



# The Lighthouse

## NEW TESTAMENT NOTES

# 1 Timothy

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# The Letter to Timothy

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## Introduction to the First Pastoral Letter to Timothy

**Author:** First and Second Timothy are the most debated books concerning Pauline authorship. However, no one denied the authorship of Paul until Marcion in the second century refused to place them in his canon of scripture. Marcion was a Gnostic Christian who rejected Paul's teachings found in 1 Timothy 4:1-5.

**Date:** The internal evidence of 1 and 2 Timothy make it impossible to fit them within the time frame covered by the book of Acts. In the prison epistles written from Rome during his two years imprisonment in Acts 28, Paul makes it clear that he expected to be released shortly. However, in 2 Timothy 4:6 he anticipates imminent execution. Most agree that the first epistle to Timothy was written after his release from prison in Rome while the second epistle to Timothy was written during his second imprisonment at Rome. His travels after being released from prison in Acts 28 can be pieced together using the details from expressed plans found in his former prison epistles and then the details found in these two epistles to Timothy. After being released from Rome Paul may have pursued his original plan to go to Spain (Rom.15) and then returned to Asia Minor and Macedonia to visit the congregations he had established. By the time 2 Timothy had been written he was back in prison in Rome awaiting execution presumably under Nero. Therefore the date of 1 Timothy would be about A.D. 61.

**Purpose:** Apparently, the very thing Paul had warned the elders at Ephesus about (Acts 20:28-31) came to pass. It seems that Paul and Timothy arrived on the scene, and Paul, by apostolic authority, led the congregation to place two elders under congregational discipline (1 Tim. 1:19-20; compare with 1 Cor. 5:5). Soon afterwards, he had to leave for Macedonia (1 Tim. 1:3), and so encouraged Timothy to remain at Ephesus (1 Tim. 1:3). Paul, writing this epistle from Laodicea (1 Tim. 6:21), provides Timothy with Pastoral instructions to help reestablish the apostolic faith and order that had been ravished by erring and apostate leadership.

There are no apostles today. These epistles do not teach or support a papal or elder form of congregational government. During the apostolic period, the plurality of elders was essential for at least two reasons. First, there was no written revelation to direct the congregations in matters of congregational order and practice. Hence, the leaders were men the Apostles laid their hands upon (2 Tim. 1:6) to impart various revelatory gifts to provide divine direction during this period without New Testament Scriptures (Acts 13:1-2; 14:21-22). A plurality of such gifted men was necessary so that any prophetic insight could be tested by two or more witnesses who shared the same revelatory gifts (1 Cor. 14:29-32). A second reason for plurality of elders was due to the swift increase of membership resulting in early congregations numbering in the hundreds and thousands (Acts 6:1-2). However, after the completion of the Biblical canon there is no need for a plurality of elders any more than there is for seven deacons, unless the size of the congregation demands it.

There are no indications that either Timothy or Titus assumed authority over the congregations they aided. Timothy willingly remained (1 Tim. 1:3) and the congregation willingly accepted his leadership as interim Pastor until they were grounded again in the fundamentals (1 Tim. 4:13). Paul left Titus at Crete to aide these congregations in appointing elders to replace those who had apostatized (Tit. 1:10-13).

**Theme:** Fight the good fight of the faith – 1 Tim. 1:18; 6:12.

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## Outline:

### The Pastor's Challenge – 1 Tim. 1:3

#### A. Introduction: Ch. 1:1-2

#### B. Defend the Faith – Ch. 1:3-20

1. Defend the Faith – v. 3
2. Defend the Right Use of the Law – vv. 4-10
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#### C. Display Decency and Order in Public Worship – Ch. 2

1. Importance of Prayer in Worship
2. Manner of Praying in Worship
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#### D. Define the Role Model Qualifications for Leadership – Ch. 3:1-15

1. The Role Model to be a Pastor – vv. 1-9
2. The Role Model to be a Deacon – vv. 10-13
3. The Role Model in the House of God – vv. 14-15a

#### E. Defend the House of God Against Apostates – Chs. 3:14-4:5

1. The Characteristics of God's House – Ch. 3:15
2. The Confession of God's House – Ch. 3:16
3. The Corrupters of God's House – Ch. 4:1-5

#### F. Distinguish Between Members Qualified for Compensation – Chs. 4:6-6:2

1. Compensation by Congregation – Chs. 4:6-5:2
2. Compensation by Family Versus Congregation – Ch. 5:3-25
3. Compensation by Masters – Ch. 6:1-2

#### G. Depart From Those Who Oppose These Teachings – Ch. 6:3-5

#### H. Deny the Prosperity Gospel – Ch. 6:5-10

#### I. Determine to Fight the Good Fight – Ch. 6:11-21

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# The Letter to Timothy

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## *The First Pastoral Letter to Timothy*

### **Chapter 1**

**P**aul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;<sup>1</sup>

2 Unto Timothy, my own son in the faith:<sup>2</sup> Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.<sup>3</sup>

3 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,<sup>4</sup>

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.<sup>5</sup>

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<sup>1</sup> **“By the commandment”** – In all other epistles Paul says "by the will of God" rather than by the “commandment” of God. The Greek term used by Paul translated as “will” is “thelema” which conveys more of a choice based upon God’s good pleasure than mere rational choice (“boulomai”). However, here Paul feels the need to provide Timothy with more authoritative support due to some taking advantage of Timothy’s natural timidity and youth. The Greek term “epitage” translated “commandment” is a royal command that is not negotiable, but mandatory. Apostolic authority stands behind the proper administration of the pastoral office. Thus, Paul commands Timothy **“these things command and teach”** (1 Tim. 4:11).

<sup>2</sup> **“My son”** – Most likely, Timothy was a convert of Paul from the congregation at Lystra (Acts 16:1-2). His relationship to Timothy was only “in the faith.” Paul was not his “father” in the sense of a clerical office, but in the sense of the instrumental means used by God to bring Timothy to faith in the gospel (see 1 Cor. 4:15 and Philemon 1:10) and to maturity in “the faith” once delivered (Jude 3).

<sup>3</sup> **“Mercy”** – Another unusual feature added to Paul’s normal greeting is the term “mercy.” Usually in other Pauline greetings Paul says “grace and peace.” However, only here and in 2 Tim. 1:2 does Paul add “mercy.” The difference between grace and mercy is that grace is getting what you do not merit but mercy is not getting what you do merit. The pastor of a congregation stands in front and in focus of all eyes and is scrutinized more than all other members. However, he is but flesh and not without sins. More than any other member he need’s God’s mercy to enable him to continue standing and fighting for the faith in spite of himself and his weaknesses before God. For his office sake, God has mercy upon him.

<sup>4</sup> **“No other doctrine”** – Just as there is no other gospel (Gal. 1:6-9) there is no other doctrine. He uses the singular “doctrine” to refer to apostolic faith and practice or what Luke describes as the “apostles doctrine” (Acts 2:42) or Jude refers to “the faith” once delivered (Jude 3). This apostolic doctrine was “handed down” (Gr. paradosis – 2 Thess. 3:6) by the Apostles to the congregations first orally by word of mouth and then in writing (2 Thess. 2:15). Those who departed from this doctrine were to be withdrawn from by congregational discipline (2 Thess. 3:6, 14) or avoided if they were itinerant ministers (Rom. 16:17-18).

<sup>5</sup> **“In faith”** – Literally the Greek text says “in the faith” and has reference to the “doctrine” mentioned in the previous verse. Apparently, some of the Judaizers had followed Paul to Ephesus claiming to be “apostles” (Rev. 2:2) teaching that one must come back under the Law of Moses. They would boast of their Jewish genealogical lineage back to Abraham, the father of circumcision. These teachers believed they were still under the Law of Moses. Note that Paul did not order Timothy to remain but “besought” him to (Gr. parakaleo), nor did Paul order the congregation at Ephesus to receive Timothy, but it must have willingly received him as interim Pastor due to the confusion and disorder among the existing eldership. Also, in the case of Titus, there were no elders within the congregations (Tit. 1:5).

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5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned [**sincere, without hypocrisy**]:

6 From which some having swerved have turned aside unto vain jangling [**empty/vain/useless talking**];

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully;<sup>6</sup>

9 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,

10 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;<sup>7</sup>

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;<sup>8</sup>

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.<sup>9</sup>

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.<sup>10</sup>

15 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.

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<sup>6</sup> **“Use it lawfully”** – The law was never designed to be a means of justification (Rom. 3:19-20) or to obtain eternal life (Gal. 3:21). It was designed to reveal the knowledge of sin (Rom. 3:21). It is still useful for this purpose as both saved and lost commit sin (1 Jn. 1:8-10). Some of these sins are listed by Paul in verses 9-10.

<sup>7</sup> **“Anything contrary to sound doctrine”** – Sin is the transgression of the Law (1 Jn. 2:6) and that would include transgression of “sound doctrine” or disobedience to Christ’s commands, or embracing false doctrines (1 Tim. 4:1). The Law was not made for “the righteous man” but was added to demonstrate that “there are none righteous, no, not one” (Rom. 3:10-11). The Christian is no longer under the law, but the law is still useful in defining sin in the Christian’s life and showing his need for confession and further growth.

<sup>8</sup> **“Counted me faithful”** – He wasn’t faithful but a blasphemer (v. 13). However, he was “counted” or reckoned to be “faithful” based upon the righteousness of Christ that he embraced by faith in the gospel (v. 11).

<sup>9</sup> **“I did it ignorantly in unbelief”** – Blaspheming the Holy Spirit is something done intentionally in full light of the truth with malice to do harm (Mt. 12:14, 24). Paul was sincere in his zeal against Christianity (Philp. 3:4-6)

<sup>10</sup> **“Grace...was exceeding abundant with faith”** – He attributes the transformation from “unbelief” to “faith” to the abundance of grace, as faith is “of grace” (Rom. 4:16). Indeed, no man can come to Christ in faith except it “were given unto him of my Father” (Jn. 6:40, 65-65). Faith is produced by the creative command of God (Rom. 11:17 “rhema” translated “word” – word of command) just like in the beginning when God commanded light out of darkness (2 Cor. 4:6) so coming to faith in Christ is by direct revelation from God (Gal. 1:15-16; Mt. 16:17) in connection with the gospel so that the gospel comes not in “word only” but in power and in the Holy Spirit (1 Thess. 1:5). When the Holy Spirit empowers the gospel it effectually enables and calls the elect to repentance and faith in Christ (2 Thess. 2:13-14; 1 Cor. 1:26-31).



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16 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.

17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

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;

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:<sup>11</sup>

20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

### Chapter 2

**I** exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;<sup>12</sup>

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For there is one God, and one mediator between God and men, the man Christ Jesus;<sup>13</sup>

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<sup>11</sup> “**Holding faith...concerning faith**” – The Greek text has a definite article (“the”) modifying the second “faith” in this text. Although Timothy held on to what he believed in good conscience “concerning the faith” or the apostolic faith and order, Hymenaeus and Alexander no longer believed in the faith as a matter of conscience, but had “blasphemed” it or spoken injuriously concerning “the faith.” They embraced false doctrines which opposed the faith they first received by faith and in good conscience. The fact that Paul turned them over to Satan to “learn” demonstrates he is not saying they lost their salvation but as believers were being taught a lesson until they repented of their error. He may have turned them over to Satan as he did the man in 1 Corinthians 5:5 through leading the congregation to discipline them.

<sup>12</sup> “**All men**” – The Greek text has this in the anarthrous construction (no definite article) as it does “all men” in verses 4 and “all” in verse 6. The Greek term “panton” (“all”) in the anarthrous construct conveys the idea of “all classes or kinds” of men, as for example “For kings, and for all in authority.” Revelation 5:9 confirms that God redeems all classes of mankind “hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.” In redemptive contexts the words “all” and “world” generally refer to all without distinction rather than all without exception.

<sup>13</sup> “**One mediator**” – Christ’s role in heaven is now “mediator” of the new covenant ratified by his own blood. He is applying it to his elect in bringing them to salvation and preserving them in salvation until the day of His return. No other being in heaven acts as mediator between his elect on earth and the Father in heaven. There is no term translated “pray” or “prayer” that is ever used by people on earth directed toward anyone in heaven but God (directed to the Father, by means of the Holy Spirit in the name of the Son – Eph. 2:18). The technical religious term for prayer “proseuchomia” is never used by anyone on earth toward anyone in heaven but God. Hence, there is no biblical foundation for saints on earth to pray to saints in heaven or to pray to Mary. Prayer is a religious act of worship insomuch that the public house of worship is called the “house of prayer.” Praying to anyone but God is sacrilegious and blasphemy as it makes the one praying an idolater and the one being prayed unto a false god.

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6 Who gave himself a ransom for all, to be testified in due time.

7 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.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.<sup>14</sup>

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;

10 But (which becometh women professing godliness) with good works.<sup>15</sup>

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.<sup>16</sup>

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.<sup>17</sup>

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<sup>14</sup> “**Men**” – (Gr. *anar*) Paul uses the special Greek term that eliminates women and children but designates males only. Not just any males but those with “holy hands” or ones who live godly. Men are to lead prayer in public worship services. The public worship service is identified as the place of “prayer and prophesy” and the women participate under the leadership of men. In the public worship the women are not to take any leadership roles in speaking or teaching (see comment on v. 11). The public roles of men in the congregation correspond to the offices of Christ as Prophet, Priest and King while the public role of the women correspond to the character of the bride of Christ (Eph. 5:23-25,31).

<sup>15</sup> “**Professing godliness**” – This description is meant to characterize their appearance and demeanor in the worship service. The term “modest” translates a term that conveys the “orderly arrangement” of something. Paul is saying that the orderly arrangement should not convey their sexuality but their spirituality. Your clothes reveal your inward spiritual condition.

<sup>16</sup> “**Usurp authority**” – These Pauline commands are not based upon current cultural conditions but upon the pre-cultural order established by God in creation (vv.13-14). God has established the man as the metaphorical “head” over the woman (1 Cor. 11:3; Eph. 5:23-25) in the home and in the congregation. This command is also established upon the previous teachings found in the Law of God (1 Cor. 14:33-35; Isa. 3:11). The prohibition here is in regard to leadership in the public worship service, specifically in regard to public speaking and teaching in the presence of men. There is an order of authority within the Godhead (1 Cor. 11:3) and God has established an order of authority within congregation that does not contradict the order established in the home.

<sup>17</sup> “**For Adam was first**” – Paul establishes the commands in verses 10-11 upon two pre-cultural facts. First, the order in which God created man and woman (v. 13). Second, Eve was deceived (v. 14). The role that God designed for the woman was to be a “help meet” not the leader. Her actions in leading man to sin usurped the authority God placed in the man. It was through Eve that humanity was led into sin, and through childbirth all humanity came into the world as sinners by nature. Hence, her proper role is not leading men, but in leading her children in submission to God’s authority so that they manifest the fruits of obedience in “their” lives, rather than leading them in another rebellion against God’s authority (v. 15). The term “saved” refers to the salvation of her daily life or making it count for the glory of God through obedience to her primary calling, which is to bear and bring up her children in obedience to God. Later, he tells Timothy that “that the younger women marry, bear children, guide the house” (1 Tim. 5:14).

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## Chapter 3

**T**his is a true saying, If a man desire the office of a bishop, he desireth a good work.<sup>18</sup>

2 A bishop then must be blameless [without provable accusations], the husband of one wife [one-woman man], vigilant [clear headed, alert], sober [of sound mind, level headed], of good behavior [respectful], given to hospitality, apt to teach [capable and ready to teach];<sup>19</sup>

3 Not given to wine [not addicted to wine], no striker [physically throws punches], not greedy of filthy lucre [not in it for the money]; but patient [gentle], not a brawler [reluctant to start fights], not covetous [money hungry];

4 One that ruleth well his own house, having his children in subjection with all gravity [respectful];

5 (For if a man know not how to rule his own house, how shall he take care of the congregation of God?)

6 Not a novice [new believer], lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare [trap] of the devil.

8 Likewise must the deacons be grave, not doubletongued, not given to much wine [not addicted to wine], not greedy of filthy lucre [money];<sup>20</sup>

9 Holding the mystery [previously hidden truth now revealed] of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless [without provable disqualifications].

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<sup>18</sup> **“Office of a Bishop”** – When God calls a man to be a Pastor, He gives him also the “desire” to do it. The term “Bishop” translates the Greek term “episkopos” elsewhere translated “overseer” (Acts 20:28). The terms “elder” (presbuteros) and “pastor” (poimaino) are all terms necessary to describe the full scope of this calling (see comments on Acts 20:17,20). He has the oversight of the worship service (episkopos, overseer, bishop) and must be mature (presbuteros, elder) in the faith and not a novice in order to feed (poimaino, Pastor) the flock he has been entrusted with. There is no corresponding Greek term for “office” in the Greek text. The translators added the word “office” to describe its various functions in the congregational body. It is a “work” and a “good” one. There is no historical proof that the term “episkopos” had developed into a superintendent over a group of congregations when Paul wrote this epistle. Indeed, Paul only lists two types of leaders “episkopos” and “diakonoi” just as he formerly addressed “bishops and deacons” in the congregation at Philippi just two years prior (Philip. 1:1) to writing this epistle.

<sup>19</sup> **“Must be blameless”** – The Greek term translated “blameless” does not mean “sinless.” It is used in wrestling to describe the kind of hold a wrestler seeks in order to throw and pin his opponent to the mat. Paul is demanding that the man who fills this position is one that opponents of the faith cannot provide evidence that proves he is unfit or fails to meet the qualifications that Paul goes on to list. All of these qualifications are designed to provide a man who can stand before the congregation as an ideal example or model in each area listed. If you wouldn’t want your children to model or mimic a man in any of these areas then that man is unqualified to fill that position. Paul tells Timothy and Titus to be the “example” or “pattern” to the congregation (1 Tim. 1:16; 4:12; Tit. 2:7). A divorced man is not the example or pattern you want your children to follow – but rather, must be “the husband of one wife” (Rom. 7:1-4).

<sup>20</sup> **“Likewise”** – The qualifications for the office of deacon correspond to those of the Bishop.



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11 Even so must their wives be grave, not slanderers, sober, faithful in all things.<sup>21</sup>

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 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.

14 These things write I unto thee, hoping to come unto thee shortly.<sup>22</sup>

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the congregation of the living God, the pillar and ground of the truth.<sup>23</sup>

16 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.<sup>24</sup>

## Chapter 4

**N**ow the Spirit speaketh expressly, that in the latter times some shall depart from the faith,<sup>25</sup> giving heed to seducing spirits, and doctrines of devils;<sup>26</sup>

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<sup>21</sup> **“Their wives”** – Wives of both the Bishop and deacons in keeping with the term “likewise” in verse 8.

<sup>22</sup> **“These things”** – Everything contained in this epistle was written to help Timothy know how members in God’s metaphorical “house” (1 Tim. 2:5) are to conduct themselves in regard to faith and practice.

<sup>23</sup> **“The house of God”** – This is the common term used in the Old Testament to characterize the public and appointed place of worship where a properly qualified ordained ministry served (vv. 1-13) and taught the people (Lev. 10:11), administered the ordinances, and offered up the proper acceptable sacrifices (1 Pet. 2:5). It is this combination of qualified and acceptable aspects that made the New Testament congregation the “pillar and ground of the truth.” Each congregational body of immersed believers is “the congregation of the Living God” where he dwells in a metaphorical body of immersed believers (1 Cor. 3:16) just as he indwells the individual believer (1 Cor. 6:15).

<sup>24</sup> **“Without controversy”** – Literally, “the common confession” (Gr. *homologeō*). This may constitute the earliest brief common confession used by apostolic congregations. Some translations based upon variants in the Critical Text omit “**God**” and insert “he” or “whom” or “which” but the nearest antecedent for such pronouns is still “God” in the previous verse. The words “**justified in the Spirit**” refer to the resurrection which declared that God had accepted his sacrifice on Calvary as full payment for sin. Otherwise, the body of Christ would have remained under the power of death.

<sup>25</sup> **“Latter times”** – Paul wrote this about AD 61. In regard to this present creation, many view the time frame for the overall work of God to be patterned after a seven day week. Six thousand years followed by a millennium. The new heaven and new earth introduces the eighth or eternal day. Peter gives some credence to this concept in 2 Peter 2:8 where he says that a day with the Lord is as a thousand years. After this model, Christ would have appeared the first time during the fourth day, or four thousand years after creation. The fourth thousand year through the seven-thousandth year would be the “last days” in this kind of week (Heb. 1:1; Acts 2:17). Thus he came “at the end of the world (lit. age)” – Heb. 9:26. The apostolic period (first century AD) corresponded with the timing of the first coming of Christ. However, the apostles also anticipate certain prophetic things as recorded in Daniel and other Old Testament prophets yet future from their time in direct connection with the second coming of Christ, at the very end of the age. Peter speaks of scoffers yet to appear in the “last days” after his death (2 Pet. 3:3) just prior to the Second Coming of Christ. Hence, the phrase “latter times” and “last days” are used by New Testament writers to refer to those days that precede the Second Coming of Christ. It is this period that stretches between the apostolic

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- 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;<sup>27</sup>
- 3 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.<sup>28</sup>
- 4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:<sup>29</sup>
- 5 For it is sanctified by the word of God and prayer.<sup>30</sup>

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age and the Second Coming of Christ that Paul refers to as the "latter times." These "last days" are brought to a climax by a specific period of time characterized by the reign of the man of sin (2 Thess. 2:3-5) that Jesus refers to as "those days" (Mt. 24:15-29) and that John, in Revelation, defines as "forty and two months" (Rev. 13:5), or the last half of Daniel's seventy weeks (Dan. 9:26-27). This brings "the last days" or the sixth thousand years of man's rule to a close and ushers in the "last day"(singular). Beyond the "last days" (plural) is the reference by Christ and the apostles to the "last day" (singular). This appears to be the final thousand year day in this week of millennium days which is begun by the coming of the Lord and resurrection of the righteous (Jn. 6:39b, 40b, 44b, 54b; 11:24), and concluded by the Great White Seat Judgment (Jn. 12:48). This is "the day of Christ" (2 Thess. 2:2-3) or "the day of the Lord" (2 Pet. 3:10) and "the day of God" (2 Pet. 3:12) or "great day" (Jude 6; Rev. 6:17; Rev. 16:14). The Great White judgment occurs in that "day" (seventh millennium), and thus concludes the time frame of this current heaven and earth, and then enters the eighth, or eternal, day when God creates a new heaven and a new earth. In 1 Tim. 4:1, the phrase, "the latter times" refers to that period of time after the apostolic period until the Second Coming of Christ.

<sup>26</sup> "**Doctrines of devils**" – More literally "demons" (Gr. daimoneon) as there is properly only one fallen angel who is called the "devil." All false doctrines originate from demons who then lead men to embrace them and teach them and that is why we are commanded to verify/try/test what men say or write in order to determine the spirit leading and empowering them (2 Thess. 2:9; 1 Jn. 4:1,6). We try/test/prove/verify the spirits by comparing their statements with what inspired men have written (1 Jn. 4:5; Isa. 8:20). Notice that they depart from "**the faith**" by embracing "**doctrines of devils**" proving "**the faith**" represents the apostolic doctrine and practice.

<sup>27</sup> "**Conscience seared**" – They are irreversibly committed to their false doctrine regardless of how much Biblical evidence you place in front of their conscience and mind. They will pit scripture against scripture, twist scripture out of context, and use philosophy and science so-called to repudiate "the faith" once delivered. They no longer have a conscience sensitive to the truth.

<sup>28</sup> "**Forbidding to marry....abstain from meats**" – The early foes of apostolic Christianity arose from within the Judaizers who embraced a form of Gnosticism. The letter to Colossae and the first letter of John deal with this early Jewish Gnosticism. The Apostle John confronted one of these nearly 30 years after Paul wrote this whose name was Cerinthus. Later, in the second century a chief proponent was Marcion. Eventually, forms of these errors were adopted by Roman Catholicism as they forbid their nuns and clergy to marry and forbade eating certain foods on Friday's and during Lent. Today there are several other cults that embrace the same errors (e.g. Seventh Day Adventists).

<sup>29</sup> "**Every creature is good**" – However, this is not what the Levitical dietary law says (Lev. 11). The Levitical dietary law says some foods are "unclean" and not good to be used for food. In Genesis 2 man could only eat herbs. In Genesis 9:4 man was allowed to eat anything edible that moves. In Leviticus 11 the Jews were forbidden to eat anything identified as "unclean." Therefore, only under the Mosaic Law is this restriction applied. God makes it clear to Peter, a Jew, that he is no longer under the Mosaic Levitical dietary law, as he is told to arise, and eat animals that were formerly listed as unclean (Acts 10). Paul claims that all ceremonial laws were nailed to the cross (Col. 2:14-16) including the dietary laws. Prior to Moses "clean" and "unclean" designated only what kind of animals could be used for sacrifices, and were not terms to define diet.

<sup>30</sup> "**Sanctified by the Word of God**" – Those who defend the dietary law claim this demands the only foods one can eat are those permitted by, thus sanctified by, Leviticus 11. However, Paul claimed that his writings were the

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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.<sup>31</sup>

7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

8 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.

9 This is a faithful saying and worthy of all acceptation.

10 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.<sup>32</sup>

11 These things command and teach.

12 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.<sup>33</sup>

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.<sup>34</sup>

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.<sup>35</sup>

16 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.<sup>36</sup>

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inspired word of God (2 Tim. 2:15), as did Peter (2 Pet. 3:15-17). All of Paul's writings, except for 2 Timothy and possibly Hebrews, had already been written as the Word of God. Leviticus 11 and the whole Mosaic Law is dealt with in both Romans 3-7, Galatians 2-4 and Colossians 2:14-16, where Paul proves all of the Mosaic Law had been fulfilled by Christ, and believers are no longer under the "Old" Covenant. The Book of Hebrews makes this very clear (Heb. 8-10).

<sup>31</sup> "**Put the brethren in remembrance of these things**" – Today it is not considered religiously correct to point out false teachers and false doctrines and put the brethren in remembrance of these things. Neither in some circles is it religiously correct to teach them "doctrine." However, apostolic authority commands the Pastor, "**these things command and teach**" (v. 11).

<sup>32</sup> "**Savior of all men**" – Jesus is the only Savior that God has provided for men. There is none other name under heaven given among men whereby they must be saved (Acts 4:12). However, He is uniquely the Savior of believers because He actually saves them from their sins.

<sup>33</sup> "**Thy youth**" – Timothy was a younger man in physical age but older in spiritual age. Paul encourages him not to be intimidated by those who were physically older. Instead let his spiritual maturity be exhibited by being an example in knowledge of God's Word, in the manner of his life, in love, attitude and holiness of life.

<sup>34</sup> "**The gift**" – Paul laid his hands upon Timothy when he was ordained by a presbytery (v. 14) and imparted a spiritual gift to him (2 Tim. 1:6) that Paul prophesied would enable him to obtain direct revelation from God in leading the congregation. Revelatory gifts were imparted by apostolic laying on of hands (Rom. 1:11; Acts 19:6). Such gifts were essential during the time when there was no completed canon of New Testament scripture available.

<sup>35</sup> "**Give thyself wholly**" – If God has called you to pastor you need to be fully given to those very things that will make you an effective Pastor. The people placed under you can only be fed according as you apply yourself to these things (prayer, study, reading, doctrine, etc.).

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## Chapter 5

**R**ebuke not an elder, but intreat him as a father; and the younger men as brethren;<sup>37</sup>  
2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour [show the proper respect] widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite [financially support] their parents: for that is good and acceptable before God.<sup>38</sup>

5 Now she that is a widow indeed, and desolate [without support], trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.<sup>39</sup>

7 And these things give in charge, that they may be blameless [without just grounds for accusations].

8 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.

9 Let not a widow be taken into the number under threescore [60 – a score is 20] years old, having been the wife of one man,

10 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.<sup>40</sup>

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

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<sup>36</sup> “**Save thyself**” – The term “save” is found in three tenses in the New Testament. Past tense “saved” which refers to our regeneration/conversion; present tense “save” which refers to our progressive sanctification; and future tense “shall be saved” which refers to the glorification of our body. Here it is found in the present tense “save” and refers to progressive sanctification of the daily life or making your daily life count for Christ, thus “redeeming the time” (Eph. 5:17).

<sup>37</sup> “**Rebuke not an elder**” – The context is one of physical age. However, respect should be given to those more spiritually mature than you. The congregation is a spiritual family and respect should always be the rule of thumb. To “entreat” means to approach in a respectful manner and tone of voice more by asking a question, rather than asserting authority or openly contradicting or challenging an older man.

<sup>38</sup> “**Requite their parents**” – It is the responsibility of family members to financially provide for their own widows rather than the congregation.

<sup>39</sup> “**Dead while she yet liveth**” – The term “dead” means “separation.” Christians are not without spiritual life. However, when they walk after the flesh, they are experientially separated from fellowship with God, and are living in the realm and consequences of “death” (see Romans 8:12-13).

<sup>40</sup> “**Well reported**” – [Gr. *matureo* – good report, good witness] Not just any widow over 60 were to be supported financially by the congregation (see v. 16) but only those who had a previous and present track record of being godly in every good work. Phebe might fall under this qualification as she had been a “succourer” of many (Rom. 16:1-2).

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13 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.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the congregation be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour [pay], especially they who labour in the word and doctrine.<sup>41</sup>

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

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.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

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

24 Some men's sins are open beforehand, going before to judgment; and some men they follow after.

25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

### Chapter 6

**L**et as many servants as are under the yoke count their own masters worthy of all honour [respect], that the name of God and his doctrine be not blasphemed.

2 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.

3 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;<sup>42</sup>

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<sup>41</sup> “**Double honour**” [Gr. *time* – price, pay] – Elders who “**rule**” [Gr. *proistimi* – stand before] the congregation in a commendable manner and especially if they “**labor**” [Gr. *kopiao* – exhausting efforts] in God's Word and doctrine so they are providing sound expository and doctrinal teaching are to receive double pay.

<sup>42</sup> “**Wholesome words**” – The Greek term translated “wholesome” is *hugiaino*, and literally is descriptive of someone who is fully healthy without sickness. It is used metaphorically here in regard to “words” and demands that the words being spoken are without doctrinal errors just as the “words of our Lord Jesus Christ” did not contain any doctrinal error but “the doctrine which is according to godliness.” This is accomplished by holding fast to the form of the sound words provided by the Holy Spirit in scripture (2 Tim. 1:13-14; 3:16-4:5).



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- 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,
- 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.<sup>43</sup>
- 6 But godliness with contentment is great gain.
- 7 For we brought nothing into this world, and it is certain we can carry nothing out.
- 8 And having food and raiment let us be therewith content.
- 9 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.
- 10 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.
- 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.
- 12 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.<sup>44</sup>
- 13 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;
- 14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.<sup>45</sup>
- 15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;<sup>46</sup>
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<sup>43</sup> “**Supposing that gain is godliness**” – Paul characterizes the modern day “name it and claim it” movement or the “prosperity” gospel movement preached by such men as T.D. Jakes and others on the Trinity Broadcasting Network. Jesus claimed that birds had nests and foxes had holes but the Son of man had no place to lay his head that he could call a home (Mt. 8:20; Lk. 9:58). However, modern day “prosperity gospel” preachers have lavish homes and wealth obtained from taking money from their deluded followers under the guise of promised prosperity by first giving their wealth to them. All these men are “*destitute of the truth*” as they preach a false gospel.

<sup>44</sup> “**Lay hold on eternal life**” – All Christians have “eternal life” by regeneration (Eph. 2:1, 5, 8-10). All Christians have “eternal life” legally by justification through faith (Jn. 3:16). All Christians shall have eternal life in their body at the resurrection (1 Cor. 15:53-58). However, Jesus promised not merely eternal life but life more abundantly here and now through faithfulness to his commandments. If we want to make eternal life our present experience, we must walk in the Spirit to experience the temporal blessings here and now. Paul is calling upon Timothy as a matter of his daily practice to lay aside all these things which would rob his daily life of experiencing eternal life here and now. We need to redeem our time (Eph. 5:17) by submitting to the Holy Spirit (Eph. 5:18) in order to do what we know is the will of the Lord (Eph. 5:16). Those who lay hold of eternal life experientially are now “laying in store for themselves a good foundation against the time to come, that they may lay hold on eternal life” (v. 19). Obedience also provides a basis for assurance here and now that one is saved and going to heaven.

<sup>45</sup> “**This commandment**” – Not merely the content of this epistle but the apostolic “doctrine” that was committed to him at his ordination (v. 12; 2 Tim. 1:6) and for which he was to command that no other “doctrine” be taught in the congregation at Ephesus (1 Tim. 1:3). This was “the faith” once delivered by the apostles to the congregations and entrusted to Timothy by Paul (1 Tim. 6:20-21).

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16 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.

17 Charge them that are rich in this world, that they be not highminded [snobbish], nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:<sup>47</sup>

21 Which some professing have erred concerning the faith. Grace be with thee. Amen. [The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana. Rome, when Paul was brought before Nero the second time.]

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<sup>46</sup> “**King of kings and Lord of lords**” – Paul is speaking of the coming of Jesus Christ (v. 14). This is the title given to Jesus Christ at His coming (Rev. 19:16). At his coming, He will “shew” himself as “*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.*” Paul is not denying the other Persons of the Trinity. This description is true of each Person in the Trinity. The Son of God, previous to the incarnation, was “spirit” (Jn. 4:24) thus unseen and unapproachable by man (Jn. 1:1-3) except by occasional Theophanous that concealed His glory. The incarnation clothed him with human flesh and concealed his glory (Jn. 1:14, 18). However, at his appearing He will manifest Himself as One who is God, equally with the Father and The Holy Spirit.

<sup>47</sup> “**Science falsely so called**” – The scientific theory (observation, repeatability and hypothesis) never contradicts scripture. However, the religious faith of evolutionism is “science falsely so called.” The evolutionary hypothesis is a history of continuous change as actual science always invalidates previous evolutionary hypotheses. Evolution is a self-repudiating system of speculation calling for far greater faith than what is necessary to believe the Genesis account. All of creation loudly proclaims an Intelligent Designer (Psa. 19). However, there are some professed believers today who have been sucked into the unstable current form of evolutionary nonsense, and have “erred from the faith” (v. 21).