - a. There is no doubt that the lifting up of hands was common in prayer in Old Testament times (cf. Psa 141:2; Ezra 9:5,6).
 - 1) This was a symbolic way of showing dependence upon God, as a child does to its father.
 - b. However, there is also no doubt that people prayed to God acceptably in positions other than with hands lifted up to God.
 - c. Please consider the following examples:
 - 1) Mt 26:39
 - 2) Ezek 9:8,13
 - 3) Mk 11:25
 - 4) Mt 19:13-15
 - 5) Lk 22:41-43
 - 6) Acts 9:40; 20:36; 21:5
 - d. The conclusion from these passages of Scripture is that when we pray, any reverent, respectful position is acceptable to God.
 - e. Thus, in this passage, God was not regulating the position of the hands of those who pray to Him.
 - f. Then what is meant by the phrase, "lifting up holy hands?"
 - 1) The key to understanding this phrase is the word, "holy."

- 2) The word “holy” means separated from sin and dedicated to the Lord.
 - 3) Thus, God wants those leading prayer who are His faithful, dedicated children and who are set apart from a life of continual sin!
 - 4) He does not want those leading prayer whose hands are, “full of blood”, i.e., contaminated by a life of unfaithfulness and continual sin (cf. Isa 1:15-20).
 - 5) Thus, although none of us are without sin, we should always strive to keep God’s commandments and do those things which please Him if we hope to receive what we ask God for in prayer (cf. 1 Jn 3:22).
9. Finally, Paul said that men are to pray, “without wrath or doubting.”
- a. Wrath is something which the Christian is commanded to put out of our life (Eph 4:31; Col 3:8).
 - 1) Obviously then, one who is angry with men or God ought not to be leading others in prayer!
 - b. Also, when we pray to God, we ought to do so believing in Him and not doubting (cf. Jas 1:6-8).
10. Summary of 2:8 :
- a. God wants men leading prayer rather than women whenever and wherever both are present.
 - b. God wants faithful men leading prayer who are set apart from a life of continual sin and dedicated and devoted to Him.
 - c. God wants faithful men leading prayer who are without wrath and doubt as they pray.

E. (2:9-15) DRESS, SUBMISSION AND SALVATION OF WOMEN (:9,10)

1. In these verses, the inspired apostle gave some instructions concerning the DRESS of women.

2. He said that they should adorn or decorate themselves with modest apparel and with a sense of propriety and moderation or self-control.
 - a. That is, women should dress in a modest, decent, moderate way which GOD would consider right and proper.
 - b. Thus, the godly Christian woman would never dress in a way which might create passion in the mind of those who saw her.
 - c. She would not want to do anything to cause another to lust, and thus sin against God (Mt 5:28).
 - d. She would want to do everything in her power to help others remain pure in heart (Mt 5:8).
3. Furthermore, women should not use such things as braided hair, gold, pearls, or costly clothing to draw attention to themselves.
 - a. This does not mean that women cannot braid their hair or wear any jewelry at all.
 - b. Rather, God's point is that Christian women must not go to extravagant lengths to use such external things to draw attention to themselves.
 - c. Such tactics are used by worldly women to attract the wrong kind of attention to their external features.
4. Rather than these external features, the Christian woman should decorate herself with good works of obedience to the Lord!
 - a. Paul said that is what is proper for the woman who professes godliness.
 - b. Of course, godliness is respect and devotion to God, which includes a fervent desire to please Him.
 - c. Thus, women who respect and are devoted to God and want to please Him will decorate themselves with good works of obedience to the Lord.
 - d. Cf. 1 Pet 3:3,4.

5. Before we leave these verses, we need to make one more point.
6. That point is that although God instructs women on the subject of modest dress in these verses, it is clear that He expects men to dress modestly also, as seen in passages like the following:
 - a. Ex 28:42,43 (Cf. 20:26)
 - b. Jn 21:7
 - c. Rom 14:13

(:11,12)

1. In these two verses, the apostle Paul gave some inspired instructions on the **ROLE** and **SUBMISSION** of women.
2. First, he commanded that women must learn in silence with all submission.
 - a. It will become clear as we study this context that this restriction applies to women while in the presence of men.
 - 1) We saw that principle earlier in :8, where the men are commanded to lead in prayer when both men and women are present.
 - b. The word translated “silence” in this verse meant quietness; tranquility arising from within, causing no disturbance to others (Vine).
 - 1) This word does NOT require absolute silence.
 - 2) Therefore, the woman can obey God’s command to sing in worship without violating this restriction (Eph 5:19; Col 3:16).
 - c. Thus, God wants women to learn with a quiet and gentle spirit, not with a contentious, disrespectful attitude (cf. 1 Pet 3:4).
 - d. Furthermore, God commanded that women do this, “with all submission.”

- 1) That is, the woman is to place herself in submission to the man in all spiritual matters since God made man the head of woman (1 Cor 11:3).
- 2) This is consistent with God's command for the wife to place herself in submission to her husband, as seen in the following passages:
 - a) Eph 5:22
 - b) Eph 5:23
 - c) Eph 5:24
- 3) Of course, men are obligated to God and to women not to abuse their God-given authority, as seen in the following passages:
 - a) 1 Cor 11:3 - Each man must recognize that his head is Christ, i.e., in using this authority, he must obey the Lord's commands in His word.
 - b) Eph 5:25 - Each husband must love his wife as Christ loved the church and gave Himself for her.
 - c) Eph 5:26,27 - Each husband must desire the holiness and purity of his wife.
 - d) Eph 5:28,29 - Each husband must love, nourish and cherish his wife as his own body!
 - e) 1 Tim 5:2 - Each man must treat the older women as mothers, and the younger women as sisters, WITH ALL PURITY!
- e. To summarize then, God wants the woman to learn with a quiet and gentle spirit, placing herself in submission to the man.

3. Second, in :12, God's inspired apostle commanded that women not teach or have authority over a man, but to be in silence (i.e., have a quiet and gentle spirit).
4. This is a critically important passage which demands our careful attention and study if we want to please God!
5. From other passages of Scripture, it is clear that God expects women to do some teaching of the word of God.
6. For example, please consider the following passages:
 - a. Titus 2:3,4
 - b. 2 Tim 1:5; 3:15
7. But, if God commands women to teach other women as well as children, then what did God mean when He said in this verse that women are NOT permitted to teach?
8. The answer to that question is found in the next phrase in :12, where God said that the woman is not to teach, "OR TO HAVE AUTHORITY OVER A MAN, BUT TO BE IN SILENCE."
9. Thus, God commands a woman not to teach in such a way as to have authority over a man.
10. Instead, she is, "to be in silence", that is, she is to maintain a gentle and quiet spirit.
11. That clearly means that God forbids a woman to teach in the worship assembly and in the Bible classes, when men are present.
 - a. That is true because if a woman taught under such circumstances, she would be having authority over a man, which God forbids.
 - b. In addition, she would NOT be placing herself in submission, with a gentle and quiet spirit, as God commands in this verse, :11, and others.
12. Thus, in 1 Tim 2:11,12, God commands the woman to do the following in the presence of men:
 - a. Learn (:11) NOT teach (:12).

- b. Be in submission, with a gentle and quiet spirit (:11,12) NOT have authority over a man (:12).
- 13. This command from God is also given in 1 Cor 14:34,35.
- 14. For an explanation of those verses and their context, please obtain the WVBS course on the book of First Corinthians.
- 15. Some have claimed authority for women to teach in such a way as to have authority over a man from the record of Aquila and Priscilla in Acts 18:24-26.
 - a. Read Acts 18:24-26 and notice there is no such authority in these verses.
 - b. From these verses, we see the following facts:
 - 1) Priscilla was working with her husband Aquila - she did not try to teach Apollos by herself, thus having authority over him.
 - 2) Aquila and Priscilla TOOK APOLLOS ASIDE, i.e., they dealt with him PRIVATELY, not in a public assembly or other public setting with others present.
 - 3) Aquila and Priscilla TOGETHER explained the way of God more accurately to Apollos - again showing that Priscilla did not act on her own.
 - c. Other than these facts, we have no indication of what specific role Priscilla played in this process.
 - d. Thus, there is absolutely nothing in these verses, which contradicts what we have studied in First Timothy 2!
 - e. In fact, from the information which God has revealed, it is obvious that Priscilla did NOT teach Apollos in such a way that she had authority or dominion over him.
 - f. Instead, she was at her husband's side in a private setting where Apollos learned the way of God more accurately.
 - g. To read anything else into this account is to add to the word of God!

16. Another example of women helping spread the Gospel is found in Phil 4:2,3.
 - a. In those verses, Paul described Euodia and Syntyche as, “these women who LABORED WITH ME IN THE GOSPEL”, and “my FELLOW WORKERS.”
17. These examples tell us that in spite of the restrictions in 1 Tim and Cor, women can still be very valuable instruments of the Lord in spreading the Gospel!
18. They just must ensure that they obey God’s command not to teach in the worship assembly, Bible classes, or any other place where they would have authority over a man or violate their role of submission to a man.
19. The fact that women are not, “to have authority over a man” also excludes a woman from serving as an elder in the Lord’s church and from taking any kind of leadership role in worshipping the Lord when men are present!
 - a. In addition to the restriction in this verse, a woman cannot serve as an elder because she is not, “the husband of one wife.” (cf. 3:2).
 - b. Thus, those who advocate women serving as elders, preachers and leaders in worship when men are present are doing so without authority from God and in violation of these passages!
20. Before we leave these verses, we must recognize that these restrictions were imposed by ALMIGHTY GOD, not by uninspired men!
21. And God gave us several of the reasons why He implemented such restrictions in the next two verses.

(:13,14)

1. In :13, we see the first reason why God commands the woman to learn in quietness and submission, not teaching or having authority over a man.
 - a. The reason is that God created Adam first, then He created Eve.

- 1) Here the inspired apostle put his stamp of approval on the Genesis account of God's creation of the first man and woman.
- 2) The following passages from that Genesis account show us that God created Adam first and that God gave him authority:
 - a) Gen 2:7,8 - God formed Adam from the dust, breathed into his nostrils the breath of life, and placed him in the garden of Eden.
 - b) Gen 2:15-17 - God gave Adam the responsibility to cultivate and keep the garden, and gave him a commandment concerning what he could eat.
 - c) Gen 2:19,20 - God gave Adam authority to name all of the animals and birds.
 - d) Gen 2:18 -
 - (1) God said that it was not good for the man to be alone, so He determined to make a HELPER SUITABLE for the man.
 - (2) This tells us that God created the woman to help the man, NOT to have authority or dominion over him!
 - (3) This is consistent with the inspired record found in 1 Cor 11:8,9.
 - e) Gen 2:21-23.
 - (1) God used one of Adam's ribs to create the first woman, Eve.
 - (2) Then God presented Eve to Adam and Adam rejoiced because of this wonderful gift from God.

- 3) From these passages of Scripture, we learn the following important facts related to our study of 1 Tim 2:13:
 - a) God created the first man Adam out of the dust of the ground and placed him in charge of the garden of Eden.
 - b) He gave further authority to Adam in allowing him to name all the animals and birds.
 - c) God took a rib from Adam's side, created Eve, and presented her to Adam.
 - (1) God created the woman to be a helper and companion for the man.
 - (2) Clearly then, the woman was not created to exert authority over a man, or to have dominion over him!
- b. That is precisely why, in 1 Tim 2:13, God gave Adam's being created first as one of the reasons why women are not to teach or have authority over men!
- c. In other words, in this verse, God went all the way back to the BEGINNING of the creation to show that HE created the woman to be in submission to the man, NOT to rule over, or have authority over him!
- d. And, as we will see in more detail in :15, this does NOT make woman inferior to man, or of less importance or value!
2. In :14, God revealed the second reason why He commands the woman to learn in quietness and submission, not teaching or having authority over the man.
 - a. The second reason is that Adam was not deceived, but Eve was and she fell into transgression (i.e., sin).
 - b. This is another reference back to the garden of Eden (Gen 3:1ff).
 - c. From that context, the following facts are clear:

- 1) Gen 3:16,17 - Both Adam and Eve were guilty of sin because they disobeyed God's command not to eat of the tree.
- 2) Gen 3:1-6,13 -
 - a) However, Eve took the LEAD in this sin, allowing herself to be deceived by the Devil and his lies.
 - b) Thus, rather than following Adam's lead as God had created her to do, Eve took the position of leader by eating the forbidden fruit.
- 3) Gen 3:6,17 -
 - a) Rather than serving as the leader as God created him, Adam followed the lead of his wife Eve.
 - b) Instead of obeying God's command not to eat of the forbidden fruit, Adam paid attention to the voice of his wife.
- 4) Thus, both Adam and Eve left the role which God had appointed for them.
 - a) That is, Adam followed his wife's lead rather than being leader himself.
 - b) And Eve took the lead rather than following her husband's lead as his helper and companion.
- 5) Gen 3:16-19.
 - a) As a result, God cursed the ground for Adam's sake and said that he would have to work hard to receive his food.
 - b) And God told Eve that her desire would be toward her husband and that her husband would RULE OVER HER!

- d. Thus, in going back to this incident in the garden, God again emphasized that He created the woman to be in submission to the man, NOT to rule over, or have authority over him!
 - e. When Adam and Eve went contrary to God's purpose, horrible results followed.
 - f. Just the same way, when WE go contrary to God's purpose for men and women today, horrible results will follow!
3. Please notice that Paul's inspired teaching in this passage was not based upon the culture of his time, his personal prejudices, or any other such thing.
- a. Instead, the Holy Spirit moved Paul to go all the way back to the beginning of mankind for the principles upon which this divine teaching is based.
 - b. Thus, the inspired teaching in this passage is timeless.
 - c. That is, it has not been changed just because we live in a different time and culture than Paul.
 - d. And it will not be changed as long as men and women live upon this earth!
 - e. It is crucially important for us to remember that point.
 - f. That is true because there are some who claim that the restrictions which God placed upon women in these verses are no longer in effect.
 - g. They make such claims because the time and culture have changed.
 - h. However, we know those claims are false because the Holy Spirit moved Paul to base those restrictions on timeless principles which are true in every period of time and culture!
4. In addition, the claims that the restrictions in these verses were based upon Paul's personal prejudices are also false!
- a. This claim makes the Bible the product of men who taught their personal prejudices and opinions rather than the word of God.

- b. Such claims deny the very inspiration of the Bible, as seen in the following passages:
 - 1) 2 Pet 1:20.
 - 2) 2 Pet 1:21.
 - 3) 1 Cor 2:13.
 - 4) 1 Cor 14:37.
 - 5) 1 Thess 2:13.
- 5. The fact that Paul revealed the word of God rather than his own prejudices makes another point crystal clear, as follows:
 - a. Since Paul revealed the word of God in this passage, the limitations imposed upon women here were imposed by our almighty and all-wise God.
 - b. Therefore, those who question the wisdom of these limitations question the wisdom of God!

(:15)

- 1. What a beautiful ray of sunshine this verse is at the end of this passage!
- 2. Women can be saved from their sins, just as men can!
- 3. And like men, to be saved, women must CONTINUE in faith, love, holiness and self-control.
- 4. Thus, women can be saved, even though:
 - a. They must learn in quietness with all submission (:11).
 - b. They must not teach or have authority over a man, but be in quietness (:12).
 - c. Adam was created first (:13).
 - d. Eve was deceived and led in sin (:14).

5. This tells us without a shadow of a doubt that women are not inferior, they are not unimportant and they are not worthless in the eyes of God and those men who are spiritual minded!
6. Along those lines, please consider with me several of the many scriptures which show the beauty, value and importance of godly women:
 - a. Gen 1:26,27 - Their souls are made in the image and likeness of God.
 - b. Gen 2:18,23 - They are a precious helper and companion for man.
 - c. Prov 12:4 - An excellent wife is the crown of her husband.
 - d. Prov 31:10 - The worth of a virtuous wife is far above rubies.
 - e. 1 Pet 1:18,19 - They are redeemed with the precious blood of Christ.
 - f. 1 Tim 5:14 - They have the privilege of managing the home.
 - g. Titus 2:5 - They have the honor of being homemakers.
 - h. 2 Tim 1:5; 3:15 - They can teach their children the scriptures.
 - i. Titus 2:3 - They can teach other women.
 - j. Rom 16:1,2 - They can be a servant of the church and a helper of many.
 - k. Rom 16:6,12 - They can labor much for the Lord and His workers.
 - l. Phil 4:3 - They can labor with men in the Gospel.
 - m. They can be and do all of these things and many more acceptably to God, as long as they do not violate the limitations in this and other similar New Testament passages!

7. At the beginning of :15, we find one of the most difficult phrases in the New Testament.
8. There, God said through Paul that women will be saved, “in child-bearing.”
9. Of course, the question is what does a woman’s bearing children have to do with her salvation?
10. A diligent study of the rest of the New Testament reveals that the bearing of children is not one of the requirements for a person to be saved from their sins (cf. Heb 11:6; Lk 13:3; Rom 10:9,10; Acts 2:38; Mt 10:22).
11. Then what does this phrase mean?
12. Like :13 and :14 in this context, this phrase appears to be a reference back to the garden of Eden.
13. As we have seen, Eve violated her God-given role by taking the lead in allowing herself to be deceived by Satan.
14. God’s response to Eve’s sin is recorded in Gen 3:16.
15. In this verse then, God mentioned the following two major things:
 - a. The woman’s pain and sorrow in conception and child-bearing.
 - b. The husband’s ruling over the wife.
16. Thus, in this verse, the Lord associated the husband’s ruling over the wife with the woman’s pain in child-bearing.
17. Apparently, when Paul mentioned child-bearing in 1 Tim 2:15, he was referring back to Gen 3:16.
18. And apparently he used child-bearing to represent or refer to the woman’s role of submission to man, just as God associated those two things together in Gen 3:16.
19. Thus, in 1 Tim 2:15, it is my belief that Paul was saying the following:

- a. If a woman remembers her God-given role of submission to man.
 - b. And if she continues in faith, love, holiness, and self-control.
 - c. Then, she will be saved!
20. This is what I believe this interesting phrase means, based upon my study of the scriptures.
21. As with all things, I encourage you to search the scriptures to determine whether this is so (Acts 17:11).
22. Summary of 2:9-15:
- a. Women should dress in a modest, decent, moderate way which would be considered right and proper by God.
 - b. The Christian woman should decorate herself with good works of obedience to the Lord.
 - c. She should not use external things like costly jewelry and clothing to attract attention to herself.
 - d. Christian women should learn with a gentle and quiet spirit and with all submission.
 - e. Christian women are commanded not to teach or have authority over a man, but to be in quietness.
 - f. In this passage, God gave two reasons why He placed these limitations upon women:
 - 1) Adam was created first, then Eve was created.
 - 2) Eve was deceived and led in sin.
 - g. Despite these limitations, Christian women will be saved:
 - 1) If they remember their role of submission to men.
 - 2) And if they continue in faith, love, holiness and self-control.

III. (3:1-16) QUALIFICATIONS OF ELDERS AND DEACONS / WHY PAUL WROTE.

A. (3:1-7) QUALIFICATION OF ELDERS

(:1)

1. In this verse, Paul gave another of his faithful sayings.
2. The saying concerned the office of a bishop.
3. Paul said that if any man desires the office of a bishop, he desires a good WORK.
4. There are several important points in this faithful saying.
5. First of all, to serve as a bishop, a man must DESIRE to do so!
 - a. W. E. Vine defines the word translated “desires” as follows: “to reach or stretch out ... signifying the mental effort of stretching oneself out for a thing, or longing after it”
 - b. Thus, to serve as a bishop, a man must put forth the mental effort to reach out and stretch himself to serve in this way.
 - c. Obviously, a man must not desire the office for selfish gain, or prestige, or just to exert authority over others.
 - d. Instead, he should desire the office to serve the Lord and his fellow Christians in this wonderful capacity!
6. Second, Paul referred to this as the office of a “bishop.”
 - a. The Greek word translated “bishop” (*episkopos*) is one of three different Greek words which are used to refer to the same office.
 - 1) The word *episkopos* is translated “bishop” in this passage and “overseer” in verses like Acts 20:28.
 - 2) Thus, the terms “bishop” and “overseer” are used interchangeably.
 - 3) According to J. H. Thayer, this word means, “an overseer, a man charged with the duty of seeing that things to be done by others are done rightly, any guardian or superintendent.”

- 4) Thus, according to the meaning of this word, we see that the bishops in a local congregation have AUTHORITY from God to superintend, oversee, ensure that God's work in that congregation is done properly (cf. 1 Thess 5:12,13; 1 Tim 5:17; Heb 13:7, 17).
 - 5) Obviously, they have no authority from God to create laws.
 - 6) That is true because God's word is our law and we must not add to or take away from it (Gal 1:6-9; Rev 22:18, 19).
 - 7) However, bishops have the God-given authority and responsibility to ensure that God's word is taught and implemented properly in the local congregation where they serve (cf. Titus 1:9-14).
- b. The second Greek word used to refer to this office is *presbuteros*.
- 1) This word is translated "elder" in passages like Titus 1:5 and "presbytery" in 1 Tim 4:14.
 - 2) This word refers to the age and spiritual maturity of spiritual experience of the men who serve as elders.
 - 3) It is critically important that we understand that the terms bishop, overseer, elder and presbyter refer to THE SAME OFFICE!
 - 4) To see a clear example of that, please turn with me to Titus 1:5-7.
 - 5) Thus, the term bishop (overseer) is used to refer to the elders.
- c. The third Greek word used to refer to this office is *poimen*.
- 1) As we saw in our study of the background material for this course, this word is translated pastor and shepherd.

- 2) We also learned that the terms “pastor” and “shepherd” refer to the elders of each local congregation of the Lord’s church.
 - 3) We noted that these terms show that the elders are God’s shepherds who tend (i.e., take care of, guard, feed, etc.) God’s spiritual flock, which is His church.
 - 4) But we just learned from our study of Titus 1:5-7 that the term “bishop” (overseer) ALSO refers to the elders of the local congregation.
 - 5) Thus, the terms pastor, shepherd, bishop and overseer ALL refer to the ELDERS (presbyters).
 - 6) Therefore, it is clear that an elder is a presbyter, a bishop, an overseer, a pastor and a shepherd.
 - 7) These are just different descriptive terms which God used to refer to the same office.
 - 8) One of the clearest ways to see that this is the proper understanding is to study 1 Pet 5:1,2.
7. The third thing about this faithful saying in 1 Tim 3:1 is that Paul said the man who desires the office of a bishop desires a good WORK!
- a. Obviously then, those men who desire to serve as an elder must be prepared to do a lot of work for the Lord!
 - b. This is NOT an easy job to be sought for its earthly power and glory!
 - c. To get an overview of what kind of work is involved in serving as an elder in the Lord’s church, please consider the following Scriptures:
 - 1) Acts 20:28.
 - 2) Acts 20:28.
 - 3) Acts 20:28.
 - 4) Acts 20:29-31.

- 5) Acts 20:32.
- 6) Acts 20:35.
- 7) Acts 15:6.
- 8) 1 Thess 5:12.
- 9) 1 Tim 3:4,5; 5:17 - Rule well over and take care of the church.
- 10) Titus 1:9 - Hold fast to the faithful word of God.
- 11) Titus 1:9 - Use the sound doctrine to exhort and convict those who contradict God's word.
- 12) Titus 1:10,11 - Stop the mouths of idle talkers and deceivers.
- 13) Heb 13:17 - Watch out for souls.
- 14) Heb 13:17 - Be prepared to give an account to the Lord.
- 15) 1 Pet 5:2 - Eagerly take the oversight of the congregation.
- 16) 1 Pet 5:3 - Serve as an example to the brethren.
- 17) 1 Tim 3:2 - Be hospitable.

- d. When we study passages like these, we certainly can see that serving as an elder is a WORK, and a GOOD one!
- e. And we understand why God imposed strict qualifications for those who would serve as elders in the Lord's church.
- f. We will begin to study those qualifications in a moment, but we need to make one more point before we leave this verse.

8. The point is that whether they were called elders, bishops, or pastors, there was always a PLURALITY of them in each local congregation of the Lord's church.
 - a. That is, there were always two or more men who served as elders/bishops/pastors in each local congregation where men met God's qualifications.
 - b. That point is made clear in passages like Acts 14:23 and Titus 1:5.
 - c. Thus, there is absolutely NO biblical authority for the denominational practice of one man serving as bishop or pastor over a congregation.
 - d. This practice is an unlawful addition to God's word, and thus is sinful!

(:2,3)

1. In addition to a man desiring to serve as an elder, he "MUST" meet the other qualifications which the inspired apostle began to list in these two verses.
2. In studying these qualifications, you and I must keep several thoughts in mind.
 - a. First, to be biblically qualified to serve as an elder, each man must meet each of these qualifications.
 - b. Second, God knows, and we should remember that each man who desires to serve as an elder is a HUMAN BEING!
 - 1) That is, no man is perfect.
 - 2) We all sin and fall short of the glory of God (Rom 3:23).
 - 3) That is not said to encourage anyone to ignore any of these God-given qualifications.
 - 4) Rather, it is said to remind us that when we consider the qualifications for men to serve as elders, we need to remember that none of them are perfect!

- c. With those thoughts in mind, let us study the qualifications one at a time.
- 3. First, BLAMELESS.
 - a. This word means that no legitimate charge can be made against the man.
 - b. There is no outstanding flaw in his character or life.
 - c. He is morally upright, honorable and has deep integrity.
- 4. Second, THE HUSBAND OF ONE WIFE.
 - a. This tells us that one must be a MALE in order to serve acceptably as an elder in the Lord's church.
 - 1) Thus, those who say that a woman can serve acceptably as an elder in the Lord's church contradict this verse (and others)!
 - b. Furthermore, a man must be MARRIED to serve as a bishop (no bachelors)!
 - c. In addition, the fact that a man must be the husband of ONE WIFE excludes the following categories of men from serving as elders:
 - 1) Those who are polygamists ,i.e., those who are living with two or more wives.
 - 2) Those who divorced their spouse for a reason other than fornication and married another woman (Mt 5:32; 19:9).
 - d. What about a man whose first wife died and then he married another woman who was eligible to marry according to the Scriptures?
 - 1) Some people believe this passage forbids such a man from serving as an elder.
 - 2) They say that such a man is the husband of TWO wives, not one as this passage requires.

- 3) I do not believe that such a man is forbidden from serving as an elder.
 - a) As long as his first wife lived, the man was bound to her (Rom 7:2).
 - b) But when she died, he was released from her and God would not consider him an adulterer, even if he married another woman (Rom 7:3).
 - c) Thus, when he married the second woman, he was still the husband of one wife because God released him from the bond of his first wife!
- 5. The third qualification is TEMPERATE.
 - a. This word means self-controlled, watchful, cautious, on guard.
- 6. Fourth, SOBER-MINDED.
 - a. This word originally meant to be free from the influence of alcoholic beverages and clearheaded.
 - b. But it eventually came to mean even more than that!
 - c. It means to be under the control of REASON, not passion.
 - d. It means to discipline oneself to act wisely and judicially.
- 7. Fifth, OF GOOD BEHAVIOR.
 - a. This word means living an orderly, gentlemanly life.
 - b. It includes being courteous, polite, modest and well-mannered.
- 8. Sixth, HOSPITABLE.
 - a. This word means the showing of kindness and generosity to strangers and guests.
 - b. It includes opening the home to take care of and help others.

- c. This attitude flows from a heart filled with love for our neighbor, which Jesus said was the second commandment (Mt 22:37-40; Cf. Rom 12:13).

9. Seventh, ABLE TO TEACH.

- a. This word literally means SKILLFUL in teaching.
- b. Thus, to be qualified to serve as an elder, a man must be skillful in teaching the word of God!
- c. This is consistent with the fact that the elders are responsible for “shepherding” (including teaching) the flock of God (Acts 20:28; 1 Pet 5:2).
- d. And it is consistent with the fact that elders are responsible for exposing, convincing and opposing false teachers (Titus 1:9ff).

10. Eighth, NOT GIVEN TO WINE.

- a. This word literally means not sitting long at wine; not near wine.
- b. It also includes the idea of not being quarrelsome or a brawler as a result of the influence of intoxicating beverages.
- c. Thus, the American Standard Version translated this word, “no brawler”, with a footnote saying, “not quarrelsome over wine.”
- d. As we noticed in our study of the word translated “sober-minded”, the elder is to be free from the influence of alcoholic beverages.
- e. This is so he can be clearheaded and under the control of reason rather than passion.
- f. It is both interesting and important to note that a form of the same word translated “sober-minded” in 1 Tim 3:2 is found in 1 Thess 5:8.
 - 1) And that verse applies to EACH Christian, not just to elders!

- 2) Because of the importance of this fact, please turn with me to study 1 Thess 5:6-8 for a moment.
 - g. Thus, neither 1 Tim 3:3 nor any other verse in the New Testament authorizes the drinking of intoxicating beverages, even in moderation.
 - h. Therefore, those who attempt to use this verse to justify drinking intoxicating beverages “socially” are using the verse improperly!
 - i. For more information on the sinfulness of drinking intoxicating beverages, please see Appendix B of the written notes for this course.
11. Ninth, NOT VIOLENT.
 - a. This word means that an elder must be a peaceable man, not a quarrelsome one.
 - b. He must not be one who uses physical violence to accomplish his goals.
 12. Tenth, NOT GREEDY FOR MONEY / NOT GREEDY OF FILTHY LUCRE (KJV).
 - a. This word means that the elder must not desire to earn money by dishonorable means.
 - b. Furthermore, he must not have the earning of money as his first priority in life.
 - c. He, like other Christians, must put the Lord and spiritual things FIRST in his life (Mt 6:33; Col 3:1,2).
 13. Eleventh, GENTLE.
 - a. The meaning of this word is mild, patient and kind.
 - b. This includes the willingness to endure persecution and suffering with the right attitude.
 14. Twelfth, NOT QUARRELSOME.

- a. This word means not disposed to fight physically; not contentious.
- b. Of course, the elder, like each Christian, must fight the SPIRITUAL battle against Satan and his forces (Eph 6:10ff; 2 Cor 10:3-5).
- c. And this includes resisting and convicting those who teach false doctrine (Titus 1:9ff).

15. Thirteenth, NOT COVETOUS.

- a. The literal meaning of this word is, not a lover of money.
- b. After all, the love of money is a root of all kinds of evil (1 Tim 6:10).
- c. And the Christian is not to love the world, nor the things of the world (1 Jn 2:15ff).

(:4,5)

- 1. In these two verses, God listed another qualification which any man who desires to serve as an elder must meet.
- 2. He must rule his own house, i.e., family, well.
 - a. The word translated “rule” means to be over, superintend, preside over and manage.
 - b. Thus, any man who serves as an elder must be in proper control of his family.
 - c. He must be the head of his family (1 Cor 11:3; Eph 5:23).
 - d. That means his wife and children are obediently following him as the spiritual leader of his family.
 - e. In fact, this verse says that the elder must have his children “in submission”, i.e., in a state of obedience.
 - f. And the elder must be able to do that, “with all reverence”, i.e., with all honor and dignity.

- g. This includes conducting himself in a way which earns the respect of others, including his family.
- 3. The reason why God imposed this qualification is given in :5.
- 4. The reason is that if a man does not know how to rule his own family well, he certainly could not properly take care of the church of God, which consists of many families!
 - a. If his own wife and children do not obey, respect and honor him, how can the rest of the church be expected to do so?
 - b. If he cannot lead his own family in the paths of righteousness, how can he lead the Lord's church properly?
- 5. Thus, in these verses, God said the following things about each person who would serve as an elder, bishop, pastor, overseer:
 - a. They must be a man.
 - b. They must be married.
 - c. They must have children.
 - d. Their wife and children must be obediently following their lead.
- 6. Now, some have questioned whether a man can serve as an elder if he has only one child.
 - a. They say that since God used the plural word "children" in :4, then to qualify as an elder, a man must have more than one child.
- 7. I believe that a man who meets the other qualifications and has one child is qualified to serve as an elder.
 - a. I hold that belief because of the use of the word, "children" in the Bible.
 - b. It is clear that in the Bible the plural word "children" includes the case where there is just a single child.

- c. In other words, even though the plural word “children” is used to cover all possibilities, it is possible for that plural word to refer to one child.
- d. Please consider the following examples:
 - 1) Gen 21:7.
 - 2) 1 Tim 5:4.
- 8. Finally, in the parallel list of qualifications for elders in Titus 1:5-7, God said that a man must have “faithful” or “believing” children.
 - a. As we will study in more detail when we get to that passage, this word means that his children must be Christians.
 - b. His children must be old enough to have understood and obeyed the Gospel.
 - c. This includes their hearing that Gospel, believing it, repenting, confessing Christ and being immersed into Christ for the forgiveness of sins.

(:6,7)

- 1. In :6, we learn that an elder cannot be a, “NOVICE.”
 - a. The word translated “novice” literally means newly-planted.
 - b. Obviously then, in using this language, God was talking about a new convert, one who has recently become a Christian.
 - c. Thus, a new Christian is not qualified to serve as an elder.
- 2. The reason for this restriction is that a new Christian who was appointed as an elder would be likely to be puffed up with false pride.
- 3. Then, being guilty of such false pride, the new Christian would be eligible for the same condemnation as the devil is.
- 4. We can easily see the wisdom of not placing a spiritually inexperienced person in such a position of authority and heavy responsibility as an elder!

5. In :7, God concluded by saying that one who is to serve as an elder must have a good reputation among those who are outside the church, i.e., non-Christians.
 - a. Please think for a moment just how important that is.
 - 1) Say a man does NOT have a good reputation in the community.
 - 2) Yet, he is appointed as an elder in the Lord's church.
 - 3) This will bring "reproach" or disgrace to him and to the church.
 - b. The community sees him as a leader and representative of the Lord's church.
 - c. Thus, if the man has a bad reputation, it will be transferred to the church in the eyes of the community.
 - d. To do such a thing to the precious church of the Lord is a disgrace!
 - e. It is to fall into "the snare (trap) of the devil."
 - f. That is, the devil has won a victory when that happens.
 - g. How has he won a victory?
 - 1) Men have failed to follow God's commands.
 - 2) As a result, the devil has managed to discredit the church of the Lord in the eyes of non-Christians.
 - h. May we NEVER allow such a thing to happen where we worship and serve the Lord!
6. Thus, in :1-7, we have studied the qualifications which God says men MUST meet in order to serve as elders.
 - a. There are many qualifications in this list, and they are very demanding.
 - b. But God has given elders many RESPONSIBILITIES, and they are very demanding!

- c. Precious souls are involved - souls for whom Jesus shed His blood and died!
 - d. If unqualified men serve as elders, many of those souls will be lost to Satan.
 - e. Thus, we can see God's wisdom in requiring a man to meet these demanding qualifications BEFORE he is appointed as an elder.
- 7. God gave us another list of qualifications for elders in Titus chapter 1.
 - a. Most of the qualifications in that list are the same as those in this list.
 - b. However, God did reveal some additional qualifications in the list in Titus.
 - c. Lord willing, we will study those additional qualifications when we get to Paul's letter to Titus.

B. (3:8-13) QUALIFICATION OF DEACONS.

(:8-10)

- 1. In these verses, God began to list the qualifications which a man must meet in order to serve as a deacon in the Lord's church.
- 2. Notice that He began :8 with the word "likewise."
 - a. The elders must meet the qualifications in :2-7.
 - b. LIKEWISE, the men who serve as deacons must meet the qualifications in verses 8-13.
- 3. The word translated "deacon" means a servant, attendant, or one who ministers.
 - a. Thus the word describes a man who willingly and freely SERVES the church.
- 4. This word is used in many different ways in the New Testament. For example, please consider the following different uses:

- a. Gal 2:17.
 - b. Rom 13:4.
 - c. 2 Cor 11:15.
 - d. Mark 10:43.
5. Thus, each time we see the word translated “deacon” or “servant”, it does not necessarily refer to the OFFICE of a deacon.
 6. In fact, each individual Christian is a deacon in the GENERAL sense of that word.
 - a. That is, we are to serve each other (cf. Gal 5:13).
 7. However, as seen in this passage and Phil 1:1, the word “deacon” also refers to a special class of servants.
 - a. This special class of men must meet the specific qualifications which God listed in these verses.
 - b. Thus, only those men who meet these qualifications are deacons or servants in the more specific sense of that word.
 - c. Therefore, the word “deacon” in its more specific sense refers to specially qualified men who serve the Lord and His church.
 8. As we noticed in our study of the eldership, the elders of a local congregation are the only men whom God authorizes to oversee or rule over that congregation (cf. Heb 13:7,17; 1 Thess 5:12).
 - a. Thus, God does not authorize the deacons to rule over or exercise authority over the local congregation.
 - b. The deacons are NOT in a position of authority.
 - c. Instead, the deacons serve the Lord and His church by doing those things which the elders instruct them to do.
 - d. Therefore, just like the evangelist or preacher, the deacons work under the supervision and oversight of the elders.

9. With that introductory information about deacons in mind, let us study the qualifications for a man to serve as a deacon.
10. First, REVERENT / GRAVE (KJV).
 - a. This word means one who is dignified and serious-minded.
 - b. It describes a man who conducts himself in an honorable and respectable manner.
 - c. Those who observe this kind of man have honor and respect for him.
11. Second, NOT DOUBLE-TONGUED.
 - a. This word literally means not speaking with two voices!
 - b. It means that the man who serves as a deacon can be trusted to speak ALL of the truth to ALL people under ALL circumstances.
 - c. This word excludes saying one thing to one person or group and saying something CONFLICTING to another person or group.
12. Third, NOT GIVEN TO MUCH WINE.
 - a. According to W. E. Vine, this word means to NOT turn one's mind to, attend to, or give oneself up to much wine.
 - b. It means to NOT be addicted to much wine.
 - c. Therefore, the man who serves as a deacon must not be addicted to much wine.
 - d. This phrase has been abused by some who try to use it to justify the drinking of alcoholic beverages in moderation, i.e., "social" drinking.
 - e. They argue as follows:
 - 1) The KJV says that an elder must be, "not given to wine" (:3).

- 2) The KJV says that a deacon must be, “not given to MUCH wine” (:8).
 - 3) Therefore, they say elders can not drink alcoholic beverages, but the deacons can drink them, as long as they do not drink much.
 - 4) And if deacons can drink alcoholic beverages, then other Christians can surely do so too!
- f. However, this argument is false for several reasons, as follows:
- 1) First, as we saw in our study of 1 Thess 5:6-8, God commands EACH CHRISTIAN to be sober, i.e., free from the influence of intoxicating beverages.
 - a) Therefore, this requirement to be free from the influence of intoxicating beverages includes elders, deacons and every other Christian!
 - b) Thus, to say that in 1 Tim 3:8 God authorized the drinking of intoxicating beverages is to contradict 1 Thess 5:6-8.
 - c) Since the word of God does not contradict itself, we know this is an invalid interpretation of 1 Tim 3:8!
 - 2) Second, this is one of the rare occasions where the translation of the KJV is not the best one possible.
 - a) In the KJV, it appears that there is a significant difference between “not given to wine” (:3) and “not given to MUCH wine (:8).
 - (1) As we have seen, to some, it appears that the elders can not drink any wine while the deacons can drink some as long as it is not too much.
 - b) However, there is no such significant difference between the two words translated “not given to wine” and “not given to much wine.”

- (1) That is, there is no difference taught here between the amounts of alcoholic beverages elders and deacons are allowed to drink.
- c) As we studied in :3, the word translated “not given to wine” means not sitting long at wine; not near wine.
 - (1) It includes the idea of not being quarrelsome or a brawler as a result of the influence of intoxicating beverages.
- d) And, as we have studied in :8, the word translated “not given to much wine” means not to turn one’s mind to, attend to, or give oneself up to wine.
- e) With those meanings in mind, let us look at several valid conclusions:
 - (1) There is actually very little difference between the meaning of these two words!
 - (2) Neither of these words allows the use of alcoholic beverages by elders, deacons, or any other Christians.
 - (3) Instead, both words contain stern warnings from God about the danger and evil of drinking wine!
 - (4) They make it clear that God does not want men who drink alcoholic beverages serving as elders or deacons!
- g. Some also claim that since the deacon is not to be “given to MUCH wine” that means it is permissible to drink a LITTLE wine, i.e., in moderation, or “socially.”
- d. This claim is also invalid, as seen in the following passages:
 - 1) Eccl 7:17.
 - 2) Jas 1:21.

3) Rom 6:12.

13. Fourth, NOT GREEDY FOR MONEY.

- a. This is the same qualification as that for elders in :3.
- b. The word means that the deacon must not desire to earn money by dishonorable means.
- c. He must not have the earning of money as his first priority in life.
- d. He must put the Lord and spiritual things first in his life.

14. Fifth, HOLDING THE MYSTERY OF THE FAITH WITH A PURE CONSCIENCE.

- a. The man who desires to serve as a deacon must hold to the mystery of the faith.
 - 1) The faith is the Gospel, the New Testament of Jesus Christ (cf. Acts 6:7; Phil 1:27).
 - 2) Thus, the deacon must hold on to (cling tightly to) the Gospel of Christ.
 - 3) He must know that Gospel and be determined to never stray from it, either in teaching or practice.
- b. But, what is the “mystery” of the faith?
 - 1) God used this word to describe His plan to provide salvation for men through Christ.
 - 2) That plan is not a mystery because it is difficult or impossible to understand.
 - 3) Rather, it is described as a mystery because it was once HIDDEN, but now it has been REVEALED in the New Testament!
 - 4) To see this fact, please turn with me to Eph 3:3-8.
- c. The man who serves as a deacon must hold on to the Gospel, “with a pure conscience.”

- 1) That is, he must PRACTICE those things revealed in the New Testament.
- 2) He must know the New Testament well, but that is not enough!
- 3) He must be a DOER of the word and not a hearer only (Jas 1:22)!
- 4) He must strive to do the will of God as he walks in the light (1 Jn 1:7).
- 5) This includes his repenting of and confessing his sins to God, thus having those sins cleansed by the blood of Christ (Acts 8:22; 1 Jn 1:7-9).
- 6) That precious blood cleanses his conscience, resulting in a "pure conscience" (Heb 9:14).

15. Sixth, FIRST BE PROVED ...BEING FOUND BLAMELESS.

- a. Before a man can serve as a deacon, he must first be proved and found blameless.
- b. This means that we are not to appoint a man as a deacon in hopes that he will eventually grow to meet this and other qualifications.
- c. He is to meet this and the other qualification "FIRST", THEN he may be appointed to serve as a deacon!
 - 1) He does NOT have to be perfect before he is appointed.
 - 2) But, he DOES have to meet this and all other qualifications BEFORE he is appointed.
 - 3) Then, God expects him to continue to GROW in this and all other areas!
- d. According to J. H. Thayer in his Greek English Lexicon, the word translated "proved" is a very significant one!
 - 1) It means, "to test, examine, prove, scrutinize (to see whether a thing is genuine or not) as metals."

- 2) Thus, before a man can serve as a deacon, he must first be tested, examined, looked at very carefully to determine whether he is qualified.
 - 3) The only way to do that is to examine his life and character to determine whether he is qualified.
 - 4) He must have proved by his life and character that he is a spiritually mature person who meets God's qualifications in these verses.
 - 5) Obviously then, one who is a new Christian, or one who has not matured significantly as a Christian is not qualified to serve as a deacon.
- e. To be qualified, a man must be proved and found, "blameless."
- 1) The meaning of this word is similar to that of the word translated "blameless" in the qualification of elders.
 - 2) It does NOT mean that a man must be perfect in order to serve as a deacon!
 - 3) According to W. E. Vine, this word means, "that which cannot be called to account ... with nothing laid to one's charge (as the result of public investigation)."
 - 4) Thus, this word means a man's life and character has been examined carefully and no significant charges can be made against him.
 - a) There is no outstanding flaw in his character or life.
 - b) He is morally upright, honorable and has deep integrity.

(:11)

1. In this verse, Paul began to discuss the qualifications of wives.
2. But which wives was Paul talking about?
3. In the context, it appears that he was talking about the wives of ELDERS and DEACONS.

4. In :1-7, Paul had listed the qualifications of elders.
5. Then, in :8, he began to list the qualifications of deacons.
6. Included among those qualifications was that each elder and deacon must be the husband of one wife and must have well-behaved children.
7. Thus, the character and behavior of a man's family is an important part of his qualification to serve as an elder or a deacon.
8. Therefore, we would expect God to move Paul to include information in this context about the qualifications which God desired the wife of each elder and deacon to possess.
9. That is exactly what he did in this verse!
10. Let us study those qualifications one at a time.
 - a. First, REVERENT.
 - 1) This word means serious, dignified and conducting herself in a way which deserves the love and respect of others.
 - b. Second, NOT SLANDERERS.
 - 1) This word means not a gossip or one who spreads rumors and falsely accuses others.
 - 2) The sin of talebearing or gossip wounds and destroys people and creates destructive strife (cf. Prov 11:13; 18:8; 20:19; 26:20).
 - c. Third, TEMPERATE.
 - 1) This word means exercising self-control, self-discipline.
 - 2) The wife of an elder or deacon must control her mind, her tongue and her actions so that she is a credit to her husband and the church.
 - d. Fourth, FAITHFUL IN ALL THINGS.

- 1) These few words provide a broad summary of the characteristics of the wife of an elder or deacon.
 - 2) These words mean that the wife must be worthy of trust and dependable.
 - 3) She must be a woman of honesty and integrity.
 - 4) She must be dependable, honest and trustworthy, IN ALL THINGS!
 - 5) That includes her life with her family, her friends, her brethren and all others!
- e. These qualifications show us that God wants the wives of elders and deacons to be spiritually mature women of the highest character.
 - f. They are to conduct themselves in such a way as to be a credit to their husband and to the Lord's church.
 - g. They are to quietly and discreetly support and help their husband, without acting as an elder or deacon.
11. Before we leave these verses, we must note that some have taught that Paul listed the qualifications for female deacons in this verse.
 12. I believe that teaching is not true to the word of God!
 13. Please consider the following reasons for believing that God was not talking about female deacons in this verse, or anywhere in the Bible:
 - a. First, Paul did not refer to these women as deacons.
 - 1) The word translated "deacon" is not found in this verse!
 - 2) Instead, Paul referred to these women as the "wives" of certain men.
 - 3) The context indicates that they are the wives of the elders and deacons.
 - 4) Obviously then, these women were not female

deacons!

- b. Second, in the very next verse, Paul returned to the qualifications of deacons.
 - 1) And the first one mentioned was that a deacon must be, “the husband of one wife.”
 - 2) This tells us that a deacon must be a man, not a woman.
- c. For these reasons, I believe that Paul was not talking about female deacons in this verse.
- d. Instead, as we have studied, I believe that he was talking about the wives of elders and deacons.
- e. However, the fact that Paul was not talking about female deacons does not mean that women can not serve the Lord and His church fervently and effectively.
- f. It just means that women may not serve in the office or work of a deacon.
- g. For a description of the many wonderful things which women may do with God’s permission, please see our notes on 2:15.

(:12)

- 1. In this verse, God said that for a man to qualify as a deacon, he must meet two conditions, as follows:
 - a. He must be the husband of one wife.
 - b. And he must rule his children and house, i.e., family, well.
- 2. This language is very similar to that found in :2 and 4 concerning elders.
- 3. Please see our notes on those verses for additional information.
- 4. However, there is one major difference between the requirements for an elder’s children and those of a deacon.

- a. As we studied earlier, an elder's children must be Christians (cf. :4,5; Titus 1:6).
- b. There is no such requirement for the children of a deacon.
- c. Thus, a deacon can be a younger man with younger children than an elder.
- d. However, the deacon and his children must be old enough for him to have demonstrated that he has control over them, ruling them well.
- e. In addition, he must be old enough to have been “proved” and to have acquired the other qualifications listed in this passage.

(:13)

- 1. In this verse, we see two of the many benefits of serving WELL as a deacon.
- 2. First, any man who serves as a deacon obtains for himself, “a good standing.”
 - a. This means that he will be looked up to, respected, loved, admired and imitated.
 - b. He will be seen as a truly excellent man who is a true and humble servant of the Lord.
 - c. He will have a GOOD NAME which is to be chosen rather than great riches (Prov 22:1)!
- 3. Second, any man who serves well as a deacon obtains, “great boldness in the faith.”
 - a. This means that he will have great confidence in what he says and does.
 - b. This confidence will be based upon “the faith”, or the Gospel of Christ.
 - c. Through the years, he will have strengthened his faith and trust in that glorious Gospel.

- d. His confidence will be increased as he does the things required by the Gospel and sees the outstanding results of such obedience.
 - e. And the deacon who has served the Lord and His church well has confidence as he looks forward to the Lord's coming and Judgment Day (1 Jn 2:28; 3:21; 4:17; 5:14).
- 4. From these facts, we can safely conclude that the work of a deacon is a GOOD work!
 - a. It is truly a work of faith and a labor of love (1 Thess 1:3)!
- 5. To summarize :8-13 then, we have studied three major things:
 - a. The qualifications of deacons.
 - b. The qualifications of the wives of elders and deacons.
 - c. Some of the benefits of serving well as a deacon.
- 6. The qualifications of deacons include the following:
 - a. Reverent.
 - b. Not double-tongued.
 - c. Not given to much wine.
 - d. Not greedy for money.
 - e. Holding the mystery of the faith with a pure conscience.
 - f. First proved and found blameless.
 - g. Husband of one wife.
 - h. Ruling his family well.
- 7. From these qualifications, we can clearly see that the work of a deacon is an important one.
 - a. And because of the importance of that work, God only wants spiritual-minded men serving in that capacity.

- b. He wants family men with high morals and exemplary characteristics.
- c. He wants men who will selflessly serve the church by doing those things which the elders give them to do.
- d. To please God, we must only appoint men who meet these qualifications to serve as deacons!

C. (3:14,15) PAUL'S PURPOSE IN WRITING.

- 1. Paul wrote these instructions to Timothy even though he hoped to personally visit with him shortly (:14).
- 2. But, Paul knew that it was possible that he might be delayed (:15).
- 3. With that possibility in mind, he wrote so that Timothy (and future Christians) might know how to conduct themselves in the "house" of God (:15).
- 4. In the very next phrase, Paul identified the "house" of God as the CHURCH of the living God (cf. Heb 3:6).
- 5. Thus, Paul wrote this letter so that Timothy and future Christians could know how to conduct themselves in the Lord's church.
- 6. It is interesting to note that the word translated "house" is often translated family (cf. Lk 2:4).
 - a. Thus, the church of the Lord is the FAMILY of God!
 - b. What a beautiful thought!
 - c. The Christian is a member of the wonderful spiritual family of God!
 - d. The Christian has almighty God as our heavenly Father (2 Cor 6:16-18).
 - e. God has shown overwhelming love by allowing us to be His children (1 Jn 3:1)!
 - f. We are comforted by knowing that Jesus Christ is our faithful and merciful High Priest who is not ashamed to call us BRETHREN (Heb 2:11,17,18)!

- g. And we have fellow Christians as our brothers and sisters in Christ whose hearts are tied together with ours in love (1 Jn 3:14-16; Col 2:2).
 - h. Of course, we know that we can only become a child of God when our faith motivates us to obey the Lord, including being baptized into Christ (Gal 3:26,27)!
 - i. And we love the Father and His Son so much that we obey His other commandments, including those in this epistle (Jn 14:15; 1 Jn 5:2)!
7. In the last part of :15, we learn that the Lord's church is the, "pillar and ground of the truth."
 8. Of course, the truth is the word of God (Jn 17:17).
 9. Thus, the church of the living God is the pillar and ground of the word of God.
 10. The word translated "pillar" means a column that holds up a building.
 11. The word translated "ground" means the foundation upon which a building rests.
 12. Thus, one of the purposes of the Lord's church is to hold up and support the word of God in a world lost in sin!
 13. Please consider the following related scriptures which confirm that as one of the purposes of God's church:
 - a. Mt 28:19.
 - b. Eph 5:11.
 - c. Phil 1:17.
 - d. Phil 2:15,16.
 - e. 1 Pet 3:15.
 - f. Jude 3.

14. As we think about these verses, let us remember that God's church consists of individual members like you and me.
 - a. Thus, when God commands the CHURCH to be the pillar and ground of His word, He is commanding YOU and ME to do that!

D. (3:16) THE MYSTERY OF GODLINESS.

1. Paul said there was no "controversy" ,i.e., no dispute, about the mystery of godliness.
2. As we saw in :9, the word translated "mystery" does not mean something which can not be understood.
 - a. Instead, it means something which was once HIDDEN, but now has been REVEALED.
 - b. As we studied, this word was often used in connection with Christ's coming to this earth to bring salvation to mankind.
 - c. For more information on this subject, please see our notes on :9 (cf. Col 1:25,26).
 - d. Thus, we can safely conclude that the mystery of godliness that Paul mentioned in this verse had something to do with Jesus Christ.
3. That the mystery of godliness involved Jesus is made absolutely clear when we analyze the six phrases found in :16.
4. First, "GOD WAS MANIFESTED IN THE FLESH."
 - a. This is a clear reference to Jesus as deity coming to this earth to become a man, with flesh and blood (cf. Jn 1:1-3,14; 1 Jn 1:1).
 - b. He took on flesh and blood to help us win the victory over sin and death (Heb 2:14-18)!
 - c. Indeed, He bore our sins in His own body to allow us to be healed spiritually and made righteous in Him (1 Pet 2:24; 2 Cor 5:21)!

- d. Thus, God was manifested, i.e., appeared, in the flesh, i.e., in human form, in His beloved Son Jesus the Christ (cf. Jn 14:8-11).
 - e. This wonderful demonstration of the immense love of God was one of the key elements of the mystery of godliness!
5. Second, "JUSTIFIED IN THE SPIRIT."
- a. In this context, the word translated "justified" means to be cleared from accusations or charges made against someone.
 - b. While on earth, many false charges and accusations were made against Jesus (cf. Mt 11:19; 12:24).
 - c. In addition, Jesus the innocent one, was unjustly put to death by wicked men (Acts 2:22,23).
 - d. Yet, Jesus was cleared from those false accusations and that unjustified death by the Holy Spirit!
 - e. Please notice the following ways in which the Holy Spirit cleared Jesus:
 - 1) Mt 3:16 - He descended upon Jesus at His baptism, showing the Father's approval.
 - 2) Mt 12:28 - Jesus cast out demons by the Holy Spirit.
 - 3) Jn 3:34 - The Father gave Jesus the Holy Spirit without measure.
 - 4) Acts 2:22 - Thus, the Father showed His approval of His Son by the miracles He worked by the power of the Holy Spirit.
 - 5) Rom 1:4 - Perhaps most importantly, Jesus was declared to be the Son of God with power, by the Holy Spirit, by the resurrection.
6. Third, "SEEN BY ANGELS."

- a. Angels were associated with and ministered to Jesus throughout His life on this earth.
 - b. Please consider the following examples:
 - 1) Mt 1:20ff.
 - 2) Lk 2:9ff.
 - 3) Mt 4:11.
 - 4) Lk 22:43.
 - 5) Mt 28:1-8.
 - 6) Acts 1:9-11.
 - c. These heavenly beings were truly interested in the unfolding of the “mystery of godliness” in the incarnation, life, death, burial, resurrection and ascension of the only begotten Son of God!
 - d. Cf. 1 Pet 1:12.
7. Fourth, “PREACHED AMONG THE GENTILES.”
- a. Jesus had commanded His followers to preach the Gospel to all people and nations (Mt 28:19; Mk 16:15).
 - b. They did not cease teaching and preaching Jesus as the Christ, to the Jews first (Acts 5:42).
 - c. Then they preached Jesus to the Gentiles (Acts 10:36ff; 13:26-39).
 - d. Indeed, Paul rejoiced in the opportunity to preach the unsearchable riches of Christ among the Gentiles (Eph 3:8-11)!
 - e. Thus, Christ broke down the barrier between Jews and Gentiles through the blood of His cross, reconciling both to God in His one church (Eph 2:11-17; Col 1:20-23)!
8. Fifth, “BELIEVED ON IN THE WORLD.”

- a. The preaching of the death, burial and resurrection of Christ was effective and powerful (cf. 1 Cor 15:1-4)!
 - b. That message was so powerful that it created faith in honest and good hearts (Rom 10:17; Jn 20:30,31).
 - c. That Gospel has the same soul-saving power today (Rom 1:16; Jas 1:21)!
9. Sixth, "RECEIVED UP IN GLORY."
- a. This is a clear reference to Jesus' ascension back into Heaven (Acts 1:9-11).
 - b. This was a fulfillment of amazing Old Testament prophecies (Psa 16:8ff; 24:7-10; Dan. 7:13,14)!
 - c. And Jesus was received up, "IN GLORY."
 - d. Please consider several things which are involved in this beautiful phrase:
 - 1) Col 2:14,15 - He was victorious over all enemies.
 - 2) Acts 2:33 - He was EXALTED to the right hand of God in a position of power and authority.
 - 3) Acts 2:36 - Thus, the Father made Jesus both LORD and CHRIST!
 - 4) Phil 2:9 - And He gave Him the name which is above every name!
 - 5) Rev 17:14 - Truly, our Lord Jesus is the Lord of lords and the King of kings!
10. Thus, in this powerful verse, we have seen the great mystery of godliness unfolded before our very eyes!
11. That mystery was once hidden, but now it has been revealed in the Scriptures.
12. And we have studied six elements of that gracious plan to save man through Jesus:

- a. God was manifested in the flesh.
- b. Justified in the Spirit.
- c. Seen by angels.
- d. Preached among the Gentiles.
- e. Believed on in the world.
- f. Received up in glory.

13. What a fitting end to this chapter!

14. By way of review, we have studied the following major points in Chapter 3:

- a. (:1-7) The qualifications of elders.
- b. (:8-13) The qualifications of deacons.
- c. (:14,15) Paul's purpose in writing.
- d. (:16) The mystery of godliness.

IV. (4:1-16) DEPARTURES FROM THE FAITH AND BEING A GOOD PREACHER OF THE FAITH.

A. (4:1-5) DEPARTURE FROM THE FAITH PREDICTED.

- 1. In :1, Paul gave a prediction made by the Holy Spirit.
- 2. The Holy Spirit made that prediction by speaking WORDS.
 - a. He spoke those words “expressly”, i.e., clearly and in a way that could not be mistaken.
- 3. He said that the predicted event would take place, “in the latter times.”
 - a. A careful study of the New Testament indicates that this phrase refers to the entire period from Christ's first coming to His final coming.
 - b. Cf. Acts 2:16,17; Heb 1:1,2.

- c. Thus, the Holy Spirit said the predicted event would take place anytime between Jesus' first and last coming.
- 4. The predicted event was that some would depart from the faith.
 - a. The word translated "depart" means go away from; to fall away; to become apostate.
 - b. And, as we have seen, "the faith" is the Gospel, the New Testament of Christ (cf. Phil 1:27; 2 Cor 13:5).
 - c. Thus, the Holy Spirit predicted that some would fall away from the Gospel, the New Testament of Christ.
 - d. That is, they would choose to violate at least some of the teaching of Christ revealed in the New Testament.
- 5. Those who fell away from the faith would be "giving heed to deceiving spirits and doctrines of demons."
 - a. That is, they would pay attention to false teachers who use deceit as one of their tools (cf. 1 Jn 4:1).
 - 1) Deceit is one of the things that characterize Satan and those who follow him, including false teachers (2 Cor 11:3,13,14).
 - b. These false teachers would teach "doctrines of demons", i.e., doctrines which come from Satan, the father of all such lies (Jn 8:44).
 - c. Thus, rather than loving the truth of God enough to believe and obey it, those who would fall away would believe the lies of Satan and his false teachers (2 Thess 2:9-12).
 - d. Elsewhere, Paul predicted that such false teachers would even come from within the eldership (Acts 20:28-32).
- 6. In :2 and 3, God described these false teachers and some of the things which they would teach.
- 7. First, they would speak lies in hypocrisy.
 - a. The word translated "hypocrisy" means play-acting.

- b. A hypocrite is a person who pretends to be one thing, while on the inside he is actually something quite different (cf. Mt 6:1-5).
 - c. Thus, these false teachers would pretend to be righteous teachers of God's word, but they would actually be speaking lies to mislead people (Mt 7:15-20).
- 8. Second, these false teachers would have their own conscience seared with a hot iron.
 - a. Literally, their conscience is like the skin of an animal which has been branded or marked with a hot iron.
 - b. When the skin of an animal is branded with a hot iron, the skin dies, the nerves are killed and no feeling remains.
 - c. Thus, in using this language, God was saying that these false teachers would destroy their conscience so that it was past feeling (cf. 1:19; Eph 4:18,19).
 - d. That is, they would harden their conscience and heart so much that they could lie and deceive and it would no longer bother them.
 - e. Again, we see the danger of, "letting your conscience be your guide!"
 - 1) The conscience is a wonderful blessing from God.
 - 2) But man can choose to stray from his conscience (1:5,6).
 - 3) He can choose to reject his conscience (1:19).
 - 4) He can choose to deaden his conscience (this verse).
- 9. Third, these false teachers would forbid to marry.
 - a. Gen 2:18-24.
 - b. Mt 19:6.
 - c. 1 Cor 7:2.

- d. 3:2,12.
 - e. 1 Cor 9:5.
 - f. Thus, to forbid marriage as these false teachers did is to forbid something which God authorizes in His word.
 - g. This is adding a restriction which God has not imposed and taking away a privilege which God has authorized.
 - h. To add to and take away from God's word in such a way is to SIN against God (Deut 4:2; Gal 1:6-9).
 - i. It is a well-documented fact that the Roman Catholic denomination and other false religions arose which forbade marriage by some people.
 - j. Thus, in :3, the Holy Spirit moved Paul to record a remarkable prediction which was fulfilled accurately and completely!
10. Fourth, these false teachers would command to abstain from (i.e., avoid eating) certain foods.
- a. Furthermore, these foods would be those which God created to be received with thanksgiving by those who believe and know the truth.
 - b. Thus, these false teachers again would sinfully forbid something which God authorizes in His word.
 - c. This was another amazing prediction which was fulfilled accurately and completely!
 - d. It is a well-known fact that the Roman Catholic denomination and other false religions arose which forbade the eating of certain kinds of foods.
 - e. Precise prophecies like these, given hundreds of years before their fulfillment confirm that the Bible is the word of GOD, not men!
 - f. Only the all-wise, all-knowing God could make such exact predictions which were fulfilled so accurately!

11. In :4, we learn that every creature which God created to be eaten by man is good and should not be refused to be eaten (cf. Gen 1:10,12, 18,31).
 - a. In other words, since God created these creatures and they are good, no man has the right to command that they not be eaten.
 - b. Under the Old Testament, God placed certain restrictions upon what foods His people could eat.
 - c. But under the New Testament, God removed those restrictions (Rom 14:14,20; Col 2:14-16).
12. At the end of :4, please notice that none of these creatures is to be refused IF it is received with THANKSGIVING!
 - a. This tells us the importance of giving thanks to God for our food!
 - b. The giving of thanks to God for food before eating it is certainly something which was practiced in New Testament times (cf. Lk 9:16; Acts 27:35; Rom 14:6).
13. In :5, God gave the reason why none of these creatures is to be refused as food.
14. The reason is that such food is “sanctified” by the word of God and prayer.
15. The word translated “sanctify” means set apart, made holy, or dedicated to God.
16. Thus, these creatures are set apart, made holy, made acceptable to God as food for us by the word of God and prayer.
17. That is, they are set apart as acceptable food by God in His word (cf. Mk 7:19; Acts 10:15).
18. And they are set apart as acceptable food by our prayer of thanksgiving to the Father for that food.
19. Summary of 4:1-5:

- a. The Holy Spirit clearly predicted that in latter times, some would fall away from the Gospel of Christ.
- b. They would pay attention to deceitful false teachers and doctrines which came from the Devil rather than God.
- c. They would speak lies in hypocrisy.
- d. These false teachers would destroy their conscience so that it was past feeling.
- e. They would forbid to marry.
- f. And they would command that certain foods could not be eaten.
- g. This is contrary to God's will because He created those foods to be received with thanksgiving.
- h. Such foods are set apart as acceptable by the word of God and by prayer.

B. (4:6-11) A GOOD MINISTER OF JESUS CHRIST.

(:6)

- 1. Here, we learn one of the many things which a man **MUST** do to be a good minister of Jesus Christ.
- 2. In this case, the word translated "minister" refers to one who preaches the glorious Gospel of Christ (cf. Col 1:23).
- 3. A good preacher will instruct his brothers and sisters in Christ, "in these things."
 - a. In this context, the words "these things" appear to refer to God's warning about those who would fall away from the Gospel, including false teachers who use deceit.
 - b. Thus, it is necessary for preachers who want to please God to warn the brethren about false teachers and false doctrine (cf. 1:19,20; 2 Tim 2:17,18; 4:1-4,14,15).
- 4. A good preacher will also make sure that he is, "nourished in the words of faith."

5. That is, he will ensure that he studies and meditates upon the word of God frequently to receive the spiritual nourishment which his soul needs.
6. Please consider the following verses to see why it is so critically important for preachers (and each of us) to study and meditate upon God's word daily:
 - a. Mt 4:4.
 - b. 1 Pet 2:2.
 - c. Acts 20:32.
 - d. 2 Tim 3:16,17.
 - e. Psa 119:130.
 - f. Psa 119:11.
 - g. 1 Jn 2:14.
 - h. 1 Jn 1:4.
 - i. Jas 1:21.
7. Please also notice that the inspired apostle said that the good preacher will be nourished by, "the GOOD doctrine", i.e., the good teaching.
 - a. Contrary to what some say, there is such a thing as FALSE doctrine which the good preacher is to avoid and expose (:1-3).
 - b. Instead of such doctrine, the good preacher is to nourish himself with the good, sound, healthy doctrine which is the glorious Gospel of Christ (cf. 1:10,11).
8. Also, please observe that Paul commended Timothy because he had CAREFULLY FOLLOWED that good doctrine (NKJV).
 - a. The word translated "carefully followed" by the NKJV was translated "attained" by the KJV and "followed" by the ASV.

- b. According to W. E. Vine, this is an intensive word which means followed FULLY.
- c. According to Rienecker and Rogers in their Linguistic Key to the Greek New Testament, this word combines the idea of “understanding” with that of “practicing perseveringly!”
- d. This tells us the critical importance of being CAREFUL to fully understand, practice and continue to teach only the good doctrine of the Gospel of Christ!
- e. This also makes us aware that those who claim that it is not important what doctrine is taught and practiced are making false claims!
- f. Cf. 1:3; 2 Tim 1:13; Titus 2:1,7,8.

(:7-9)

- 1. As we just saw in :6, the good preacher is to nourish himself in the words of faith and the good doctrine.
- 2. In addition, he must reject profane and old wives’ fables.
 - a. The word translated “reject” means a strong refusal; to turn away from; to have nothing to do with (Rienecker).
 - b. The word translated “profane” means that which was common, not holy, or not truly religious.
 - c. As we studied in 1:4, fables are myths or imaginary, fictional stories which are not factual.
 - d. Thus, all good preachers must have nothing to do with fictional stories which are not truly religious.
 - e. Such myths and legends are not worthy of the preacher’s precious time!
- 3. Instead of spending time on such stories, the good preacher must exercise himself spiritually to develop godliness.
 - a. The word translated “exercise” is the one from which we get the word “gymnasium.”
 - b. The word means to train one’s body or mind.

- c. Furthermore, the tense indicates that this is to be a continual process.
 - d. Thus, the good preacher continually exercises his mind with God's word, with the goal of developing godliness (cf. Heb 5:12-14).
 - e. Of course, godliness is religious devotion and dedication to God.
 - f. Therefore, the good preacher continually trains his mind by meditating upon and applying God's word to his life.
 - g. And his purpose is to develop religious dedication to God.
4. In :8, God tells us that bodily exercise profits a little.
- a. That is, bodily exercise produces some temporary benefits in this life.
5. In sharp contrast, godliness is profitable in ALL THINGS!
- a. That is true because godliness has great promise of both the present life AND that which is "TO COME."
 - b. Thus, exercising our mind to develop godliness will produce outstanding results in ALL areas of our life upon this earth.
 - c. For example, it will produce the following benefits in this life:
 - 1) Isa 26:3,4.
 - 2) Rom 5:1-4.
 - 3) Jas 1:2-4.
 - 4) Jn 10:10.
 - 5) Phil 1:20,21.
 - 6) Heb 3:6.
 - 7) Mt 6:33.
 - 8) 1 Cor 15:54-58.

- d. But, in addition to these benefits in this life, godliness will also result in benefits in the “life to come.”
 - 1) That is, a life of continual growth in godliness on this earth will result in eternal life in the joys of Heaven (cf. Mt 25:21,23,46).
 - 2) It will result in the receipt of the winner's crown of life and righteousness (Rev 2:10; 2 Tim 4:6-8; Jas 1:12).
- e. Thus, continual spiritual exercise to develop godliness results in the best possible life upon this earth, AND it results in ETERNAL LIFE IN HEAVEN (cf. Mk 10:28-30)!
- f. That is how it can be said that godliness is, “profitable in ALL things!”
- 6. In :9, we see Paul's familiar statement that what he had just said was a faithful saying worthy of all acceptance (cf. 1:15; 3:1; 2 Tim 2:11; Titus 3:8).

(:10)

- 1. Paul said that he both labored and suffered reproach because he trusted in the living God.
- 2. The word translated “labor” means to work hard, to work until one is WEARY!
- 3. Thus, like Paul, our faith in and love for the Lord should motivate us to work to the point of weariness for Him (2 Cor 5:14,15)!
- 4. We should also be willing to suffer reproach for Him, just as Paul did (cf. 1 Pet 4:12-16)!
- 5. For some of the many difficulties which Paul experienced for serving the Lord Jesus, please see 2 Cor 11:23-28.
- 6. When we read accounts like that one, there should be no doubt that this great apostle loved the Lord with every ounce of his strength.
- 7. He truly exercised himself spiritually to develop godliness!
- 8. May each one of US resolve to follow his example, as he followed Christ (1 Cor 11:1)!

9. At the end of :10, Paul referred to God as the Savior of “all men.”
 - a. We know from the Scriptures that all men will NOT be saved because some will CHOOSE to disobey the Lord (cf. Mt 7:21; 2 Thess 1:8,9).
 - b. Then how could it be said that God is the Savior of ALL men?
 - c. This can be said because God has made salvation AVAIL-ABLE to all men!
 - d. Cf. Titus 2:11,12.
10. Paul made it clear that you and I must do something to be saved when he said that God is the Savior of all men, “ESPECIALLY OF THOSE WHO BELIEVE.”
 - a. Thus, we know that faith is essential to salvation.
 - b. And from our earlier studies, we know that saving faith includes works of obedience to the Lord, including baptism in water for the forgiveness of sins (cf. Gal 5:6; Mk 16:16).

(:11)

1. In this verse, Paul told Timothy to command and teach the things which Paul had said in this epistle.
2. This is the obligation of each man who preaches the Gospel!
3. That is, he is to command and teach the Gospel of Christ without adding to or taking away from it (cf. Gal 1:6-9).
4. Obviously, the preacher has no authority OF HIS OWN to command people to do anything.
5. However, he does have the obligation and the authority to speak the word of God (2 Tim 4:1,2).
6. He is to speak, exhort and rebuke with the word of God “with all AUTHORITY”, i.e., with all the authority contained in the word of God (Titus 2:15).

7. Since the word of God is the, "COMMANDMENTS OF THE LORD", then when a preacher speaks the word accurately, he COMMANDS and teaches in that way (1 Cor 14:37).
8. And since the commandments of the Lord are being spoken, each of us is obligated to be careful HOW and WHAT we hear (Lk 8:18; Mk 4:24)!
9. Summary of 4:6-11. In this section, Paul described a good preacher as one who does the following:
 - a. Instructs the brethren by warning them about falling away, false teachers and false doctrine.
 - b. Nourishes himself with the words of faith and the good doctrine.
 - c. Carefully follows that good doctrine.
 - d. Rejects profane and old wives' fables.
 - e. Exercises himself spiritually with the word of God to develop godliness.
 - f. Recognizes that bodily exercise profits a little, but godliness is profitable for ALL things.
 - 1) That is true because godliness has promise of the life that now is AND the one to come.
 - g. Because of his trust in God, he works hard and suffers reproach.
 - h. Recognizes and teaches that although God has made salvation AVAILABLE to all men, only those who have a living, obedient faith will be saved.
 - i. Commands and teaches the word of God with the authority contained in that word.

C. (4:12-16) HOW A PREACHER SAVES HIMSELF AND THOSE WHO HEAR HIM.

(:12)

1. Paul told Timothy that if he set the proper example for his fellow-Christians, they would not despise his youth.
 - a. The word translated “example” means a type or a pattern.
 - b. Thus, the Gospel preacher’s life should serve as a pattern for his fellow-Christians to follow!
2. This tells us the tremendous importance God places upon the proper example being set by those who preach and teach God’s word.
 - a. Truly, a person must PRACTICE what they teach and preach!
 - b. If we do not, the name and word of God will be spoken evil against because of our behavior (cf. Rom 2:17-24)!
 - c. Most people would rather SEE a sermon than HEAR one!
 - d. Some who preach and teach God’s word have been told, “I cannot HEAR what you SAY, because I SEE what you ARE and what you DO!”
3. The word translated “youth” was used to refer to people up to the age of 40.
4. Most people believe that Timothy was between 35 to 40 years old at this time.
5. Paul told Timothy (and all Gospel preachers) to provide an example to the brethren in the following areas:
 - a. First, in WORD.
 - 1) A Gospel preacher, like each Christian, must guard his speech, the words which he speaks.
 - 2) People will be watching to ensure that he sets the proper example.
 - 3) Each Christian needs to remember that we will be justified or condemned by our WORDS (Mt 12:36,37)!
 - 4) We must avoid corrupt speech and speak that which is good for edification (Eph 4:29).

- 5) We must speak words which impart grace to the hearers, seasoned with salt (Col 4:6).
- b. Second, in CONDUCT.
- 1) A Gospel preacher's conduct must be worthy of the Gospel of Christ (Phil 1:27).
 - 2) Although a Gospel preacher must preach God's word, he will not be as effective as possible unless he APPLIES the word to his daily life!
- c. Third, in LOVE.
- 1) A Gospel preacher must set a good example in showing love.
 - 2) This includes loving the Lord with all his heart, soul, mind and strength, and his neighbor as himself (Mt 22:37-40).
 - 3) It includes loving his brethren fervently, with a pure heart (1 Pet 1:22).
 - 4) It even includes loving those who would make themselves his enemy and who would persecute him (Mt 5:43-46).
 - 5) And it includes loving those who are spiritually dead in their sins.
 - 6) Loving them enough to teach them the Gospel so they can obey it and be cleansed by the blood of Christ (Eph 2).
- d. Fourth, in SPIRIT.
- 1) A Gospel preacher must set the pattern by having an excellent attitude, manner, or spirit.
 - 2) He must be gentle, able to teach, patient and humble (2 Tim 2:24,25).
 - 3) He is to be without prejudice or partiality (5:21).

- 4) He must be willing to endure all things for his brethren so that they can obtain the salvation which is in Christ (2 Tim 2:10).
- e. Fifth, in FAITH.
- 1) A Gospel preacher's faith in the Lord must be one which inspires others to have such faith.
 - 2) Others must be able to see that the preacher is fully persuaded that the Lord is able to keep what he has committed to the Lord until the judgment day (2 Tim 1:12)!
 - 3) They must see that the preacher, by faith, sees a crown of righteousness waiting for each Christian who loves the Lord enough to fight the good fight, finish the race and keep the faith (2 Tim 4:6-8)!
- f. Sixth, in PURITY.
- 1) A Gospel preacher must provide a shining example by his purity in his dealings with the older and younger women (5:2).
 - 2) Like all Christians, he must flee from fornication and sexual immorality of all kinds (1 Cor 6:18).
 - 3) He must not only be pure in actions, but also in THOUGHTS (Mt 5:8).
 - 4) He must maintain purity of thought and actions to guard the purity of the precious message which he preaches and teaches.
 - 5) In fact, that is the primary reason why the Gospel preacher is to provide the right example in each of these areas.
 - 6) Proper speech, conduct, love, spirit, faith and purity are things for which EACH CHRISTIAN must strive!
 - 7) But the Gospel preacher must set the example in these areas because of his close connection with the word of God.

- 8) Unfortunately, if he fails in any of these areas, the effect is worse than if other Christians fail.
 - 9) If he fails, it will decrease the effectiveness of the precious words of life which he speaks.
 - 10) Thus, each Gospel preacher must exert every effort to provide the right example, lest he limit the power of God's soul-saving word!
6. Before we leave this verse, I would like to offer a practical suggestion for those who may have just begun serving as Gospel preachers.
- a. This suggestion has to do with setting the example in the area of PURITY, which we just discussed.
 - b. When counseling with or visiting with any lady, it is wise to have your wife or another lady of excellent reputation with you.
 - c. This precautionary step avoids even the appearance of anything which is impure or improper in any way (cf. 1 Thess 5:22).
 - d. This will protect your reputation, that of the lady and your influence in preaching the glorious Gospel of Christ!

(:13)

- 1. While Timothy was waiting for Paul, Paul told him to give attention to three things: reading, exhortation and doctrine.
- 2. The reading Paul mentioned to Timothy could have been either his private reading of the Scriptures, or the public reading of the Scriptures in the assemblies of the church.
 - a. Both of these would have been very important.
 - b. Like all preachers, Timothy needed to spend much time in the reading and studying of God's word (2 Tim 2:15).
 - c. The public reading of the Scriptures in the assemblies would also have been very important, especially in a time when the Scriptures were not widely available to individuals.

3. Timothy was also to give attention to exhortation.
 - a. To exhort is to encourage to do what is right.
 - b. Again, this could apply to both public and private exhortation.
 - c. In addition to reading the Scriptures in public, it was (and still is) necessary for the Gospel preacher to encourage people to do what God commands in the Scriptures (2 Tim 4:1,2; Heb 10:25).
 - d. This encouragement to do what is right must also be done individually, in private (Heb 3:13).
4. Paul also told Timothy to pay attention to doctrine.
 - a. As we studied earlier, the word translated “doctrine” means teaching or instruction.
 - b. The importance of the right teaching has been stressed previously and will be reemphasized in :16.

(:14)

1. Paul warned Timothy not to neglect the gift which was in him.
2. This gift could have been a natural talent or ability, e.g., Rom 12:6-8.
3. Or, it could have been a supernatural gift of the Holy Spirit (cf. 1 Cor 12:4-10).
 - a. Such supernatural gifts of the Holy Spirit could only be received by two means:
 - 1) Either by the laying on of the hands of an apostle of Christ (Acts 8:14-18).
 - 2) Or by Holy Spirit baptism which was limited to the apostles and Cornelius’ household (Acts 2 and 10).
 - b. From 2 Tim 1:6, it appears that Timothy’s gift mentioned in this verse was a miraculous gift of the Holy Spirit.

4. Paul said that Timothy's gift was given by prophecy with the laying on of the hands of the presbytery.
5. As we studied earlier, the word translated "presbytery" refers to the elders of the Lord's church.
6. Thus, the elders of the congregation where Timothy was were with him when Paul laid his hands on Timothy to give him the miraculous gift.
7. At this point, it is critically important to notice a significant difference between the wording in this verse and 2 Tim 1:6 which we read earlier.
 - a. 2 Tim 1:6 - "...the gift of God which is in you THROUGH the laying on of my hands."
 - b. 1 Tim 4:14 - "the gift that is in you ... WITH the laying on of the hands of the presbytery."
 - c. The Greek word translated "through" in 2 Tim 1:6 is *día* and according to Thayer, means the following:
 - 1) "through; of the MEANS or INSTRUMENT by which anything is effected; because what is done by means of a person or thing seems to pass as it were through the same."
 - 2) Thus, in 2 Tim 1:6, Paul said that the gift was in Timothy through or by means of Paul's laying his hands on Timothy.
 - 3) This is entirely consistent with Acts 8:14-18 where it is clear that the apostles of Christ were the only men who could pass miraculous gifts on to others.
 - d. On the other hand, the Greek preposition translated, "with" is *meta* and according to Rienecker and Rogers means the following:
 - 1) "The preposition does NOT express instrument or means, but merely ACCOMPANIMENT."

- 2) In other words, the laying on of the hands of the elders was NOT the instrument or means by which Timothy received this miraculous gift!
 - 3) Instead, as we have already seen, the laying on of the apostle Paul's hands was the means or instrument by which Timothy received this miraculous gift.
 - 4) Thus, the laying on of the hands of the elders merely ACCOMPANIED the laying on of Paul's hands.
- e. Then, what purpose did the laying on of the elders' hands serve?
- 1) In both Old and New Testament times, this procedure was used to send one forth on a journey or a new work (cf. Num 27:22,23; Acts 13:2,3).
 - 2) Thus, apparently the elders laid hands on Timothy to send him forth with their best wishes as a preacher of God's word.
 - 3) At the same time, the apostle Paul laid his hands on Timothy to enable him to work miracles to confirm the word of God which he spoke (cf. Heb 2:3,4; Mk 16:20).
8. Paul also said that Timothy's gift was given, "by prophecy."
- a. The meaning of this interesting phrase seems to be that the Holy Spirit, speaking through a prophet, identified Timothy as the man whom God wanted to do a particular work.
 - b. A similar situation arose when the Holy Spirit separated Saul and Barnabas for a special work in Acts 13:2,3.
9. Although miraculous gifts of the Holy Spirit ceased with the completion of the New Testament, Gospel preachers still need to be careful to avoid neglecting their natural gifts, talents and abilities.
- a. They should use those abilities to glorify the Lord (1 Cor 10:31).
 - b. They should be striving to grow all the time (2 Pet 3:18).

- c. They should always be pressing forward toward the goal... (Phil 3:12-14).

(:15)

1. Paul exhorted Timothy to meditate on these things.
2. According to Rienecker and Rogers, the word translated “meditate” means the following: “to take care, to practice, to cultivate, to take pains with something, to think about, to meditate upon.”
3. Thus, Timothy (and each Gospel preacher) was/is to practice, cultivate, take care of and seriously meditate on these things.
4. But, what things was Paul talking about?
5. According to the context, it appears that the following things were included:
 - a. Warnings of apostasy and false teachers/doctrines (:1-5).
 - b. Things necessary to be a good minister of Jesus Christ (:6-11).
 - c. Things to do to save himself and those who hear him (:12-16).
6. Not only was Timothy to meditate upon these things, but Paul told him to, “give yourself entirely to them.”
 - a. Literally, he was to be in them, IMMERSE himself in them, be totally ABSORBED in them!
 - b. The following comment from Rienecker and Rogers is a good description of what is meant by this phrase:
“The mind is to be as immersed in these pursuits as the body in the air it breathes.”
 - c. In other words, the Gospel preacher is to be totally wrapped up in his work of preaching, teaching and living God’s word!
7. And Timothy was to apply himself diligently to his work so that his progress and growth would be evident to all people.

- a. Again, the importance of the example of the Gospel preacher is seen in this statement.
- b. If the man who preaches and teaches God's word does not grow and improve, how can he expect those to whom he preaches to do so?!
- c. The preacher must continue to grow in knowledge, faith, maturity, wisdom, patience and service.
- d. If he does, many of his hearers will appreciate and respect him and follow his lead!

(:16)

- 1. Paul exhorted Timothy to take heed to (pay very close attention to) two very important things.
- 2. First, he was to pay very close attention to HIMSELF.
 - a. That is, he and every Gospel preacher must be very careful that he PRACTICES what he preaches and teaches.
 - b. As we have studied, his life must be an example and pattern for others.
 - c. Many brethren will disregard his teaching if he does not LIVE by the word of God!
 - d. Thus, careful self-examination must be a regular part of every Gospel preacher's life (2 Cor 13:5).
 - e. As with other Christians, he must constantly look into the mirror of God's word to make necessary changes (Jas 1:22-25)!
- 3. Second, he must pay very close attention to THE DOCTRINE.
 - a. That is, he must be careful to teach only that which is sound, healthy doctrine, the one true doctrine of the Gospel of Christ (cf. 1:3,10,11; Titus 2:1).
 - b. He must take great care to teach only the doctrine of GOD, not the doctrines of demons (4:1).

- c. He must diligently nourish himself with and teach only the GOOD doctrine (4:6).
- 4. Notice the wonderful balance in this inspired command to Timothy and each Gospel preacher.
 - a. It is essential to live the right kind of life, but that is NOT ENOUGH!
 - b. It is essential to teach only sound doctrine, but that is NOT ENOUGH!
 - c. To be both pleasing to God and effective, a Gospel preacher must BOTH live a godly life AND teach only sound doctrine!
- 5. Not only that, but he must "CONTINUE" doing both of these things.
 - a. This tells us that the Gospel preacher must be steady, reliable and dependable in his life and his teaching.
 - b. He cannot be a double-minded, unstable man (Jas 1:7,8).
 - c. He cannot be tossed to and fro and carried about by every wind of doctrine (Eph 4:14).
- 6. And if the Gospel preacher continues living a godly life and teaching sound doctrine, wonderful results will follow!
- 7. One result will be that he will save himself.
 - a. Certainly, every Gospel preacher desires the salvation of his precious, invaluable soul (Mk 8:36).
 - b. This is one of the most important goals of his life.
- 8. Another beautiful result will be that he will save many of those who hear him preach God's word.
 - a. In fact, he will help save EVERY person who hears him in such a way that they continue to obey the Lord (Heb 5:8,9).
 - b. Every faithful Gospel preacher sincerely loves those to whom he preaches.
 - c. Thus, their salvation is a wonderful goal for him!

- d. He considers it a true joy and privilege to preach the unsearchable riches of Christ to them and others (Eph 3:8)!
 - e. It can be said that he will save those who hear him in that he preaches the Gospel of Christ which is God's power to save precious souls (Rom 1:16; Eph 1:13; Jas 1:21)!
- 9. What a wonderful passage of Scripture on how a preacher saves himself and those who hear him!
- 10. Each man who serves the Lord as a Gospel preacher should meditate upon and delight in this passage frequently!
- 11. Summary of 4:12-16:
 - a. Timothy and each Gospel preacher is to serve as an example for his fellow Christians.
 - b. He should set the pattern in word, conduct, love, spirit, faith and purity.
 - c. He should give attention to reading, exhortation and doctrine.
 - d. He is to use his natural gifts and talents to the glory of God.
 - e. He is to meditate upon and totally immerse himself in these things so his progress will be evident to all.
 - f. He is to pay very close attention to his life and teaching.
 - g. And, he is to continue to do that so that he may save himself and those who hear him.
- 12. Summary of Chapter 4:
 - a. (:1-5) Departure From the Faith Predicted.
 - b. (:6-11) A Good Minister of Jesus Christ.
 - c. (:12-16) How a Preacher Saves Himself and Those Who Hear Him

**V. (5:1-25) TREATMENT OF DIFFERENT AGE GROUPS, WIDOWS, EL-
DERS and SLAVES.**

A. (5:1,2) TREATMENT OF DIFFERENT AGE GROUPS.

1. At the end of Chapter 4, Paul had exhorted Timothy to pay close attention to himself and the doctrine.
2. In 3:15, he had identified the church as the house or FAMILY of God.
3. Now, in these two verses, he exhorted Timothy to treat different age groups within God's family with great respect.
4. Paul told Timothy (and each preacher) not to rebuke an older man, but rather to exhort him as a father.
 - a. The word translated "rebuke" in this verse is only found once in the New Testament.
 - b. It means to strike upon, to strike at, to rebuke sharply.
 - c. It contains the idea of severe and harsh criticism that strikes the one spoken to like lashes from a whip.
 - d. Now, there is no doubt that a preacher must preach the whole counsel of God (Acts 20:20,27).
 - e. That includes the obligation to reprove, rebuke and exhort with all the authority of God's word (2 Tim 4:2; Titus 1:13; 2:15).
 - f. However, he must not do so in a harsh and severe manner.
 - g. Instead, he must encourage older men to do what is right, showing them the same respect he would his father.
5. Similarly, Timothy and each preacher must exhort younger men as brothers.
 - a. That is, as members of the same spiritual family - GOD'S!
 - b. In that special family, God commands us to show BROTHERLY LOVE (Rom 12:10; Heb 13:1).

- c. That love would motivate the preacher to demonstrate the right manner or spirit in encouraging younger men to do what is right.
- 6. Thirdly, Timothy and each preacher must exhort older women as mothers.
 - a. That is, show the same honor and respect which is due to the one who brought you into the world and had a large input into your upbringing.
 - b. Treat the older women with gentleness, kindness and long-suffering which are part of the fruit of the Spirit (Gal 5:22,23).
- 7. Fourth, Timothy and each preacher must exhort younger women as sisters, WITH ALL PURITY.
 - a. That is, exhort and treat younger women in such a way that no one can legitimately question your actions.
 - b. Conduct yourself in a manner which will protect the reputation of the younger women, the precious Gospel of Christ and yourself (cf. our notes on 4:12).
 - c. Every man who truly loves his physical sister wants her purity maintained and protected.
 - d. In the same manner, each preacher who truly loves his SPIRITUAL sisters in Christ will make sure that he treats them in a way which protects and maintains their purity.
- 8. In summary, then, in these two verses, God commands Timothy and each preacher to exhort the following classes of people and to do so with the proper spirit.
 - a. The older men.
 - b. The younger men.
 - c. The older women.
 - d. The younger women.
- 9. In doing this, God was helping us make practical application of the “golden rule” (Mt 7:12).

10. And He was reminding us of His command that we must be kind and tenderhearted to each other (Eph 4:32).

B. (5:3-10) DESCRIPTION OF TRUE WIDOWS AND CONTRAST WITH OTHERS.

(:3-7)

1. In :3, God commands Christians to “honor” widows who are “really widows” (NKJV) or “widows indeed” (KJV/ASV).
 - a. The word translated “honor” means to show respect.
 - b. But according to W. E. Vine and Rienecker and Rogers, it means even more than that.
 - c. It includes the giving of material support, help, or assistance as needed.
 - d. Cf. Mt 15:4-6.
 - e. Thus, Christians are commanded to show respect to and provide material help as needed for those who are really widows.
2. But, who are those who are “really widows” or “widows indeed?”
 - a. According to the context, a true widow is a woman whose husband has died and who does not have children and grandchildren to take care of her (:4).
 - b. She is one who is left alone, i.e., with no family members to help her (:5).
 - c. She is one who trusts in God and prays to Him night and day (:5).
3. Thus, Christians are commanded to give respect to and to provide material help to widows who meet these conditions in their times of need.
4. The proper treatment of widows has been commanded by God and has been practiced by His faithful people in both the Old Testament and New Testament (Isa 1:17; Jas 1:27; Acts 6:1ff).

5. In :4, God gives a command concerning those widows who have children or grandchildren.
 - a. In such cases, God commands the children and grandchildren to show “piety”, i.e., fulfill their religious obligation, at home.
 - b. And that religious obligation includes the need, “to repay their parents.”
 - c. The following points are involved in the meaning of this interesting phrase:
 - 1) When the children were younger, the parents ensured that they had the necessities of life.
 - 2) This included the love and care to bring children up properly.
 - 3) And, it included food, clothing, shelter, etc.
 - 4) Now, the father has died, leaving the mother without his support and care.
 - 5) As a result, the children and grandchildren are obligated to repay their parents by ensuring that the widow receives the necessities of life.
 - d. For the children and grandchildren to show their love in this way is, “good and acceptable before God.”
6. In :5, a true widow in the Bible sense of the word is described as follows:
 - a. She is left alone (without any family to help her with her needs).
 - b. She trusts in God (as the One who will provide for her needs).
 - c. She prays to God night and day.
7. This description makes it clear that the true widow is a faithful Christian who has placed her life in God’s hands.

8. But, in contrast with the true widow, there were and are some widows who give themselves up to a life of pleasure (:6).
 - a. That is, they only live to satisfy their selfish desires and lusts.
 - b. Such a widow is described as DEAD while she lives.
 - c. That means although she is alive PHYSICALLY, she is SPIRITUALLY dead in her trespasses and sins (cf. Eph 2:1).
9. In :7, Paul said that Timothy and each preacher must command these things concerning widows so that the church can be blameless.
 - a. That is true because if the church does not take care of her widows, the church would be to blame in the eyes of the world.
 - b. She would not be shining as a light (Mt 5:16; Phil 2:15,16).
 - c. The world would see that Christians did not have the love of God living in them (1 Jn 3:17; Jn 13:34,35).
 - d. This would do tremendous damage to the Lord's precious church.

(:8)

1. In this verse, Paul issued God's condemnation on anyone who will not provide for his own, especially for his own household.
 - a. The word translated "provide" means to think of beforehand.
 - b. Thus, God is saying that each head of a family must think of the needs of his family beforehand.
 - c. And he must make legitimate arrangements to ensure that these needs are met.
 - d. Of course, in this context, the needs being considered are material needs such as food, clothing, shelter, etc.
2. When God says that the head of the family must provide for "his own", it is apparent He means those who are dependent upon him.

- a. This could include close and distant relatives, depending upon the circumstances.
- 3. When God says that the head of the family must provide “especially for those of his household”, He means his own family members.
 - a. Obviously, God expects the head of each family to give first priority to the providing for the needs of his own family.
 - b. His first obligation is to those of his own family.
- 4. If the head of a family does NOT provide for his own, God says two things about him in this verse.
 - a. First, he has denied the faith.
 - 1) That is, by his actions, he has denied the Gospel, the New Testament of Christ.
 - 2) By neglecting his responsibility to take care of his own, he has acted contrary to the basic principles of Christianity.
 - 3) He has failed to act in accordance with the love which God commands and which He has shown to us (Rom 13:8-10).
 - b. Second, he is worse than an unbeliever.
 - 1) God’s point here is that even unbelievers know that it is right for one to take care of their own family.
 - 2) For one who claims to be a follower of Jesus to act worse than an unbeliever is a tragedy which brings reproach on the Lord’s church (cf. Rom 2:21-24).
- 5. With these strong statements from God, we see the extreme importance He places upon taking care of our own family and relatives.
- 6. And of course in this context, that certainly includes widows!

(:9,10)

- 1. In these verses, Paul identified a special class of widows.

2. These certainly were true widows or widows indeed as studied in :3-5.
3. However, they were even more than that.
4. Paul referred to these widows as those who were, “taken into the number” (KJV/NKJV), or “enrolled” (ASV).
5. According to Thayer and Rienecker and Rogers, the word translated “taken into the number” or “enrolled” means to write down in a list or register; to enroll.
6. Thus, in these two verses, Paul was talking about true widows who were enrolled on a list in the local congregation.
 - a. In this context, it appears that this was a special class of true widows which received material help from the congregation on a regular basis, such as monthly.
 - b. And it is highly likely that in return, these widows performed particular good works of the church which older widows could do best.
 - c. This probably included teaching and working with younger widows, wives and children (cf. Titus 2:3-5).
7. These conclusions are strengthened when we analyze the qualifications which a true widow must meet in order to be enrolled on the list.
8. These qualifications are as follows:
 - a. First, she must be at least sixty years old.
 - 1) As we saw in :3, Christians are to give material help to true widows in their times of need, regardless of their age.
 - 2) However, for a true widow to be enrolled in the number who receive material help from the congregation on a regular basis, she must be at least sixty years old.
 - 3) Reasons for this kind of age restriction will be given in :11-14.

- b. Second, she must have been the wife of one man.
 - 1) These words mean that she must not be guilty of polygamy or adultery.
 - 2) She must have respected and lived by the marriage law of the New Testament (Mt 5:32; 19:1-12).
- c. Third, she must be well reported for good works.
 - 1) She is a lady who is well known for the good works she does in her home and elsewhere.
 - 2) Examples of some of those good works are given in the next several phrases in :10.
- d. Fourth, she must have brought up children.
 - 1) Of course, this is one of the primary responsibilities of parents, including mothers (Titus 2:3-5).
- e. Fifth, she must have lodged strangers.
 - 1) That is, she must have shown hospitality by taking visitors into her home.
 - 2) Hospitality is commanded by God as a sign of our love for people (Heb 13:2; 1 Pet 4:9).
- f. Sixth, she must have washed the saints' feet.
 - 1) The washing of dirty feet was an act of kindness in the ancient world, particularly for travelers (cf. Gen 18:4).
 - 2) It was a sign of love (Lk 7:38).
 - 3) It was a humble service provided for others (1 Sam. 25:41).
 - 4) However, it was just one of the "good works" listed in this section, NOT a religious ceremony or an act of worship to God.

- 5) The major point of listing it here and in John 13 is to show the importance of cheerful, humble service to others.
 - 6) In order for a true widow to be enrolled, she must be a cheerful, humble servant of others, as shown in such good works.
- g. Seventh, she must have relieved the afflicted.
- 1) She must have helped those who are sick or distressed.
 - 2) Helping others under such conditions is characteristic of those who are faithful Christians, including widows (Mt 25:36; Rom 12:15; Gal 6:1).
- h. And eighth, she must have diligently followed every good work.
- 1) She does not wait for good works to come her way.
 - 2) Instead, she actively and energetically looks for and seeks such good works.
 - 3) Indeed, she is ZEALOUS for good works and ready for every good work (Titus 2:14; 3:1)!
9. If and only if a true widow meets these qualifications, she is eligible to be enrolled as a widow whom the congregation will help in a material way on a regular basis.
10. And if she meets these conditions, she will provide excellent service to the congregation by doing those many good works God allows her to do in His word.
11. Summary of 5:3-10:
- a. Christians are to show respect to true widows and to help them materially when they are in need.
 - b. A true widow is described as follows:
 - 1) She has no children or grandchildren to help take care of her.

- 2) She has been left alone, without any family to help her.
- 3) She trusts in God.
- 4) She prays to God night and day.
- c. On the other hand, if a widow has children or grandchildren, they are expected to take care of her.
- d. The widow who lives to satisfy her selfish desires and lust is alive PHYSICALLY, but she is dead SPIRITUALLY !
- e. The faithful Gospel preacher commands these things concerning widows so that the church can be blameless.
- f. If any does not provide for the needs of his own family, two things are true about him:
 - 1) He has denied the faith.
 - 2) He is worse than an unbeliever.
- g. True widows who meet the following qualifications may be enrolled:
 - 1) At least 60 years old.
 - 2) The wife of one man.
 - 3) Well reported of for good works.
 - 4) Brought up children.
 - 5) Lodged strangers.
 - 6) Washed feet.
 - 7) Relieved afflicted.
 - 8) Diligently sought good works.

C. (5:11-15) THE YOUNGER WIDOWS.

(:11-13)

1. We must refuse to enroll those true widows who are younger than 60 years old.
 - a. Notice - refuse to ENROLL these younger widows, NOT refuse to HELP (cf. :3)!
2. God says we must refuse to enroll them because they will begin to grow wanton against Christ and then desire to marry.
3. And when they marry, they will have condemnation because they have cast off their first faith.
4. There are several interesting points about the difficult and challenging language in these two verses.
5. First, the word translated “wanton” means to feel the impulse of sexual desire.
 - a. Thus, these younger widows would feel the need for the physical companionship and intimacy which they used to share with their deceased husband.
 - b. The fact that this wantonness was, “against Christ” implies that the kind of desires described would be immoral ones.
 - c. That is, they would be desires for the kind of physical intimacy which Christ only allows in marriage.
 - d. This would in turn lead to the widows getting married again.
6. But second, this getting married again would result in their, “having condemnation because they have cast off their first faith.”
 - a. One may legitimately ask why it would be wrong for younger widows to remarry.
 - b. Especially since the Scriptures teach that remarriage of widows is authorized as long as they marry a person who is an eligible marriage partner according to God’s word (cf. 1 Cor 7:39; Rom 7:1-3).

- c. In fact, in this very context, Paul says that younger widows **SHOULD** remarry (:14)!
 - d. Then why would they have condemnation?
- 7. The key to understanding this dilemma is to remember that Paul was explaining why younger widows should not be enrolled in the number taken care of by the church (:9-11).
 - a. Apparently those true widows who were enrolled had to give their pledge or word of faith that they would not marry again.
 - b. This was so they could devote all of their time and talents to the service of the Lord in return for their being supported by the church.
 - c. The true widows who were at least 60 years old would normally not face a strong desire to remarry.
 - d. On the other hand, the true widows who were younger **WOULD** normally face a strong desire to remarry.
 - e. And if they remarried, they would violate their pledge or "their first faith."
 - f. Thus, having "cast off their first faith", they would be subject to condemnation.
 - g. For this reason, the inspired apostle commanded that the younger widows not be enrolled in the number which are to be supported by the church.
- 8. In :13, Paul identified several other problems which would occur if younger widows were enrolled in that number, as follows:
 - a. First, they would learn to be idle.
 - 1) There would be a temptation for younger widows who were supported by the church to avoid being actively involved in the work they were supposed to do for the church.
 - 2) That is, rather than visiting, encouraging and teaching other women and children, they would waste time and do other unproductive things specified in this verse.

- b. Second, they would be wandering about from house to house.
 - 1) That is, wandering around, not doing any PROFIT-ABLE things for the Lord.
 - c. Third, they would be gossips and busybodies.
 - 1) The word translated “gossips” means those who speak empty and foolish things.
 - a) In going from house to house they would spread news and information which they had no business spreading.
 - b) This could harm the reputation of innocent people and cause strife among brethren.
 - 2) The word translated “busybodies” refers to those who are not happy to just take care of their own business.
 - a) Instead, they find it necessary to interfere in the business of others in a way which is not helpful (cf. 2 Thess 3:11).
- 9. In gossiping and being busybodies, these younger widows would be, “saying things which they ought not.”
 - a. That is, they would be saying things which HARM the Body of Christ rather than HELP it.
 - b. Each Christian, including widows, must remember that we will either be JUSTIFIED or CONDEMNED by our words (Mt 12:36,37).
 - c. Thus, we must use our mouths to GLORIFY the Father and His beloved Son (Rom 15:6)!
 - d. And we must do and say things which will edify or build up the Body of Christ, not tear it down by gossip and minding others’ business (1 Thess 5:11; Col 4:6).

(:14,15)

1. For the reasons given in :11-13, it was the inspired apostle's desire that the younger widows marry rather than be enrolled in the number.
 - a. As we studied in :11, it is not wrong for widows to remarry (cf. Rom 7:1-3; 1 Cor 7:39).
 - b. Of course, implied in this statement is that they marry a man who is eligible for marriage according to the Scriptures (Mt 19:1-12).
2. In addition to remarrying, it was Paul's desire that the younger widows do several other things.
 - a. First, that they bear children.
 - 1) Of course, the bearing and proper upbringing of children is one of the major purposes of marriage.
 - 2) Cf. Gen 1:28; Eph 6:4.
 - b. Second, that they manage the house.
 - 1) This tells us that God expects the wife to take an active role in managing the activities of the household.
 - 2) It tells us that the wife's primary sphere of activity should be in the home.
 - 3) This includes her responsibility to love her husband and her children and to be a good homemaker (Titus 2:3,4).
 - 4) This is entirely consistent with the fact that God created woman to be a suitable helper for man (Gen 2:18).
 - 5) Thus, the modern philosophy in our country that being a housewife and homemaker is undesirable is completely CONTRARY to the word of God!
 - 6) Instead of being undesirable to be a homemaker, it is pleasing to God and commanded by Him.

- 7) Thus, it ought to be pleasing to godly women to serve the Lord and their family in this way!
 - 8) Of course, she is to do these things keeping in mind God's command that she be obedient and submissive to her husband (Titus 2:4; 1 Tim 2:11,12; Eph 5:22-24).
3. By marrying, bearing children and managing the house, younger widows will avoid giving the adversary an opportunity to speak reproachfully.
 - a. The adversary mentioned here is an enemy of Christianity.
 - b. If younger widows conducted themselves as mentioned in :11-13, they would bring reproach on the Lord's church.
 - c. This would help the enemies of Christianity be able to speak reproachfully of Christianity.
 - d. On the other hand, if younger widows conducted themselves as mentioned in this verse, they would take away the opportunity for the enemies of Christianity to speak reproachfully.
 4. In :15, we learn that some younger widows had, "already turned aside after Satan."
 - a. That is, they had done those things mentioned in :11-13.
 - b. They may have even quit following Jesus, perhaps by living a life of immorality.
 - c. This is just one more reason given by Paul for not enrolling the younger widows in the number.
 5. Summary of 5:11-15.
 - a. We must refuse to enroll true widows younger than 60 years old.
 - b. One reason is that they would have immoral sexual desires and want to remarry.
 - c. This would bring them condemnation because they violated their pledge not to remarry in order to be enrolled.

- d. Other reasons for refusing to enroll such younger widows:
 - 1) They would learn to be idle.
 - 2) They would go from house to house, not doing anything profitable.
 - 3) They would be gossips and busybodies.
 - 4) They would say things they should not.
- e. Instead of enrolling such younger widows, the inspired apostle desired that they do several things:
 - 1) Marry.
 - 2) Bear children.
 - 3) Manage the house.
- f. Conducting themselves this way would take away the opportunity for the enemies of Christianity to speak reproachfully.
- g. Some younger widows had already turned aside after Satan.

D. (5:16) INSTRUCTIONS FOR THE FAMILIES OF WIDOWS.

- 1. In this verse, Paul addressed the situation where widows have families.
- 2. This is very similar to what we studied in :4 and 8.
- 3. If a widow has children or grandchildren living, she is not a true widow in the Bible sense of that word (:3-5).
- 4. According to this verse, if a Christian man or woman has a mother or grandmother who is a widow, the Christian is OBLIGATED to, "relieve them."
 - a. The word translated "relieve" means to help, to assist, to give aid to.

- b. Thus, each Christian who has a widowed mother or grand-mother is obligated to help, to assist, to give aid to that widow.
 - c. As we have seen in this context, that help, assistance and aid must include the material things which the widow needs to live.
- 5. The Christian is to do this so that the church will not be, “burdened.”
 - a. That is, so that the church will not have the financial burden of providing for the needs of widows who have family to take care of them.
- 6. And the Christian is to do this so that the church can provide for the needs of true widows who do NOT have family to take care of them.

E. (5:17-20) TREATMENT OF ELDERS.

(:17,18)

- 1. God said through Paul that elders who rule well should receive double honor.
- 2. We need to address several key points in this statement.
- 3. First, it is clear that when Paul used the word “elders” in this verse, he was talking about the overseers, bishops, pastors of each local congregation.
 - a. That is clear because he describes these men as those who “rule” over the local congregation.
 - b. Obviously, as we studied earlier, only qualified elders have such authority from God (cf. 1 Thess 5:12; Heb 13:7,17; Acts 20:28).
- 4. Second, Paul specified those elders who rule, “well.”
 - a. That is, they oversee the congregation in an excellent, outstanding, commendable manner.
 - b. These elders are not content to do as little as possible.

- c. Instead, they want to do all they possibly can and they want to do so in an excellent way.
- 5. Third, Paul said that such elders are worthy of “double honor.”
 - a. Each Christian is commanded to love and highly honor each elder who serves the Lord properly (1 Thess 5:13).
 - b. But obviously, Paul meant something MORE than that when he said, “DOUBLE honor.”
 - c. In addition, the last phrase in :17 tells us that God was talking about CERTAIN elders, not EVERY elder.
 - d. He was talking about those who, “labor in the word and doctrine.”
 - 1) We know that each elder must be able to teach God’s word (3:2).
 - 2) He must be able to use that word to exhort and convict those who contradict the word of God (Titus 1:9-14).
 - 3) But in this verse, God was talking about elders who LABOR in God’s word and DOCTRINE (teaching).
 - 4) The word translated “labor” means to work until one is exhausted.
 - 5) Thus, it is clear that God is talking about an elder who is giving all of his time and talents to teaching and/or preaching God’s word.
 - e. Therefore, we can conclude that elders who work full-time as elders, including teaching and/or preaching God’s word, are worthy of double honor.
 - f. That is, they are worthy of the honor to which each elder is entitled, AND they are worthy of ANOTHER honor.
 - g. As we studied in :3, the word translated “honor” means more than to show respect.

- h. It also means the giving of material support, help, or assistance (cf. Mt 15:4-6).
 - i. Thus, God was saying through Paul that men who work full-time as elders, including teaching and/or preaching God's word, are worthy to receive material support or help for their work.
- 6. To support that point, in :18, Paul quoted from two passages of Scripture.
 - a. The first quotation was from Deut 25:4.
 - 1) In that passage, God said that the ox should not be muzzled while it is treading out the grain.
 - 2) The point is that the ox is entitled to receive something in return for his work.
 - 3) Specifically, he should be able to eat some of the grain which he helped to thresh.
 - 4) To apply that principle to the elder, the elder who works full-time in the Lord's work is entitled to material support for his work.
 - 5) This same passage was quoted by Paul in 1 Cor 9:4-14 to justify the payment of compensation to those who preach the Gospel.
 - b. The second quotation was from Lk 10:7.
 - 1) In that passage, Jesus said that the laborer is worthy of his wages.
 - 2) That is, if a person works, they are entitled to payment for that work.
 - 3) Again, to apply that principle to the elder, the elder who works full-time in the Lord's work is entitled to material support for his work.
- 7. Thus, from the meaning of the word translated "honor" and from these passages of Scripture, it is clear that the elder who works full-time in the Lord's work is entitled to material support for his work.

(:19,20)

1. God instructed Timothy and each Christian not to receive an accusation against an elder unless there were two or three witnesses.
2. The principle that no accusation should be accepted unless there were two or three witnesses was well established, even in Old Testament times (cf. Deut 17:6; 19:15).
3. Several reasons can be given to show that this command is appropriate.
 - a. First, only the most highly qualified men should be chosen to serve as elders (3:1-7).
 - 1) Since they have to meet such strict requirements, accusations against them should not be accepted unless they are very well documented by several witnesses.
 - 2) Any accusation must be based upon facts from several eyewitnesses, not gossip, hearsay, etc.
 - b. Second, elders' responsibilities include the need to reprove and convict those guilty of sin (Titus 1:9-14; 1 Thess 5:12).
 - 1) Some who were rebuked might be tempted to try to strike back at the elders.
 - 2) Such a person might try to do that by making false accusations to try to harm the reputation of the elders.
 - 3) The requirement to have the testimony of two or three witnesses would protect the eldership from such slanderous attacks.
4. On the other hand, elders who continue sinning should be rebuked before all.
 - a. This should be done to keep the church pure (1 Cor 5:6-8).
 - b. And, it should be done so that others may see this example and "fear."
 - c. That is, fear that the same thing will be done to them!

5. Of course, there are several things implied in this kind of action.
 - a. First, it is implied that there are two or three witnesses who have documented the sinful actions of the elder (:19).
 - b. Second, it is implied that the elder has been given a chance to repent of his sin and he has refused to repent.
 - 1) This statement is made because of the Bible principle that each Christian should be given a chance to repent before such actions are taken.
 - 2) Cf. Mt 18:15-18; Rev 2:21.
6. Summary of 5:17-20.
 - a. Certain elders who rule well are worthy of double honor.
 - b. Those elders are those who work full-time for the Lord, including teaching and preaching God's word.
 - c. This "double honor" includes two things:
 - 1) First, the honor and respect which is due to each faithful elder.
 - 2) Second, the material support which is due to each elder who works full-time for the Lord.
 - d. Christians are not to accept an accusation against an elder unless there are two or three witnesses.
 - e. Those elders who sin and refuse to repent are to be rebuked before all.
 - f. One purpose for this is so that all may fear.

F. (5:21-25) ANOTHER CHARGE TO TIMOTHY.

(:21)

1. Paul charged (commanded) Timothy to do these things without prejudice or partiality.

- a. In the context, the phrase “these things” appears to refer primarily to the treatment of elders just discussed in :17-20.
 - b. However, there is no doubt that this charge applies to ALL matters.
- 2. The word translated “prejudice” means pre-judging or judging beforehand.
 - a. Prejudice is making a judgment before all the facts are available or considered.
 - b. It includes making a judgment on the basis of social status, skin color, wealth, sex, age, etc., rather than on the basis of the facts.
- 3. The word translated “partiality” means to show favoritism to one person or group over another person or group.
 - a. Like prejudice, partiality involves a disregarding of the facts.
 - b. Rather than making a decision on the basis of the facts, an action is taken to favor one person or group on the basis of friendship.
- 4. To illustrate how prejudice and partiality work, please consider the following examples from the context of :17-20.
 - a. An elder who is worthy of double honor does not receive such honor because of his social status, skin color, or because some of the brethren prefer one of the other elders (:17).
 - b. An accusation made by just one person against an elder is received and accepted because the brethren do not personally like that elder and want to remove him (:19).
 - c. An elder who is guilty of unrepentant sin is not rebuked because the brethren like him better than the other elders (:20).
 - d. Of course, other examples could be given in cases involving people other than the elders in a local congregation.

- e. Each of us can see the tremendous damage which such prejudice and partiality can do and has done to the precious Body of Christ.
- f. From other passages of Scripture, it is clear that God is not prejudiced and He does not show partiality (Acts 10:34,35; Rom 2:11).
- g. And it is just as clear that He does not want His children to be guilty of such sins (cf. Jas 2:1-13)!

(:22)

- 1. This is truly an interesting and challenging verse!
- 2. I believe there are two possible explanations of this verse, either of which is consistent with this context and the rest of the Bible.
- 3. The first explanation involves the appointing of men to serve as elders.
- 4. As we saw in our study of 4:14, the laying on of hands was often done to send one forth on a journey or a new work for the Lord (cf. Num 27:22,23; Acts 13:2,3).
 - a. Please remember that in this context beginning with :17, Paul was talking about elders.
 - b. Therefore, it is certainly at least possible - indeed, it is probable that the laying on of hands mentioned in this verse referred to the appointment of elders to their new work.
 - c. Thus, Paul's warning not to hastily lay hands on any man referred to the elders.
 - d. In effect then, this is God's warning not to appoint any man as an elder hastily.
 - e. In other words, we must take time to carefully evaluate each man to ensure that he meets God's qualifications.
 - f. As we studied in 3:1-7, this careful, time-consuming evaluation must be done BEFORE a man is appointed to serve as an elder.

- g. Because of the serious responsibilities of being an elder, to act hastily and appoint an unqualified man would do serious damage to the Lord's church.
 - h. To do such a thing would be to SIN against the Lord and His church!
5. Next, Paul warned Timothy not to share in other people's sins and to keep himself pure from such sins.
- a. In this context, this statement refers primarily to the sin of appointing a man hastily as an elder before it is certain that he meets the qualifications.
 - b. Timothy was commanded to avoid sharing in the sin of others in making such an appointment.
 - c. In other words, he must do everything possible to not have a part in such a sinful action.
 - d. Of course, this would involve warning the brethren not to do such a thing.
 - e. And it would include making it absolutely clear that he did not approve of such an action and would have nothing to do with it.
 - f. Only if Timothy took such steps, could he keep himself "PURE" from such sins.
 - g. This is entirely consistent with the Bible principle that each Christian must separate himself from and flee from sin (cf. 1 Thess 5:21,22; 1 Cor 6:18; 2 Cor 6:17,18).
6. The second possible explanation of this verse is that it refers to the accusation and trial of elders.
- a. In this case, the laying on of hands would refer to taking such action against an elder (:20).
 - b. In other words, Timothy and other Christians were not to hastily accuse elders and place them on trial for their sins.

- c. Since a man must meet such strict qualifications before being appointed as an elder, it would normally not be appropriate to hastily take actions against him.
 - d. Instead, the testimony of two or three witnesses would need to be evaluated very carefully, taking all the time necessary to do a thorough investigation (:19).
 - e. To act hastily in such matters would be to sin.
 - f. And Timothy and each Christian would want to avoid such sins to keep themselves pure.
- 7. In my view, either of these explanations is acceptable.
 - 8. It is my personal belief that the first explanation is the better of the two.
 - 9. I believe that is true because it fits the context better.

(:23)

- 1. In this verse, Paul told Timothy to discontinue his practice of drinking ONLY water.
- 2. And Paul advised Timothy to use a LITTLE wine.
- 3. He advised Timothy to use a little wine for the benefit of his stomach and his frequent illnesses.
- 4. In other words, Paul was recommending that Timothy use wine as a MEDICINE to help him with some particular health problems.
- 5. Now some people attempt to use this verse to justify the drinking of alcoholic beverages in moderation, or “social drinking.”
- 6. However, the truth is that neither this passage, nor any other in the New Testament can legitimately be used to justify the drinking of alcoholic beverages.
- 7. In fact, this verse actually teaches AGAINST the general drinking of alcoholic beverages, or “social” drinking.
- 8. Please consider the following reasons why that statement is true.

- a. First, it is obvious that Timothy was deliberately avoiding the drinking of wine, which was clearly available to him before Paul wrote.
 - 1) We know that is true because Timothy was drinking ONLY water.
 - 2) Thus, we know that Timothy was NOT guilty of “social” drinking before Paul wrote to him.
 - 3) The fact is that he was steadfastly resisting the drinking of wine.
 - 4) That is why it took an exhortation from the apostle Paul to provoke Timothy to consider using a little wine.
 - 5) And please notice - Paul did NOT rebuke Timothy because he avoided drinking wine.
 - 6) Instead, Paul encouraged Timothy to use a little wine for a specific purpose.
- b. Second, Paul exhorted Timothy to use “A LITTLE” wine.
 - 1) It is an accepted fact that the wine which they had available then was much less concentrated and powerful than the distilled liquors which are used today.
 - 2) Thus, “A LITTLE” of that wine would be equal to a VERY, VERY LITTLE of the potent alcoholic beverages which are available today.
 - 3) How many “social” drinkers today can sincerely and legitimately claim that they drink VERY, VERY LITTLE of alcoholic beverages??
 - 4) The obvious answer is very few, if any!
 - 5) Thus, to try to use this verse as justification for “social” drinking is to ABUSE this verse severely!
- c. Third, Paul exhorted Timothy to use a little wine for MEDICINAL purposes.

- 1) It was to help his stomach and frequent illnesses.
- 2) But it appears that even with these illnesses, Timothy had refused to use wine to help before Paul wrote.
- 3) Why did he refuse to use any wine before?
- 4) I believe it is clear that he refused because he knew it was SINFUL to use wine or any alcoholic beverage for general purposes.
- 5) He refused to use wine because to do otherwise would damage his precious influence and example as a Christian.
- 6) Thus, it is clear that it was and is expected that Christians are to abstain from the use of alcoholic beverages.
- 7) In this particular case, at that particular time, Paul advised Timothy to use a LITTLE wine for MEDICINAL PURPOSES.
- 8) He did NOT advise Timothy to use a little wine for any of the following reasons which are given by many who try to justify moderate use of alcoholic beverages today:
 - a) As a beverage to be drunk like water, milk, etc.
 - b) To enjoy oneself and feel better mentally.
 - c) To seek relief from the cares and difficulties of life.
 - d) To be sociable or friendly with other people.
- 9) Thus, Paul clearly did NOT suggest or authorize “social” drinking or the use of alcoholic beverages in moderation for any of these purposes.
- 10) Instead, Paul advised Timothy to use a little wine as treatment for some specific MEDICAL problems which Timothy had.

- 11) Today, we have much better trained doctors, as well as more and better medicines to treat such medical problems.
 - 12) Therefore, the use of wine to treat such problems is no longer appropriate.
 - 13) Besides that fact, how many people do you know who use alcoholic beverages for MEDICAL reasons such as treating particular conditions or illnesses?
 - 14) How many people have prescriptions from doctors for the alcoholic beverages which they drink?
 - 15) Those questions are not meant to be sarcastic.
 - 16) Instead, they are meant to point out the SERIOUS ERROR of trying to use this verse to justify the drinking of alcoholic beverages in moderation.
9. To summarize then, we have studied three reasons why God actually teaches AGAINST the general drinking of alcoholic beverages in this verse.
- a. First, Timothy had deliberately avoided the drinking of wine and drank ONLY water.
 - b. Second, Paul exhorted Timothy to use "A LITTLE" wine, not the relatively larger quantities consumed by social drinkers today.
 - c. Third, Paul advised Timothy to use a little wine for MEDICAL reasons, not to be sociable, etc.
10. My friends and brethren, the drinking of alcoholic beverages is SINFUL and thus is to be avoided by EACH CHRISTIAN!
- a. There is NO justification in this passage or any other in the New Testament for the drinking of alcoholic beverages, even in moderation!
 - b. For more information on the sinfulness of drinking alcoholic beverages, please see Appendix B of the written notes for this course.

(:24,25)

1. The comments in these verses certainly apply to men and women in general.
2. However, in this particular context, it appears that these comments were meant to be applied more specifically to those men who are considered to be appointed as elders.
3. These comments appear to explain why it is necessary to avoid laying hands hastily on a man to appoint him to serve as an elder (:22).
4. In :24, the thought is that some men's sins are clearly seen by all who observe these men.
 - a. Thus, their evil character is well understood by all who know them.
 - b. Indeed, if they do not repent of these sins, they will lead them to "judgment", i.e, to condemnation by almighty God.
 - c. However, the sins of other men, "follow after."
 - d. That is, some men cover up their sins and they are not seen by all until some time "after" they are committed.
5. How does this thought apply to appointment of elders?
 - a. Those men whose sins are clearly seen by all are clearly NOT candidates who are qualified to serve as elders.
 - b. On the other hand, since the sins of men can be hidden from others for some period of time, it is essential to carefully observe men over a long period of time.
 - c. Thus, it is essential to avoid laying hands on any man hastily to appoint him as an elder (:22).
6. In :25, the thought is that some men's good works are clearly seen by all who observe these men.
 - a. Thus, their good character is well understood by all who know them.

- b. However, the good works of other men are not easily seen by others.
 - c. For example, these men may not be in positions of authority or other positions which are easily seen by people.
 - d. But Paul said the good works of such men, “cannot be hidden.”
 - e. That is, these good works will eventually be known by others after some time.
 - f. And certainly they will be known by the Lord, both now and in eternity!
- 7. Again, in this context, this thought must be applied to the appointment of elders.
 - a. Those men whose good character is well-known to all are clearly men who are candidates to serve as elders.
 - b. Of course, these men still must meet the qualifications in 3:1-7 and Titus 1:5-7.
 - c. Furthermore, since the good works of some men take some time to be known, effort must be made to discover those good works.
 - d. Such good works will generally be a reliable indication of the good character of the good men who do them.
 - e. Again, this reinforces the need to avoid laying hands hastily on any man to appoint him as an elder (:22)!
- 8. Summary of 5:21-25.
 - a. Paul charged Timothy and each preacher to do these things without prejudice or partiality.
 - b. He was not to lay hands hastily on any man to appoint him as an elder.
 - 1) This was to avoid sharing in the sin of others who did such things.

- 2) And it was to keep himself pure.
- c. Paul advised Timothy to discontinue his practice of drinking only water.
 - 1) Instead, he was to use A LITTLE wine.
 - 2) This was to help his stomach and other frequent illnesses.
- d. Some men's sins are clearly known by all who know those men.
 - 1) Other men's sins are hidden and are not known until later.
- e. Likewise, some men's good works are obvious to all who know and see them.
 - 1) Other men's good works are not as easily seen by others.
 - 2) However, those good works cannot be hidden forever and will eventually be known.
- 9. Review of Chapter 5:1-25 - Treatment of Different Age Groups, Widows and Elders.
 - a. (5:1,2) Treatment of different age groups.
 - b. (5:3-10) Description of true widows and contrast with others.
 - c. (5:11-15) The younger widows.
 - d. (5:16) Instructions for the families of widows.
 - e. (5:17-20) Treatment of elders.
 - f. (5:21-25) Another charge to Timothy.

VI. (6:1-21) INSTRUCTIONS CONCERNING SLAVES, FALSE TEACHERS, THE RICH AND TIMOTHY.

A. (6:1,2) INSTRUCTIONS FOR SLAVES.

1. In these two verses, God gives instructions for slaves and masters.
2. In studying these verses, we must keep in mind that slavery was widespread in the Roman world at that time.
 - a. For example, brother Robert Taylor estimated that there were more than sixty million persons who were held as slaves by the Romans.
 - b. He stated that these slaves were often overworked, underfed and killed (Studies In First And Second Timothy, Lambert Book House, p. 69).
3. With that background, God instructed Christian slaves to count their masters worthy of all HONOR!
 - a. God gave similar instructions to Christian slaves in Eph 6:5-9; Col 3:22-4:1.
 - b. God said that was to be done so that the name of God and His doctrine would not be blasphemed, i.e., spoken evil against.
 - 1) That is, if Christian slaves were poor workers, rebellious, disrespectful, etc., this would harm the cause of Christ.
 - 2) The masters and others would see this poor behavior by Christians and would conclude that Christianity was not valuable and was evil.
 - 3) Then the masters would have spoken evil against God and Christianity.
 - 4) Obviously, this would cause tremendous damage to Christianity, thus God commanded slaves to avoid such behavior.
4. In :2, God addressed those slaves who had “believing masters”, i.e., masters who were Christians.

5. In such cases, God commanded Christian slaves to do the following:
 - a. First, do not despise their masters because they are brethren.
 - 1) A Christian slave might be tempted to despise, i.e., look down upon, his Christian master.
 - 2) The slave might be tempted to think that since his master was also a Christian, he should release him from serving as a slave.
 - 3) If the slave was not released, he might be tempted to despise his Christian master.
 - 4) God commanded each slave to deny that temptation and refuse to despise his master.
 - 5) The slave was to deny that temptation because his master was a brother in Christ.
 - 6) And of course, God commands each Christian to love their brothers and sisters in Christ (Jn 13:34,35; 1 Pet 1:22).
 - b. Second, instead of despising their master, each Christian slave was to SERVE him.
 - 1) The slave was to do that because the master who would receive the benefit of such service was both a BELIEVER and BELOVED.
 - a) The fact that he was a believer meant that he was a fellow-Christian, a fellow-member of the Body of Christ.
 - b) The fact that the master was beloved referred to the fact that he was loved by the Lord and should be loved by the slave!
 - c) These two facts should have made it easier for the slave to serve the master properly.

- 2) The slave was also to provide such service as if it was to the Lord Himself (Eph 6:6; Col 3:23).
 - 3) And he was to do that knowing that no matter what happened on earth, the slave would be rewarded by that same Lord (Eph 6:8; Col 3:24)!
6. On the other hand, other passages tell us that God also commanded the master to do several things.
 - a. First, to avoid threatening his slaves (Eph 6:9).
 - b. Second, give his slaves what was fair, realizing that he also had a Master IN HEAVEN (Col 4:1)!
7. At the end of :2, Paul told Timothy to teach and exhort these things taught in these verses.
8. Although slavery is not as widespread now as it was then, the principles in these verses can still be applied to our daily life.
 - a. For example, these principles can be applied to the employer/ employee relationship.
 - b. Christian employees ought to do such things as the following:
 - 1) Treat their employer with honor and respect (:1).
 - 2) Do whatever they do to their employer as they would to Christ (Eph.6:5).
 - 3) Work as servants of Christ, doing the will of God from the heart (Eph 6:6).
 - 4) Serve with good will, as to the Lord (Eph 6:7).
 - 5) Work sincerely, with fear of God (Col 3:22).
 - 6) Work heartily, as unto the Lord (Col 3:23).
 - c. If each Christian did these things, we would be shining as a light for the Lord (Mt 5:16)!

- d. Each Christian employer ought to do those things which the master was commanded to do as we studied previously.
 - 1) Indeed, each employer should treat each employee the same way he/she wants to be treated (Mt 7:12)!
 - e. If each Christian, whether employer or employee, would take such actions, what kind of impact would we have on the working places of the world?
9. Summary of 6:1,2.
- a. Christian slaves are to count their masters as worthy of all honor.
 - b. This is to be done so that the name of God and His doctrine may not be spoken evil against.
 - c. Christian slaves who have Christian masters are not to despise their masters.
 - 1) This is because those masters are brothers in Christ.
 - d. Christian slaves are to serve their Christian masters.
 - 1) They are to do that because their masters are fellow-believers and they are beloved.
 - e. Timothy was to teach and exhort these things.

B. (6:3-5) INSTRUCTIONS CONCERNING FALSE TEACHERS.

- 1. In these verses, God gave a partial description of false teachers.
- 2. In addition, he commanded Timothy (and each Christian) to take a certain action concerning false teachers.
- 3. In :3, God, through Paul, began His description of some of the actions and characteristics of false teachers.
- 4. He described these actions and characteristics as follows:
 - a. They teach otherwise.

- 1) That is, in this immediate context, teaches other than what Paul taught about slaves and masters (:1,2).
 - 2) And, in the general context of the New Testament, teaches other than what the inspired apostles and prophets recorded in that sacred volume by inspiration.
 - 3) In other words, false teaching is teaching things other than the pure word of God, which is to be taught without adding to or taking away from it (Rev 22:18,19).
- b. They do not consent to wholesome words.
- 1) A false teacher is one who does not consent to, i.e., agree with wholesome words.
 - 2) The word translated “wholesome” means healthy and sound.
 - 3) Again, we see the critical importance of teaching the sound, healthy, good doctrine (cf. 1:3,10,11; 4:6,16; Titus 2:1).
 - 4) What wholesome words are is further defined in the next phrase.
- c. Next, they do not even consent to the words of our Lord Jesus Christ.
- 1) Wholesome, sound, healthy words are those spoken by our Lord Jesus Christ.
 - 2) They are the pure words of the glorious Gospel of Christ (1:10,11).
 - 3) Of course the words of Christ include those which He spoke personally while He was here on earth.
 - 4) And they include those which His inspired apostles and prophets spoke as they were moved by the Holy Spirit as Christ promised (Jn 16:13; 1 Cor 2:13; 14:37).

- 5) Thus, to teach other than the Gospel of Christ is to teach that which is false, not wholesome, unhealthy, not sound.
 - 6) Those who do such things and continue to do so do not have the fellowship of God and His Son and are promised destruction by God (2 Jn 9-11; Gal 1:6-9).
- d. Next, false teachers do not consent to the doctrine which is according to godliness.
- 1) As we have studied, godliness is true religious devotion and dedication to God (2:2).
 - 2) Thus, false teachers do not agree with the teaching which comes from true religious devotion and dedication to God.
 - 3) Instead, they agree with and teach the doctrines of demons (4:1).
- e. Next, false teachers are proud.
- 1) Literally, the false teacher is puffed up with false pride.
 - 2) He thinks of himself more highly than he should (Rom 12:3).
 - 3) False pride has been one of man's problems from the beginning and is one of Satan's tools (3:6; 1 Jn 2:16; Prov 16:18).
- f. Next, they know nothing.
- 1) That is, they are puffed up with false pride, thinking they know more and are wiser than others.
 - 2) However, they actually know nothing of real importance.
 - 3) That is true because they choose to reject the only knowledge of real importance - the knowledge of God revealed in His word!

- g. Next, they are obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions.
- 1) The false teacher is obsessed with disputes and arguments about words.
 - 2) The word translated “obsessed” means to have a sickly, diseased, constant desire for something.
 - 3) Thus, the false teacher has a sickly, diseased, constant desire to dispute and argue about words.
 - 4) But, what kind of words was God talking about here?
 - 5) Does that mean, as some claim, that it is ALWAYS wrong to argue and dispute about words?
 - 6) Clearly, the answer to that question is “NO”, as we have seen in this epistle and other parts of the New Testament.
 - a) 1:3,4 - Timothy was to charge some that they teach NO OTHER DOCTRINE.
 - b) 1:18-20 - Timothy and Paul waged the GOOD WARFARE against false teachers.
 - c) 4:7 - Profane and old wives’ fables must be rejected.
 - d) Jude 3 - We must contend earnestly for the faith.
 - e) Titus 1:9-14 - Elders must exhort, convict, rebuke sharply, and stop the mouths of those who contradict the truth.
 - f) Phil 1:17 - We must be set for the defense of the Gospel.
 - 7) Then what kind of words do false teachers have a sickly desire to argue and dispute about?

- a) 1:4.
 - b) 2 Tim 2:23.
 - c) Titus 3:9.
 - d) In other words, idle speculations, theories and other words which are not important, according to God's word.
- 8) There are a number of bad results of such arguments and disputes mentioned in :4 and 5, as follows:
- a) First, envy.
 - (1) Envy is the displeasure produced by seeing the good fortune or prosperity of others.
 - (2) It is one of the works of the flesh which will keep a person out of Heaven (Gal 5:19-21).
 - b) Second, strife.
 - (1) Strife is rivalry, struggle, fighting which expresses a bitter dislike for another person or group.
 - (2) This is also one of the works of the flesh.
 - c) Third, reviling.
 - (1) Reviling is the abusive, slanderous, speaking of evil things against another person or group.
 - d) Fourth, evil suspicions.
 - (1) These are evil doubts about the righteousness or faithfulness of others.
 - (2) The word includes assuming that one is guilty without having adequate proof.

- e) Fifth, useless wranglings.
 - (1) Wranglings are lengthy, noisy fights, quarrels, disputes.
 - (2) They are described as “useless” in that they produce no good or profit as far as God is concerned.

- h. In :5, after discussing some of the bad results of such disputes, Paul returned to a further description of such false teachers, as follows:
 - 1) First, they have corrupt minds.
 - a) False teachers corrupt their minds by filling them with the doctrines and commandments of men rather than the pure Gospel of Christ.
 - b) Such false doctrines of men spread like a destructive cancer in the minds of the false teachers and those they teach, resulting in more ungodliness (2 Tim 2:16,17).

 - 2) Second, they are destitute of the truth.
 - a) The truth is the word of God (Jn 17:17).
 - b) To be destitute means to be without something.
 - c) Thus, false teachers are without the word of God.
 - d) That is, they have chosen not to obtain or retain a correct understanding of God’s word and thus do not teach it properly.

 - 3) Third, they suppose that godliness is a means of gain.
 - a) This means that such false teachers believe that they can use religion to make a personal financial gain for themselves.

- b) It is clear that God was not talking about the mere earning of a living by those who preach the Gospel.
 - c) The earning of a living by preaching the Gospel is authorized by God (5:17,18; 1 Cor 9:4-14).
 - d) But what God is condemning here is the ABUSE of religion to take advantage of people and make a profit from such abuse.
 - e) He is condemning false teachers who deceive, make merchandise of, and make dishonest gains from people by teaching things which they should not (2 Pet 2:1-3; Titus 1:11).
- 5. At the end of :5, God told Timothy and each Christian to withdraw from such false teachers.
 - a. This is consistent with God's instructions found in other passages, such as the following:
 - 1) 1 Cor 15:33.
 - 2) Eph 5:11.
 - 3) Rom 16:17,18.
 - 4) 2 Jn 9-11.
 - 5) Titus 3:9,10.
 - b. As we studied in 1:20, such strong actions are commanded by God because of the destructive effects of such false teachers and doctrines, including the following:
 - 1) Their message spreads like a deadly cancer.
 - 2) They overthrow the faith of some.
 - 3) They do much harm to the work of faithful servants of the Lord.
 - 4) They greatly resist the word of God.

6. Summary of 6:3-5.

a. God gives a partial description of false teachers, as follows:

- 1) Teach other than the pure word of God.
- 2) Do not agree with the wholesome words of Jesus.
- 3) Do not agree with the doctrine which comes from godliness.
- 4) Are proud.
- 5) Know nothing.
- 6) Have a sickly desire to argue and dispute about words of no importance to God.
- 7) Have corrupt minds.
- 8) Do not possess the truth.
- 9) Suppose that godliness is a way to make a profit by teaching things which they should not.

b. Some of the results of such false teaching are described, as follows:

- 1) Envy.
- 2) Strife.
- 3) Reviling.
- 4) Evil suspicions.
- 5) Useless wranglings.

c. God commands each Christian to withdraw from such false teachers!

C. (6:6-8) TRUE CONTENTMENT.

1. In :5, Paul had shown that false teachers suppose that godliness is a way of making a profit by deceit and teaching what they should not teach.
2. In :6, Paul pointed out what was TRULY gain or profitable.
3. What is truly profitable is godliness with contentment.
 - a. As we have studied, true godliness is sincere religious devotion and dedication to God.
 - b. The word translated “contentment” has to do with a person's state of mind.
 - 1) A person is content when he/she is satisfied and happy with what he has in life.
 - 2) He does not allow EXTERNAL circumstances like wealth, possessions, health, etc. to discourage or control him in any way.
 - 3) He realizes that the key to true joy, inner peace and cheerfulness is in being right with God, no matter what the EXTERNAL circumstances are.
 - 4) The biblical definition of contentment is perhaps seen best in several verses of Scripture:
 - a) Phil 4:4.
 - b) Phil 4:11-13.
 - c) Heb 13:5,6.
 - c. Thus, God's point in this verse is to show what is TRULY “gain” or profitable in life.
 - 1) It is NOT profitable in God's eyes to use godliness to take advantage of and make unjust profits from others, as false teachers do.
 - 2) Instead, what is truly profitable is religious devotion to God, coupled with a satisfied, joyful attitude with inner peace.

- d. Please remember our study of 4:8 where we learned that godliness is profitable in this life AND in the next one!
- e. It can be said that godliness and contentment are profitable in that these characteristics produce great spiritual benefits.
- f. As we studied in 4:8, these benefits include such things as the following:
 - 1) Inner peace, calm.
 - 2) Hope.
 - 3) Joy.
 - 4) The more abundant life.
 - 5) Meaning and purpose in life.
 - 6) Confidence.
 - 7) Victory over sin and death.
 - 8) Eternal life in Heaven.
- g. Truly then, godliness with contentment IS profitable!!
- 4. In :7, God gives one of the best reasons why godliness with contentment is great gain.
- 5. The reason is that we brought no material goods into this world when we were born and we will just as certainly not carry any material goods OUT of this world when we die (cf. Job 1:21, Eccl 5:15; Psa 49:17).
 - a. This is a crucially important point that God's people need to think about and meditate upon more frequently and diligently.
 - b. This is especially true in the materialistic world in which we live.
 - c. So many Christians place so much emphasis upon the acquiring and enjoyment of material things.

- d. Please consider the following Scriptures in which God tells us where our priorities should be:
 - 1) Mt 6:19-21 - God's people must learn to lay up treasures in HEAVEN, not on earth.
 - 2) 1 Jn 2:15-17 - We ought to love the Lord supremely, NOT the world and the things of the world.
 - 3) Phil 3:20 - Our true citizenship is in HEAVEN.
 - 4) Col 3:1-4 - We ought to set our minds upon and seek things ABOVE, not things on the earth.
 - 5) Col 3:5 - We need to remember that covetousness is IDOLATRY.
 - 6) 1 Pet 2:11 - We are supposed to be sojourners and PILGRIMS on this earth.
 - 7) Heb 11:10,16 - We should be seeking for a better country and city - the HEAVENLY.
6. In :8, we learn that we should be content (satisfied, happy) with food and clothing.
 - a. It is apparent that food and clothing are used to represent the basic necessities of life.
 - b. By the necessities of life, we mean the things which we need to survive and function effectively in this life.
 - c. After all, God has promised to provide us with these necessities if we put Him first in our lives (Mt 6:25-33).
 - d. A good cross-reference on this thought of being content with the basic necessities is Prov 30:8,9.
7. In studying this chapter, it is important to keep in mind that God is NOT condemning wealth (cf. :17).
8. Instead, what God DOES condemn is the following:

- a. :5 - Abusing godliness for material gain.
- b. :9 - DESIRING to be rich.
- c. :10 - The LOVE of money.
- d. :17 - TRUSTING in uncertain riches.

9. Summary of 6:6-8.

- a. Godliness with contentment is very profitable.
- b. We did not bring anything of a material nature into this world.
- c. Likewise, we can not carry any material goods out of this world.
- d. We should be content with food, clothing and the other basic necessities of life.

D. (6:9,10) THE LOVE OF MONEY.

- 1. In sharp contrast with those who are content with what they have (:6-8), some have a desire to be rich (:9).
- 2. They are not content with what they have and want to become rich in this world's goods.
- 3. Their major goal and aim in life is to get riches.
- 4. God lists several consequences of that kind of attitude in :9, as follows:
 - a. First, they fall into temptation.
 - 1) That is, they are tempted to do things which are wrong in order to obtain their goals of becoming rich, e.g., lying, stealing, murder, etc.
 - 2) They are tempted to place a higher priority on the acquiring of material things than they do on serving the Lord.
 - b. Second, they fall into a snare.

- 1) The word translated “snare” means a trap like one used to catch a bird or an animal.
 - 2) Once the bird or animal is trapped, it is very difficult for them to get out.
 - 3) Thus, the desire to be rich is a trap.
 - 4) And once a person falls into that trap, it is very difficult to get out of it.
- c. Third, they fall into many foolish and harmful lusts.
- 1) Lusts are excessive and unlawful desires.
 - 2) The Christian is commanded to deny and crucify the flesh and its lusts (Rom 6:12; Gal 5:24; 1 Jn 2:16).
 - 3) That is true because these lusts are, “foolish and harmful.”
 - 4) They are foolish because they are contrary to the will of God.
 - 5) Those lusts are harmful because they hurt those who yield to them and many times they hurt innocent people also.
 - 6) In fact, such lusts drown men in, “destruction and perdition.”
 - a) According to Thayer, the word translated “destruction” means ruin, perishing, death.
 - b) And the word translated “perdition” means the loss of a life of blessedness AFTER DEATH, i.e., eternal separation from God in a life of eternal misery (cf. 2 Thess 1:9).
 - c) Thus, God is saying that giving in to such lusts will ruin a person in this life AND it will result in eternal separation from God in Hell.
 - d) This is entirely consistent with what God says about the works of the flesh (Gal 5:19-21).

5. From this clear description of some of the horrible consequences of desiring to be rich, we can see how critically important it is for you and me to deny this ungodly desire!
6. But that is not the end of God's description of the terrible results of desiring to be rich.
7. He continues in :10 by saying that the LOVE of money is a root of all kinds of evil.
8. Please notice that God DOES NOT say that MONEY is a root of all kinds of evil.
9. Instead, He says that the LOVE of money is.
10. That is true because money by itself is neither good nor evil.
 - a. Obviously, it is sinful to OBTAIN money by illegal or immoral means.
 - b. It is sinful to WANT money to use it for the wrong purposes.
 - c. And, it is sinful to USE money for ungodly purposes.
 - d. However, money CAN be used to do good.
 - e. For example, it can be used to spread the soul-saving Gospel and to do acts of kindness and benevolence for those in need.
 - f. Therefore, money by itself is neither good nor evil.
11. To realize the overwhelming truth of God's statement about the love of money, just think about the many evils which are a result of the love of money.
12. For example, people will do the following kinds of evil because of the love of money:
 - a. Steal.
 - b. Lie.
 - c. Murder.

- d. Sell their bodies.
 - e. Sell deadly drugs and alcoholic beverages.
 - f. Desert family and friends.
13. In addition to those life and soul-threatening evils which are the result of the love of money, Paul listed several others in :10.
- a. First, as a result of their greedy love of money, some have strayed and some will stray from the faith.
 - 1) That is, they will depart from Christianity.
 - 2) They will cease being a faithful Christian.
 - 3) They will allow their love for money and evil actions to lead them away from the Lord and His cause.
 - b. Second, they will pierce themselves through with many sorrows.
 - 1) Literally, they will cut themselves all over their body with penetrating wounds!
 - 2) That is, their sinful life will cause them tremendous sorrow.
 - 3) It will cause them sorrow in this life because the way of the transgressor is hard (Prov 13:15).
 - 4) And it will cause them sorrow in Hell where there will be weeping and gnashing of teeth (Mt 25:30).
 - 5) After all, the wages of sin is death (Rom 6:23)!
14. Summary of 6:9,10.
- a. Those who desire to be rich fall into several unpleasant things:
 - 1) Temptation.
 - 2) A snare.

- 3) Many foolish and harmful lusts.
- b. These lusts drown men in ruin of their present life and in eternal separation from God in a life of eternal misery.
- c. The love of money is a root of all kinds of evil.
- d. For example, because of their greediness, some have departed from Christianity.
- e. In doing that, they pierced themselves through with many sorrows.

E. (6:11-16) THE MAN OF GOD IS TO FLEE EVIL, PURSUE GOOD and FIGHT THE GOOD FIGHT OF FAITH.

(:11,12)

- 1. Notice that Paul addressed Timothy as, “man of God.”
 - a. This is a beautiful description!
 - b. In the New Testament, it is only found in this verse and 2 Tim 3:17.
 - c. It describes a man who belongs to God and who is totally dedicated to the Lord and His work.
 - d. In the Old Testament, it was used to describe Moses and Samuel (Deut 33:1; 1 Sam. 9:6).
- 2. Paul commanded Timothy (and each Christian) to flee, “these things.”
 - a. Obviously, “these things” include the desire to be rich and the love of money (:9,10).
 - b. However, in this context, “these things” also include false teaching, pride, strife, envy and evil suspicions (:3-8).
 - c. Thus, each Christian is to flee from all such evil desires and actions.
 - d. That is, we are to avoid such things and get as far from them as possible (cf. 1 Cor 6:18).

3. But the Christian is not to be content with just avoiding such evil.
4. He must also, “pursue” those things which God defines as good.
5. That is, he is to diligently seek for and hunt for those good things.
6. Several of those good things are mentioned in :11, as follows:
 - a. First, righteousness.
 - 1) Righteousness is doing what is right, as defined by God's word (Psa 119:172).
 - 2) It is being right with God and man.
 - 3) The person who does righteousness is accepted with God (Acts 10:35).
 - b. Second, godliness.
 - 1) As we have seen, godliness is religious devotion and dedication to God (cf. 2:2; 4:7,8).
 - c. Third, faith.
 - 1) Without faith, it is impossible to please God (Heb 11:6).
 - 2) And the Gospel preacher must provide the example in faith (4:12).
 - d. Fourth, love.
 - 1) This must include love for God, neighbor, brethren, enemies, etc. (cf notes on 4:12).
 - e. Fifth, patience.
 - 1) The word translated “patience” means endurance, perseverance, steadfastness.
 - 2) It is active bearing up under difficult circumstances.

- 3) Such patience and endurance is developed by meeting the trials and difficulties of life with a faithful and joyful attitude (Jas 1:2-4; Rom 5:2-4).
- f. Sixth, gentleness.
- 1) The word translated “gentleness” means meekness, mildness.
 - 2) However, gentleness is not to be confused with weakness.
 - 3) Actually, it is strength under control.
 - 4) The best example is Jesus, who described Himself as gentle or meek, yet He certainly was not weak (Mt 11:29)!
 - 5) He was the Lamb of God, but He was also the Lion of Judah (Jn 1:29; Rev 5:5)!
 - 6) Likewise, while the preacher is to reprove, rebuke and exhort, he is also to be gentle and patient in dealing with the brethren (2 Tim 4:1,2; 2:24).
7. In :12, Paul commanded Timothy (and each Christian) to fight the good fight of faith.
- a. Of course, Paul was talking about the SPIRITUAL battle which each Christian must fight against Satan and his forces.
 - b. This is the life-long struggle which Paul fought against the Evil One and which each Christian must engage in.
 - c. And the Christian must use the whole armor of God, including the Sword of the Spirit, the word of God, to fight this battle, NOT physical weapons.
 - d. See our notes on 1:18 and Eph 6:10-13, 17; 2 Cor 10:3-5.
8. Paul also exhorted Timothy to “lay hold on eternal life.”
- a. The word translated “lay hold on” means to grasp and get a good grip on.

- b. Thus, Timothy and each Christian is exhorted to get a good grip on eternal life.
 - c. I believe that the following passages shed light on this interesting phrase:
 - 1) 2 Pet 1:10,11.
 - 2) Phil 2:12.
 - 3) 1 Cor 9:24-27.
 - 4) 2 Jn 8.
 - 5) 2 Tim 4:7,8.
 - 6) Rev 2:10.
 - d. Each of these things is involved in laying hold on eternal life!
9. Paul mentioned that Timothy had been “called” to this eternal life.
- a. Of course, the way God called Timothy and any other person to eternal life is through the Gospel (2 Thess 2:14).
 - b. That Gospel must be preached and heard (Rom 10:14,15).
 - c. And each individual can choose to obey or disobey that glorious Gospel call (Rom 10:16).
 - d. Those who obey that Gospel and continue to do so will receive that wonderful eternal life (Heb 5:9).
10. At the end of :12, Paul documented the fact that Timothy had made the good confession before many witnesses.
- a. This is probably a reference to Timothy’s confession of Christ as Lord before his baptism (cf. Rom 10:9,10; Acts 8:37).
 - b. But it is also possibly a reference to the daily confession of Christ with words and actions which each Christian must make (Mt 10:32,33).

(:13-16)

1. In these verses, Paul gave Timothy an urgent exhortation.
2. And he gave weight to his exhortation by saying it was given in the sight of God the Father and Jesus Christ.
3. He described God as the one who gives life to all things.
 - a. Indeed, He gives to all life, breath and all things (Acts 17:25)!
4. And he referred to Jesus as the one who made the good confession before Pontius Pilate.
 - a. This is probably a reference to Jesus' admission before Pilate that He was the King of the Jews, but that His Kingdom was NOT of this world (cf. Jn 18:36,37).
5. Paul exhorted Timothy to keep "this commandment."
 - a. In this context, the commandment was to flee the evil, pursue the good and fight the good fight of faith (:11,12).
 - b. Indeed, that is God's commandment to each Gospel preacher and each Christian!
6. Timothy was to keep the commandment, "without spot" and "blameless."
 - a. That is, he was to do this in the best possible way, striving for perfection.
 - b. However, from other passages, we know the phrases "without spot" and "blameless" do NOT mean perfect or without sin (cf. Rom 3:23; 1 Jn 1:8).
 - c. In fact, when we studied the word translated "blameless" in 3:2, we found that it means the following:
 - 1) No legitimate charge can be made against a person.
 - 2) There is no outstanding flaw in his character or life.
 - 3) The person is morally upright, honorable and has deep integrity.

- d. Thus, Timothy was to keep the commandment in an excellent, honorable way where no one would have any legitimate grounds to rebuke him for his actions.
- 7. And he was to do that, “until our Lord Jesus Christ’s appearing.”
 - a. That is, Timothy was to strive to keep the commandment faithfully until he died, or until the Lord came again, whichever came first.
- 8. And God will reveal that final coming of His Son, “in His own time.”
 - a. That is, God will do that when HE is ready and ONLY when He is ready.
 - b. He is the only one who knows when that event will occur (Mt 24:36).
 - c. And He is the only one who has the POWER and AUTHORITY to determine when His Son’s final coming will occur!
 - d. This is the first of a series of phrases which describe the great supreme power and authority of God.
- 9. The next phrase is, “the blessed and only Potentate.”
 - a. The word translated “Potentate” means one who is a mighty ruler who rules with great authority and power.
 - b. When Paul described God as the ONLY Potentate, he was referring to the fact that God is the MIGHTIEST of rulers who rules with the GREATEST of power and authority.
- 10. The next phrase describing God is, “the King of kings and Lord of lords.”
 - a. Of course this refers to the fact that all of the kings of the earth are subject to almighty God as the highest of kings, whether they will admit it now or not.
 - b. Because of His divine characteristics, God has the authority and power to rule over all kings.

- c. Similarly, He is the highest Lord of all the lords (masters) in the world.
 - d. This great title is also applied to the Lord Jesus Christ, indicating His divine power and authority (cf. Rev 17:14).
11. The next phrase is found in :16, where Paul described God as the one, “who alone has immortality.”
- a. The word translated “immortality” means not able to die.
 - b. Only God has the power to avoid death - He is not subject to death.
 - c. This is one of the divine characteristics which distinguishes God from mankind.
 - d. In contrast with God, each of us must die (Heb 9:27).
 - e. Even men like Enoch and Elijah, whom God removed from earth before they died, were ABLE to die, since they were human (cf. Gen 5:24; 2 Kgs. 2:1-12; Heb 11:5).
 - f. However, since God is not even ABLE to die, He is the only being who is immortal!
12. The next phrase is, “dwelling in unapproachable light.”
- a. The light where God dwells is so bright and glorious that human eyes could not bear to approach Him.
 - b. This is consistent with God's description of Heaven as a place of continuous light where there is no need for the sun or moon (cf. Rev 21:23,24; 22:5).
 - c. It is also consistent with the description of Moses' face after he received the tables of stone from God on Mt. Sinai.
 - 1) At that time, Moses' face was described as shining very brightly from the presence of God.
 - 2) In fact, it was so bright that the people of Israel were afraid to approach Him and he had to put a veil over his face (cf. Ex 34:29-35; 2 Cor 3:7).

13. The next phrase is, “whom no man has seen or can see.”
- a. This point that no man has seen God is made several other times in the New Testament (cf. Jn 5:37; 6:46; 1 Jn 4:12).
 - b. And in the Old Testament, God said that no man could see Him and still live (Ex 33:20).
 - c. There is no doubt that on rare occasions in the Old Testament, men did see MANIFESTATIONS of God, but they did not actually see Him.
 - d. That is, God appeared to men in various forms, including as men, in dreams, visions, etc.
 - e. However, since God is spirit and no spirit has flesh and bones, it is clear that no man has actually seen God in His true essence and nature (cf. Jn 4:23; Lk 24:39).
 - f. This is consistent with the fact that God is INVISIBLE (1:17; Rom 1:20; Col 1:15).
 - g. Cf. Num 12:8; Gen 18:1-3.
14. Because of God's divine characteristics and attributes, “honor and everlasting power” are due to Him (cf. Rom 11:33-36).
15. And because of those divine characteristics and attributes, He and ONLY He will determine the Lord's final coming, “in His own time!”
16. Summary of 6:11-16.
- a. Paul commanded Timothy (and each Christian) to flee such things as the following:
 - 1) The love of money.
 - 2) False teaching.
 - 3) Pride.
 - 4) Strife.
 - 5) Envy.

- 6) Evil suspicions.
- b. And the Christian is to pursue such things as the following:
- 1) Righteousness.
 - 2) Godliness.
 - 3) Faith.
 - 4) Love.
 - 5) Patience.
 - 6) Gentleness.
- c. We are to fight the good fight of faith.
- d. And to lay hold on eternal life.
- e. Paul urged Timothy to keep this commandment without spot and blamelessly.
- f. And to do that until the final coming of the Christ.
- g. Paul said that God would reveal that coming when He was ready.
- h. Then Paul showed why God had the power to choose that date by describing Him as follows:
- 1) The only Potentate.
 - 2) King of kings and Lord of lords.
 - 3) Immortal.
 - 4) Lives in unapproachable light.
 - 5) The one whom no man has or can see.
 - 6) The one to whom honor and everlasting power are due.

F. (6:17-19) INSTRUCTIONS CONCERNING THE RICH.

1. In these verses, God instructed Timothy and each Gospel preacher to command several things concerning those who are rich in this world's goods.
2. For example, preachers are to command the rich as follows:
 - a. First, not to be "haughty."
 - 1) This word means to be high-minded, proud, arrogant.
 - 2) One who is rich might be tempted to think he/she is better, wiser, superior, etc. to those who have less of this world's goods.
 - 3) In doing this, they would be thinking more highly of themselves than they ought to (cf. Rom 12:3).
 - 4) They would be refusing to recognize that every good and perfect gift comes from God above (Jas 1:17).
 - 5) Such pride and arrogance is a sin which is terribly destructive to the soul of man (Prov 6:16,17; 16:18; 1 Pet 5:5,6).
 - b. Second, not to trust in uncertain riches.
 - 1) The riches of this world are uncertain for several reasons:
 - a) Lk 12:16-21
 - b) Lk 15:11-13
 - c) Mt 6:19-21
 - d) Mt 19:23,24
 - e) 6:9,10
 - f) Cf. Prov 23:5
 - 2) For these reasons, you and I should not place our trust in such riches or other material things.

- c. Third, to trust in the living God, “who gives us richly all things to enjoy.”
- 1) Rather than trusting in uncertain riches, you and I should trust in the living God.
 - 2) In contrast with uncertain riches, almighty God is absolutely faithful and dependable (cf. Deut 7: 9).
 - 3) And He truly does provide us richly all things to enjoy, as seen in the following verses:
 - a) 4:3 - Food.
 - b) Mt 6:25-33 - Necessities of life such as food, drink, clothing, if we put Him first.
 - c) Phil 4:19 - All of our needs.
 - d) Acts 14:17 - Rain and fruitful seasons.
 - e) Mt 5:45 - Sunshine and rain.
- d. Fourth, to do good, indeed to be, “rich in good works.”
- 1) This command to do good is one which applies to EACH Christian, not just the rich (cf. Gal 6:10; Titus 2:14; 3:1; Heb 13:16).
 - 2) However, in this context, the command to do good is directed to those who are rich in this world’s goods.
 - 3) This special warning to the rich was probably given because they might be tempted to use their riches solely for SELFISH purposes (cf. Jas 5:1-3; Lk 16:19-25; 12:16-21).
 - 4) Thus, God warns those who are rich in material goods to be rich in good works!
 - 5) That is, He commands them to use those riches to do much good for the Lord!
 - 6) Of course, good works are defined as those things commanded by God in His word (Rom 12:2).

- e. Fifth, to be ready to give, willing to share.
 - 1) One of the things which was so impressive about the early Christians was their willingness to give for the needs of others and to share with others (Acts 2:44, 45; 4:32-35).
 - 2) Along those lines, each rich person (indeed, each Christian) must remember a very important fact.
 - 3) That fact is that whatever material possessions we have ultimately belong to the Lord, not us (cf. Psa 24:1; 50: 10).
 - 4) The Lord has allowed us to use these things temporarily, but He will require us to give an account of HOW we have used them (Mt 25:14-30).
 - 5) Thus, we ought not to selfishly cling to and use these things, but share them with others as there is a need and as we have opportunity.
 - 6) Indeed, such sharing is a true indication of Christian love (1 Jn 3:17; Jas 2:15,16).
- 3. In :19, we learn God's promised result for those rich people who obey His commands in :17,18.
 - a. They will store up a good foundation for the time to come.
 - b. That is, they will be making a good preparation for the judgment day.
 - c. Indeed, this MUST be done so, "that they may lay hold on eternal life."
 - d. In other words, those who are rich must do the things mentioned in :17,18 if they hope to spend eternity in Heaven.
 - e. Thus, in spite of the obvious spiritual dangers of being rich (:9,10), it is still possible for a rich person to go to Heaven!
 - f. And, in spite of the fact that the love of money is a root of all kinds of evil (:10), money can be used to do good in the Lord's Kingdom!

g. Cf. Mt 6:19-21.

4. Summary of 6:17-19.

a. God told Timothy and other Gospel preachers to command the rich to do the following:

- 1) Not be haughty.
- 2) Not trust in uncertain riches.
- 3) Trust in the living God.
- 4) Do good.
- 5) Be rich in good works.
- 6) Be ready to give.
- 7) Be willing to share with others.

b. If the rich do these things, they will lay a good foundation for the judgment day.

c. This will help them to lay hold on eternal life.

G. (6:20,21) PAUL'S FINAL CHARGE.

1. Paul charged Timothy to guard what was committed to his trust.
2. Like Paul, that which had been entrusted to Timothy was the glorious Gospel (1:11).
3. Thus, Timothy was, and each Gospel preacher is charged with the heavy responsibility of guarding the Gospel to maintain its purity.
4. As we have studied previously, that includes the need to charge some not to teach any other doctrine (1:3).
5. And it includes the need to wage the good spiritual warfare against false teachers, including withdrawing from them (1:18-20; 6:3-5).
6. Furthermore, it includes the need to avoid the, "profane and vain babblings and contradictions of what is falsely called knowledge."

- a. The words translated, “profane and vain babblings” mean common, empty talk which is of no value to anyone.
 - b. Thus, Timothy was and each preacher is to avoid such common, empty talk (see notes on 1:4; 4:7).
 - c. In addition, “contradictions” are to be avoided.
 - d. That is, avoid any teaching/preaching which contradicts the glorious Gospel of Christ (cf. 1:3).
7. At the end of :20, God identified the source of such empty, useless talk and contradictions.
8. That source is that which is, “falsely called knowledge.”
- a. That is, people who falsely claim to have superior knowledge which others do not have.
 - b. This was a problem in the first century with a group known as Gnostics, whose teaching is known as Gnosticism.
 - 1) The Gnostics taught that there was certain secret knowledge which only a few people possessed.
 - 2) And they taught that the only way to receive salvation was to obtain that secret knowledge from them.
 - 3) Of course, this teaching is directly opposed to God’s word, where God tells us that He wants ALL to be saved through the knowledge of the TRUTH (2:4).
 - 4) And that truth may be learned by continuing in the word of Christ, NOT through some secret knowledge held by a few men (Jn 8:31,32)!
 - 5) That is why God referred to such systems as Gnosticism as, “falsely called knowledge!”
 - 6) For more detailed information on Gnosticism, please see the WVBS courses on the General Epistles (1 John) and in the longer Church History course.
 - c. Today, the problem of “falsely called knowledge” is still with us in forms such as the following:

- 1) “Intellectuals” who claim that God is dead.
 - 2) Scientists who teach evolution.
 - 3) Philosophers who teach the religion of humanism.
 - 4) Denominational religious leaders who teach the doctrines of men while claiming to teach the pure word of God.
9. In :21, Paul said that some who professed such “falsely called knowledge” had strayed concerning the faith.
- a. That is, they had fallen away from Christianity.
 - b. Cf. our notes on 1:6,7,18,19; 4:1-3.
10. Paul concluded this epistle by wishing that God’s grace would be with Timothy.
- a. This was the way he began this epistle (1:2).
 - b. And it was a beautiful and fitting way to end it!
 - c. This is a wonderful desire which each Christian should have for his/her brothers and sisters in Christ!
11. Summary of 6:20,21.
- a. Paul charged Timothy to guard the Gospel which had been entrusted to him.
 - b. He was also to avoid common, empty talk and contradictions.
 - c. The source of such things was those who made false claims that they had superior knowledge which others did not have.
 - d. Some who had claimed such knowledge had strayed from the faith.
 - e. Paul ended the epistle by wishing that God’s grace would be upon Timothy.
12. Summary of Chapters 1-6.

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|------|----------|-----------------------------------------------------------------------|
| I. | (1:1-20) | Charges to a Gospel preacher. |
| II. | (2:1-15) | Instructions concerning prayer and women. |
| III. | (3:1-16) | Qualifications of elders and deacons / Why Paul wrote. |
| IV. | (4:1-16) | Departures from the faith and being a good preacher of the faith. |
| V. | (5:1-25) | Treatment of different age groups, widows and elders. |
| VI. | (6:1-21) | Instructions concerning slaves, false teachers, the rich and Timothy. |

APPENDICES

A HISTORICAL PROBLEM

Now admittedly, the three epistles do constitute a historical problem. To illustrate, when did Paul and Timothy make that special trip to Ephesus? When did Paul and Luke teach and preach on the island of Crete? Was Paul put to death at the end of his two year imprisonment in Rome, as many scholars hold? If so, can the visit of Paul and Timothy to Ephesus and the visit of Paul and Titus to Crete be fitted into Luke's itinerary of Paul's travels and works? All who have tried to fit Paul's visits to Ephesus and Crete into Luke's itinerary have failed, and theologians with a mind-set that Paul was put to death at the end of his two-year imprisonment at Rome have sought out other explanations for the existence of Paul's epistles to Timothy and Titus. Their primary conclusions have been that either those epistles are fragments of materials which Paul left with an associate or that they are outright pseudonymous writings.

Some brethren have not given this problem a thought; others contend that Paul was put to death at the end of his two year imprisonment in Rome; and others (hopefully the majority) have given serious study to the question and have concluded that Paul was necessarily released from his two year imprisonment and that he continued his ministry for some five to six years longer during which time he visited Philippi, Ephesus and the island of Crete, and also made his long purposed journey to Spain.

Luke closed his Acts of the Apostles in the following words: "And he (Paul) abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, and none forbidding him" (Acts 28:30,31). In this conclusion to his Acts of the Apostles, Luke did not say that at the end of the two year imprisonment Paul was put to death, nor did he imply it. In fact the necessary implication is that Paul had been set free.

When Paul had been in Rome for approximately a year (A.D. 60), he had an occasion to write Philemon, a longtime acquaintance, relative to Onesimus, Philemon's runaway slave. In closing his letter to Philemon, Paul wrote: "But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you" (Phile. 22). The point to be stressed is that Paul expected an early release from prison. A year later (A.D. 61), he wrote the Philippians relative to the possible outcome of his approaching trial before Nero as follows: "For me to live is Christ, and to die is gain. But if to live in the flesh,—if this shall bring fruit from my work, then what I shall choose, I know not ... and having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith ... But I hope in the Lord Jesus to send Timothy shortly ... him I hope to send forthwith, so soon as I shall see how it will go with me: but I trust in the Lord that I myself also shall come shortly" (Phil. 1:21-25; 2:23).

The fact is that Paul's case was before the court. He felt reasonably certain that he would be released, but perhaps not as certain as a year ago when he wrote Philemon. He seems to have been much more guarded in his expectation. Some have

reasoned that the difference lay in the fact that Nero had in the meanwhile married Poppea who used their influence with Nero in behalf of the Jews. Josephus described Poppea as a religious woman, and that she had requested favors in behalf of the Jews.

According to Josephus, Poppea became a proselyte to Judaism. One historical fact known is that she exerted her influence over Nero relative to the wall which the Jews built to intercept Agrippa's view of the temple. While Josephus referred to Poppea as a religious woman, the case is that she induced Herod, her paramour, to divorce his young wife, Octavia, and marry her. Later she demanded of Nero that he cause his mother, Agrippina, to be "accidentally" killed. She also demanded the death of her rival, Octavia, and gloated when she received the head of her victim, which had been forwarded from Pandataria to her at Rome.

Probably the marriage of Nero to Poppea had nothing to do with Paul's caution relative to whether or not he would in reality be released. The fact remains, however, that through Poppea the Jews could wield a stronger position against Paul, their considered vile enemy.

Anyway, the fact remains that Paul still anticipated that he would be released, and he promised that upon his release he would pay the Philippians an immediate visit. Thus his promise was out to visit in the area of Ephesus where Philemon dwelt and in Philippi with a church that had contributed to his financial support from its very beginning. Paul's first epistle to Timothy shows beyond reasonable doubt that Paul had been released from his Roman imprisonment; that he did fulfill his promise to visit Philippi; and that he also fulfilled his promise to visit Philemon, for he (Philemon) lived fewer than a hundred miles from Ephesus.

Someone is bound to ask: "Is there external evidence that bears on the question of Paul's release, or non-release from prison, and if so, what does the evidence show, and how relevant is it?" There is external evidence!

To illustrate, one source of external evidence is from the writing of Clement of Rome. Clement (A.D. 30-100) wrote the Corinthians, and the salutation reads as follows: "The Church of God which sojourns at Rome to the Church of God sojourning at Corinth, to them that are called and sanctified by the will of God, through our Lord Jesus Christ: Grace unto you, and peace, from Almighty God through Jesus Christ, be multiplied." In this epistle, written about A.D. 97, Clement admonished: "Let us set before our eyes the illustrious apostles. Peter, through unrighteous envy, endured not one or two, but numerous labours; and when he had at length suffered martyrdom, departed to the place of glory due to him. Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west, and suffered martyrdom under the prefects. Thus was he removed from the world, and went into the holy place, having proved himself a striking

example of patience.” Stress should be placed upon the fact that Clement said that Paul came unto “the extreme limit of the west,” and after his having done so, he suffered martyrdom. Under no circumstances could Rome be counted the extreme west. The clear and unmistakable implication is that Paul was released from his Roman imprisonment, and in turn, that he completed his long avowed purpose to preach the gospel in Spain.

A second source of external evidence is the Muratorian Fragment. This fragment or canon was discovered by L.A. Muratori (A.D. 1672-1750) in the Ambrosian Library and published by him in A.D. 1740. It was written in Latin and consists of eighty-five lines. Scholars agree that the original form, of which the Muratorian fragment is a copy, was written about A.D. 180-190. That fragment reads: “Luke compiled for ‘most excellent Theophilus’ what things were done in detail in his presence, as he plainly shows by omitting both the death of Peter and also the departure of Paul from the city, when he departed from Spain.” Note should be taken of the fact that this Muratorian fragment explicitly states that Paul left for Spain.

A third source of external evidence is from the historian Eusebius. His life dates about A.D. 260-340. He wrote as follows: “Festus was sent by Nero to be Felix’s successor. Under him, Paul, having made his defense, was sent bound to Rome. Aristarchus was with him, whom he also somewhere in his epistles quite naturally calls his fellow prisoner. And Luke, who wrote the Acts of the Apostles, brought his history to a close at this point, after stating that Paul spent two years at Rome as a prisoner at large, and preached the word of God without restraint. Then after he made his defense it is said that the apostle was sent again upon the ministry of preaching, and that upon coming to the same city a second time he suffered martyrdom. In this imprisonment he wrote his second epistle to Timothy, in which he mentions his first defense and his impending death.” As should be observed, this external evidence is independent. There is no attempt by the author to have it agree with other external evidence, but on the other hand it is in complete agreement with the prior external evidence already submitted.

A fourth source of external evidence is from the historian Jerome. He wrote from Bethlehem in A.D. 492. In his preface he states that he had no predecessor in his work, but he very properly acknowledged his indebtedness to the church history written by Eusebius. Concerning the apostle Paul, he wrote: “And because a full account of his (Paul’s) life is given in the Acts of the Apostles, I only say this, that the twenty-fifth year after our Lord’s passion, that is the second of Nero, at the time when Festus Procurator of Judea succeeded Felix, he was sent bound to Rome, and remaining for two years in free custody, disputed daily with the Jews concerning the advent of Christ. It ought to be said that at the first defense, the power of Nero having not been confirmed, nor his wickedness broken forth to such a degree as the historians relate concerning him, Paul was dismissed by Nero, that the gospel of Christ might be preached also in the west. As he himself writes in the second epistle to Timothy at the time he was about to be put to death dictating his epistle as he did while in chains; ‘at my first defense no one took

my part, but all forsook me: may it not be laid to their account.” This external evidence is in harmony with the other three sources as quoted. The case is that Paul's writings together with external history make certain the fact that he was released from his imprisonment at Rome, and that “he preached also in the west,” or Spain. Thus by both internal and external evidence—Paul's release, his visit to Philippi and Ephesus, his visit to the Island of Crete, and his visit to Spain—all of these are confirmed. Paul's second imprisonment and his ultimate death at the hands of Nero are also confirmed.

The external evidence as set forth, especially by Eusebius and Jerome, indicates that Paul was put to death just prior to Nero's death. Nero's death occurred on June 8, A.D. 68. Luke closed his Acts of Apostles at the end of Paul's two whole years of Roman imprisonment, or A.D. 62, and certainly not later than A.D. 63. Now, from A.D. 62 to A.D. 67 or 68 would leave a minimum of five to six years for Paul to make his promised visits and to preach the gospel in Crete and in Spain as well.

Rex A. Turner
The Epistles of I and II Timothy, Titus
Twentieth Annual Memphis School Of Preaching Lectureship
March 30 — April 3, 1986

ALCOHOL PAPER #1
A Sermon Delivered to the Buda/Kyle Church of Christ in 1986
F. C. DiPalma, Jr.

I. INTRODUCTION:

- A. We have been requested to develop a lesson on the use of alcoholic beverages.
 - 1. In response to that request, we have done quite a bit of research on this subject, focusing on two major areas:
 - a. First, extensive statistics and medical facts on alcohol.
 - b. Second, what the Bible says on the subject of the use of alcoholic beverages.
 - 2. Because of the volume of pertinent medical information and statistics as well as the number of Bible passages and principles that must be discussed, it is necessary to divide the material into two parts.
 - a. This morning, we would like to talk about statistics and medical facts on alcohol.
 - b. Tonight, we would like to study what the Bible says on the subject of the use of alcohol.
- B. In compiling the statistics and medical facts on alcohol, we examined many different sources.
 - 1. In the interest of time, we will not cite each of these sources.
 - 2. However, if anyone has a question about the source of any of these statistics and medical facts, please do not hesitate to ask us after the lesson.
 - 3. In addition, if anyone would like a copy of these statistics and medical facts, please let us know and we will try to arrange to have copies made.
 - 4. Since a copy of these statistics and facts will be available to those interested, you may find it easier to not take extensive notes, but just to listen to the various facts and figures given this morning to receive their full impact.

- C. As a final point of introduction, we realize that this is a sensitive and controversial subject.
1. Accordingly, we do not want to be insensitive, nor do we want to be abusive in any way.
 2. Further, this lesson is not directed against any individual or group of individuals. Each of us must make our own decisions in life!
 3. It is also not our intent to judge or condemn anyone.
 - a. Christ is the judge (Acts 17:30,31).
 - b. We will be judged by His word (Jn 12:48).
 4. We do want to show our love for souls by speaking the truth in love (Eph 4:15) so that each individual can make their own decision on the basis of the facts.
 5. Come let us reason together (Isa 1:18).

II. SOME STATISTICS ON ALCOHOL USE AND ABUSE:

- A. First, nationwide, alcoholics outnumber all other drug dependent people by 20 to 1.¹
1. At least 99 million people drink alcohol in the U.S.²
 - a. 1 out of 8 adults are alcoholics.³
 - b. There are approximately 10 million adults who are alcoholics.⁴

¹ Richard O. Heilman, M.D., Early Recognition of Alcoholism and Other Drug Dependence (Center City: Hazeldon, 1973).

² Ibid.

³ Stephen P. Apthorp, Alcohol and Substance Abuse (Wilton: Morehouse - Barlow Co., Inc., 1975).

⁴ Ibid.

- c. There are approximately 4 million women who are alcoholics.⁵
 - d. Alcoholism affects about 1 family in 4, either directly or indirectly in this country.⁶
- 2. In Texas, there are approximately 780,000 youth and adult problem drinkers.⁷
- 3. And, it is estimated that each problem drinker affects at least 4 other people—spouse, friends, parents, or children.⁸
- B. Second, the number one drug of choice among adolescents in the nation is alcohol (beer).⁹
 - 1. 31% of high school students are considered to be misusers.¹⁰
 - 2. 15% of high school students are heavy users (5 drinks at least once a week).¹¹
 - 3. The average age when children begin to drink is 13.¹²
 - 4. Approximately 3.3 million teenagers in the U.S. are showing signs of potential alcohol problems.¹³

⁵ Ibid.

⁶ Ibid.

⁷ Patricia Merrill, The Role of the Church in the Prevention, Intervention, and Treatment of Alcoholism and Addiction (Austin: Texas Conference of Churches, 1982).

⁸ Ibid.

⁹ Apthorp, loc. cit.

¹⁰ Ibid.

¹¹ Ibid.

¹² Ibid.

¹³ Ibid.

5. 75% of all cases of juvenile delinquency involve alcohol problems in their homes or their own lives.¹⁴
 6. In 1960, 13,500 teenagers were arrested for breaking laws while under the influence of alcohol.¹⁵
 - a. In 1970, this had increased to 31,173.¹⁶
 - b. In 1980, this had increased to almost 100,000.¹⁷
 7. Alcohol is the number one cause of death of people between the ages of 15-24.¹⁸
 8. Alcohol causes 60% of teenage deaths on the highway.¹⁹
- C. Third, the effects of alcohol on highway and non-highway accidents:
1. 30,000 people per year are killed on highways throughout the nation as a result of drinking drivers (that amounts to 80 people per day or over 500 people per week).²⁰
 2. In Texas, the following statistics apply (Texas Department of Public Safety) :

DWI Accidents	# Fatal Accidents	# Killed	# Injury Accidents	# Injured
1985 - 30,794	856	989	15,607	25,461
1 st 6 months 1986 - 19,195	510	609	9,652	15,665

¹⁴ H. L. Shirey, "Social Drinking, Work of the Flesh," The Challenger, June 1975.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ Various sources, many without specific documentation given in a handout for classes in the Southwest School of Bible Studies, Austin, Texas (SWSBS).

¹⁹ Ibid.

²⁰ Heilman, loc. cit.

3. 90% of our nation's fatal highway accidents involve the use of alcohol in some amount.²¹
4. 2.5 million people are injured each year in alcohol related traffic accidents.²²
5. Every weekend night, one driver out of ten is legally drunk, but only one in 2,000 is arrested.²³
6. Statistically, one of every two American drivers will be involved in an alcohol related auto crash in his/her lifetime.²⁴
7. In any 2 year period, drivers under the influence of alcohol kill more Americans than were killed in the Viet Nam war.²⁵
8. At our current rate in this country, in ten years more than 300,000 people will have been killed by drivers under the influence of alcohol.²⁶
9. 34,800 (of 60,000 total) [58%] of accidental deaths, not on the highways, are alcohol related.²⁷

D. Fourth, alcohol is at least a contributing factor in the following:

1. 66% of the people in jail nationwide.²⁸
2. Over 80% of the people in jail in Texas.²⁹

²¹ Apthorp, loc. cit.

²² Heilman, loc. cit.

²³ Shirey, loc. cit.

²⁴ Ibid.

²⁵ Ibid.

²⁶ Heilman, loc. cit.

²⁷ SWSBS, loc. cit.

²⁸ Shirey, loc. cit.

²⁹ Merrill, loc. cit.

3. 25% of all insanity cases.³⁰
4. 37% of all poverty.³¹
5. 65% of all child abuse cases.³²
6. 30% of all suicides.³³
7. 50% of all motor vehicle accidents.³⁴
8. 50% of all rapes.³⁵
9. 78% of all assaults.³⁶
10. 85% of all murders.³⁷
11. At least 50% of all arrests.³⁸
12. 50% of divorce cases in Texas.³⁹
13. 60% of those who seek treatment of depression.⁴⁰

³⁰ SWSBS, loc. cit.

³¹ Ibid.

³² Shirey, loc. cit.

³³ Ibid.

³⁴ Ibid.

³⁵ Ibid.

³⁶ Ibid.

³⁷ Ibid.

³⁸ Leonard C. Hall, Facts About Alcohol and Alcoholism (Rockville: National Institute on Alcohol Abuse and Alcoholism, n.d.).

³⁹ Merrill, loc. cit.

⁴⁰ SWSBS, loc. cit.

14. 50% of drownings.⁴¹

15. 50% of pedestrian deaths.⁴²

E. Finally, please consider the following statistics:

1. The suicide rate of alcoholics is 58 times the rate of non-drinkers.⁴³

2. Alcoholics are 7 times as likely to be divorced or separated.⁴⁴

3. Industry loses approximately \$43 billion per year because of alcohol-related absence and expenses.⁴⁵

4. Also, employees with drinking problems are absent from work 2 ½ times as frequently as non-drinkers.⁴⁶

III. SOME MEDICAL FACTS ABOUT ALCOHOL:

A. First, alcohol is a powerful **drug** that affects the mind and many other parts of the body.⁴⁷

1. It is addictive; in fact, some alcoholics report losing control during their first drinking episode.⁴⁸

2. Ethyl alcohol (the kind of alcohol in alcoholic beverages) is toxic, i.e., it is poisonous.⁴⁹

⁴¹ Ibid.

⁴² Ibid.

⁴³ Ibid.

⁴⁴ Ibid.

⁴⁵ Ibid.

⁴⁶ Hall, loc. cit.

⁴⁷ Heilman, loc. cit.

⁴⁸ Terence Williams, Crossing the Line Between Social Drinking and Alcoholism (Center City: Hazeldon, 1980).

⁴⁹ Apthorp, loc. cit.

- a. Poison is defined as, “A substance that through its chemical action usually kills, injures, or impairs an organism; something destructive or harmful.”⁵⁰
 - b. Some poisons are instantly fatal, others slower and still others cumulatively so.⁵¹
 - c. There are few things more toxic than ethyl alcohol.
 - d. Please consider carefully the following quote: “Without doubt, and here it is the laboratory that speaks, alcohol is poison. With this view all modern works are in accord. It is equally certain that for all poisons—for example, morphine, cocaine, strychnine—one may find a dose extremely minute in which the poison would not cause serious trouble in the body. It is the same with alcohol. An infinitesimal dose of alcohol does not act upon the body as poison. But from the practical point of view, in ordinary life, alcohol is always a poison.”⁵²
- B. Second, alcohol is a depressant that acts on the brain and central nervous system and it is an irritant that irritates many tissues, organs, etc. in the body.⁵³
1. One medical report says that it is “the greatest single irritant that we can ingest.”⁵⁴
 2. For example, alcohol irritates the esophagus, stomach, intestines and the pancreas.⁵⁵

⁵⁰ “Poison”, in Webster's New Collegiate Dictionary, 1973, p. 888.

⁵¹ Emma L. Benedict Transeau, Effects of Alcoholic Drinks (Boston: Scientific Temperance Foundation, 1938), p. 3.

⁵² Transeau, loc. cit., quoting Dr. August Ley.

⁵³ Hall, loc. cit.

⁵⁴ Max A. Schneider, M.D., Some Medical Aspects of Alcohol and Other Drugs of Abuse (Santa Ana: Max A. Schneider, M.D., Inc., 1971).

⁵⁵ Ibid.

3. It inflames the liver and causes Toxic Hepatitis.⁵⁶
4. In fact, just one shot of alcohol increases the number of dying liver cells significantly.⁵⁷
5. It washes zinc, magnesium and other trace minerals out of the body.⁵⁸
6. And, it washes calcium out of the bones.⁵⁹

C. Third, alcohol affects babies in the mother's womb:

1. Alcohol from the mother's blood stream easily crosses the placenta and enters the baby's bloodstream.⁶⁰
2. Alcohol is the number one cause of preventable birth defects.⁶¹
3. Eight out of 10 babies born to alcoholic mothers are likely to have some birth defect.⁶²
4. Even limited amounts of alcohol can cause the following birth defects:
 - a. Facial abnormalities in the eyes, nose, ears, lips, chin and palate.⁶³
 - b. Small size and abnormally slow growth.⁶⁴

⁵⁶ Ibid.

⁵⁷ Ibid.

⁵⁸ Ibid.

⁵⁹ Ibid.

⁶⁰ No author listed, What Everyone Should Know About Fetal Alcohol Effects (WESKAFAE) (Austin: Texas Commission on Alcohol and Drug Abuse, 1981).

⁶¹ Shirey, loc. cit.

⁶² SWSBS, loc. cit.

⁶³ WESKAFAE, loc. cit.

⁶⁴ Ibid.

- c. Small, bent, or joined fingers and toes.⁶⁵
- d. Heart or kidney defects.⁶⁶
- e. Difficulties in balance, coordination, learning and memory.⁶⁷
- f. Retardation—third leading cause of mental retardation in the U.S. and the only one that can be prevented at this time.⁶⁸

D. Fourth, how does alcohol flow through and affect the body?

- 1. Unlike food, alcohol does not have to be digested slowly before reaching the blood stream.⁶⁹
 - a. Instead, it is immediately absorbed into the blood through the walls of the stomach and small intestine.⁷⁰
 - b. The blood rapidly carries it to the brain and other major organs.⁷¹
 - c. Once it reaches the brain, the alcohol immediately acts on the brain to slow down brain activity.⁷²
 - d. Eventually, it can be found in all tissues, organs and secretions of the body.⁷³

⁶⁵ Ibid.

⁶⁶ Ibid.

⁶⁷ Ibid.

⁶⁸ Ibid.

⁶⁹ Hall, loc. cit.

⁷⁰ Ibid.

⁷¹ Ibid.

⁷² Ibid.

⁷³ Schneider, loc. cit.

- e. One medical report states that even small amounts of alcohol result in “a great deal of damage to the brain”.⁷⁴
 - (1) The alcohol destroys as many as 10,000 brain cells at a time.⁷⁵
 - (2) It is important to note that brain cells can never be replaced!⁷⁶
 - (3) This destruction of brain cells shows itself in increasing forgetfulness and a progressive loss of ability to work efficiently.⁷⁷
 - (4) This report noted that, “the bodies of skid-row drunks showed such extensive destruction of brain cells that their brains were worthless for use in teaching normal brain structure to medical students.”⁷⁸
- 2. Even the first sips of an alcoholic beverage may cause changes in mood and behavior.⁷⁹
 - a. In younger people who have not drunk alcoholic beverages previously, the first measurable effects of alcohol on the brain have been detected after drinking half a can of beer, which is equivalent to half a cocktail, or half a glass of wine.⁸⁰

⁷⁴ Dr. Melvin. H. Kinsley, “Alcohol, Sludge, And Hypoxic Areas of the Nervous System, Liver, and Heart” (Journal of Microvascular Research, 1968, p. 174-185).

⁷⁵ Ibid.

⁷⁶ Ibid.

⁷⁷ Ibid.

⁷⁸ Ibid.

⁷⁹ Hall, loc. cit.

⁸⁰ Haven Emmerson, M.D., Alcohol, Its Effects on Man (New York: Appleton-Century, 1934), p. 92.

- b. For adults who are occasional drinkers, the first measurable effects have been detected after one beer or cocktail.⁸¹
- c. Just a few drinks cause sludging of red blood cells in the blood.⁸²
 - (1) In fact, in one report, this has been detected with just one beer.⁸³
 - (2) This sludging slows the circulation of blood, which greatly hinders the distribution of oxygen to the brain cells.⁸⁴
- d. One expert has testified that,

“There is no guarantee of a safe level of drinking, no threshold below which alcohol fails to damage or destroy groups of cells in the brain and other vital organs.”⁸⁵
- e. Another expert testifies,

“Even a single alcohol drink may seriously impair one’s ability to pay attention to more than one thing at a time.”⁸⁶
- f. The American Automobile Association says:

“The effects of alcohol begin with the first drink... The first effects are impairment of judgment and reasoning and weakening of self-control and normal inhibitions.”⁸⁷

⁸¹ Ibid.

⁸² Schneider, loc. cit.

⁸³ SWSBS, loc. cit.

⁸⁴ Schneider, loc. cit.

⁸⁵ As quoted in, Wayne Jackson, “Does the New Testament Justify Social Drinking?”, The Christian Courier, Dec. 1982.

⁸⁶ Dr. Herbert Moskowitz of the University of California, as quoted by Leonard Allen, “Social Drinking: An Exercise in Clarity”, Firm Foundation, p. 3, date unknown.

⁸⁷ Jackson, loc. cit.

- g. Another article stresses that the frontal lobe of the brain, which is the reason and self-control center, is affected by as little as .01% BAC, which is comparable to about half a shot of whiskey.⁸⁸
 - h. Another expert says,

“It takes three hours to get rid of the effects of one bottle of beer. And it takes fifteen hours to get rid of the alcohol in five beers. But, we can measure brain distortion up to fifteen days, though all traces of alcohol have gone from your system.”⁸⁹
 - i. Two drinks or less affect thought, judgment and restraint or self-control—people lose their inhibitions!⁹⁰
 - j. Also, after two beers or the equivalent, there is a marked loss of depth perception and peripheral vision.⁹¹
 - k. Other effects of more alcohol include a loss of control of hand and arm movements, walking and speech; staggering; passing out; rapid, unexplained mood swings; being boisterous and rowdy; extreme mental confusion; and, a poor understanding of what one sees or hears.⁹²
 - l. With 20-25 drinks, a person can go into a coma; breathing and heart beat are affected; death may even occur.⁹³
- E. Fifth, how does the State determine whether one is legally drunk?

⁸⁸ Ibid.

⁸⁹ Allen, quoting Dr. Thomas J. Shipp, loc. cit.

⁹⁰ Hall, loc. cit.

⁹¹ Apthorp, loc. cit.

⁹² Hall, loc. cit.

⁹³ Ibid.

1. Contrary to public opinion, one beer, one five ounce glass of wine, and one cocktail have the same amount of alcohol.⁹⁴
2. One drink equals a blood alcohol content (BAC) of .02%.⁹⁵
3. Five drinks in one hour by a 150 pound person equals a BAC of .10%.⁹⁶
4. This is legally drunk in most states, although some states and foreign countries have lower levels, e.g., .08% or .05%.⁹⁷
5. At BAC of .05%, the chances of an accident double.⁹⁸ At BAC of .10% the chances of an accident increase seven times.⁹⁹ At BAC of .15% the chances of an accident increase twenty five times.¹⁰⁰
6. Over 50% of drivers killed in auto accidents had a BAC of .09% (which is below the legal limit in many states).¹⁰¹
7. A leading medical authority on this subject states:

"Blood alcohol of .10% can be accepted as prima facie evidence of alcohol intoxication recognizing that many individuals are under the influence in the .05% range. There is no minimum blood alcohol concentration which can be set at which there will be absolutely no effect (Amer. Med. Assoc.).
8. Another doctor testifies the following:

"Most of the physical symptoms of drunkenness are seen after the blood alcohol level goes beyond .05%, but remember that the

⁹⁴ Apthorp, loc. cit.

⁹⁵ Ibid.

⁹⁶ Ibid.

⁹⁷ Ibid.

⁹⁸ Ibid.

⁹⁹ Ibid.

¹⁰⁰ Ibid.

¹⁰¹ Ibid.

greatest problems MORALLY and SPIRITUALLY come below this level. They begin as low as .005% (1/2 can of beer). It is at this lowest level of intoxication (between .005% and .05%) that inhibitions are removed, self-control is lost, will power is weakened, the capacity for self-criticism is dulled and the conscience is put to sleep. The very first introduction of alcohol into the brain causes the shade of sedated sleep to descend over the portion of the brain that controls the intelligence, reason, judgment, and the moral and religious convictions of the individual."¹⁰²

F. Sixth, what about the long-term effects of alcohol?

1. Drinking alcohol over long periods of time decreases the quality and length of life.¹⁰³
2. Generally, alcoholics live 10-12 years fewer than others.¹⁰⁴
3. Long-term use of alcohol damages or can cause:
 - a. The heart—enlarged heart; high blood pressure; congestive heart failure; inflames the heart muscle; increases work load of heart.¹⁰⁵
 - b. The brain and nervous system—permanent, irreversible damage; possibly leading to psychoses and other serious mental disorders.¹⁰⁶
 - c. The liver—cirrhosis—8 times as often as non-drinkers; cancer of the liver.¹⁰⁷

¹⁰² Emmerson, op. cit., p. 37.

¹⁰³ SWSBS, loc. cit.

¹⁰⁴ Ibid.

¹⁰⁵ No author listed, Alcohol, Some Questions and Answers (National Institute of Alcohol Abuse and Alcoholism, n.d.).

¹⁰⁶ No author listed, What Everyone Should Know About Alcoholism (Austin: Texas Commission on Alcohol and Drug Abuse, 1981).

¹⁰⁷ Ibid.

- d. The muscles—delirium tremens (D.T.s).¹⁰⁸
- e. Gastrointestinal system—nausea, vomiting, diarrhea, gastritis, ulcers, pancreatitis.¹⁰⁹
- f. Mental functions—decreases memory, judgment, learning ability and grasp on reality.¹¹⁰
- g. Malnutrition—alcohol has no food value; in addition, it robs the body of vitamins and minerals and interferes with digestion of food.¹¹¹
- h. Cancer—of the mouth, esophagus and stomach.¹¹²
- i. Anemia or a low blood count.¹¹³
- j. Fatigue, anxiety and depression.¹¹⁴
- k. Insomnia, nightmares and exhaustion.¹¹⁵
- l. Inability to concentrate, even when sober.¹¹⁶
- m. Lowered resistance to pneumonia and other infectious diseases.¹¹⁷

¹⁰⁸ Ibid.

¹⁰⁹ Ibid.

¹¹⁰ Ibid.

¹¹¹ Ibid.

¹¹² Ibid.

¹¹³ Schneider, loc. cit.

¹¹⁴ Williams, loc. cit.

¹¹⁵ Ibid.

¹¹⁶ Ibid.

¹¹⁷ Ibid.

- n. Impotence, menstrual irregularities and other problems associated with the male and female reproductive systems.¹¹⁸

G. Finally, we will close this section on medical facts about alcohol with a true story and several statements on alcohol.

- 1. First, the true story: "One Drink Won't Hurt"
"UPI" reported it as it happened.

A man by the name of Wilson Thomas Turner was sitting in a bar. The place was Bradenton, Florida, September 12, 1964. He said to himself, "One more drink won't hurt." You might call it "one for the road." He bought another bottle to carry with him. He got into his car and started home. He had done it many times and his driving had always been good before. He started home. He had had a hard day and was anxious to get home and see his son, Randell, who was in the fifth grade. He had grown up so fast and Turner was proud of his son. As he sped down the road, it seemed that he went faster and faster. Maybe the last drink dulled his senses some, but, he was in control, he thought, and so what did it matter. Suddenly, from a side street a boy on a bicycle appeared in front of the car. He swerved to miss, but struck the boy. For fear, perhaps, the man left the scene. Later the police came to his home and arrested him. He was in the attic with the bottle that he had purchased, crying as he tried to drown the event out of his mind. He was put into jail but was released to go to the funeral of the young man his car had struck. This was the worst thing that ever happened in his life. The newspapers then added one more fact: The young man who had been killed was Turner's only son, Randell. Turner had thought, "Just one drink won't hurt."

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1).

- 2. Second, a statement sent in to Ann Landers:

POSITIVELY NEGATIVE

We drank for joy and became miserable.

We drank for sociability and became argumentative.

We drank for sophistication and became obnoxious.

We drank for friendship and made enemies.

We drank for sleep and awakened exhausted.
We drank for strength and felt weak.
We drank to feel exhilaration and ended up depressed.
We drank for “medicinal purposes” and acquired health problems.
We drank to get calmed down and ended up with the shakes.
We drank for confidence and became afraid.
We drank to make conversation flow more easily and the words
came out slurred and incoherent.
We drank to diminish our problems and saw them multiply.
We drank to feel heavenly and ended up feeling like hell.
We drank to cope with life and invited death.

3. And finally, a statement from Dr. Dwight L. Wilbur, former President of the American Medical Association,

“If alcoholic beverages were invented today, they would be outlawed, just as the nation has outlawed marijuana, LSD and other dangerous drugs.”¹¹⁹

IV. SUMMARY OF MEDICAL FACTS AND STATISTICS ABOUT ALCOHOL:

- A. The use and abuse of alcohol is this nation's #1 drug problem.
- B. Alcohol is a poison that can be deadly in its working on the body and mind.
- C. The effects of alcohol on the drinker, as well as innocent associates and strangers, are evil and include:
 1. Loss in efficiency and many diseases of the body and mind.
 2. Injuries and deaths from traffic and pedestrian accidents.
 3. Injuries and deaths from non-highway accidents.
 4. Poverty.
 5. Suicides.
 6. Crimes including murder, rape and assaults.

¹¹⁹

Dr. Dwight L. Wilbur, 28th International Congress on Alcohol and Alcoholism (Washington, D.C., Sep. 15, 1968).

7. Family problems including child abuse, spouse abuse, separation and divorce.
 8. Much lost time and added expenses for businesses.
- D. But, many people say that these facts and statistics apply only to alcoholics and heavy drinkers, not to those who drink “socially.”
1. First of all, we have seen that this statement is not true! And in our next section, we will deal with this point more thoroughly.
 2. But secondly, we would ask you to consider this question—How many of those who are alcoholics today had the intention of becoming one when they took the first drink??!!
 3. We submit to you that very few if any had that intention—but one drink led to another and another and another, etc, until they became addicted to the drug alcohol.
 4. That shows even more clearly, the insidiousness of this horrible drug!
- E. Even in extremely small amounts, poisonous alcohol damages the body and mind significantly and causes other problems. For example:
1. It permanently destroys brain cells, which can never be replaced, thus causing forgetfulness and progressive loss of ability to work efficiently.
 2. It is the greatest single irritant that we can ingest, irritating such organs as the esophagus, stomach, intestines and the pancreas.
 3. It inflames the liver and kills liver cells.
 4. The very first introduction of alcohol into the brain affects the part of the brain that controls intelligence, reason, judgement and the moral and religious convictions of the individual.
 - a. The result is that inhibitions are decreased, self-control is reduced, will power is weakened, the capacity for self-criticism is dulled and the conscience is put to sleep.
 - b. Think of the implications of this fact on the Christian who is to remain pure and in control of himself and on society in general.

5. In addition to these effects, the alcohol in one or two drinks has been shown to have the following effects:
 - a. It causes changes in mood and behavior.
 - b. It causes sludging in red blood cells in the blood, thus greatly hindering the distribution of oxygen to the brain cells.
 - c. It may seriously impair one's ability to pay attention to more than one thing at a time (think of the implications of this fact for business men, drivers, machinery operators, mothers with children, etc.).
 - d. It causes a marked loss of judgment, depth perception and peripheral vision.
6. The death rate of "social drinkers" is 2 ½ times higher than that of non-drinkers of the same age.
7. Alcohol is the number one cause of death of people between the ages of 15-24.
8. Perhaps the best way to end our summary of the effects of even a small amount of alcohol is to repeat the testimony of a medical expert that we reported earlier,

"There is no guarantee of a safe level of drinking, no threshold below which alcohol fails to damage or destroy groups of cells in the brain and other vital organs."

V. CONCLUSION:

- A. I do not believe that much more needs to be said !
- B. The statistics and facts speak quite loudly for themselves !
- C. Alcohol is a dangerous, deadly poison whose evil effects on the world are truly frightening and sickening.
- D. Certainly from this stand point, alcohol has no place in the life of a Christian.
- E. We invite you to return tonight to see what God says about intoxicating beverages and to answer the question of whether God the Father, Jesus and Paul authorized social drinking in the Bible as some claim.

- F. Did Jesus make intoxicating wine at the marriage feast in Cana ?
- G. Did Paul encourage Timothy to drink intoxicating beverages socially?
- H. Please come hear these questions answered from God's word tonight.

ALCOHOL PAPER #2
F. C. DiPalma, Jr.

I. INTRODUCTION:

- A. This morning, we studied some statistics on the use and abuse of alcohol in this country, as well as some medical facts about alcohol.
- B. Briefly, our study revealed the following:
 - 1. The use and abuse of alcohol is this nation's #1 drug problem.
 - 2. Alcohol is a poison that can be deadly in its working on the body and mind.
 - 3. The effects of alcohol on the drinker, as well as innocent associates and strangers, are evil and include such things as traffic deaths, poverty, suicides, crimes and family problems.
 - 4. Even in extremely small amounts, poisonous alcohol damages the body and mind significantly including the irreversible destruction of brain cells and liver cells, as well as the decreasing of self-control and inhibitions.
 - 5. One medical expert briefly summarized the evil and danger of alcohol by saying,

"There is no guarantee of a safe level of drinking, no threshold below which alcohol fails to damage or destroy groups of cells in the brain and other vital organs."
- C. Finally, this morning we promised that tonight we would discuss what God says on this subject in the Bible. That is what we would like to do right now!

II. THESIS SENTENCE: We will study what God says about alcoholic beverages by reviewing the following major topics:

- A. First, to notice that God forbids drunkenness.
- B. Second, to determine whether God the Father, Jesus and Paul authorized social drinking in the Bible as some claim.
- C. Third, to study New Testament commands, principles and a word that condemn the drinking of intoxicating beverages.

III. BODY:

A. First, God forbids drunkenness in the New Testament.

1. Please notice the following Scriptures on drunkenness:
 - a. In Gal 5:21, we see that it is among the works of the flesh which God said through Paul, “they which do such things shall not inherit the kingdom of God.”
 - b. In 1 Cor 6:10, Paul again says that drunkards will not inherit the kingdom of God.
 - c. And, in Eph 5:18—“Be not drunk with wine, wherein is excess.”
 - d. Thus, drunkenness is clearly forbidden by God in His word!
2. The question we tend to ignore is, when is one drunk Scripturally?
3. One way to answer that question is to study the meaning of the Greek words that are translated “drunk”, “drunken” and “drunkenness” in the New Testament.
 - a. Please keep in mind that being drunk or drunken and drunkenness is condemned by God.
 - b. That word study reveals that one of these words means the PROCESS of **BECOMING** drunk!
 - c. It means to **GROW** drunk, marking the **BEGINNING** of drunkenness.
 - d. Thus, according to the meaning of the Greek word, not only drunkenness is condemned, but the **PROCESS** of **BECOMING** drunk is also condemned!
 - e. We believe that the following question is appropriate—With his/her soul at stake, would the faithful Christian see how close they could get to that state by drinking alcohol—or would they choose to get as far away as possible by abstaining from alcohol?

B. Our second point is to ask and answer the question whether God the Father, Jesus and Paul authorized drinking *in moderation* in the Bible?

1. The first step in answering this question is to review what God says in His word about intoxicating drinks. Does He really approve of them? (We will be quoting from the KJV or ASV.)
 - a. Prov 20:1 - Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.
 - b. Prov 23:29-32 - Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?
They that tarry long at wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright (or goes down smoothly).

At the last, it biteth like a serpent and stingeth like an adder.
 - c. Hab 2:5 - Yea, moreover, wine is treacherous...
 - d. Hab 2:15 - Woe unto him that giveth his neighbor drink, to thee that addest thy venom, and makest him drunken also...
 - e. Isa 28:7 - But they have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine; they are out of the way through strong drink; they err in vision, they stumble in judgment.
 - f. No, these verses make it very clear that God does not approve of the use of intoxicating drinks!
 - (1) He condemns them in the strongest possible language because of their horrifying effects on mankind.
 - (2) He even made it sinful for His people under the Old Testament to give strong drink to their neighbors!!
 - (3) Can we really expect any looser instructions under the New Testament, the better covenant?!
2. But the argument is made that God does not say in the New Testament, "Do not drink alcohol"; therefore, He allows us to drink alcohol in moderation.

- a. This is not a valid argument!
 - b. God does not say in the New Testament, “Do not use mechanical instruments of music in worship, do not baptize babies, do not make animal sacrifices, or do not burn incense in worship” either!
 - c. Does that mean that these practices are authorized or allowed by God?
 - d. We know that the answer is “no,” it does not mean that at all!
 - e. Instead God has specified what He wants in these areas:
 - (1) When He specifies what He wants, He automatically excludes *everything else* of a like nature.
 - (2) Therefore, *it is not necessary* for Him to say “Thou shalt not” and then list every possible deviation that man could ever come up with.
 - f. Thus, just because God does not say, “do not drink alcohol” in the New Testament, that does not mean that He approves of drinking in moderation.
3. But some say, “Jesus made alcoholic beverages (“wine”) at the marriage feast in Cana, therefore He approved of drinking of alcohol in moderation.”
- a. The account of this miracle is found in John 2:1-11.
 - b. There Jesus performed a miracle by turning water into “wine.”
 - c. In Jn 2:10, the governor of the feast said that the wine that Jesus made was the “good wine” or the “best wine.”
 - d. Did Jesus really make an alcoholic beverage capable of intoxicating those at this marriage feast?
 - e. I know that Jesus did not make an alcoholic beverage that day!
 - f. The text says the He made “wine”; therefore, some claim it had to be fermented, alcoholic wine that He made.

- g. That simply is not true!
- h. Today, we see the word “wine” and we assume that it must mean fermented, intoxicating wine, because that is what it means in our society.
- i. But in the Hebrew and Greek languages, the three words most frequently translated “wine” could mean anything from the grape itself, to the juice of the grape, to fermented, intoxicating wine.
 - (1) The actual meaning depends upon the context where the word was found.
 - (2) Please consider the following examples:
 - (a) Isa 65:8 - Thus saith the Lord, as the new wine is found in the cluster.
 - (b) Isa 62:8,9 - and the sons of the stranger shall not drink thy wine, for the which thou has labored:
But they that have gathered it shall eat it...
 - (c) Isa 16:10 - the treaders shall tread out no wine in their presses.
 - (d) These examples show clearly that the words translated “wine” in the Bible do not automatically mean fermented, intoxicating wine.
- j. With this fact in mind, let us consider whether the Lord made intoxicating wine on that occasion.
 - (1) We know that He lived under the Old Testament.
 - (2) We also know that He was very familiar with it and frequently quoted from it.
 - (3) Thus, He knew that it was sinful to partake of and give to a neighbor intoxicating drinks.
 - (4) Knowing that, did Jesus our Savior:

- (a) Make these people to err or be deceived by giving them intoxicating wine (Prov 20:1)?
 - (b) Did He cause the people He came to save to be bitten like a poisonous serpent by giving them intoxicating wine (Prov 23:32)?
 - (c) Did He sin and cause them to sin by giving them treacherous, intoxicating wine (Hab 2:5,15)?
 - k. The obvious answer to all of these questions is “no”!
 - (1) Jesus did no sin, neither was there any guile in His mouth (1 Pet 2:22).
 - (2) He was tempted in all points like as we are, yet without sin (Heb 4:15).
 - (3) He knew no sin (2 Cor 5:21).
 - l. Thus, Jesus neither made intoxicating wine, nor did He approve of drinking alcoholic beverages in moderation in this context.
- 4. But, others claim that Paul authorized drinking of alcoholic beverages in moderation when he told Timothy in 1 Tim 5:23 -

“Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities.”

 - a. Let us assume that Paul was talking about fermented, intoxicating wine in this verse. Please consider the following:
 - (1) First, we must remember that the fermented wines of those days were much less powerful than the whiskeys and wines of today.
 - (a) For example, their wines had from 4-9% alcohol.
 - (b) In addition, they were accustomed to diluting their wines with two to three parts of water.

- (c) In contrast, modern wines have up to 30% alcohol!
 - (d) And many modern whiskeys have over 50% alcohol!
 - (e) Thus, when Paul urged Timothy to use a little wine, that wine was much less potent than modern alcoholic beverages.
- (2) Next, if drinking fermented, intoxicating wine was the common practice in those days, why was it necessary for Paul to give Timothy an apostolic command to get him to drink it?
- (a) It is obvious that Timothy had been **ABSTAINING** from drinking such wine! (He was not a “social drinker”!)
- (3) Also, notice that Paul told Timothy to use “a little” wine.
- (a) How does that compare with a six pack of beer, 4 or 5 martinis, etc.?
 - (b) There is a vast difference between modern social drinking and what Paul prescribed for Timothy here!
- (4) Finally, please recognize that Paul urged Timothy to use a little wine for **MEDICINAL** purposes—“for thy stomach’s sake and thine often infirmities.”
- (a) It was not to relax.
 - (b) Or to “get away from it all.”
 - (c) Or to be “sociable.”
 - (d) Or to enjoy the party.
 - (e) It was for a **MEDICAL** problem.

- (f) Our modern medicines are quite adequate to handle any medical problems that fermented wine may have been used for in Paul's days.
 - (5) Thus, this was a special case where unique instructions were given to one individual for a very specific purpose.
 - (6) For these reasons, this verse can not be used to authorize social drinking as practiced today.
5. Still others claim authorization for social drinking on the basis of an apparent difference in the KJV between the qualifications of an elder and a deacon as found in 1 Tim 3:3 and 1 Tim 3:8 respectively.
- a. In the KJV rendering of 1 Tim 3:3, it says the elder must be, "not given to wine."
 - b. Whereas in the KJV rendering of 1 Tim 3:8, it says the deacon must be "not given to much wine."
 - c. Some claim that this apparent difference in wording gives the deacon, and hence other Christians, the right to drink some alcoholic beverages, as long as it is not "much", while the elder must abstain completely.
 - d. But, in the original language, the point is not to make a distinction in the amount of alcoholic beverages that elders and deacons are allowed to drink.
 - e. That is clearly not God's intention in these verses.
 - f. We know that, because in 1 Tim 3:3, the original word translated, "not given to wine" in the KJV actually means that the elder is not to be a brawler, or one who becomes quarrelsome because of the effects of wine (see the ASV).
 - g. And in 1 Tim 3:8, the idea is that the deacon must not be addicted to wine.
 - h. Thus, the two verses simply represent two different ways of issuing a stern warning about the danger and evil of drinking intoxicating wine, while discussing the qualifications of elders and deacons.

6. But, some further claim that since 1 Tim 3:8 says the deacon is to be “not given to much wine”, that gives God’s permission for one to be given to a little intoxicating wine.
 - a. This claim is not a valid one!
 - b. First, who is to determine what is a “little” wine and what is “much” wine!
 - (1) Certainly not the person doing the drinking, since their judgment has already been impaired by the alcohol they have drunk!
 - c. But more importantly, notice the effect of this kind of reasoning as applied to other Scriptures:
 - (1) Eccl 7:17 says, “Be not over much wicked.” Using this line of reasoning, we could say that God authorizes us to be a little wicked! Surely, we do not believe that!
 - (2) In Rom 6:12, God tells us that we are not to let sin reign or rule in our bodies. Using this line of reasoning, we could say that God authorizes us to give in to sin a little bit, just as long as we do not yield completely or “much” to it. Surely we do not believe that either!
 - (3) In the New Testament, God commands us not to live in adultery. Using this line of reasoning, we could say that God authorizes us to commit a little adultery, just as long as we do not do it frequently or “much.” Surely that is not what God means!
 - d. We believe that these examples show clearly that this kind of reasoning applied to 1 Tim 3:8 is not valid!
 - e. Neither of these verses authorizes social drinking.
 - f. Rather, they are to be added to a long list of warnings in God’s word against the use of intoxicating beverages!
7. Thus, in our second point, we have studied the following:

- a. What God says in His word about intoxicating beverages—He condemns them in the strongest possible language.
 - b. Several passages in the New Testament that some say authorize the drinking of intoxicating beverages in moderation—We have seen that none of these passages authorizes such drinking.
 - c. That brings us to our third point.
- C. Our third point is to study several New Testament commands, principles and a word that condemn the drinking of intoxicating beverages.
 - 1. The first thing that condemns drinking of intoxicating beverages is the meaning of one of the words that is translated “sober” in the New Testament.
 - a. There are two Greek words that are translated “sober” in the New Testament.
 - b. One of these words means, of sound mind, serious minded, or discreet.
 - c. For example, this word is found in 1 Tim 3:2, where it is listed as one of the qualifications of an elder.
 - d. But, the other word is found in passages like 1 Thess 5:8, where the Christian is commanded to be sober.
 - e. Therefore, to violate this command to be sober would be to sin against God.
 - f. But, what does that Greek word that is translated “sober” in this verse mean?
 - g. Please notice how this Greek word is defined by six different New Testament Greek scholars:
 - (1) “Signifies to be free from the influence of intoxicants...”
 - (2) “To be temperate.”
 - (3) “To be self-controlled.”

- (4) “To be sober, drink no wine.”
 - (5) “To be sober, not under the influence of drink. The word points to a condition of moral alertness....”
 - (6) “It is the opposite of intoxication. A man is sober who is at the time completely unaffected by wine.”
- h. Clearly, on the basis of the meaning of the Greek word, God’s command to be sober in this passage means to drink no intoxicating beverages and thus, to be totally free from the influence of intoxicating beverages.
- i. But, does this meaning fit the context of 1 Thess 5:8?
 - (1) In :7, Paul talks about those, who in the night, are drunken, obviously from intoxicating beverages.
 - (2) Then, in :8, he makes a sharp contrast in referring to Christians.
 - (a) He says that we are to be “of the day”, or righteous, as opposed to those who are drunken in the night.
 - (b) And, we are to be “sober”, in contrast to their drunkenness.
 - (c) Clearly, this means that the Christian is to be just the opposite of drunk, i.e., completely free from the influence of intoxicating beverages.
- j. Thus, this meaning of the Greek word does fit this context precisely!
- k. And consequently, 1 Thess 5:8 is a command for the Christian to abstain from drinking intoxicating beverages.
- l. To violate this command would be to sin against God, thus jeopardizing the eternal destiny of one’s soul.
- 2. The second thing that condemns drinking of intoxicating beverages is that the Christian is commanded to have temperance.
 - a. It is part of the fruit of the Spirit in Gal 5:22,23.

- b. It is also one of the Christian attributes that we must add to our faith if we want to make our calling and election sure, to avoid stumbling, and to enter Christ's everlasting, heavenly Kingdom (2 Pet 1 :5-11).
 - c. The word that is translated "temperance" means self-control.
 - d. Thus, to lose self-control is to sin against God.
 - e. Please recall from this morning's lesson that one of the known effects of alcohol is to immediately begin reducing self-control.
 - f. Therefore, to drink intoxicating beverages is to deliberately do something which we know will reduce self-control and in doing so, we sin against God.
- 3. A third thing that condemns drinking of intoxicating beverages is that it damages the Christian's body, in which God dwells through His Spirit.
 - a. We studied in 1 Cor 6:19,20 last week that the Christian's body belongs to God and is the temple of the Holy Spirit.
 - b. Thus, to deliberately harm our bodies is to sin against God.
 - c. We studied in vivid detail this morning how much damage alcohol does to our bodies and minds.
 - d. Therefore, to drink alcohol is to deliberately harm our bodies and minds, thus sinning against God.
- 4. Still another thing that speaks against drinking of intoxicating beverages is that the Christian is commanded to abstain from *all* appearance of evil.
 - a. 1 Thess 5:21,22 - Prove all things; hold fast that which is good. Abstain from all appearance of evil.
 - b. Thus, the Christian is commanded to abstain from *all* appearance of evil.
 - c. To violate this command is to sin against God.

- d. As we saw this morning, alcohol is a poisonous evil that has had untold evil effects in the lives of drinkers, innocent associates and strangers.
 - e. Thus, to drink alcohol is to violate God's command to abstain from all appearance of evil, thus sinning against Him.
5. The final point that we would like to make this evening that speaks against drinking alcoholic beverages is that it hurts our influence on others.
- a. Mt 5:16.
 - b. In the light of this and other similar Scriptures, we would humbly and kindly ask those who defend drinking of alcoholic beverages if they would be willing to accept the following statements as true:

I do not believe drinking damages my reputation and influence.

I believe I can convincingly talk to a person about Christ with an alcoholic drink in my hand.

My interest and involvement in the church is as strong now as it was before I started drinking. I have lost none of my fervor for spiritual activities.

I have become more generous in giving to the church and other good causes since I started drinking.

When Jesus comes, I will be perfectly comfortable meeting Him with an alcoholic drink in my hand.

Drinking has been good for my marriage; we have a more spiritual relationship since alcohol became a part of it.

I believe my drinking is a good influence on my children; I have no objection to their following my example in this matter.
 - c. I do not believe that we could honestly say those things knowing what we have learned about alcohol and its effects.

6. Thus, these passages make it clear that it is sinful for the Christian to drink intoxicating beverages for several reasons:
 - a. Because we are commanded to be sober, meaning free from the influence of intoxicating beverages.
 - b. Because we are commanded to maintain self-control, which alcohol immediately reduces.
 - c. Because we are commanded to care for our body as the dwelling place of God, and alcohol does much damage to the body.
 - d. Because we are commanded to hold fast to the good and abstain from all appearance of evil, and alcohol and its effects are definitely evil.
 - e. And because the use of alcohol damages our influence, which God commands us to guard carefully.

IV. CONCLUSION: This evening we have studied what God says in His word about intoxicating beverages. We have learned that:

- A. God condemns drunkenness and the process of becoming drunk.
- B. God the Father, Jesus and Paul *do not authorize* the drinking of alcoholic beverages in the Bible.
- C. In fact, God *condemns* the drinking of alcoholic beverages by commands, principles and the meaning of one of the words translated “sober” in the New Testament.
- D. In closing, we would like to ask each of us to search the Scriptures to determine whether the things we have taught tonight are in accordance with the Lord’s will.
 1. If this is the Lord’s will, as we believe it is, we ask you to obey it for HIM, not for me or any other man.
 2. He is the one to whom each of us will have to give an accounting on the judgment day, not me or any other man.
 3. He is the one who shed His blood and died for us so that we can stand pure and clean in His eyes.

4. He is the one who said that we must deny ourselves and things like seemingly overwhelming peer pressure to follow Him.
 5. He is the one who promised that we can do all things through Him.
 6. He is the one who promised that if we follow His example of self-sacrifice and purity, we will have an eternal home in Heaven with Him.
 7. I know that with His word, the privilege of prayer, and the help of our brothers and sisters in Christ, we can do these things for Him and His glory!
- E. As we stated at the beginning this morning, our intent has not been to expose or condemn anyone.
1. Rather, our purpose was to present the facts and the Lord's will on this controversial subject objectively, plainly and kindly.
 2. If you have a problem with alcohol or any other sin, we and many others here are ready and willing to help in any way that we can!