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**TIMOTHY’S COMMISSION (**[**1:1⁠–⁠20**](https://biblehub.com/bsb/1_timothy/1.htm#1)**)**

 **Greeting**

 “*Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord*” (1 Tim. 1:1, 2).

 This is Paul’s typical salutation used by Paul in his epistles. The additive in the two letters to Timothy and the one to Titus between grace and peace is the word mercy (ἔλεος).

 **Correcting False Teachers  (**[**1:3⁠–⁠11**](https://biblehub.com/bsb/1_timothy/1.htm#3)**)**

 **THE WARNING**

 “*As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,  Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do”* (1 Tim. 1:3, 4).

 Paul brings up the crisis presented in Acts 20 where he left Ephesus and traveled to Macedonia because of the trouble caused by Demetrius. In his recommendation Paul informs Timothy to charge the brethren to teach only the doctrine delivered by apostolic authority (Gal. 1:8, 9).

 Second, Timothy is told to stay clear of listening to fables. This no doubt was the influence of Gnosticism and Jewish fables. Albert Barnes writes, “The “fables” here referred to were probably the idle and puerile superstitions and conceits of the Jewish rabbies. The word rendered “fable” (μῦθος muthos) means properly “speech” or “discourse,” and then fable or fiction, or a mystic discourse” (Barnes Notes, *Commentary on Timothy & Titus*, esword).

 Thirdly, Paul warns against “endless genealogies.” The genealogical records kept by the Jews had dated back decades and were extended and complicated to say the least. And since the ascension of the Messiah these records were unnecessary. Yet, the apostle makes a valid point that these records so kept by the Jews were questionable rather than building blocks for godly edifying and faith.

 ***The Worth of the Law***

 “*Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: From which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor, whereof they affirm*” (1 Tim. 1:5-7).

 The commandment points to the law of loving God with all your heart, strength, and mind. And the other part was to love one’s neighbor as oneself (Matt. 12:30, 31). This love pours forth from three fountains: (1) a pure heart (ἐκ καθαρᾶς καρδίας), (2) a good conscience (συνειδήσεως ἀγαθῆς), and (3) a faith unfeigned (**Πιστεως ανυποκριτου**).

 Howbeit, some had swerved from this commandment of charity to vain jangling (ματαιολογίαν). This word speaks of one who is prone to tell tall tales. Most importantly, these tales were presented by them who felt they understood the law. Sadly, they had no validity nor comprehension of what they were promoting and teaching.

 “*BUT we know that the law is good, if a man use it lawfully*” (1 Tim. 1:8). The conjunction points out the proper meaning of the law. The Messiah who brought peace, grace, and mercy to a world of sinners did not come to abrogate the law but to fulfill it. For as Paul confirms, God created a perfect law to aid and direct His creation.

 “*Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine”* (1 Tim. 1:9, 10).

 The point is clear, the righteous man needs no law. Howbeit, Paul wrote to the brethren at Rome. “*As it is written, There is none righteous, no, not one”* (Rom. 3:10). Isaiah proclaimed, “*But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away”* (Isa. 64:6).

 The law was made for the lawless (ἀνόμοις) and disobedient (ἀνυποτάκτοις). Paul list fifteen sins that the law defined and prohibited. He begins the list by speaking of those who were lawless and disobedient. Whether it be the child in the home, or the man holding the gun on the clerk at the cash register; there are always those who intently ignore and disobey.

 Concerning defining the word “lawless.” The Greek word is translated “transgressor” in Mark 15:58 and Luke 22:37.

 Next, Paul references the ungodly (ἀσεβέσι) and sinners (ἁμαρτωλοῖς). The sadness of the man who sees no need for God, and lives a life of sin. The two words are joined together to emphasize that sin is a transgression of the law (1 John 3:4).

 Further, the unholy (ἀνοσίοις) and profane (βεβήλοις). To be unholy was to be polluted by evil. And to be profane points to one that blasphemies that which is holy. For the word “unholy” it appears only one other time in the New Testament (2 Tim. 3:2). Whereas the word “profane” can be found five other times in the epistles of Paul (1 Tim. 1:9, 4:7, 6:20; 2 Tim. 2:16; Heb.12:16).

 Paul then speaks of murderers of fathers (πατρολῴαις) and murderers of mothers (μητρολῴαις). To turn on those who have nurtured, cared for, and had been given parental responsibilities over you are sins contrary to nature itself. The animal kingdom unveils for us the love of parents to their offspring. To literally murder a parent is of a disgusting nature.

 Manslayers (ἀνδροφόνοις) are categorized by the apostle. This is a generic term for all murderers. Men and women who have no respect for the sacredness of life. The breaking of the sixth commandment under the Old Law would often lead to the penalty of death for the slayer.

 Whoremongers (**Πορνοις·**) are those presented by Moses as the placing one’s daughter into prostitution (Lev. 19:29). Throughout history prostitution was most often forced or required by many. Baal worship and Roman idolatry used prostitution as a means to solicit funding for temple worship.

 Them that defile (ἀρσενοκοίταις) themselves with mankind. The sodomite (homosexual) is not an alternate acceptable lifestyle, but a violation of the natural order of things. It slaps the face of the Creator (Rom. 1).

 Menstealers (ἀνδραποδισταῖς) are in direct violation of the eighth and tenth commandments under the Law of Moses (Exodus 20:15, 17). When one speaks of adultery there are those who believe that simply asking forgiveness will allow that person to live in the adulterous relationship. However, they fail to realize that adultery is the stealing of another’s spouse. A possession they do not have the right to take.

 Liars (**Ψευσταις·)** find their way in the list of sins to avoid. It was a lie that ended man’s happiness in the garden (Gen. 3:4), and all liars will have their damnation in the lake of fire (Rev. 21:8).

 Perjured persons (ἐπιόρκοις) are then introduced by the apostle Paul. In the Levitical laws for the treatment of one’s neighbor, it is stated, *“And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.”* (Lev. 19:12).

 Any other thing contrary(ἀντίκειται) to sound doctrine (τῇ ὑγιαινούσῃ διδασκαλίᾳ). Paul speaks to Timothy and Titus concerning sound doctrine (1 Tim. 1:10, 2:3; Tit. 1:9, 2:1). They were to be able to define it, and warn the brethren concerning it.

 “*According to the glorious gospel of the blessed God, which was committed to my trust*” (1 Timothy 1:11). Paul was chosen to orate and to keep the sacred message (1 Cor. 9:17; Gal. 1:1). This statement would further emphasize for young Timothy to hold fast the words of Jesus.

 ***God’s Grace to Paul (***[***1:12⁠–⁠17***](https://biblehub.com/bsb/1_timothy/1.htm#12)***)***

 “*And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.   And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.   This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.* *Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. “Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen*” (**1 Tim. 1:12-17**).

 Paul proclaims three facts about his conversion: God enabled him, counted him faithful, and put him into the ministry. This points to an amazing God who took a blasphemer, a persecutor, and an injurious person, and made him an asset aiding the growth of the kingdom. Concerning the word injurious (ὑβριστής) it is used one other time in the New Testament where it is translated despiteful (Rom. 1:30).

 Yet why? Paul’s disobedience was due to ignorance which is not a legitimate reason to transgress. What took place in the life of Paul was centered on two things, mercy, and grace. God’s grace was not only prevalent, but it was also exceedingly abundant. For even a chief sinner like Paul could obtain mercy. For what purpose? “*Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.”*

 Based upon that grace and mercy, the apostle offers an inscription of praise, *“Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen* (1 Tim. 1:17).

 ***Paul’s Charge to Timothy* (**[**1:18⁠–⁠20**](https://biblehub.com/bsb/1_timothy/1.htm#18)**)**

 *“This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme”* (1 Tim. 1:18-20)

 Concerning these prophecies scribed by Paul, Adam Clarke writes, “*Some think that the προαγουσας προφητειας, the foregoing prophecies, refer to revelations which the apostle himself had received concerning Timothy; while others think that the word is to be understood of advices, directions, and exhortations, which the apostle had previously delivered to him; we know that προφητευω signifies to speak to men to edification, to exhortation, and to comfort* (1 Cor. 14:3). (Adam Clarke’s Commentary on the New Testament, *1 & 2 Timothy*, e-sword).

 Three charges are presented: *war a good warfare, holding faith, and a good conscience*. All three are necessary for young Timothy to be effective in the ministry.

 “W*hich some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.”* Hymenaeus came to deny the resurrection (2 Tim. 2:17, 18). Howbeit, we can only guess whether the Alexander mentioned in this epistle was the coppersmith that caused much harm to come to Paul (2 Tim. 4:4), or the Alexander mentioned in Acts 19:33.

**INSTRUCTIONS CONCERNING THE CHURCH (**[**2:1⁠–⁠6:21**](https://biblehub.com/bsb/1_timothy/2.htm#1)**)**

 ***A Call to Prayer* (**[**2:1⁠–⁠8**](https://biblehub.com/bsb/1_timothy/2.htm#1)**)**

 **“***I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;  For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.  For this is good and acceptable in the sight of God our Saviour;  Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.  Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.  I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.* (1 Tim. 2:1-4).

Concerning the word **supplications** (**ποιεῖσθαι δεήσεις),** Christ used the word in Luke 5:33, and Paul again in Philippians 1:4. This type of prayer is petitionary.

 **Prayers (Προσευχὴ**) is limited to God. Paul stated in 1 Thessalonians 5:17 that one should pray without ceasing. The influential pattern of a saint is to pray anywhere, anytime, about everything.

 Intercessions (**ἐυντεύξεις)** is a prayer that intercedes for others. **Vincent’s Word Studies** states, “The verb signifies to fall in with a person; to draw near so as to converse familiarly” ***(Vincent’s Word Studies***, esword, “*Intercessions*”).

 “**Giving of thanks**” (Ευχαριστιας·) is an expression often used in the scriptures. Paul uses the phrase several times (1 Cor. 14:16, Eph. 5:4, 20, Col. 1:12, 3:17, Heb. 13:15).

 For whom and for what reason should these prayers be prayed? “*For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.”*

And why? “*For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.”*

 ***Committed to God***

 *“For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.  Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.* *I will therefore that men pray every where, lifting up holy hands, without wrath and doubting*” (1 Tim. 2:5-8).

 What is the purpose of offering prayer for all men? For God had His Son die for all mankind. For which Jesus serves as mediator between man and God.

 And who is Paul? A vessel chosen by God to both the Jews and Gentiles in faith and verity (**ἐν πίστει καὶ ἀληθείᾳ).** The word verity is better translated “truth.”

 What was Paul’s desire? *“I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.*”

***Instructions to Women* (**[**2:9⁠–⁠15**](https://biblehub.com/bsb/1_timothy/2.htm#9)**)**

 *“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works.  Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.  For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.  Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety”* (1 Tim. 2:9-15).

  *“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array.”*

 *In modest apparel (***ἐν κατασψολῇ κοσμιῳ)** speaks of the attire of a Christian woman. This apparel is worn with **shamefaceness** (Ἁιδώς) meaning respectful, and **sobriety** (σωφροσύνης) which means self-restraint.

 The properly adorned Christian woman is not depicted as one of wealth so meant by the broided hair, gold, pearls, and costly array. Yet how? By that which godly women prove themselves by good works. Solomon wrote, “*She looketh well to the ways of her household, and eateth not the bread of idleness”* (Prov, 31:27).

 “*Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.”* Paul stated to the brethren in Corinth, *“Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law”* (1 Cor. 14:34). Hence, the law spoken focuses on the one God established after the fall (Gen. 3:16).

 “*Notwithstanding she shall be saved in childbearing* **(Σωθησεται δε δια της τεκνογονιας**·) *if they continue in faith and charity and holiness with sobriety.”* If one were to take this in the literal sense than what about Rachel. For she was a godly woman who died giving birth to her son Benoni (Gen. 35:16-18). Hence, I believe it proclaims that a faithful woman, like Rachel, even if she died giving birth, she would be saved.

***Qualifications for Leaders (Elders)*(**[**3:1⁠–⁠13**](https://biblehub.com/bsb/1_timothy/3.htm#1)**)**

 ***Elders***

 **1 Tim. 3:1-7,** *“**This is a true saying, If a man desire the office of a bishop, he desireth a good work.   A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)  Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.  Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.”*

There are seventeen qualifications listed by Timothy. Whereas Paul mentions eleven to Titus (Titus 1:5-9). And these qualities are internally and externally addressed. So often congregations feel they have the right to judge a man before being placed in office. Yet, the truth be told, who truly knows the man but God, the man himself, and his family?

 First, one qualification is of utmost importance, **DESIRE (ὀρέγεται).** The word literally means to reach after or strive for**.** *“This is a true saying, If a man desire the office of a bishop, he desireth a good work.”* The office of an elder is a work that must be voluntarily submitted to. Many congregations are damaged by putting men in that do not desire the office nor the work.

 Second, a man who desires the office must be **blameless** (**ἀνεπίλημπτον).** He must be a man to whom no evil can be proven. This is more than mere accusations. For even our Lord was accused of things not true (John 7:33, 34).

 Third, an elder must be the husband of one wife (**μιᾶς γυναικὸς ἄνδρα).** There has been much debate on the meeting of this phrase. The literal interpretation is *one at a time.* This would allow a man that had lost his wife, and married another Christian lady, to serve as an elder.

 The question is, “Can a man divorced scripturally be an elder?” If one says, “No!” Then would it not make the innocent party guilty also. At least to be treated like a guilty person. God gives only one reason for a man to put away his wife, FORNICATION (Matt. 19:9). This is the same reason God divorced Israel. Isaiah writes, “*Thus saith the LORD, Where is the bill of your mother’s divorcement, whom I have put away? Or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away*” (**Isa. 50:1**). God said to the Hebrews through Jeremiah, “*And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also”* (**Jer. 3:8).**

 If a man divorces his wife for fornication, marries another, and then continues to meet all the other qualifications; it would be callous to deny him the position. Yet, once again that decision comes from the man desiring the office.

 Next, a man must be found to be **vigilant** (**νηφάλιον).** This word is found also in 1 Timothy 3:11 and Titus 2:2. This speaks of one that abstains from drinking and is watchful.

 Further, one who desires the office must be **sober** (σωφρονα). The etymology of the word speaks of one that is sound (sos σως), and mind (phren **φρην)**, a man of a sound mind. This is a person that understands the word, and his position in the kingdom.

 Paul then pins that an elder must be of **good behaviour** (**κόσμιον).** The word is found only here and 1 Tim. 2:9. It speaks of one who is orderly. He has his priorities straight.

 **Given to hospitality (φιλόξενον)** is next on the list. Solomon wrote, “*A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother”* (Prov. 18:24). The exact meaning aims at the love of strangers and those in need. The willingness to open one’s heart to others is of great importance for those who hold leadership positions in the church. It is not only the friendly smile, but the appearance of truth and concern that is so clearly seen by others.

 Also, an elder must be **apt to teach** (**διδακτικόν).** The Greek word is found in this passage and 2 Timothy 2:23. This is one that has gone much further than understanding the basics and being able to communicate such. Paul stated to Titus, “*Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers”* (Tit. 1:9).

 A bishop must not be **given to wine** (**μη παροινον**). Adam Clarke comments, “*This word not only signifies one who is inordinately attached to wine, a winebibber or tippler, but also one who is imperious, abusive, insolent, whether through wine or otherwise”* (Adam Clarke’s Commentary on the New Testament, *1 & 2 Timothy and Titus*, esword).

 Often misapplied, some try to justify drinking small quantities as an acceptable behavior even for elders. Solomon wrote, “*Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise*” (Prov. 20:1). Even the noblest of men fell trap to the evils of alcohol (Noah, Gen. 9:21-24, Lot, Gen. 19:33-35, Solomon, Eccl. 2:3).

 Number ten on the list is “**no striker**” (**πλήκτην).** This is closely related to the prohibition of brawling, which holds the thirteenth position on the list of qualifications. It also can be invoked by one that is given to wine. A person who is ready to fight without reason.

 “**Not greedy of filthy lucre**” (**μη αισχροκερδη**). The person that is desirous of base gain insults the integrity of the church. It is said of Judas, “*This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein”* (John 12:6). Judas insulted Jesus for his allowance of a woman preparing Him for His demise. This somewhat plea for the poor was merely the wicked apostle’s true demeanor shining through. The church should never place a man in office with this Judas complex.

 Next, one is to be **patient** (**̓πιεικῆ). Vincent’s Word Studies** exclaims, **“**Better, forbearing. The word occurs Php. 4:5, and ἐπιεικία forbearance in 2 Cor. 10:1, where it is associated with πραΰ̀της meekness. From εἰκός reasonable. Hence, not unduly rigorous; not making a determined stand for one’s just due. In 1 Pet. 2:18; Jas. 3:17, it is associated with ἀγαθὸς kindly, and εὐπειθής easy to be entreated” (**Vincent’s Word Studies**, 1 Timothy, esword).

 Paul charged the brethren at Rome to patiently continue to do good (Rom. 2:7), and to be patient in tribulation (Rom. 12:12). He told the brethren at Thessalonica to be patient toward all men (1 Thess. 5:14). Without a doubt the attribute of patience is needful for any true follower of Christ, especially those leading the flock.

 “**Not a brawler” (αμαχον**) has been partly expanded upon earlier. Keep in mind that this qualification does not prohibit one from being angry but controlling his anger. An elder does not look for a fight, nor display his anger to bring reproach, but is a man of peace.

 Sadly, men have ruled in the local congregations that instilled fear and distrust among the members. A terrible temper makes the man unapproachable. And becomes a road block for those seeking truth.

 “**Not Covetous**” (**αφιλαργυρον**) has its roots in the prohibition expressed in **filthy lucre. Paul would state at the conclusion to his first letter to Timothy, *“****For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows”* **(1 Tim. 6:10).**

 **One that ruleth well his own house (του ιδιου οικου καλως προΐσταμενον**), having his children **in subjection with all gravity (̓́χοντα ἐν ὑποταγῃ)** (For if a man know not how to rule his own house, how shall he take care of the church of God?)  (1 Tim. 3:4, 5). There should be no difficulty in understanding this passage. A man must rule his house. This was stated to Eve concerning Adam after the fall (Gen. 3:16). The same concept of being subject to rulers (Heb. 13:17) applies to the man ruling his home (Eph. 5:25, 6:1-4).

 “**With all gravity**” enlists the idea that he is a man of honesty and integrity when commanding his family. He is not like Eli who abused authority by not disciplining his children, nor did he restrain them from evil, or even reprove them of their sins.

 For both the family and the church, the bishop must balance himself in such a way that he does not become abusive, and at the same time become too lenient. It is that necessity to lead with dignity, and discipline with love.

 Within the context of this particular qualification, Paul adds a commentary, “*For if a man know not how to rule his own house, how shall he take care of the church of God.”* A man’s trial run for pastoring the flock is first observed in the home. There are several points to be brought forth.

 First, the children are in the home! A man is not disqualified because his children become disobedient after leaving and starting their own families. Jesus made this very clear in Matthew 19, “*And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?  Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder*” (Matt. 19:5, 6).

 Second, Titus says his children must be **believers** (**τέκνα πιστά**) (Tit. 1:6). The KJV uses the word “faithful” which should be properly rendered “believers.” This would make more sense that if a man has five baptized children, and one infant who is not yet able; he would still qualify to be a bishop.

 Also, no parent would think that he or she were perfect in their upbringing of the children. God is not looking for perfect parents, but Christians that lead their children, and teach them the word.

 Further an elder must not be a **novice** (**νεόφυτον).** The meaning of the word is “not a new plant.” Why? Because he would be *lifted up* with **pride** (**τυφωθεὶς)** and fall into **the condemnation of the devil (εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου).** What is being said here relates to the fall of the Old Serpent. It was through pride that he fell, and by pride a young novice could easily fall and cause harm to himself and the church.

 Lastly, an elder must have a **good report of them which are without (μαρτυριαν καλὴν ἀπὸ τῶν ἔξωθεν)**; lest he fall into **reproach (ὀνειδισμὸν) and the snare (παγίδα) of the devil.** As the novice can fall because of pride, a bad reputation can be used as a snare to bring reproach upon the church and to close the hearts of men.

 ***Deacons***

 “*Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things.  Let the deacons be the husbands of one wife, ruling their children and their own houses well.  For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus”* (1 Tim. 3:8-13).

 The first of the eight qualifications for deacons are that these men must be **grave** (**σεμνούς)**. A similar word “gravity” (semnotes σεμνότης) was used in reference to raising children. Paul uses the word again in Philippians 4:8 where it is translated “honest.” Hence, being grave centers on the conduct of the person being found honest and upright.

 Secondly, a deacon must not be found to be **double-tongued** (**διλόγους).** This aims at a man who says one thing to one person and something different to another. One who holds the position as a deacon must be one who speaks truth, and does not deviate from it.

 Next, a man placed in the office must not be **given to much wine** (**οἴνῳ πολλῷ προσέχοντας).** Paul commends Timothy to take a little wine for his stomach’s sake (1 Tim. 5:23). Which informs the reader that Christians abstained from drinking unless it was for medicinal purposes as instructed to Timothy. Yet sadly there are those who use this verse to justify social drinking.

 Further, a deacon must not be guilty of filthy lucre (**αἰσχροκερδεῖς).** Therefore, like an elder, he must not be a man of greed.

 **“*Holding the mystery of the faith in a pure conscience*” (τὸ μυστήριον τῆς πίστεως ̓ν καθαρᾷ συνειδήσει).** In Paul’s epistles he speaks of two mysteries: (1) the mystery of sin (2 Thess. 2:7), and (2) the mystery of godliness (1 Tim. 3:16). The apostle also alludes to several mysteries that were known among believers: (1) salvation to the Gentiles (Col. 1:26, 27), (2) the mystery of faith (1 Tim. 3:9), (3) the mystery of the gospel (Eph. 6:19), and the mystery of Christ and His church (Eph. 5:32).

 To deacons they hold these mysteries in a conscience that is void of offence. A mind that fully believes, accepts, and lives godly before the Lord.

 “***And let these also first be proved (*δοκιμαζέσθωσαν)*; then let them use the office of a deacon, being found blameless”* (ἀνέγκλητοι ὄντες).** Elders were not to be young converts but men that were older, wiser, and proved themselves in the community. Likewise, deacons were not to be new converts but men who had proven themselves in the sight of others. When those eight men were chosen in Acts chapter six, not implying they were deacons, the apostles exclaimed, “*Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business* (Acts 6:3).

 “***Even so must their wives be grave, not slanderers, sober, faithful in all things.”*** These four requirements are extremely important for deacons and elders’ wives. For grave, sober, and faithful we have discussed in great length. ***“Not slanderers” (*Μη διαβολους·)** literally means in the Greek, “***Not devils***.” This points to the intent of Satan in the garden as he addressed Eve. A woman who gossips, slanders, and backbites would be a hindrance to any man, whether member, deacon, or elder.

 What minister, after years of service, has not contented with a leader’s wife causing damage to the church? Those who meet the qualifications are extremely blessed for having these wonderful women aid them. Howbeit, those leaders taking the position allowing their wives to damage the work will have to answer to God.

 “***Let the deacons be the husbands of one wife, ruling their children and their own houses well.”*** Like elders, the home environment must be such that Christ is elevated. And the man must not be a bigamist or a fornicator.

 “***For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.”*** This commendation of encouragement unveils the importance of the position. “Purchase”***(*περιποιοῦνται)** means to win or acquire without any bargaining. In other words, these qualifications are not negotiable.

 ***The Mystery of Godliness* (**[**3:14⁠–⁠16**](https://biblehub.com/bsb/1_timothy/3.htm#14)**)**

 ***“These things write I unto thee, hoping to come unto thee shortly:******But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.  And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory”* (1 Tim. 3:14-16).**

Paul had a desire to come and visit the brethren, and young Timothy to give further instructions. “***But if I tarry long, that thou mayest know how thou oughtest* (δεῖ ἀναστρέφεσθαι) *to behave thyself in the house of God.”*** This is the theme of his desire to instruct Timothy to apply these principals and requirements to the church locally. This is not an insult to the conduct of Timothy but and exhortation to stand firm with these instructions.

 “***And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”*** In the mind of Paul there was no argument against Christ. In one bold sentence he tells the story of the Messiah who came in the flesh, witnessed by the Spirit, seen of angels, preached to the Gentiles through Paul, believed by many in the world of sin, and was lifted up into the clouds to be with His Father.

 **Instructions concerning False Teaching (**[**4:1⁠–⁠16**](https://biblehub.com/bsb/1_timothy/4.htm#1)**)**

 ***A Warning against Apostasy*** ([4:1⁠–⁠5](https://biblehub.com/bsb/1_timothy/4.htm#1) )

 ***“****Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron;**Forbidding to marry,* *and commanding to abstain from meats,* *which God hath created to be received with thanksgiving of them which believe and know the truth.  For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer***” (1 Tim. 4:1-5).**

In this first portion of chapter four Paul warns Timothy of futuristic apostasies. He scribes a list of five areas of departure. First, “*giving heed to seducing* **(πλάνοις)** *spirits, and doctrines of devils* **(διδασκαλίαις δαιμονίων)***.”* Paul speaks of heresy and the false doctrines that will arise.

 Second, “s*peaking lies in hypocrisy*(ἐν ὑποκρίσει ψευδολόγων)*.”* This shows the lies and hypocrisies are spoken under the banner of truth. Men claiming to be Christians and are simply deceiving others.

 Third, “*having their conscience seared with a hot iron”* **(ἐν ὑποκρίσει ψευδολόγων)***.* The searing is on the conscience (Tit. 1:5, 3:11). Paul focused on the conscience in many of his epistles (Rom. 2:15, 9:1, 13:5; 1 Cor. 8:7-12, 10:25-29; 2 Cor. 1:12; 2 Tim. 1:3, 15).

 Imagine men who are devoid of a conscience. They commit sin and perform evil tasks without caring about the effect it has on others.

 Fourth, *“forbidding to marry” (***κωλυόντων γαμεῖν).** Paul stated to the brethren at Corinth, **“***I say therefore to the unmarried and widows, It is good for them if they abide even as I.  But if they cannot contain, let them marry: for it is better to marry than to burn*” (1 Cor. 7:8, 9).  He made this remark knowing of the coming persecution against the church. Yet, his emphasis was on the man or woman who had desires for such to do so.

 Fifth, “*and commanding to abstain from meats”* (**ἀπέχεσθαι βρωμάτων).** Barnes comments, “*The word “meat” in the Scriptures, commonly denotes “food” of all kinds; Matt. 3:4; Matt. 6:25; Matt. 10:10; Matt. 15:37. This was the meaning of the word when the translation of the Bible was made. It is now used by us, almost exclusively, to denote animal food. The word here used - βρῶμα brōma - means, properly, whatever is eaten, and may refer to animal flesh, fish, fruit, or vegetables. It is often, however, in the New Testament, employed particularly to denote the flesh of animals; Heb, Matt. 9:10; Matt. 13:9; Rom. 14:15, Rom. 14:20; 1 Cor. 8:8, 1 Cor. 8:13”* (Barnes Notes, 1 & 2 Timothy & Titus, esword).

 “W*hich God hath created to be received with thanksgiving of them which believe and know the truth.  For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer***.”** Paul offers commentary on this last restriction. Under New Testament Christianity the old laws of certain meats being forbidden, and certain foods to be eaten, there is no such observance. Howbeit, Paul is warning that those false future teachers will try to restrict, forbid, and demand observances to their consumption habits.

 ***A Good Servant of Jesus Christ*** ( [4:6⁠–⁠16](https://biblehub.com/bsb/1_timothy/4.htm#6) )

 *“If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself rather unto godliness.* *For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.**This is a faithful saying and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach. These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee*.” (1 Tim. 4:6-16).

 Paul charges the young evangelist to “*put the brethren in remembrance of these things*!” What things? Those things preceding this statement. The warning and teachings of these future devilish teachers.

 “T*hou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.”* Paul exclaimed to Timothy in his second letter, “*But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience”* (2 Tim. 3:10).Timothy was Paul’s prodigy. He had faith in his abilities and his understanding of truth.

 *“Whereunto thou hast attained” (***ᾗ παρηκολούθηκας)** should be interpreted that Timothy had closely followed.

 “*But refuse (***παραιτοῦ)** *profane (***βεβήλους)** *and old wives' fables (***γραωδεις μύθους)***, and exercise* **(γύμναζε)** *thyself rather unto godliness* ***(*εὐσέβειαν)***.”* The word “refuse” should be properly “shun.” What was Timothy told to shun? Old wives’ fables, or those that senile old women tell that are fictitious. And simply exercise godliness.

 *For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come* **(ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος, ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης).**Paul never proclaims that bodily exercise is unbeneficial, but compared to the spiritual, it profits extraordinarily little. The end results are what is underlined. For spiritual exercise, living godly, reaps the rewards now and in the life to come.

 “*This is a faithful saying and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach”* ***(*πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος· εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν).** The faithful saying confirms Paul’s point on living godly. It is clear and precise without doubt.

 The idea of laboring and suffering reproach for that labor is based upon one’s trust in God. And why trust in God? Because He is the Savior for all those who honestly believe. Hence, Paul instructs Timothy to relay this message to the saints.

 ***Personal Instructions to Timothy***

   “*Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.  Till I come, give attendance to reading, to exhortation, to doctrine.* *Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.**Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.* *Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee*” (1 Tim. 4:12-16).

 “*Let no man despise thy youth*” (μηδεὶς διὰ τὴν νεότητα καταφρονήσῃ σον). The word despise in the Greek is an imperative active third person singular verb. It means to look down on or to despise. And how was Timothy to fight this type of rejection? “B*e thou an example of the believers, in word***(ἐν λόγῳ)** *, in conversation* **((ἐν ἀναστροφῇ)** *, in charity* (**(ἐν ἀγάπης**)*, in spirit* ***(*ἐν πνεύματι**)*, in faith* ***(*ἐν πίστει**), *in purity* ***(*ἐν ἁγνείᾳ**).” These six attributes of Christian maturity are clearly seen when Paul exclaims of the young preacher, “*For I have no man likeminded, who will naturally care for your state”* (Phil. 2:20).

 Next, Paul instructs Timothy to “*give attendance to reading (***ἀναγνώσει)***, to exhortation (***τῇ παρακλήσει)***, to doctrine* (**τῇ διδασκαλίᾳ**).*”*“*To doctrine*” should be properly scribed as “*to the teachings*.”

 A gospel preacher is bound to the privilege of studying God’s word. In his second letter to Timothy, the apostle writes, “*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth”* (2 Tim. 2:15).

 Through Timothy’s reading and studying the doctrine, he must be able to instruct others. That is the meaning of “exhortation.” The doctrine locked up and hidden holds no remedy to the fainting sinner.

 “*Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery”* ***(*μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου). Concerning this appointment of Timothy Albert Barnes writes, “***it was common to lay on the hands in imparting a blessing, or in setting apart to any office; see Matt. 19:15; Mark 6:5; Luke 4:40; Luke 12:13; Lev. 8:14; Num. 27:23; Acts 28:8; Acts 6:6; Acts 8:17; Acts 13:3. The reference here is undoubtedly to the act by which Timothy was set apart to the office of the ministry. The word rendered “presbytery” - πρεσβυτέριον presbuterion - occurs only in two other places in the New Testament – Luke 22:66, where it is rendered “elders;” and Acts 22:5, where it is rendered “estate of the elders” (*Barnes Notes, *1 & 2 Timothy and Titus,* esword).

 “*Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all”* ***(*ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπὴ φανερὰ ᾖ πᾶσιν).**First, Paul asks Timothy to “meditate.” The exercising of the mind and the application of sound principles is at the center of meditating. Reading and studyiny must lead to applying what one has learned.

 Giving wholly to them (the things Paul previously stated) will allow Timothy to be successful. And this genuine love for the word will profit young Timothy. Thus, it will be clearly seen by others concerning his actions, words, and compassion for them.

 *Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee*” (**ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ, ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου).** “Take heed” is a favorite expression of brother Paul. (Rom. 11:21; 1 Cor. 3:10, 8:9, 10:12; Gal. 5:5; Col. 4:17; Heb. 3:12). The Christian servant must be cautious not only in what he preaches and teaches others, but in his character, attitude, and disposition. The strong continuance in keeping pure and preaching the gospel will not only save others, it will save your soul also.

 **CHURCH INSTRUCTIONS**

 **The Brethren**

 **“***Rebuke not an elder, but intreat him as a father; and the younger men as brethren; The elder women as mothers; the younger as sisters, with all purity*” (Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πατέρα, νεωτέρους ὡς δελφούς, πρεσβυτέρας ὡς μητέρας, νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἁγνείᾳ. ( (1 Tim. 5:1, 2).

 The word “elder” (πρεσβυτερος) defines age and not position. Their treatment is as a father, whereas the younger men are to be treated like a blood brother.

 In like manner, the elderly women are to treat as mothers, and the younger women as blood sisters. Most importantly is the word “purity” (Εν πασῃ ἁγνειᾳ·). The idea of keeping oneself clean from fornication of lusts is here implied. There is nothing more damaging to a minister’s career than lusting after a young woman.

 ***Honoring True Widows*** ( [5:3⁠–⁠16](https://biblehub.com/bsb/1_timothy/5.htm#3) )

 ***Older Widows***

  **“***Honour widows that are widows indeed.  But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.  Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.  But she that liveth in pleasure is dead while she liveth.  And these things give in charge, that they may be blameless.  But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel”* (Χήρας τίμα τὰς ὄντως χήρας.  εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γάρ ἐστι καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ Θεοῦ.  ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ τὸν Θεὸν καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας·  ἡ δὲ σπαταλῶσα ζῶσα τέθνηκε.   καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίληπτοι ὦσιν.   εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἤρνηται καὶ ἔστιν ἀπίστου χείρων) **(1 Tim. 5:3-8).**

Paul encourages the saints to honor the elderly widows who are in the church. The brethren have the obligation to care for these women. Howbeit, if a widow has family living, they are to care for her with kindness (piety) and repay her (requite) for the years she cared for them. If they fail in this responsibility, they have denied the faith and are worse than an infidel (**ἀπίστου),** which can be interpreted “unbeliever.”

 **“***Let not a widow be taken into the number under threescore years old, having been the wife of one man, Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work”* (Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἑξήκοντα γεγονυῖα, ἑνὸς ἀνδρὸς γυνή, ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε) (**1 Tim. 5:9, 10**).

 These qualifications are not subject to private interpretation. Paul makes it clear that a church should not fully support a widow under sixty years of age. And even then, she could not had been childless. Her workings must be clearly seen by others. Not only washing the saint’s feet but lodging strangers.

 Further, she is one that has been an aid to others during sickness and sorrow. Paul ends the list with a follower of “every good work.” The entire gambit of motherhood and character are exemplified in these qualifications.

 **Younger Widows**

 “*But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith.  And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.  I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.  For some are already turned aside after Satan.   If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed*” ( νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ, γαμεῖν θέλουσιν,  ἔχουσαι κρῖμα ὅτι τὴν πρώτην πίστιν ἠθέτησαν·  ἅμα δὲ καὶ ἀργαὶ μανθάνουσι περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαὶ, ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα.  βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν.  ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ. εἴ τις πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ) **(1 Tim. 5:11-16).**

 There are several statements made by Paul why young widows should not be supported from the church treasury. First, they will grow weary in loneliness and their sexual impulses will arise. When this happens, they will marry. Paul does not see this as an evil thing as one would suppose, but remember he is comparing the young to the elderly.

 Paul says they will have damnation because they *cast off their first faith*. This seems to contradict his statement in verse fourteen encouraging young women to marry. Yet, the word damnation should be properly interpreted “condemnation” which implies a guilt that young widows experience.

 Further, Paul outlines the sins committed frequently by the youthful widow, “*And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.”* The young widow if supported by the church will not see the need to be motivated or work. She has not proved herself like the elderly saintly widow. The one who becomes idle will wander from house to house telling lies, gossiping, and “*speaking things they ought not*!”

 Next, Paul offers a few suggestions, “*I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.  For some are already turned aside after Satan.* The “adversary” represents those heathens who find fault with the church. Their master is Satan who discourages others by pointing out the hypocrisy and failures of fallen church members.

 **Family Responsibilities**

*If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.*” Paul firmly warned families with widows not to avoid their responsibility. Now he offers and appeal and commentary. For to support widows who have families hinders the support of those who have none.

 ***Honoring Elders*** ( [**5:17⁠–⁠20**](https://biblehub.com/bsb/1_timothy/5.htm#17) )

*“Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.  For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.  Against an elder receive not an accusation, but before two or three witnesses.  Them that sin rebuke before all, that others also may fear*” (Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ· λέγει γὰρ ἡ γραφή· βοῦν ἀλοῶντα οὐ φιμώσεις· καί· ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.  κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.  τοὺς ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι.)  (1 Tim. 5:17-20).

 Paul deals in two narratives about elders**. First**, he speaks of those elders who rule well, and the minister who also holds the position as an elder. The apostle proclaims that such a one is worthy of a double honor. His enforcement of such is drawn from Deuteronomy 25:4. This metaphor exemplifies the idea of not silencing the ox with the muzzle and allowing it to feed upon some of which he had treaded. Most importantly, one who preaches the word and serves as an elder is worthy of support physically and spiritually.

 **Second**, Paul speaks of accusations orated against an elder. In one way, he is treated equally to anyone who sins in the church (Deut. 17:6; 19:15). There must be more than one viable witness to the sin. This same requirement was stated by Christ in Matthew 18:16.

 “*Them that sin rebuke before all, that others also may fear (* φόβον ἔχωσι). This last Greek phrase is a **present** **active subjunctive** which should be interpreted as, “*may keep on being afraid*.” This speaks of other elders fearing the same discipline if they fail at their duties.

***A Charge to Timothy*** ( [**5:21⁠–⁠25**](https://biblehub.com/bsb/1_timothy/5.htm#21) )

 “*I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.* *Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.   Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.* *Some men's sins are open beforehand, going before to judgment; and some men they follow after.  Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid*” (Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου ᾿Ιησοῦ Χριστοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς, χωρὶς προκρίματος μηδὲν ποιῶν κατὰ πρόσκλισιν.  χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις· σεαυτὸν ἁγνὸν τήρει.   Μηκέτι ὑδροπότει, ἀλλὰ οἴνῳ ὀλίγῳ χρῶ διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας.  Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσι, προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ ἐπακολουθοῦσιν.  ὡσαύτως καὶ τὰ καλὰ ἔργα πρόδηλά ἐστι, καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύναται.) (**1 Tim. 5:21-25**).

 “*I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.”* The word “charge” means to “call to witness.” The witnesses called upon are God, Jesus, and the holy angels. The carrying forth of these various commands and treatments must be without prejudice, favoritism, and partiality.

 Next, Paul gives Timothy some spiritual and medicinal advice. “*Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.”* The laying on another suddenly is a present active imperative in the Greek which informs Timothy to be cautious. Paul’s second present active imperative (*keep thyself pure*) serves as a positive reinforcement for Timothy to remain on course.

 The apostles’ physical advise to the young preacher involves an ailment not identified. It had something to do with the digestive tract. Paul states, “*Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.”* All we know is that the young disciple had a constant problem in this area, and that he was encouraged to drink a LITTLE WINE for the ailment. “But use a little wine” (ἀλλὰ οἴνῳ ὀλίγῳ χρῶ) is a present middle imperative statement with emphasis on ὀλίγῳ (oligoi), a little! Those who seek to justify social drinking have a difficult task in trying to legitimize social drinking. In Timothy’s case, he had to be instructed to do such which was contradictory to his manner of life.

 “*Some men's sins are open beforehand, going before to judgment; and some men they follow after.  Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.*” This declarative statement by the apostle points to Timothy’s instructions in searching out men for the ministry. In short, some men will hide their sins and weaknesses, while others flaunt them. In like manner, the good works of some can be easily seen, while others perform good works in secret and are later brought to light by the impact on others.

 ***Servants Serving with Honor*** ([**6:1⁠–⁠2**](https://biblehub.com/bsb/1_timothy/6.htm#1) )

 **“***Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort* ” (῞Οσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημῆται. οἱ δὲ πιστοὺς ἔχοντες δεσπότας μὴ καταφρονείτωσαν, ὅτι ἀδελφοί εἰσιν, ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοί εἰσι καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. Ταῦτα δίδασκε καὶ παρακάλει.) (1 Tim. 6:1, 2).

 The Bible does not advocate slavery, nor does it speak of one man’s superiority over another. The times presented in this epistle simply speaks of the treatment of the saints. In this passage the servant who has a difficult master (***under the yoke***) are told to honor him so that the name of God will not be blasphemed.

 Whereas the servant who has a believing master is told not to despise him because of three facts: (1) They are brethren, (2) They are faithful and beloved, and (3) They are partakers of the benefit. The benefit no doubt of the blessings and rewards that come to the faithful.

 Paul ends this section with the command to “*teach and exhort*.” This points to the essence of Paul’s instructions to Timothy. The true mark of a gospel preacher is not to politicize but to encourage brotherly commitment and love even in the most difficult of circumstances.

 ***Other Matters of Concern* (6:3-19)**

 ***Reject False Doctrines* (6:3-5)**

 *“If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness”* (Εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις τοῖς τοῦ Κυρίου ἡμῶν ᾿Ιησοῦ Χριστοῦ καὶ τῇ κατ᾿ εὐσέβειαν διδασκαλίᾳ,) (1 Tim. 6:3).

 The stern warning was often made by Paul concerning deviating from the gospels (2 Cor. 11:13, Gal. 1: 8, 9, Phil. 3:2, Col. 2:8). His usage of the sacred message is defined as *wholesome words, the words of Christ, and the doctrine according to godliness.* These titles accentuate the importance of divine inspiration.

 What are the words expressed by Paul concerning those who deviate from the word and preach false doctrines? “*He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,   Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness:* *from such withdraw thyself”* (τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι πονηραί, διαπαρατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. ἀφίστασο ἀπὸ τῶν τοιούτων.)  (1 Tim. 6:4, 5).

 By words such a man will unveil his envy, strife, railing (abusive language), and evil surmisings (suspicious hidden views). Such a person could hinder a minister’s outreach to the community.

 Paul further unveils these men with three identifiers: (1) *Perverse disputings of men (wranglers),* (2) *Corrupt in the mind* (3) *Destitute of the truth.* Then Paul adds*, “*S*upposing that gain is godliness*.” This predative accusative in the Greek unveils that such men believed that there was much to gain from godliness. They made it a business.

 “*From such withdraw thyself.”* In the oldest manuscripts this part is omitted. However, Paul often warned of fellowshipping false teachers commanding that they be withdrawn from (Rom. 16:17, Phil. 3:17, 2 Thess. 3:6).

***Godliness with Contentment*** ([**6:6⁠–⁠10**](https://biblehub.com/bsb/1_timothy/6.htm#6))

    “*But godliness with contentment is great gain.   For we brought nothing into this world, and it is certain we can carry nothing out.  And having food and raiment let us be therewith content*” (ἔστι δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας.  οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα·   ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα.) (1 Tim. 6:6-8).

 Paul uses the word **αὐταρκείας (contentment)** was a word quite often used by the Stoics to emphasize an internal satisfaction void of human desires or needs. Paul points to the fact that godliness added with contentment is of a great value to the saint.

 Hence, the apostle adds the mere fact of being born into the world having nothing and leaving it the same way. Thus, if a man has food for his belly, and raiment for clothing, he should be satisfied that he is indeed blessed.

 **Corruption**

 “*But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.  For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows*” (οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν.  ῥίζα γὰρ πάντων τῶν κακῶν ἐστιν ἡ φιλαργυρία, ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.) (1 Tim. 6:9, 10).

 The condemnation in this passage is not that a man is rich, but that he loves what he possesses. It is the love and lust for money that becomes the root that will sprout the greatest harm to others.

 ***Fight the Good Fight of Faith***

 **“***But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness*” (Σὺ δέ, ὦ ἄνθρωπε Θεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, πρᾳότητα.) (1 Tim. 6:11).

 “*Man of God*” is found here and in 2 Timothy 3:17. Paul exclaims that Timothy is to flee those things that were mentioned in the previous verses and then follow six positive ingredients to the Christian. All these virtues are of equal importance. One could not separate righteousness, godliness, faith, love, patience, and meekness. They were all viewed in the life of Jesus as He walked among men.

 With these positive attributes, Paul tells the young evangelist, “*Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses*” (ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως· ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν καὶ ἐκλήθης καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.) (1 Tim. 6:12). Look at the words submitted by Paul: fight, lay hold, called, professed. Each one suggests continual action. This war that Timothy entered is continual, and so should his profession which was made at the beginning of his calling, and should be constant until the end of his journey on earth.

 ***Three Charges***

In the remaining passages Paul gives three charges to the young evangelist. First, Timothy is told to keep the commandment without spot. He states, “*I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession.That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen*.” (παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ ζῳογονοῦντος τὰ πάντα, καὶ Χριστοῦ ᾿Ιησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν, τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον, ἀνεπίλημπτον μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν ᾿Ιησοῦ Χριστοῦ, ἣν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ Κύριος τῶν κυριευόντων, ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον· ἀμήν.) (1 Tim. 6:13-16).

 The commandment to keep was in the defense of the gospel in which he was told to “fight the good fight.” For Christ Himself stood in defense of the gospel message before Pontius Pilate. His proclaiming titles of the Messiah further strengthen the charge. For the Lord is the only Potentate (sovereign ruler), King of kings, and Lord of lords. He earns this title by proving His immortality, and His Deity.

 The second charge is a warning **against the rich**. He proclaims, “*Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life*.” (Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν, μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ᾿ ἐν τῷ Θεῷ ζῶντι, τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν, ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς, ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς αἰωνίου ζωῆς.) (1 Tim. 6:17-19).

 No greater charge could be laid upon the young disciple’s shoulders than to remind the rich of their responsibility. The physical needs of the brethren rest in the responsible and tender heart of the saints. The valuable concept of laying up riches in heaven was orated from the lips of the Messiah as he walked among men (Matt. 6:20; Luke 18:22).

 A third charge written to Timothy is found in verses 20 and 21. Paul writes, “*O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: In which some professing have erred concerning the faith. Grace be with thee. Amen*.” (Ω Τιμόθεε, τὴν παραθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως, ἥν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἠστόχησαν. ῾Η χάρις μετὰ σοῦ· ἀμήν.).  Timothy is charged to stay clear of babblers using empty words, and men who fail to see the truth and lean on false sciences, presumptions, and beliefs.

**SPECIAL SECTION ON ELDERS**

 **What is the meaning of “ruling his own house?”**  I have been asked the meaning of 1 Timothy 3:4. Does this verse imply that for one to be an elder his children must be baptized believers? Adam Clarke states, “*The fourteenth qualification of a Christian bishop is, that he ruleth well his own house; του ιδιου οικου καλως προΐσταμενον, one who properly presides over and governs his own family. One who has the command, of his own house, not by sternness, severity, and tyranny, but with all gravity; governing his household by rule, every one knowing his own place, and each doing his own work, and each work having the proper time assigned for its beginning and end. This is a maxim of common sense; no family can be prosperous that is not under subjection, and no person can govern a family but the head of it, the husband, who is, both by nature and the appointment of God, the head or governor of his own house”* (Adam Clarke).

 Titus says, *“If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly”* (Tit. 1:6). Many assume that since the word faithful is used, the children in the household must be baptized followers of Christ. Yet, that is incorrect. In this instance the word is defined to mean children who have been well trained and are in due subordination.

 Let’s note two examples. First is Abraham. God said of the patriarch, *“For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him*” (Gen. 18:19). Howbeit, Abraham had a son (Ishmael) that would be the patriarch of the Arab nation.

 Second, what about the siblings of Christ. God had chosen Mary and Joseph to raise the Messiah, but the gospels are explicit that none of the stepbrothers and sisters of Christ believed that He was the Savior of the world until after the resurrection (Jn. 7:5).

**Can a divorced man be an elder?** *Thus saith the LORD, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away (***Isa. 50:1***). “And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also (***Jer. 3:8***).* These two passages are brought to view because of the action God tookagainst Israel. One may say that this speaks in a spiritual sense, but the context shows the validity of being engaged to his future bride, the church. God had every right to divorce Israel for her fornication, as a righteous man is given the right to divorce his spouse for adultery (Matt. 19:9). No doubt all the other qualifications must be met before one could qualify for the office. Howbeit, if a man divorced his wife scripturally, and marries a Christian lady, both proving themselves to raise children under the guidance of God’s word; it would be ridiculous not to consider such a man for the office of bishop. To forbid one would mean to punish or restrict the innocent.

**What if an elder loses his wife while in office, does he need to resign**? The qualifications for elders are stated for a man proving himself to be a leader. Even if he loses his wife in office this would not negate his ability to lead.

**Does an elder have to have more than one child to qualify?** Paul writes**, “***One that ruleth well his own house, having his children in subjection with all gravity”* **(1 Tim. 3:4).** This passage states he must rule **(προΐστάμενον)** and have his children in subjection **(ἔχοντα ἐν ὑποταγῇ).** The emphasis is not on the plural or the singular, but on how he rules his household. For the subjection is complimented by the word “gravity” (**σεμνότης)** which implies dignity and respect.

**Can a minister serve as an elder? “***Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine*” (1 Tim. 5:17). The best scenario is for the minister to work under an eldership. Howbeit, many congregations lose an eldership when several die leaving, but one man left. Sadly, the eldership would continue if a well-qualified minister is appointed to the position. It is clear from Paul’s writings that ministers served as both deacons and elders.

**How can an elder be removed from office?** An elder is not exempt from church discipline. He is to be treated as all others in such a case (Matt. 5:23-25, 18:15-20). Paul proclaimed when an elder sin against the churchthat he is to be rebuked before the other elders, and the congregation so that others may fear (1 Tim. 5:20).

**What if an elder’s child goes astray after they have left the home, does he have to resign?** With this question one can turn to Samuel. He was one of the greatest prophets recorded in the Old Testament. However, when he grew old, he appointed his sons in his stead. The Bible reads, **“***And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beersheba.  And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment*” (1 Sam. 8:1-3). As you read the story, God never once told the prophet that he failed. The people came to Samuel and asked for a king because of the prophet’s unruly sons. God told Samuel to give them what they wanted because they had rejected His sovereignty (1 Sam. 8:7). The old prophet was not removed from his office, nor disciplined in any way because of his evil sons.

 Once a child breaks away from the home, and lives on their own, they are no longer under the rule of the parents. Matthew tells us that when a man leaves his father and mother and cleaves to his wife, they become one flesh. They have established a new home. And if his parents come and try to rule his new established household, they would be sinning (Matt. 19:1-9).

 In perspective, if a person places membership in a congregation, and later moves to a new location and places membership, which leadership is he under? He is not under subjection in both! He would be under the care and leadership of the new congregation.

**SECOND TIMOTHY**

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 **Paul’s Greeting**

“*Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord*.” (Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ ᾿Ιησοῦ, καὶ ἃ ἤκουσας παρ᾿ ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι). (**2 Tim. 1:1, 2).**

 Paul affirms, as he does in several of his letters, that he became an apostle by the will of God. And he addresses Timothy as his “dearly beloved son.” This he will confirm again in chapter two and verse one.

 **Remembering Timothy (2 Tim. 1:3-5)**

 ***“****I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.” (*Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας, ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ,ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνῴκησε πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρί σου Εὐνίκῃ, πέπεισμαι δὲ ὅτι καὶ ἐν σοί.) (2 Tim. 1:3-5).

 The expression of love and remembrance of young Timothy by the apostle Paul unveils the close fellowship the saints during the first century had with one another. Paul became a mentor and father to the young evangelists.

 Paul recalls with the character of Timothy was first formed. It was through the unfeigned faith held by his grandmother Lois, and mother Eunice. Luke records this first meeting of the disciple and Paul in the book of Acts, “*Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek*” (Acts 16:1).

 *“Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the*

*putting on of my hands*.”  (δι᾿ ἣν αἰτίαν ἀναμιμνῄσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὅ ἐστιν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου·) (2 Tim. 1:6). Paul referred to the first letter sent to Timothy of the laying on of hands of the presbytery (1 Tim. 1:14). This is the actual selecting Timothy for the office of an evangelists. The presbytery is another title for elders (Acts 22:5). The concept of Paul’s hands being placed upon young Timothy simply shows that he had a part in his choosing for the position.

 “*For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*

*Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God*.” (οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ. μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ, ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ) (**2 Tim. 1:7, 8).**

The attributing factors to being a successful minister comes from the power of God, the love of the Savior, and a sound mind willing to discern and preach the truth. Paul speaks affectionately of not being ashamed of the gospel nor of Paul’s imprisonment being a deterrent. Hence, have the willingness to be a partaker of the afflictions that come from preaching the gospel to the lost.

 “*Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.”*(τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν, τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ ᾿Ιησοῦ πρὸ χρόνων αἰωνίων, φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν ᾿Ιησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου,) (2 Tim. 1:9, 10).

 Paul points out that the church was in God’s mind from the beginning of time. Salvation through this plan aims at saving man by a holy calling that centers on God’s purpose and grace. The “*not according to works*” places emphasis on the works that came through the law.

 How was all this manifested? Through the Messiah’s coming, and through His death and resurrection He abolished death and gave us all the hope of immortality. And just as important is the gospel that would continue to save the lost.

 “*Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.  For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”* (εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν, δι᾿ ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ᾿ οὐκ ἐπαισχύνομαι, οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστι τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.) (**2 Tim. 1:11, 12**).

 Paul stated to the brethren at Ephesus, “*Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.  Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ*” (**Eph. 3:7, 8).** His affirmation that he was a preacher, apostle, and teacher of the Gentiles led to his suffering. Yet there was no shame for his belief was valid, and he realized that Christ would preserve him to receive the reward of heaven on the day of judgement.

 “*Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.  That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us*.”  (διὸ αἰτοῦμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν.  Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ Κυρίου ἡμῶν ᾿Ιησοῦ Χριστοῦ)  (2 Tim. 1:13, 14).

 Paul often spoke of holding fast the word of God (1 Thess. 5:21; 2 Thess. 2:15; Heb. 3:6, 4:14, 10:23). The word that Paul taught young Timothy concerning the faith and love that came through Jesus Christ.

 “*That good thing*” spoken by Paul was the words of Christ. It is sealed in the hearts of the saints. For it is the word that dwells within the hearts of men which equates to the Spirit dwelling in the righteous.

 ***Paul’s Condemnation and Praise of the Saints*** (**2 Tim. 1:15-18**)

 ***Phygellus & Hermogenes***

 ***“****This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.”*  (Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ ᾿Ασίᾳ, ὧν ἐστι Φύγελος καὶ ῾Ερμογένης.) (**2 Tim. 1:15**).

 We know nothing of these two individuals apart from what is written in this epistle. We note they were in Asia Minor, and for whatever reason, they turned away from any association from Paul. It may be presumed that they feared the persecution which would follow any person who followed the apostles and his teachings.

 ***Onesiphorus* (2 Tim. 1:16-18)**

 ***“****The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: But, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.”* (δῴη ἔλεος ὁ Κύριος τῷ ᾿Ονησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξε καὶ τὴν ἅλυσίν μου οὐκ ἐπαισχύνθη, ἀλλὰ γενόμενος ἐν ῾Ρώμῃ σπουδαιότερον ἐζήτησέ με καὶ εὗρε·  δῴη αὐτῷ Κύριος εὑρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ· καὶ ὅσα ἐν ᾿Εφέσῳ διηκόνησε, βέλτιον σὺ γινώσκεις) (**2 Tim. 1:16-18**).

 Out of the multitude in the region, one saint came to support and encourage Paul. We have no further information on this devout Christian man than what is written in this narrative by Paul. Howbeit in a time of persecution and distress, he illuminates with the true light of the faith.

**PAUL’S INSTRUCTIONS ON RELATIONSHIP WITH OTHERS (2 Tim. 2-4:5)**

 ***Commit Faithful Words to Faithful Men*** (**2 Tim. 2:1-13)**

 ***Be Strong* (2:1)**

 **“***Thou therefore, my son, be strong in the grace that is in Christ Jesus.” (*Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ ᾿Ιησοῦ,).

 Paul often encouraged the saints to be strong (1 Cor. 16:13, Eph. 6:10). This verse qualifies the action by stating that young Timothy was to “be strong in the grace.” And where is that found? In no other than Jesus Christ.

 ***Those Able to Teach* (2:2)**

 **“***And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”* (καὶ ἃ ἤκουσας παρ᾿ ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι.**).**

Timothy was not only to set up elders in the churches in Asia Minor, but he was commissioned to teach other men to be evangelists. As those men that were chosen to take care of the Grecian widows in Acts 6:1-5, being found faithful and willing, so was Timothy to seek out men of character and faith willing to carry forth the gospel.

 ***Endure Hardship* (2:3-7)**

 **“***Thou therefore endure hardness, as a good soldier of Jesus Christ.  No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.   And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.  The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things.*” (σὺ οὖν κακοπάθησον ὡς καλὸς στρατιώτης ᾿Ιησοῦ Χριστοῦ. οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ.  ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ. τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν. νόει ὃ λέγω· δώσει γάρ σοι ὁ Κύριος σύνεσιν ἐν πᾶσι.).

 In this section Paul shows Timothy how to handle hardship. He uses three analogies. First, he was to look at hardship as a battlefield. A good soldier does not think about the worldly affairs during battle. He focuses on surviving.

 Second, the enduring Christian must see their life as a runner in the Olympics. To win he must strive according to the rules. For only the upright, honest, and courageous athlete receives the crown.

 Third, one endures hardship like a farmer that prepares his crops. For the farmer it takes more than tilling the ground, and watering the crops, it takes endurance. And by honest labor, he is able to enjoy the fruits that are yielded.

 **Remember Christ (2:8, 9)**

 **“***Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.”* (Μνημόνευε ᾿Ιησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυΐδ, κατὰ τὸ εὐαγγέλιόν μου· ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος· ἀλλ᾿ ὁ λόγος τοῦ Θεοῦ οὐ δέδεται·).

 Paul offers the best example of enduring hardship and overcoming, Jesus Christ. This gospel that came from Christ, and delivered to Timothy through the teachings of Paul, is not bound by human opposition. The mission of spreading the gospel is the labor that yields the greatest reward.

 ***Follow My Example* (2:10)**

 **“***Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.”* (διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι τῆς ἐν Χριστῷ ᾿Ιησοῦ μετὰ δόξης αἰωνίου.).

 Paul’s earnest care for the saints is truly exemplified in this narrative. He has a common goal in mind for the church, and that is for them to obtain the salvation which comes through one’s personal commitment to Christ.

 ***The Faithful Saying* (2:11-13)**

 **“***It is a faithful saying:* *For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself.”*(πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν· εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνούμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς· εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι ἑαυτὸν οὐ δύναται.).

 Paul uses the conjunction “if” to focus on four undeniable facts. First, “*For if we be dead with him, we shall also live with him.”* The apostle made the same proclamation in his Roman letter (Rom. 6:8). Jesus proclaimed, “*I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this*?” (John 11:25, 26).

 Second, *“If we suffer, we shall also reign with him.”* Paul again stated in Romans, “*And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together*” (Rom. 8:17). And to the brethren at Corinth Paul exclaimed, “*And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it*” (1 Cor. 4:12). Even further to the brethren at Thessalonica, “*For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know*” (1 Thess. 3:4).

 Third, “*if we deny him, he also will deny us.”* Jesus said to His apostles before He sent them out on the limited commission, “*Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.  But whosoever shall deny me before men, him will I also deny before my Father which is in heaven”* (Matt. 10:32, 33).

 Fourth, the apostle states, “*If we believe not, yet he abideth faithful: he cannot deny himself.”* This passage is often misunderstood. The message Paul is heralding is the fact that Jesus and His mission is not depended on the hearer’s acceptance. Given every opportunity by the Romans and the Jews to deny Himself, He refused. When the Jewish council addressed Christ concerning His identity, it is stated, “*Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.  And they said, What need we any further witness? for we ourselves have heard of his own mouth”* (Lk. 22:70, 71).

 ***Deal Wisely with the Unfaithful*** (**2 Tim. 2:14-26)**

 ***Don’t Strive* (2 Tim. 2:14-21)**

 “*Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.   Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.   But shun profane and vain babblings: for they will increase unto more ungodliness.  And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;  Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.  Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.  But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.  If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.”* (Ταῦτα ὑπομίμνῃσκε, διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων.  σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. τὰς δὲ βεβήλους κενοφωνίας περιΐστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας, καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἕξει· ὧν ἐστιν ῾Υμέναιος καὶ Φίλητος,  οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσι τήν τινων πίστιν.  ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἕστηκεν, ἔχων τὴν σφραγῖδα ταύτην· ἔγνω Κύριος τοὺς ὄντας αὐτοῦ, καί· ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα Κυρίου.  ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκεύη χρυσᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν. ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμήν, ἡγιασμένον καὶ εὔχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.).

 Paul addresses Timothy’s mission to put the brethren in remembrance of the things they were taught. Also, leaving a charge to Timothy against those who subvert the hearers by words that do not profit. The words of the gospel are centered on truth. Whereas those who would preach contrary are speaking foolishness. Paul clarifies his instructions by telling the young evangelists to study, not for the approval of men, but from God. Yet, in so doing he must learn to rightly divide the word.

 “*But shun profane and vain babblings:* *for they will increase unto more ungodliness.”* Paul addressed this same behavior to his first letter to Timothy (1 Tim. 6:10). Yet, in this passage he gives further commentary, “*for they will increase unto more ungodliness.”* And then note, “*And their word will eat as doth a canker (*γάγγραινα)*.”* The word “canker” should be properly translated “gangrene.”

 “*Of whom is Hymenaeus and Philetus;  Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.”* Paul not only defines profane and vain babblings, but goes on to identify two erring Christians that prove his point. Hymenaeus was mentioned in his first letter to Timothy as a blasphemer (1 Tim. 1:20). Concerning Philetus, no information is given except what is recorded in this passage.

 Their damnable doctrine was instructing the brethren that the second coming had already taken place. In the Lord’s church today, we have had some of our own kindred propose such a degrading doctrine (Max King doctrine). Sadly, several good brethren were swayed to such a position.

 “*Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.”* The validity and strength of the Kingdom does not rest upon the shoulders of men, but upon the foundation laid by Jesus Christ (Eph. 2:20-21; 1 Cor.3:9-10; Matt. 16:18). For the Lord knows those who truly follow Him. For they stand upon the foundation that is sure, fast, and unmovable. Hence, Paul proclaims that they righteous will depart from sin and foolish thinking seen in men like Hymenaeus and Philetus.

 “*But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.  If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.”* This is not a proof text of the vessels of honor and dishonor receive the blessing of salvation. It points to the individual Christian purging himself from those things that bring dishonor and keeping what is pure and honorable. The same thought is provoked in 1 Corinthians 3:12, along with 1 Peter 1:7 and Revelation 3:18.

 ***Flee Youthful Lusts & Disputes* (2 Tim. 2:22, 23)**

 “*Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.  But foolish and unlearned questions avoid, knowing that they do gender strifes.”* (τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε, δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας.  τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσι μάχας·).

 To young Timothy, Paul instructs him of things to **flee** (youthful lusts). Things to **follow** (righteousness, faith, charity, and peace from a pure heart). And things to **avoid** (foolish and unlearned questions that gender strife). Instructions that every Christian should embrace.

 ***Be Gentle* (2 Tim. 2:24-26)**

 **“***And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,* *In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;  And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”* (δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ᾿ ἤπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον,  ἐν πρᾳότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε δῷ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ᾿ αὐτοῦ εἰς τὸ ἐκείνου θέλημα.).

 This passage aims at the attitude of the disciple. He is not one that strives. In other words, he “earnestly contends for the faith” (Jude 3). And bears a gentle spirit having the ability to teach and be patient with all men.

 “*In meekness instructing those that oppose themselves.”* Jesus said the meek would inherit the earth (Matthew 5:5). It is an attribute of Jesus (Matt. 11:29). And it is a necessary attribute when teaching others. For the sinner’s greatest downfall is his opposition to himself.

 “*If God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”* The apostle points out that it is truth which changes the course of a man’s direction. And by this truth one can recover and break free from the snare of the devil who willfully influences the hearts of men. ***The Evil of the Last Times*** **(2 Tim. 3:1-9)**

 **“***This know also, that in the last days perilous times shall come.  For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away.  For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth.  Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.  But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.”* **(**Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί·  ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, προδόται, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,  ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι. καὶ τούτους ἀποτρέπου.  ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτεύοντες γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, πάντοτε μανθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα. ὃν τρόπον δὲ ᾿Ιαννῆς καὶ ᾿Ιαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν.  ἀλλ᾿ οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.) **(2 Tim. 3:1-9).**

 **“***This know also, that in the last days perilous times shall come.  For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures* *more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away.”*

 *Lovers of Selves* **(φίλαυτοι).** Paul made mention to the brethren at Ephesus that they were to love their wives like their own bodies (Eph. 5:28). In this passage to young Timothy aims at a love that places oneself above others, even God.

 *Covetous* **(φιλάργυροι).** This word implies the love of money. Many of the most hideous acts occur because of one’s inordinate affection toward gold and silver.

 *Boasters* **(ἀλαζόνες).** The word is used here and in in Romans 1:20. It has a close connection with those who are lovers of themselves.

 *Proud* **(ὑπερήφανοι).** Those who are proud exhibit a spirit contrary to the humility so attributed to the Christian faith.

 *Blasphemers* **(βλάσφημοι**). One that vocally speaks out against God.

 *Disobedient to Parents (***γονεῦσιν ἀπειθεῖς**,). This sinful act is also condemned in Romans 1:30.

 *Unthankful* **(ἀχάριστοι).** Jesus said to His disciples, “*But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil”* (Lk. 6:35).

 *Unholy* **(ἀνόσιοι).** The word defines one that has no piety.

 *Without Natural Affection* **(ἄστοργοι).** There is a natural affection to love our parents, spouses, and children. It is contrary to nature for a man to love another man like a woman or a woman to love another woman like a man.

 *Trucebreakers* **(ἄσπονδοι).** In Romans 1:31, this word is rendered implacable. It is defined to one man refusing to enter to a treaty with another.

 *False Accusers (*διάβολοι,). Albert Barnes uses the term “makebates.” This is one who enjoys causing contentions and quarrels.

 *Incontinent* **(ἀκρατεῖς).** This word implies one that has no strength to resist the solicitation of passion.

 *Fierce* **(ἀνήμεροι).** This is the opposite of gentleness. It points to one who is harsh and severe in his treatment toward others.

 *Despisers of Those That are Good* **(ἀφιλάγαθοι).** Bishops are told to be “lovers of good men” (Tit. 1:8). For those who despise goodness in others is a detriment to any person.

 *Traitors* **(προδόται).** This same word is used to define Judas in Luke 6:16.

 *Heady* **(προπετεῖς).** In Acts 19:36, the same Greek word is rendered “rashly.” This speaks of one that does not rationalize nor thinks about the consequences of his actions.

 *Highminded* **(τετυφωμένοι).** In 1 Tim. 3:6, the word is interpreted as “lifted up with pride.”

 *Lovers of Pleasures more than lovers of God* **(φιλήδονοι μᾶλλον ἢφιλόθεοι).** This speaks of sensual pleasures or vain amusements.

 The apostle generically defines these individuals as “*Having a form of godliness, but denying the power thereof.”* In which he enforces the fact that these types of pretentious people should be avoided. He uses the phrase, “ *from such turn away,”* for emphasis sake.

 ***Live righteously*** **(2 Tim. 3:10-17)**

 ***There Will Be Persecution* (2 Tim. 3:10-13)**

 **“***But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.* *Yea, and all that will live godly in Christ Jesus shall suffer persecution.  But evil men and seducers shall wax worse and worse, deceiving, and being deceived.”* Σὺ δὲ παρηκολούθησάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν ᾿Αντιοχείᾳ, ἐν ᾿Ικονίῳ, ἐν Λύστροις· οἵους διωγμοὺς ὑπήνεγκα, καὶ ἐκ πάντων με ἐρρύσατο ὁ Κύριος. καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ ᾿Ιησοῦ διωχθήσονται· πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι. (**2 Tim. 3:10-13).**

 Paul speaks as a man who realizes his destiny. No matter what insults are flung at the apostle, he knows his present stand. He appeals to the knowledge that his pupil possesses also. For he had not only known of Paul’s attributes and sufferings but had “fully” known.

 Paul gives reference to the severe treatment that he and Barnabas endured in Asia Minor. Luke records, “But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.  Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles” (Acts 13:45, 46).  Luke further reveals, “*But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.  But they shook off the dust of their feet against them, and came unto Iconium.  And the disciples were filled with joy, and with the Holy Ghost* (Acts 13:50-52).

 What was Paul’s response to this episode in his life, “*Yea, and all that will live godly in Christ Jesus shall suffer persecution.  But evil men and seducers shall wax worse and worse, deceiving, and being deceived.”* In other words, “*Persecution will always come to those who serve Christ, and evil men will arise to cause havoc on the righteous*!”

 ***Hold to the Scriptures* (2 Tim. 3:14-17)**

 **“***But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.* *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.”* (σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνος ἔμαθες, καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ ᾿Ιησοῦ.  πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμόν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.) (**2 Tim. 3:14-17**).

 In the first half of this passage Paul commends Timothy for the excellent instructions he received from his mother and grandmother. Moses, directed by God, wrote, “*Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.  And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.  And thou shalt write them upon the door posts of thine house, and upon thy gates”* (Deut. 11:18-20).

 With this commendation, Paul exclaims, “*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.”* The young evangelist was being molded in his youth by the holy scriptures. For they were not the words from old wise tales or fables, but words inspired by the Holy Spirit. And through the doctrine which reproves, corrects, and instructs, it instills the true meaning of righteousness. For what purpose? *“That the man of God may be complete*!”

 ***Minister to Others*** **(2 Tim. 4:1-5)**

 ***Preach the Word* (2 Tim. 4:1-4)**

 ***“****I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.  For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.”*  **(**Διαμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ Θεοῦ καὶ τοῦ Κυρίου ᾿Ιησοῦ Χριστοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ· κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.  ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ἰδίας ἑαυτοῖς ἐπισωρεύσουσι διδασκάλους κνηθόμενοι τὴν ἀκοήν, καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται.) (**2 Tim. 4:1-4**).

 This stern charge to Timothy has been carried through the ages for every evangelist to uphold. One is to preach the word when it seems popular or not, when one must reprove, rebuke, or exhort a brother or sister. Why? Not only for his own salvation, but for the very fact that the day will come when so many will follow after false doctrine and silly fables.

 ***Do the work of an evangelist*** (**2 Tim. 4:5)**

 ***“****But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.”* (σὺ δὲ νῆφε ἐν πᾶσι, κακοπάθησον, ἔργον ποίησον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον**.) (2 Tim. 4:5).**

 Paul offers four accelerating actions for Timothy to follow. He is to *watch, endure, do, and make full proof*. A minister’s accomplishments will not be judged by how many he baptized, or how many miles he traveled, but his stamina to stand firm for the word and live righteously before all men.

**PAUL’S FINAL WORDS 4:6-22**

***I have finished well* (2 Tim. 4:6-8)**

 **“*For I am now ready to be offered, and the time of my departure is at hand.  I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”*  (ἐγὼ** γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεώς ἐφέστηκε.  τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα·  λοιπὸν ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής, οὐ μόνον δὲ ἐμοὶ, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.) (**2 Tim. 4:6-8**).

 There is no doubt that during the period Paul wrote this second letter to Timothy, he realized his end would come soon. Adam Clarke writes in his commentary that “*it is commonly believed that, when a general persecution was raised against the Christians by Nero … both St. Paul and St. Peter then sealed the truth with their blood*.”

 Because Paul was a [Roman citizen](https://www.biblestudytools.com/classics/barnes-scenes-in-life/death-of-the-apostle-paul.html), unlike Peter, he was protected from the brutal death of crucifixion. The common means of execution for a Roman citizen was by beheading.

 Further, there is no definitive proof of what happened to Paul’s body.  [Albert Barnes](https://www.biblestudytools.com/classics/barnes-scenes-in-life/death-of-the-apostle-paul.html) writes that it is believed either a noblewoman named Lucina buried him on her land, beside the Ostian Road, or the body was taken to the catacombs below the city. Today, a church building, [*St. Paul’s Outside-the-Walls*](http://www.vatican.va/various/basiliche/san_paolo/en/basilica/storia.htm), stands at the spot where many believe Paul was killed.

 What we know is certain is the fact that Paul was imprisoned, persecuted, and executed. This valuable letter to young Timothy in 68 A.D. would be the last letter penned by Paul. After this period, the pen is silent, and the voice of Paul fades into obscurity.

***Come be my friend* (2 Tim. 4:9-16)**

 “*Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.  Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.  And Tychicus have I sent to Ephesus.  The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.* *Alexander the coppersmith did me much evil: the Lord reward him according to his works:  Of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.*”  **(Σπούδασον ἐλθεῖν πρός με ταχέως· Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·  Λουκᾶς ἐστὶ μόνος μετ᾿ ἐμοῦ. Μᾶρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ· ἔστιν γάρ μοι εὔχρηστος εἰς διακονίαν. Τυχικὸν δὲ ἀπέστειλα εἰς ῎Εφεσον.  τὸν φελόνην, ὃν ἀπέλιπον ἐν Τρῳάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.  ᾿Αλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· ἀποδῴη αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ·  ὃν καὶ σὺ φυλάσσου· λίαν γὰρ ἀνθέστηκε τοῖς ἡμετέροις λόγοις.  ᾿Εν τῇ πρώτῃ μου ἀπολογίᾳ οὐδείς μοι συμπαρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθείη·) (2 Tim. 4:9-16).**

There is so much depth of emotion in this passage. His desire to see young Timothy before he passes. As he sees winter about to come, he asks for his cloak and the parchments.

 At the start of this commentary, Paul speaks of Demas who most likely feared for his life and escaped to Thessalonica. He also names two others, Crescens who ran to Galatia, and Titus made his escape to Dalmatia, which was part of Illyricum, on the gulf of Venice, or the Adriatic Sea.

 “*Only Luke is with me.”* We note from Acts that he was Paul’s traveling companion (Acts 16:10), and he also went with Paul to Rome (Acts 27:1). No doubt, Luke had a great admiration for his mentor, and showed tremendous courage for sticking with Paul through the difficult times.

 *“Take Mark, and bring him with thee: for he is profitable to me for the ministry.”* Mark was the son of a sister of Barnabas and had been the traveling companion of Barnabas and Paul on their first missionary journey. When they arrive in Perga (Southern Turkey), John left them to return to Jerusalem (Acts 13:13). The apostle was furious and refused to take Mark with them on the second missionary journey which separated Barnabas and Paul (Acts 15:38).

 Years later, Paul is sitting in a cell at Rome with John Mark by his side. While others fled, John remained. A once rejected saint is now highly praised by the man who rejected him. Reconciliation is always a pleasant thing to view in the biblical narrative.

“*And Tychicus have I sent to Ephesus.”* While some fled, and another stayed, Tychius is sent by Paul to Ephesus. He had traveled with Paul, along with Timothy, in Acts 20:4. And in Ephesians 6:21, Paul calls him “*a beloved brother and faithful minister in the Lord.”* One should take note that while Paul sends this brother to Ephesus, he requests Timothy to travel from Ephesus to Rome.

 “*Alexander the coppersmith did me much evil: the Lord reward him according to his works:  Of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.*”  Most likely this is the same person mentioned in Acts 19:33; and may be the same individual whom Paul withdrew from in 1 Timothy 1:20. Apparently, in this episode, it was Alexander who testified against Paul from which several disciples fled in fear of punishment.

 Hurt, depressed, and distraught, Paul proclaims, “*But all men forsook me*.” The devastating effect of abandonment is not easy to digest. Yet from the heart of a righteous man Paul pleads for their forgiveness from God.

**The Lord is faithful (2 Tim. 4:17-18)**

 ***“****Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.  And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.”*(ὁ δὲ Κύριός μοι παρέστη καὶ ἐνεδυνάμωσέ με, ἵνα δι᾿ ἐμοῦ τὸ κήρυγμα πληροφορηθῇ καὶ ἀκούσῃ πάντα τὰ ἔθνη· καὶ ἐρρύσθην ἐκ στόματος λέοντος.  ῥύσεταί με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.) (**2 Tim. 4:17, 18**).

 Where did Paul draw his strength? From the Lord who stood by him and strengthened him. Not only that, but the apostle affirms that the Lord had delivered him from death at this time. And though the apostle would soon meet the executioner’s axe, God would deliver and preserve his soul.

**Final greetings (2 Tim. 4:19-21)**

***“****Salute Prisca and Aquila, and the household of Onesiphorus.  Erastus abode at Corinth: but Trophimus have I left at Miletum sick.  Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.”* (῎Ασπασαι Πρίσκαν καὶ ᾿Ακύλαν καὶ τὸν ᾿Ονησιφόρου οἶκον.  ῎Εραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.  Σπούδασον πρὸ χειμῶνος ἐλθεῖν. ᾿Ασπάζεταί σε Εὔβουλος καὶ Πούδης καὶ Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.) **(2 Tim. 4:19-21)**

 ***“****Salute Prisca and Aquila, and the household of Onesiphorus.* Paul sends out his final greetings to Prisca and Aquila (Acts 18:18, 26). As well as to Onesiphorus who was earlier addressed in the letter (2 Tim. 1:16).

 Next, he names Erastus. He was treasurer of that city, as we learn from Romans 16:23. The apostle had sent him and Timothy on a mission to Macedonia in Acts 19:22, and most probably returned to Corinth.

 Further, Paul names Trophimus, a native of Asia Minor, whom he left at Miletum because he was sick. One must realize that miracles where not always performed upon everyone. Paul had his thorn in the flesh. Timothy his stomach ailment. And in the case of Trophimus, a debilitating ailment.

**Farewell (2 Tim. 4:22)**

 **“***The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.”* (῾Ο Κύριος ᾿Ιησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. ῾Η χάρις μεθ᾿ ὑμῶν· ἀμήν.) (**2 Tim. 4:22**).

 As these final words are written, so is the last parchment sent from the hand of Paul. His years of loyalty and commitment are forever scribed in the Holy Bible. Rest in peace brother!

**THE BOOK OF TITUS**

Paul likely wrote Titus during a fourth missionary journey not recorded in the book of [Acts](https://www.esv.org/Acts%2B1%3A1%E2%80%9328%3A31/). Writing from an unknown location, he instructed Titus in how to lead the churches on the island of Crete. The churches there had apparently been founded by Paul.

**GREETINGS**

 **“***Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began; But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour*.” ( Παῦλος, δοῦλος Θεοῦ, ἀπόστολος δὲ ᾿Ιησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ᾿ εὐσέβειαν ἐπ᾿ ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰωνίων, ἐφανέρωσε δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ ἐν κηρύγματι, ὃ ἐπιστεύθην ἐγὼ κατ᾿ ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ, Tίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου ᾿Ιησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.) (Tit. 1:1-4).

 This is an incredibly unique introduction from Paul. His emphasis is on his apostleship. For he was elected by God, who cannot lie (Heb. 6:13), and charged to preach the gospel message to the Gentiles. From which Paul proclaims was committed unto him by the Savior.

 “*To Titus, mine own son after the common faith.”* In the letter to Corinth, Paul called Timothy his “beloved son” (1 Cor. 4:17). And to Paul’s letter to Philemon, he calls Onesimus his son (Philemon 1:10). Now, to his young preacher student Titus he addresses him as “son.” Then adds “after the common faith.”

  ***Qualifications for Elders***

 *“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”* (Τούτου χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγώ σοι διεταξάμην, εἴ τίς ἐστιν ἀνέγκλητος, μιᾶς γυναικὸς ἀνήρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.  δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς Θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ, ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.) (Tit. 1:5-9).

 *“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.”* Like Timothy, Titus was charged to aid the congregations in setting up the local autonomies to be obedient to God’s divine plan. One of those parts was the ordaining of elders. Congregations were never meant to be ran by a men’s business meeting. The established and ordained leadership within each congregation is elders, who in turn appoint deacons.

 “*If any be blameless (*beyond reproach)*, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”* All these qualifications have been covered in 1 Timothy 3. Howbeit, under the requirement of having faithful children, Paul clarifies it by stating that they must not be accused of riot. Albert Barnes writes, “*The word rendered “riot” - ἀσωτία asōtia - is translated excess in Eph. 5:18, and riot in Tit. 1:6; 1 Pet.4:4*.” This prohibits the children from indulging in sins of uncleanness and intemperance, with rioting and drunkenness, chambering and wantonness which was viewed in the sons of Eli (1 Sam. 2:11).

**VAIN TALKERS AND DECEIVERS (Titus 1:10-16)**

 “*For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth.  Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.  They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.”* (Εἰσὶ γὰρ πολλοὶ καὶ ἀνυπότακτοι ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς περιτομῆς, οὓς δεῖ ἐπιστομίζειν, οἵτινες ὅλους οἴκους ἀνατρέπουσι διδάσκοντες ἃ μὴ δεῖ αἰσχροῦ κέρδους χάριν.  εἶπέ τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης· Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.  ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι᾿ ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει,  μὴ προσέχοντες ᾿Ιουδαϊκοῖς μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν.  πάντα μὲν καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις οὐδὲν καθαρόν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.  Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.) (Tit. 1:10-16).

 “*For there are many unruly and vain talkers and deceivers, specially they of the circumcision.”* Paul’s description of the Jewish instigators as unruly, vain talkers, and deceivers accurately unveils their practices.

 He further reveals*, “Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.”* The “filthy lucre” (αἰσχροκερδῶς*)* means to be “eager for base gains.” Mostly applied to the lustful pursuit of money, it can also be applied to perverting the minds of others for the purpose of self-satisfaction as in this case in Titus.

  *“One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies. This witness is true.”* Paul refers to one of the native Cretans most probably known as a philosopher and poet. For the word “prophet” was often applied to those mystics who were supposedly inspired by the muses. He states that the Cretians who followed such beliefs were liars, animalistic, and gluttons, which is the meaning of *slow bellies*. He affirms these negative characteristics about these poets to be true.

 “*Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth.”* For those who were being influenced, they were to be rebuked sharply. For holding these beliefs were contrary to being sound. And then Paul encourages them to stay clear of those who teach Jewish fables, and the commandments of men, who without hesitation are willing to turn the hearts of the righteous from God.

 “*Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.  They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.”* The first half of this verse may be referring to the Jewish perception of clean and unclean meats (Romans 14:14-20). It is clear that it has its merit centered on the heart of the saint. For in opposition these false teachers have their conscience defiled. And then he clarifies that their works show their denial of God and proving them to be abominable (βδελυκτοὶ), disobedient (Απειθεις·), and reprobates (Αδοκιμοι·) which word was often used concerning a bad coin, deficient both in the weight and goodness of the metal, and without the proper sterling stamp.

**SOUND DOCTRINE & SOUND BRETHREN (Titus 2:1-10)**

 “*But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.  The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.  Young men likewise exhort to be sober minded.  In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.   Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.***”** (Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαινούσῃ διδασκαλίᾳ. Πρεσβύτας νηφαλίους εἶναι, σεμνούς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ.  Πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἴνῳ πολλῷ δεδουλωμένας, καλοδιδασκάλους, ἵνα σωφρονίζωσι τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους, σώφρονας, ἁγνάς, οἰκουρούς, ἀγαθάς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημῆται. Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν, περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμνότητα, λόγον ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ μηδὲν ἔχων περὶ ἡμῶν λέγειν φαῦλον. δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι ἐν πᾶσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, μὴ νοσφιζομένους, ἀλλὰ πίστιν πᾶσαν ἐνδεικνυμένους ἀγαθήν, ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν.) (Tit. 2:1-10).

 “*But speak thou the things which become sound doctrine.”* This is the conclusion drawn by Paul from the previous chapter. It also serves as an introduction to the character of the saints. First, he states that the aged men be “*sober, grave, temperate, sound in faith, in charity, in patience*.” All these attributes were applied to the qualifications of bishops. The stamina of the aged men becomes a road for the young saints to follow. They were to be men who were vigilant, serious, and sober minded. Most importantly, they are “*sound in the faith*.”

 A longer narrative is used to unveil the attributes of elderly sister saints. Paul writes, “*The aged women likewise,* *that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.”*

 *“Behaviour (*καταστολή) *as becometh holiness (*ἱεροπρεπεῖς)” implies a gospel centered life. This holy behavior is viewed in their attire, speech, and conduct.

 *“Not false accusers”* (διαβόλους) which is more properly rendered slanderers. The title “devil” is given to Satan in Matthew 4:1 which literally means slanderer or accuser.

 *Not given to wine* (οἴνῳ πολλῷ δεδουλωμένας) points to the fact that they are to abstain from it. They are not to be wine bibbers or taken to it. Adam Clarke exclaims, “*It was customary among the elderly women, both Greeks and Romans, to drink much wine, and because it was inconsistent with that moderation, which the Gospel requires, the apostle forbids it*.”

 *Teachers of good things (*καλοδιδασκάλους) implies the lifestyle of one who teaches publicly, privately, and in her own home. She offers the younger women sound advice on fulfilling their roles as both wives and mothers.

 *“That they may teach the young women to be sober.”* Albert Barnes writes, “*Wise - a word similar to that which in Tit. 2:2 is rendered “temperate,” and in 1 Tim. 3:2, “sober.” The meaning is, that they should instruct them to have their desires and passions well regulated, or under proper control.”*

 *“To love their husbands, to love their children” (*φιλάνδρους εἶναι, φιλοτέκνους). The love of husbands and children are often joined in the Bible. At the center of every Christian home is the extended love that aims at the husband and the children and radiates into the community.

 *“To be discreet.”* The same word rendered “temperate” in verse 2 and explained in verse 4 is the meaning of discreet.

 *“Chaste”* (ἁγνάς) speaks of one who has a clean heart. Peter uses the word to speak of the behavior of a wife married to an unbeliever. He states, “*While they behold your chaste conversation coupled with fear*” (1 Pet. 3:2). It is an attractive attribute that resonates in such a way that even an unbelieving husband could be led to the Lord by such.

 *“Keepers at home”* (οἰκουργούς). This description is given by Solomon concerning the virtuous woman. He proclaims, “*She looketh well to the ways of her household, and eateth not the bread of idleness”* (Prov. 31:27).

 *“Good”* (ἀγαθάς)is the next godly attribute found in the saintly senior ladies of the kingdom. She is just not good among her family and friends but shows kindness to all.

 *“Obedient ((*̔ποτασσομένας) *to their husbands.”* This is the ability to be under the subjection of another (Jas. 4:7; Rom. 8:7; Php. 3:21; 1 Cor. 14:34; Eph. 5:22; Col. 3:18). It is not the acceptance of poor treatment or slavery but the willingness to serve others.

 *“That the word of God be not blasphemed.”* The inconsistent life of a saint is most damaging to the cause of Christ. For the elderly, who are looked upon as leaders, their conduct is closely scrutinized. Though in this 21st Century world, the respect that should often be given to the elderly is vacant. It is imperative that the church continue with the teachings of the apostles and Christ rendering respect for all saints.

 *“Young men likewise exhort to be sober minded.  In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you”* (Tit. 2:6-8). Paul makes some interesting statements when addressing the attributes of young men professing to be Christians. Not only are they to tell others about Christ but live the example to show the pattern of Christian living.

 Even further Paul proclaims, “in doctrine.” “Uncorruptness” (ἀφθορίαν), gravity, sincerity (ἀφθαρσία), sound speech (λόγον ὑγιῆ, that cannot be condemned” all center on a Bible centered life. Why? For other young men may be ashamed and be given no reason to speak ill of them.

 “*Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again.* *Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things”* (Tit. 2:9, 10). The fourth category of saints Paul brings forth centers on servants. They are told to be obedient to their masters, and to seek to please them in all things. No doubt, he speaks of those things that will not compromise his Christian principals.

 The word “purloining” (νοσφιζομένους) appears here and in Acts 5:2, 3. ***Vincent’s Word Studies*** states, *“The fundamental idea of the word is to put far away from another; to set apart for one's self; hence to purloin and appropriate to one's own use. Purloin is akin to prolong: prolongyn or purlongyn “to put fer awey.”*

. **THE GRACE OF GOD (Tit. 2:11-15)**

 *“For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.**These things speak, and exhort, and rebuke with all authority. Let no man despise thee.”* (᾿Επεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις, παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι, προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαντῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν ᾿Ιησοῦ Χριστοῦ, ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.  Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδείς σου περιφρονείτω.) (Titus 2:11-15).

 “*“For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.”* This passage points to the bringing forth of grace, the teaching of grace, and the living in grace. Its bringing forth was for all men. And its teachings involved denying ungodliness, and worldly lusts, and living soberly, righteously, and godly. Where? “In this present evil world” which refuses to change, accept, or follow the teachings of the Messiah.

 “*Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”* What better declaration of the mission of Christ than Paul’s declaration on redemption. Every saint from generation to generation work diligently to prepare for the Lord’s return. Truly Christians are a peculiar people zealous to do good for the purpose of pleasing God.

 “*These things speak, and exhort, and rebuke with all authority. Let no man despise thee.”* The charge to Titus to preach these doctrinal thoughts to others is signified by “let no man despise thee.” The same commendation was given to Timothy when Paul wrote, “*Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity (*1 Tim. 4:12).

**READY FOR EVERY GOOD WORK (Tit. 3:1-11)**

 “*Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men**.  For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.* *But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.**But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself.”*  (Υπομίμνῃσκε αὐτοὺς ἀρχαῖς ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους εἶναι, μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πρᾳότητα πρὸς πάντας ἀνθρώπους. ῏Ημεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.  ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ, οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος ῾Αγίου, οὗ ἐξέχεεν ἐφ᾿ ἡμᾶς πλουσίως διὰ ᾿Ιησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν, ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γενώμεθα κατ᾿ ἐλπίδα ζωῆς αἰωνίου. Πιστὸς ὁ λόγος· καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσι καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες τῷ Θεῷ. ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις·  μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περιΐστασο· εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι. αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἁμαρτάνει ὢν αὐτοκατάκριτος.) (Tit. 3:1-11).

 “*Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men” (*Tit. 3:1, 2).The thought to be obedient to government was often on Paul’s mind (Rom. 13:1-7). The readiness to be dignified in the dealings with those in government, and others in the world signifies maturity and the true nature of the godly.

 *“For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another”* (Tit. 3:3). So often it is our past that keeps us in check. We ponder on our past foolishness of disobedience and serving youthful lusts to no avail. This past life of malice, envy, and hate bears no positive results. Noteworthy is Paul placing himself within this category by stating, “*We*.”

 “*But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour”(*Tit. 3:4-6). Salvation was brought by Jesus Christ. Though works is a necessary part of man’s salvation (Jas. 2:14-26), they do not save men. For works we do to continue the mission of Christ. For when it comes to salvation Paul uses three conjoined words and phrases: *mercy, washing of regeneration, and renewing of the Holy Ghost.* Mercy is extended to the obedient through water baptism, and by the continual guidance of the Holy Spirit in the word.

 “*Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life”* (Tit. 3:6)*.* God’s grace is not little droplets that fall from the sky, but great clouds that pours out salvation to the obedient. The allusion to water baptism cannot be denied. Through that act one puts on Christ (Rom. 6:3-6; Gal. 3:27). In their continual walk of faith, the blood of Jesus will continue to cleanse the saint. The Divine scheme of redemption, the faithful become heirs with the hope of being with God eternally.

 “*This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men”* (Tit. 3:8). The faithful saying was manifested in all of Paul’s writings. And what was that? The significance of the Savior’s sacrifice to save sinful man. Take note that previously Paul proclaimed that we were not saved by works of righteousness but in this verse, he states that the saint must be “careful to maintain good works.”

 “*But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself”* (Tit. 3:9-11). Paul aims this part of his letter toward those Judaizers trying to hinder the cause of Christ by insisting that the old law was still in force. Those who continue to do such the apostle calls a heretick (αἱρετικὸν ἄνθρωπον). This is a word that signifies one that teaches things contrary to truth.

 The form of discipline against a heretick was instructed by Christ during his personal ministry (Matthew 18:15-17). A heretick must be confronted and given the chance to repent. The same application given by Aquilla and Priscilla to Apollos (Acts 18:24-28).

 “*Knowing that he that is such is subverted, and sinneth, being condemned of himself*” (Titus 3:11). By proper confrontation, the individual may be drawn to the right conclusion and condemn himself for his teachings.

**FINAL INSTRUCTIONS AND GREETINGS (Tit. 3:12-15)**

 ***“****When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.  Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.  And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.  All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.”* **(**῞Οταν πέμψω ᾿Αρτεμᾶν πρὸς σὲ ἢ Τυχικόν, σπούδασον ἐλθεῖν πρός με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχειμάσαι.  Ζηνᾶν τὸν νομικὸν καὶ ᾿Απολλὼ σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ.  μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι. ᾿Ασπάζονταί σε οἱ μετ᾿ ἐμοῦ πάντες. ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ῾Η χάρις μετὰ πάντων ὑμῶν· ἀμήν.) (Tit. 3:12-15).

 ***“****When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.”* Concerning Artemas he is not mentioned anywhere in the writings of Paul but in this statement to Titus. Tychicus was a traveling companion of Paul and is introduced in Acts 20:4 and Ephesians 6:21, 22.

 Necopolis was a city in Thrace, situated by the river Nessus, and had its name from a victory obtained there: hither the apostle would have Titus come to him, after one or other of the above ministers were come to Crete. For what purpose we are not told, nor do we have any proof that a congregation was established there.

 *“Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.”* Zenas is not mentioned anywhere else in the scriptures. Some propose that he was a lawyer schooled among the Greeks, and one that would be asked to defend Paul before the Romans. Apollos was most probably the disciple corrected by Aquilla and Priscilla in Acts 18, and now being asked to visit Paul.

 *“And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.  Greet them that love us in the faith. Grace be with you all. Amen.”* Paul ends his letter to Titus encouraging all believers to maintain good works for the benefit of the spreading of the gospel. And then his final words, “*Greet them that love us in the faith. Grace be with you all. Amen.”* There is a bit of urgency and sadness in his words. He realized that Christians have their opposition. Not everyone believed the teachings nor followed Jesus. As he wishes God’s grace upon the saints, he ends with his last, “Amen.”