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of
First
Timothy**

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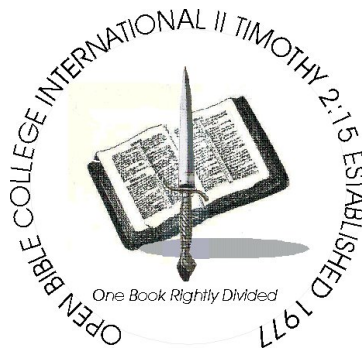
Charismatic Confusion

Commentary on the Book of Revelation

Commentary on the Gospel of Matthew

Commentary on the Book of Hebrews

God's Dictionary



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I Timothy

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First printing 2002

ISBN 0-9718118-3-0

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**I TIMOTHY
Chapter One**

MAY I INTRODUCE...

Paul... (I Timothy 1:1).

An accepted rule of etiquette is that when introducing one person to another, the person of importance is mentioned first. “Dr. Jones, I would like you to meet Bill Smith.”

An unusual thing happens in the letters written by Paul. From Romans to Philemon, in every letter written by the apostle, he places his *name first*; he places his signature at the beginning of the letter. He ignores his first name, Saul, and chooses to use the name given after his conversion, Paul.

Was Paul attempting to exalt himself? Why should the apostle consistently do what other Bible writers did not do? The author of Hebrews did not sign his letter or mention his name. Matthew, Mark, and John all mention the Name of Jesus at the beginning of their gospels. Paul’s ministry was very different from other writers, and we believe this difference made him consistently begin every epistle he wrote “**Paul.**”

1. Before Paul’s conversion, he was known as Saul – DEMANDING. He was a zealous enemy of all believers and one who demanded that the Name of Jesus be erased in his lifetime. (See Acts 9:1-2, 14). After his conversion, he became known as Paul – SMALL. He became one who is nothing that Jesus Christ might be everything. Every time we see the name, Paul, we are reminded that God takes that which is nothing, weakness, less than the least, chief of sinners, and makes it a vessel to His glory by His grace.
2. By inspiration, Paul stated that every letter he wrote was signed personally by him. (II Thessalonians 3:17). Since Paul is the

“apostle to the gentiles” and the revelator of God’s program for this church age (Ephesians 3) God leaves no doubt as to the books written by Paul *to the Church*. Romans through Philemon give church doctrine and practice. Church doctrine, if founded in other books, results in disobedience to God’s will for this age and confusion in the Body of Christ.

3. It is not strange that Paul should put his signature at the beginning since the practice was in some cases to do so, but it is a significant fact that the first name we see in *every* church epistle is *Paul*.

Just as Moses was God’s spokesman under the Law, so Paul is God’s spokesman under Grace. (I Timothy 1:16). He repeatedly tells his hearers to listen to him. No person can understand the Bible unless the unique ministry of Paul is recognized.

**1 Be ye followers of me, even as I also am of Christ.
2 Now I praise you, brethren, that ye remember me in all things,
and keep the ordinances, as I delivered them to you.
(1 Corinthians 11:1-2).**

**1 For this cause I Paul, the prisoner of Jesus Christ for you
Gentiles,
2 If ye have heard of the dispensation of the grace of God which
is given me to you-ward:
3 How that by revelation he made known unto me the mystery;
(as I wrote afore in few words,
4 Whereby, when ye read, ye may understand my knowledge in
the mystery of Christ)
5 Which in other ages was not made known unto the sons of men,
as it is now revealed unto his holy apostles and prophets by the
Spirit;
6 That the Gentiles should be fellowheirs, and of the same body,
and partakers of his promise in Christ by the gospel:
7 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.
8 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;**

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: (Ephesians 3:1-9).

Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. (Philippians 4:9).

Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. (1 Timothy 1:16).

Consider what I say; and the Lord give thee understanding in all things. (2 Timothy 2:7).

OUT OF SEASON

... an apostle of Jesus Christ...(I Timothy 1:1).

God had an “out of season” program which no one knew until after the cross. It was related to the sufferings of Christ, but the exact manner was hidden until God revealed the details and manner. The Old Testament saints “inquired and searched diligently” concerning the time, the sufferings and glory of Jesus Christ. (I Peter 1:10-12).

God also had an “out of due time” (I Corinthians 15:8) apostle who was to guide the program and be a pattern (I Timothy 1:16) during the age. Paul is that apostle.

One reason he was said to be born out of due time was that Israel should have experienced the Kingdom blessing. (Matthew 23:37). However, Israel rejected Jesus not only at the cross, (John 19:14-15), they crucified Him afresh (Hebrews 6:6) by rejecting Him through the Holy Spirit empowered disciples during the early Acts period. Because of this rejection, God blinded Israel (Romans 11:25) and He broke them off (Romans 11:20). Having done that, God grafted the Gentiles in to His blessings – a people who previously had no hope and were without God. (Ephesians 2:11-12).

Twelve apostles should have been reigning over Israel (Matthew 19:28) in an earthly Messianic Kingdom, but there was no earthly Kingdom, for the King was in exile seated in the heavens henceforth expecting until His enemies were His footstool. (Psalms 110:1). So God performed a birth out of due season for a whole program that was out of season, and called Saul to become an apostle – not one of the twelve, mind you, they were all born in due time. Paul’s apostleship was directed to the Gentiles.

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: (Romans 11:13)

By inspiration, he carefully separates his ministry to the Gentiles from that of the twelve. Notice the following references:

1. There are many statements that Paul's ministry was primarily to the Gentiles. (Romans 11:13; Romans 15:15; I Corinthians 9:1-2; Ephesians 3:1-2; Ephesians 3:8; I Thessalonians 2:15-16; I Timothy 2:7; II Timothy 4:17).
2. The ministry of Paul and the ministries of James, Peter, and John were separated. Paul to the Gentiles and James, Peter and John to the Jews. (Galatians 2:7-9).
3. Paul separated his apostleship from that of the twelve when by inspiration, he excluded himself from the post-resurrection appearances of the Lord Jesus Christ to the twelve. (I Corinthians 15:5-8).

Therefore, Paul was an apostle, but he was one born out of due time to a people out of due time. We should praise God for His mercy to us. We were without hope, but now are made nigh by the blood of Christ.

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. (Ephesians 2:11-13).

UNDER ORDERS

Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ...(I Timothy 1:1).

The soldier who is under orders is bound to go when and where the orders direct. Several years ago while I was in the armed forces, orders “came down” that had my name on them. Much to my disappointment, I was to go to Alaska and serve at a remote radar site. A copy of those orders served as the authority for leaving the base, getting travel tickets, and transporting my baggage. As I traveled, a copy of those orders in my pocket guaranteed that I was not AWOL and that I had governmental authority to travel.

Paul was an apostle of Jesus Christ by the commandment of God. He was under orders from heaven. In Romans 16:26, he mentions this same commandment and its purpose of all nations coming to the obedience of faith.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: (Romans 16:25-26).

The word, commandment, has the idea of authority. It is so translated in Titus 2:15.

“...rebuke with all authority...”

The word *authority* is a combination of two words, the preposition, *epi*, (over), and the verb, *tasso*, (to appoint). The preposition intensifies the verb and gives the word an emphasis of being appointed over others.

Men were always questioning Paul’s authority as an apostle. Paul was not called by Christ while He was on the earth, but Christ

called Paul from Heaven after our Lord's ascension. Because Paul was chosen in such fashion and because his ministry to the Gentiles was "new", many doubted his apostleship. Listen to the apostle defend his office.

Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. (II Corinthians 12:12).

JESUS IS GOD

This commandment came from ...**God our Saviour, and Lord Jesus Christ...**(I Timothy 1:1).

By inspiration, Paul equates the Father and Jesus Christ. He does the same thing in verse 3, ...**from God our Father and Jesus Christ our Lord.** To equate Jesus Christ with the Father is to say that Jesus is God. Notice that God is our Saviour in 1:1, 2:3, 4:10; and that the Saviour is Christ Jesus.

15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

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. (I Timothy 3:15-16).

All cults who reject the Deity of our Lord Jesus Christ must CHANGE the Bible to teach the doctrine of the devil (John 8:19; 8:43-45) i.e., that Jesus is not God.

God said,

21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. (Isaiah 45:21-22).

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. (Zechariah 12:10).

I and my Father are one. (John 10:30).

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? (John 14:9).

Anyone who believes that Jesus is not God is unsaved. If one does not accept Jesus as God, he has no Saviour, for if Jesus was not God, our faith is vain and we are yet in our sins.

Thank God for His Word! It is clear to those who accept it in simple faith. The Holy Spirit very clearly teaches that Jesus was **God with us.**

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. (Matthew 1:23).

THE BELIEVERS' HOPE

...Christ, which is our hope...(I Timothy 1:1).

Not many years ago, it was popular for every prospective bride to have a hope chest. In this chest she accumulated clothing, linens, and various items in anticipation of her marriage. She was able immediately to “keep house” because everything she needed was already laid up in the hope chest.

Every believer has a hope chest. The Bible clearly states that our Lord Jesus Christ is our Hope. Presently, we are espoused to Christ (II Corinthians 11:2) and one day soon we shall be presented to Him (Ephesians 5:27). We are guaranteed a COMPLETE hope.

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (Colossians 1:27).

In whom are hid all the treasures of wisdom and knowledge. (Colossians 2:3).

And ye are complete in him, which is the head of all principality and power: (Colossians 2:10).

We are guaranteed that this hope is RESERVED.

For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; (Colossians 1:5).

The only way we can KNOW what we have in our Lord Jesus Christ is through the Scriptures.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. (Romans 15:4).

Just as the young girl with careful and loving hands would go through her hope chest so many times that she had memorized not

only what she had but the very position of each item, so we should search the Scriptures daily (Acts 17:11).

Bible hope is not the gambler's hope. The gambler hopes on an unsure basis. More often than not, he loses.

The believer in Christ has a purifying hope (I John 3:3), a lively hope (I Peter 1:3), a better hope (Hebrews 7:19), a blessed hope (Titus 2:13), a good hope (II Thessalonians 2:16), and a sure hope (Hebrews 6:19).

There are many things I already have POSITIONALLY in the Lord Jesus Christ, but in this present time I do not have all of these PRACTICALLY. One day my practice shall be my position and my position shall be my practice when I "appear with Him in glory." (Colossians 3:4).

THE FRUIT OF A CHRISTIAN

Unto Timothy, my own son in the faith...(I Timothy 1:2).

A tree that does not bear fruit hinders the ground from doing something useful. It is good for nothing and is in the way more than anything. Christians are likened to fruit trees in the Word.

In the physical re-creation, God put the power of physical reproduction in each tree.

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. (Genesis 1:11).

In the spiritual re-creation, God put the power of spiritual reproduction in each born-again person.

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. (I Peter 1:23).

Every Christian should produce other Christians. The chief fruit of the believer is another believer. The nine-fold fruit of the Holy Spirit (Galatians 5:22-23) is but a means (Ephesians 5:8-10) to the end of producing other Christians.

Every Christian leader must also produce his Timothy's. Too often a church or work suffers because sufficient leadership is not brought up within its ranks. A church is forced to get a total stranger to take the pastorate when the pastor resigns or dies. No one does the same thing in the same way. Even though a new pastor may not do anything wrong, he will pastor in a different way from the previous pastor. This causes confusion. Much confusion can be avoided if pastors bring up their own Timothy in the faith.

Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. (Romans 1:13).

The Christian yields to the Spirit of God and the Spirit produces the nine-fold fruit of a good personal testimony which in itself results in the conversion of the lost. The fruit (not fruits) of the Spirit is a result of walking in the Spirit (Galatians 5:16; 5:18; 5:25) which corresponds to the statement,

And be not drunk with wine, wherein is excess; but be filled with the Spirit; (Ephesians 5:18).

Too many Christians try to get love, then joy, then peace, then long-suffering, and so on, using Galatians 5:22-23 as it were a spiritual checklist. God's answer to all this fleshly effort is simply to WALK the same way you began LIVING.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another. (Galatians 5:25-26).

You stopped doing things in order to be saved and rested in the finished work of the Lord Jesus Christ. Do you think that victorious Christian living is a result of WORKS when the Christian life began by faith? How can works carry on something it did not begin?

Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh? (Galatians 3:3).

The Word of God knows nothing of the modern flaunting of the so-called "fruits" of the Spirit, along with the soul-winning braggadocio of many 20th century fundamentalists.

"200 souls saved here last year."

"Biggest church in Savemore County."

"Fastest growing Sunday School in Podunk."

The Lord already has the label of I Corinthians 3:15 on the whole mess. Paul didn't keep baptismal records for the "spiritual" brag-sheets. (I Corinthians 1:16).

Paul entered Lystra on his first missionary journey, preached the Gospel, was stoned and dragged out of the city by those who

supposed that he was dead (Acts 14:6; 14:19). But the “fruit” of that journey was a convert by the name of Timothy who was identified as a disciple with a good report by the time Paul made his second journey two years later to Lystra (Acts 16:1-2). And, so Paul’s “own son in the faith” was a result, not of Paul’s efforts, but of the Spirit-filled life so yielded to the Lord Jesus Christ that Paul was dead (Galatians 2:20), Paul was nothing (I Corinthians 3:7); and a fool for Christ’s sake (I Corinthians 4:10).

How about this for a “revival ad”?

REVIVAL AT JERUSALEM

Paul, who is nothing, less than the least of all apostles, and chief of sinners, will preach the offence of the cross from morning until midnight for three months.

The evangelist whose past life and education was nothing but dung, in his last city-wide revivals, was contradicted and blasphemed. He was thrown out of Antioch, assaulted in Iconium, stoned in Lystra; suspect of accepting Gentile dogs in Jerusalem, forsaken by John Mark and Barnabas, beaten, and has a criminal record in Phillippi. He also started riots in Thessalonica and Ephesus.

He is very rude in speech and has been known to call people by name in his sermons and letters.

His authority for preaching is the Scriptures he has in his hand, and he never uses the ORIGINAL Hebrew. He argues that God and Scripture are equal in integrity and some report that he stated in a recent message, “if the Massoretic Text was good enough for Nehemiah and Malachi, it’s good enough for me!”

Who would be sufficient for such things today?

RIGHT ORDER

Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord. (I Timothy 1:2).

One of the most popular themes in all history and literature is *peace*. Every politician knows the advantage of promising peace in order to increase his votes. Every person wants peace.

But in order for a person to have real peace, he must experience the order in this verse. There can be no peace without grace. There can be no peace without mercy.¹ The word of God is careful to keep this order in many passages. (Romans 1:7; I Corinthians 1:3; II Corinthians 1:2; Galatians 1:3).

What is grace? Grace is God giving us what we DO NOT deserve. What is mercy? Mercy is GOD NOT giving us what we DO deserve. Peace from God is a result of His grace and mercy.

It is of the LORD's mercies that we are not consumed, because his compassions fail not. (Lamentations 3:22).

Although we deserved Hell, God in His mercy saved us by grace and gave us peace.

Paul, by inspiration, sent not only a salutation from himself, but also this greeting from the Father and the Son: **Grace, mercy, and peace...** Grace, mercy, and peace are not just in the past tense. They are new every morning. Fresh, abundant blessings from God moment by moment! Not only are we saved by grace, we are kept by grace. His mercy is continuous and His peace is ever present.

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast. (Ephesians 2:8-9).

¹ Mercy. It is interesting to note that the word *mercy* is not given in any salutations of Paul other than in the Pastoral Epistles of Timothy and Titus. There is no doubt God extends mercy to all His children, but it would seem there is an emphasis on the fact that God extends practical, day by day mercy to those who are in leadership capacity. "In many things we offend all." The very necessities of leadership put us in situations where the assurance of God's mercy is a comfort.

THE THEME OF FIRST TIMOTHY

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,

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. (I Timothy 1:3-4).

Verses 1-2 are the greeting, or salutation of the book. Paul now gets “down to business” and gives the main purpose for writing the book. The theme of I Timothy is DOCTRINE and FAITH. Doctrine is not popular preaching. The flesh rebels at doctrine. Men would rather have “devotions” (Acts 17:23). Doctrine is solid. There is no room for the religionist in a place where sound doctrine is preached; he must go or doctrine will go.

Timothy has been placed in Ephesus as pastor of the local assembly. The church at Ephesus had a good beginning, for Paul labored there at least three years. (Acts 19-20). Aquila and Priscilla who knew the mystery, lived in Ephesus (Acts 19:26). Apollos also joined them and the “Name of the Lord Jesus was magnified.” (Acts 19:17). The church had such a powerful beginning, we are shocked to read of its pitiful condition in Revelation 2:4.

Nevertheless I have somewhat against thee, because thou hast left thy first love. (Revelation 2:4).

If the church’s pastors had followed Paul’s warning in I Timothy, it would have continued strong. Someone failed. We do not know who, but we do know why. The pleadings of Paul, directed by the Spirit of God, went unheeded.

1. The word exposes teaching contrary to sound DOCTRINE (1:10).
2. God warns of DOCTRINES of devils (4:1).
3. We are to be nourished in good DOCTRINE (4:6).
4. Give attendance to DOCTRINE (4:13).
5. Take heed to DOCTRINE (4:16).
6. Labor in DOCTRINE (5:17).
7. God’s DOCTRINE is not to be blasphemed (6:1).

8. There is DOCTRINE according to godliness. (6:3).

Today, the churches want entertainment, not exhortation; recreation, not reading; gain, not godliness; science, not Scripture; devotions, not doctrine.

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,

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. (I Timothy 1:3-4).

Timothy is to be concerned with doctrine. (See 1:10; 4:1; 4:6; 4:13; 4:16; 5:17; 6:1; 6:3). The doctrine given in I Timothy is not optional. It is *required*. Timothy has no choice, but to preach it, and the whole church, pastor and all, is to practice it. Paul said, **“...Charge some that they teach no other doctrine...”** Notice how many times God mentions “Charge” to Timothy.

“...Charge some that they teach no other doctrine...” 1:3.

“...this charge I commit unto thee...” 1:18.

“...these things give in charge...” 5:7.

“...I charge thee before God...” 5:21.

“...I give thee charge in the sight of God...” 6:13.

“...charge them that are rich...” 6:17.

The word, “charge”, is the same word used in Matthew 10:5, “Jesus sent forth and *commanded* them...” God’s pastor request some things, but there are areas where he must under God, charge things to be done.

OTHER DOCTRINE

The word, “other” is one of a different kind. It is the same word that is used in Galatians 1:6 **“...unto another (one of a different kind) gospel...”** Paul is God’s spokesman for the age of Grace. Doctrine is not to be taught unless it is consistent with his doctrine.

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. (I Corinthians 3:10).

Some were teaching doctrine contrary to doctrine for this present age, and Timothy was to put a “screeching halt” to it.

The majority of church problems and denominational differences would be immediately settled if Christians would obey God and follow Paul in practice and doctrine.

Wherefore I beseech you, be ye followers of me. (I Corinthians 4:16).

FAITH

Paul begins the book with faith and ends the book with faith (6:21).

Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord. (I Timothy 1:2).

Which some professing have erred concerning the faith. Grace be with thee. Amen. (I Timothy 6:21).

A definition of personal faith is found in Hebrews 11:1 and 11:6.

Now faith is the substance of things hoped for, the evidence of things not seen. (Hebrews 11:1).

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Hebrews 11:6).

Faith is:

1. Substance (Present and inward toward God, not seen by man) of *things hoped for*. (Future).
2. Evidence (Present and outward for God, seen by man) of *things not seen*. (Present and future).

Faith comes into being by:

3. Believing what God says.
4. Seeking God.
5. Expecting reward of (from) Him.

This is described as “pleasing God” and its result is faith.

In the Bible there is the faith *of man* which may vary from great faith (Matthew 15:28) to little (Matthew 14:31) or no faith (Mark 4:40).

There is also the faith *of Jesus Christ*, which of course never varies because it is His very character and Person. The *faith of Jesus Christ*² is not *our* faith toward Him, but *His* faith imputed to us. The imputation of the faith of Christ is a unique feature of the Church age and belongs to every member of the Body of Christ. God not only *forgives* our sin but *imputes* to us (places on our account) a righteousness and faithfulness that is not our own, the righteousness and faithfulness of Jesus Christ. We have not only *remission* (total removal of the record of sins) but also a positive application of the *righteousness and faithfulness* of Jesus Christ to us; so that when God sees us, He sees His Son.

Faith is also used in the Bible with reference to a set course of general doctrine. This is called *the faith*. The Bible context makes this distinction clear. *The faith* is not used in the Bible until Acts 3:16. **And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. (Acts 3:16).**

The Lord Jesus Christ called His apostles and taught them the Gospel of the Kingdom. He sent them to Israel with the message that He would return and make His enemies His footstool, and fulfill all

² Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: (Romans 3:22).

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. (Galatians 2:16).

But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. (Galatians 3:22).

And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: (Philippians 3:9).

the promises made to the nation. The apostles had signs to confirm this ministry. That is all they knew. They knew nothing of the coming Church Age or the delay of the Kingdom. All of this body of ministry to them is *the faith*. There is no reference to *the faith* anywhere in the Old Testament or the Four Gospels, for until the Lord formed a specific ministry to Israel, there were only individuals who were to have faith toward God, i.e. believe what He said to them and obey Him. These were **at sundry times and in divers manners** (Hebrews 1:1) and involved such diverse things as: building an ark of gopher wood, leaving your home to live in a tent, offering a son upon an altar, placing blood on the door to escape judgment by the destroying angel, following Joshua around a city seven times in order for it to fall or leaving your family to follow Jesus. *The faith* is not in existence until the Lord Jesus Christ delivers it to His Twelve apostles. It is the set of combined Kingdom doctrines, which culminated with His earthly ministry.

...his name through faith in his name hath made this man strong... This is done by the Apostles' believing the Lord (not by the lame man's faith, for he only looked for money) and it is on the foundation of their ministry gifts of Mark 16 (confirmation of the word with signs following). **...yea, the faith which is by him hath given him this perfect soundness in the presence of you all.** It is because of their particular Kingdom ministry, including miraculous signs to Israel -- *the faith*-- that this occurs.

This definition of *the faith* shows up the second time in Acts 6:7. Again, it is with reference to a body of doctrine and the particular ministry within that body of material.

And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. (Acts 6:7). *A great company of the priests were obedient to the faith. They followed the teachings of the Apostles.*

It is upon this usage of *faith* that the idea of a *Confession or Statement of Faith* is developed. A Statement of Faith contains the vital points of that body of doctrine a group hold to be absolutely essential.

As *the faith* is given additional revelation from Acts through Revelation, it embodies more material and requires knowing *to whom* and *for whom* doctrine is given (what is doctrinal and what is application). *The faith* of this present Church Age does involve the

fact that Christ was God, manifest in the flesh and that Israel rejected Him. But *the faith* (body of truth) given to the Body of Christ involves much more than the earthly ministry of the Lord or the early Acts period. In the following references, *the faith*, is not the faith of a believer or the imputed faith of Jesus Christ; it is a *body of doctrine--that doctrine we are supposed to follow*. The issue in each case deals with fidelity to sound doctrine. We are to continue in sound doctrine not in order to remain saved, but in order to help others hear the proper message and be saved. Our fidelity may affect the salvation of others, but that is not what is dealt with in the verses.

If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; (Colossians 1:23).

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; (1 Timothy 4:1).

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. (1 Timothy 5:8).

Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; (Philippians 1:27).

For example, a man may try to speak in tongues or practice healing simply because he reads it in the Bible. He may recite what he thinks is “The Lord’s Prayer” but has never seen it is the disciple’s prayer and one that deals with the Kingdom, rather than the Body of Christ. He may think that baptism somehow helps him serve God, or even be consumed with observing “holy days,” or insisting on a “touch not, taste not, handle not” ministry. He may or may not do any of the above, yet be obsessed with Hebrew and Greek scholarship to the degree that he corrects the Bible by his own head. A man may believe Christ died for his sins and wholly rest in His finished work, have the *faith of Jesus Christ* imputed to his account, yet *not continue*

in the faith grounded and settled. Another may *look* like he is sound in *the faith* because he *says* all the right things and has *works* that are marvelous, but be lost and go to Hell because he has never trusted Christ—he does not have *the faith of Jesus Christ*.

The faith is a professed body of doctrine; *the faith of Jesus Christ* is a possession of the faithfulness of Jesus Christ.

Faith is what a person directs toward God; *the faith of Jesus Christ* is what God imputes to the believer.

The faith is written on paper for men to read; *the faith of Jesus Christ* is written on our account for God to read.

Faith is impossible without the work of man; *the faith of Jesus Christ* is all His work and none of man.

The following verses in I Timothy refer to *Faith* as a *body of doctrine* for this age:

Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: (I Timothy 1:19).
(We are to *hold* fast to sound doctrine. Once *the faith* is compromised, individual faith collapses as well, because it has no anchor.)

Holding the mystery of the faith in a pure conscience. (I Timothy 3:9).

(The *mystery of the faith* are those particular doctrines delivered through the Apostle Paul and are critical to please God in this age.)

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; (I Timothy 4:1).

(The devil attacks at the very foundation of our doctrine. The substitution of law for grace is the major battlefield. Nothing is as subtle as a doctrine from other ages in the Bible to deny or “define” a present doctrine in the Church epistles.)

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. (I Timothy 4:6).

(Faithful preservation and preaching of *the faith* is a characteristic of a *good minister* and will produce spiritual nourishment.)

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. (I Timothy 5:8).

(In this present age we are to provide for our house. It is easy to be led astray by those who misuse passages where men forsook their homes and family under Kingdom passages. One who falls into this error may be saved, *by the faith of Christ*, yet deny *the faith* by his confusion.)

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. (I Timothy 6:10).

(The extreme denial in the above passage of I Timothy 5:8 has the opposite extreme here. While a few deny everything, many try to gather everything. The love of money, materialism, is the greatest enemy to *the faith*. It brings many individuals and churches to shame and causes them to depart from sound doctrine. It is *the root* of all evil.)

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. (I Timothy 6:12).

(It is a constant battle to hold on to sound doctrine. The minister of Jesus Christ is called into a *fight*. Any man who enters the ministry thinking he can get along with all men is deceived. We are not to seek adversaries or start a war on personal convictions but we are to stand true to the word of God as delivered to us.)

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

21 Which some professing have erred concerning the faith. Grace be with thee. Amen. (I Timothy 6:20-21).

(Another great enemy to the faith is the worship of education above Scripture. Oppositions of “science” are exactly that—oppositions.

They are continually changing. God committed to our trust the body of doctrine for this age. A good minister of Jesus Christ is not only saved by *the faith of Christ*, he is to *have faith in God* and keep the *body of faith* pure.)

The following verses in I Timothy refer to *Faith* as *individual faith*. In all these cases a person must have works in addition to his or her belief in God. If the particular work is not present, there is no faith. If the work is lacking, then the faith of that person is weak and the blessings are reduced in proportion to the disobedience.

Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. (I Timothy 1:4).

Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: (I Timothy 1:5).

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 Timothy 2:7).

Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety. (I Timothy 2:15).

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. (I Timothy 4:12).

Having damnation, because they have cast off their first faith. (I Timothy 5:12).

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. (I Timothy 6:11).

The following verses in I Timothy refer to *Faith as the faith of Jesus Christ*:

And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. (I Timothy 1:14).

(Grace is not earned by our work or faith. It is the gift of God. Grace comes to us, not because of our great faith and love, but is *exceeding abundant* through the faith and love *which is in Christ Jesus*.)

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. (I Timothy 3:13).

(Deacons that use the office *well* do not purchase faith but purchase a good degree and great boldness. The *faith which is in Christ Jesus* is theirs by grace whether they use the office well or not. Boldness and a good degree are theirs to earn by using the office well.)

RELIGIOUS ERRORS

5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

6 From which some having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. (I Timothy 1:5-7).

Timothy is to watch for three basic errors.

1. Other doctrine – vs. 3. The “other” is the word for one of a different kind. This is doctrine contrary to that given for this present age. (Galatians 1:6-7). This is a subtle error. It is also the most common. Confused teaching produces the cults and is closely related to the “doctrines of devils” in 4:1.
2. Fables and endless genealogies – vs. 4. These never answer questions; they just make more questions. Some people have a ministry of question marks. A life based on anything except the Word of God is unstable and tossed to and fro. These refer specifically to “myths” and “pagan genealogies.” A modern counterpart would be the religious Ph.D. who follows the philosophic guesswork of ungodly philosophers.
3. Teachers of the law – vs. 7. We are not under the law in this present age. These teachers are those who use the law in the wrong way. Therefore, “teachers of the law” should be ignored.

For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. (Galatians 3:10).

These so-called teachers understand **neither what they say, nor whereof they affirm**. These law promoters put the Christian under Sabbath day rule (cf. Colossians 2:16; Romans 14:5), tithing requirements (cf. II Corinthians 9:7), and have “holy temples” made with hands (cf. Acts 17:24).

...charity out of a pure heart...

Charity is mistakenly interpreted as “love.” Charity is descriptive of the *relationship between obedient believers in the Body of Christ*. It is the “bond of perfectness.” (Colossians 3:14). It is restricted in its scope.

For example: we are to have charity towards saved, obedient men, but it is not proper theology to have charity towards disobedient men or towards God. The Bible tells us to love men (Titus 1:8) and to love God (Romans 8:28). The definition of charity in I Corinthians 13 (*if it is love*) contradicts Romans 13:1-4, 12:18 and I John 2:15-16. Charity requires certain behavior between men that is impossible if either man is lost or disobedient to plain matters of holiness.

PROPER USE OF THE LAW

The proper use of the law is to give **the knowledge of sin.** (Romans 3:20). The very basis of the Law is the Ten Commandments. A lost man can know the holiness of God and his own sinfulness by seeing the requirements of those commandments.

- 8 But we know that the law is good, if a man use it lawfully;**
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;
11 According to the glorious gospel of the blessed God, which was committed to my trust. (I Timothy 1:8-11).

Verse 11 refers to the **gospel of the grace of God.** It is the **glorious** Gospel because it is the good news of our glorified Lord Jesus Christ. It is glorious because the “hope of glory” abides within if you are saved.

Committed to my trust. ³

But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; (Titus 1:3).

But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (Galatians 2:7).

But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. (I Thessalonians 2:4).

³ This is *pisteuo*. In other words, God has placed in our hands a certain responsibility to handle His work in a careful and obedient manner.

GOD SAVED THE CHIEF

- 12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;**
13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.
14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.
15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.
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. (I Timothy 1:12-16).

This is another testimony of Paul about his salvation. See Acts 9; Acts 22; Acts 26; Galatians 1; Philippians 3. With the exception of the crucifixion of Christ, more scripture is concerned with Paul's conversion than any other event in the New Testament.

The words **for that he counted me faithful** do not go with **who hath enabled me**. They go with the last phrase in the verse **putting me into the ministry**; they define **putting**.

Injurious⁴ is the same Greek word used in Luke 18:32 and translated **spitefully intreated**. Paul did the same thing to the members of the Body of Christ (Acts 9:5 with Romans 16:7) as was done to the physical body of our Lord at His crucifixion.

Paul's estimation of HIMSELF is not much.

1. Least of the apostles. (I Corinthians 15:9).
2. Less than the least of all saints. (Ephesians. 3:8).
3. Chief of sinners. (I Timothy 1:15).

The depth, height and breadth of God's grace are emphasized in verses 14-15.

⁴ *Hubristes. Hubrizo.*

The **grace** was **exceeding abundant** to save the **chief” of sinners.** (cf. Romans 5:20). There is no unpardonable sin in this age of grace. If God saved the chief of sinners, He will not have any difficulty saving others.

A missionary had difficulty winning any of the Indians in the area. One day he preached the word and God opened the heart of the tribal chief to hear the word and be saved. The chief accepted Christ and threw off his ornaments of witchcraft and demon worship. The missionary had no difficulty in winning others in the tribe, for they knew that if God could save the chief, He could save any indian.

My friend, where sin abounded, grace goes far beyond those boundaries, and offers salvation to ANY PERSON, ANYWHERE, ANYTIME. If God has already saved the “chief of sinners” and demonstrated the power of His grace, why do you hesitate to come to Christ?

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast. (Ephesians 2:8-9).

A FAVORITE WORD

Everyone favors certain words above others. Listen to a person and it will not be long before he repeats himself. Usually we repeat our favorite word or words within a few seconds of conversation.

One of Paul's favorite expressions is to use the *huper* in combination with other words. We get the English word, HYPER, from this Greek preposition, *huper*.

Some men are always talking about HYPER-dispensationalists; HYPER-Calvinists; HYPER-sensitivity; HYPER-ventilation, etc.

Paul was always emphasizing the HYPER qualities of God's grace and mercy.

And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. (I Timothy 1:14).

...exceeding (HUPER) abundant...

By inspiration, Paul emphasizes that the Lord Jesus Christ is exalted **far above all** (Ephesians 1:21); the **Head over all** (Ephesians 1:22); and that He **ascended up far above all heavens** (Ephesians 4:10).

Paul described his sinfulness as **exceeding** (Romans 7:13) and **beyond measure** (Galatians 1:13).

Thank God for His grace which exceeds all boundaries of sin and guilt!

exceeding abundantly above all Ephesians 3:20.

the exceeding grace of God II Corinthians 9:14.

exceeding riches of His grace Ephesians 2:7.

the love of Christ, which passeth knowledge Ephesians 3:19.

the peace of God, which passeth all understanding Philippians 4:7.

grace did much more abound Romans 5:20.

The underlined words are the English translation of combinations using the word, HYPER.

Wouldn't it be wonderful if men always praised God for His exceeding grace? We need to speak more of our exceeding sinfulness and God's exceeding grace. We shall then speak less of our accomplishments and small glory.

FOLLOWING THE PATTERN

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. (I Timothy 1:16).

The Apostle describes himself as **a pattern**. When one follows the pattern he is assured of doing things in a right order and manner.

Every woman knows the advantage of having a pattern to make a dress. The lathe operator has a pattern to follow in cutting the rough stock of steel. The carpenter follows a pattern in building the house. The model airplane enthusiast follows a pattern when he carefully cuts the balsa parts and glues them together.

Paul made much of the fact that he was the human instrument God selected in this age to reveal church doctrine. One who does not follow God's *pattern* is not building right.

Have you ever wondered why there are so many differences among professing Christians who are supposedly following the same Bible? There are several patterns in the Bible. Men are following different patterns or various combinations of them. God has a pattern for this age and the way a man knows what to do is to follow that pattern revealed by Paul.

Read these references very carefully. II Timothy 1:11; II Timothy 1:13; II Timothy 2:2; II Timothy 2:7-8; II Timothy 3:10; II Timothy 4:17.

All of these references are from II Timothy and the careful student of the Bible will not miss the emphasis Paul places upon his ministry; his words; his life; his call; and the fact that Timothy is to pattern his ministry after that of Paul.

Listed below is a comparison of two patterns in the Bible: Moses and Paul. To mix the two is confusion; to follow Moses is error; only a consistent obedience to those doctrines revealed through Paul results in the proper results.

MOSES

LAW (Ex. 19:8)
SABBATH DAYS (Ex. 19:8)
RESTRICTIVE DIET (Lev. 11:4)
HOLY TEMPLE
MADE WITH HANDS (Ex. 40:33-34)
JEWS ONLY (Deut. 27:9)
SIGNS (Deut. 30:6-9)
LONG HAIR (Num. 6:5)
WOMEN PROPHETS (Judges 4:4)

PAUL

GRACE (Gal. 1:11-12)
NO HOLY DAYS (Romans 14:5)
EAT ANYTHING (I Tim. 4:4)
NO HOLY TEMPLE
WITH HANDS (Acts 17:24)
JEW & GENTILE (Titus 2:11)
NO SIGNS (Phil. 3:20)
SHORT HAIR (I Cor. 11:14)
NO WOMEN PROPHETS (I Cor. 14:29-35)

Every woman pastor is disobeying the Word of God for this present age. Every preacher who teaches that Sunday is a “holy day” is disobeying the Word of God. Every preacher who teaches that eating pork is wrong is disobeying the Word of God. Every Christian who “worships” only in a building with pews, carpet, stain-glass windows, etc., knows very little except salvation itself.

Which pattern are you following? Moses or Paul?

PRAISING THE LORD

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. (I Timothy 1:17).

After Paul mentions God's grace which saved him, he breaks out in this orderly and sensible praise of the Lord. Paul says something very worthwhile in this verse.

The Lord Jesus Christ is:

1. The eternal King
2. Immortal
3. Invisible
4. The only wise God.

Therefore, honour and glory for ever and ever to Him!

God is the eternal King (Psalms 103:19) and although Israel rejected Him as King, He will come one day to establish His eternal Kingdom (Daniel 2:44; Matthew 26:64). Israel put Him on the cross with wicked hands and He died (Acts 2:23), but He is now immortal and will never die again (Revelation 1:18). We cannot see Him now with our physical eyes for He is in the third heaven (Ephesians 1:20) invisible to our physical eyes, but one day we will see Him (I John 3:1-3). There are false gods (II Corinthians 4:4; I Corinthians 8:5-6) but to us there is but one only wise God.

Praising the Lord is not screaming, bawling, shouting, scratching, jumping, and in general, working up an emotional sweat. Neither is it lifting your hands to heaven with your one finger pointed up. Paul has just given a good example of praising the Lord; sound, doctrinal statements consistent with other Scripture, coupled with a godly, practical walk.

And to praise like that we say, "Amen!"

THE APOSTOLIC GIFT

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:

20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. (I Timothy 1:18-20).

God gave the apostles special sign gifts to confirm their ministry. There were actually three reasons for miraculous gifts during the first century.

1. Signs to Israel to confirm the Apostolic message of the Kingdom. (Mark 16:15-20; Acts 2:22-24; I Corinthians 14:21-22; Hebrews 2:3-4).
2. Special signs and gifts to confirm the authority of an Apostle sent directly by God to reveal His will. (I Corinthians 9:1-7; I Corinthians 14:18-19; II Corinthians 10:8; II Corinthians 12:1-4; II Corinthians 13:10; Matthew 18:18-20; Acts 3:1-8).
3. Special gifts to complete the Bible. (I Corinthians 13:8-10; Colossians 1:25; Revelation 22:18-19).

Paul has given “prophecies which went before” on Timothy. (v. 18). Prophecy serves “not them that believe not, but for them which believe” (I Corinthians 14:22). Prophecy was a sign gift of an apostle (Revelation 11:6), as well as necessary for the completion of God’s Word (I Corinthians 13:8).

The Apostles laid their hands on ones selected for specific tasks (II Timothy 1:6; Acts 6:6; Acts 13:3). Certain gifts and healing were imparted in this fashion (Acts 8:17; 9:17; 19:6). Apostles also selected leaders in various areas to pastor the local churches. (I Timothy 1:3; Titus 1:5; Hebrews 13:17). These pastors were under the leadership of the Apostles (Acts 20:17-38) until they passed from the scene and with their passing, all sign gifts and outward physical miracles ceased.

Paul’s life is a pattern of God’s dealings with the church. The beginning of the church saw many outward miracles, signs and

physical deliverance, but as the church went into the second century, it appears as a different program altogether. To move from the first century into the second century is like moving from one world to another; Heaven, which produces miracles, signs, and wonders, is changed to a silent Heaven. There are no angelic appearances during this present age; God's people suffer, and death rules to a greater extent than all the healings and outbursts of Divine intervention.

Some say that in order to do things like they did in the early part of the church age, all we need to do is repent of sin, pray, and have faith. However, the facts are that no one CAN DO IT. When one checks out the results of faith-healers we find their so-called tongues, healings, letting go and letting God, are just so much hot air.

To equate the "miracles" of these artists with those signs and wonders of the Book of Acts is to discredit God's Word and reduce the Word of God to a travesty. I am a Bible believer. I believe what I read in God's Word, but I have not seen any 20th Century preacher with anything that remotely resembles the healing in Acts 3, tongues in Acts 2, financial program of Acts 4, church discipline of Acts 5, visions of Acts 7, gifts of Acts 8, etc. How any person can claim that he or she is doing what the Apostles did in the Book of Acts is a mystery that only II Thessalonians 2:7 and II Timothy 3:13 can explain.

Paul began his ministry with signs and wonders but ended his ministry without the signs and wonders (I Timothy 5:23; II Timothy 4:20). The church age began with miracles but will end without the miracles. A silent event (to the world) will close this present age of grace (I Thessalonians 4:13-18).

Paul exercises the gift of an Apostle in the passage. (I Timothy 1:18-20). Hymenaeus and Alexander are delivered to Satan just as the saint at Corinth had been delivered earlier in his ministry (I Corinthians 5:1-5). These are saved men. You can not deliver lost men to Satan; lost men are already delivered to him. These, unless they repent, will experience the death of the body and go on home to be with the Lord rather than live on and drag the Lord's name into the mire of blasphemy. Only an Apostle could do what Paul does in I

Timothy 1:20. No preacher has this authority today. This was an apostolic gift reserved for that age and time.

Some preachers claim to have this “gift” today but for every person who supposedly “crosses them and God kills” we can find hundreds who laugh at them, ignore them, curse them, and who live to a ripe old age. The many exceptions prove the rule. God’s man in this age experiences much more persecution than deliverance (II Timothy 3:12), much more opposition than fellowship (II Timothy 4:10-16), much more physical trouble than healing (II Corinthians 12:8-10), and much more poverty than riches (Philippians 4:15). But, thank God, we receive MUCH MORE GRACE AND ENABLEMENT THAN PROBLEMS, POVERTY, ILLNESS, AND DISCOURAGEMENT!

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. (Romans 5:17).

I TIMOTHY Chapter Two

PRAYING GROUND

- 1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;**
- 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. (I Timothy 2:1-4).**

Paul has dealt with the negative in Chapter One in warning of the “other doctrine”, and now he proceeds to give the positive aspects of the ministry. Some want only the positive without the negative; both are necessary.

Prayer is first in this section and there are four areas of appeals to God.

1. Supplications – Making an appeal to God’s mercy; that is, seeking to be relieved from that which we do deserve.
2. Prayers – Claiming the promises of God; being careful to rightly divide the Word of Truth and base our praying upon God’s program for this age.
3. Intercessions – Praying for others and those areas where we are not directly involved.
4. Giving of thanks – we are to give thanks for ALL things. (Colossians 3:15; I Thessalonians 5:18).

“In every thing give thanks...” This passage now tells us to thank God for all men. How difficult this is! But, this is one of our responsibilities in this age.

The purpose behind this prayer is that we might **“lead a quiet and peaceable life”** (2:2).

We are to pray that other men allow us liberty to worship God, but your responsibility is to worship God in **“all godliness and**

honesty”. Godliness is that which is pleasing to God, the doing of His will.

PRAYER

There are some very important prayer distinctives for this present age of grace.

1. We do not know what to pray for as we ought during this age of grace, especially in the area of infirmities. Many of God’s people during this age *profit* from suffering and *prosper* in times of greatest need. What looks like a disaster can turn out to be a blessing.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. (Romans 8:26).

We do not know *what* to pray for and we do not know *how* to pray about most matters. **(for we know not what we should pray for as we ought)**. There is a great deal of *mystery* regarding *what* and *how* things are to go for us.

There are some definite matters in which we know how and what to pray.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you. (I Thessalonians 5:17-18).

2. We are to pray without ceasing. This means a constant prayer life. It removes formality and certain set prayer times. Most praying that is done at a set hour and before men is an exercise to something other than that which is spiritual.
3. We are to give thanks in *all things*. Who really knows that physical infirmity is a blessing or curse? Fanny Crosby, blind for many years, thanked God for her blindness. She realized that her hymns came out of physical blindness.

Brethren, pray for us. (I Thessalonians 5:25).

4. We are always to pray for other Christian workers.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. (I Thessalonians 5:23).

5. We are to pray that believers will be blameless in their body, soul, and spirit. A believer may walk after the flesh (Romans 8:1) or have a filthy spirit (II Corinthians 7:1).

Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: (II Thessalonians 3:1).

6. We are to pray that the word of God will have free course and be glorified.

I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. (I Timothy 2:8).

7. We are to pray *every where* and without wrath and doubting but believing that God will work His perfect will in any and every situation.

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. (II Timothy 4:16).

8. We are to pray for believers even when they do not agree with or support us.

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; (Colossians 1:9).

9. We are to unceasingly pray that believers will be *filled* with the knowledge of God's will for this age.

And this I pray, that your love may abound yet more and more in knowledge and in all judgment; (Philippians 1:9).

10. We are to pray that other believers love would abound, not in frivolous and hasty judgment by appearance, but based on knowledge of the facts and according to the word of God.

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. (II Corinthians 5:20).

11. This is not prayer for *positional* reconciliation. It is praying that God's people would be *practically* reconciled in the matter of world evangelization. The body of Christ is here on earth in Christ's place. We are to realize our responsibility to tell the world what Jesus did at Calvary.

Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. (II Corinthians 13:7).

12. We should pray that other believers be honest—not in order to benefit us, but for their own benefit.

Honesty is directed manward. So, we have a twofold responsibility; godliness toward God and honesty toward men.

God's will in this age is that all (without distinction) be saved. It is not God's will that all men (without EXCEPTION) be saved. God does not have respect toward any person with regard to salvation. (Titus 2:11; Acts 17:26-27; Romans 3:22-23).

The phrase **Who will have all men to be saved (4)** is not teaching universal salvation; it is teaching universal opportunity. I Timothy 2:4 is mutilated in the Amplified preface to read that God wants men "to come to the knowledge of the truth" but omits the phrase **Who will have all men to be saved**. Evidently, the writers of the Amplified Bible believe that men do not have to be saved in order to come to knowledge of the truth.

GROWING UP

Who will have all men to be saved, and to come unto the knowledge of the truth. (I Timothy 2:4).

After a person is saved, he should grow in the Lord. It is impossible for a lost man to grow; he is “dead in trespasses and sins.” (Ephesians 2:1). It is very logical and biblical to expect a Christian to **grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. (II Peter 3:18).**

My children (we have six) expressed joy, when as little tots, they realized that they had grown. One of them said, “Daddy, I’m all growed up now.” The occasion was when he had just gotten a new pair of real shoes. Not tennis shoes or baby shoes mind you, but “real” shoes!

God wants every Christian to grow up and know what God is doing and wants done in this present age.

Although God Himself never changes in His characteristics and attributes (Hebrews 13:8; Malachi 3:6), yet He does have different programs for the different ages. We are dispensational in our Bible study because a normal reading of God’s word demands that we rightly divide the word. The word dispensationalism is related to our word, dispensary. Every soldier knows that the medicine for his good is “dispensed” at that facility.

The present age or dispensation is known as the **dispensation of the grace of God (Ephesians 3:2)**. Christians who are not aware of this are said to be either **ignorant (I Corinthians 10:1; I Corinthians 12:1; I Thessalonians 4:13)**; or **carnal...babes in Christ (I Corinthians 3:1-2)**.

AN UNDERSTANDING KNOWLEDGE

The word, knowledge, in I Timothy 2:4 is another word used by Paul in a very deliberate fashion to describe the distinct program God has for the Church. It is not a general knowledge but an

understanding knowledge; a knowledge, which is, mature and full.
The best way to see the word used is in I Corinthians 13:8-12.

Paul's Warning
That the Sign
Gifts Are
Passing From
The Church

Charity never faileth; but whether there are tongues,
they shall cease;
whether there be knowledge (general knowledge), it
shall vanish away.

Recognition that
Sign Gifts Were
Not Sufficient

For we know (general knowledge) in part, and we
prophesy in part.

A "Perfect"
Revelation Is
Coming To
Replace Sign
Gifts

But when that which is perfect is come, then that which
is in part shall be done away.

Illustration:
Sign Gifts are
"Childish
Things"

When I was a child, I spake as a child, I understood as a
child, I thought as a child: but when I became a man, I
put away childish things.

Condition of the
Church Without
Completed
Revelation and
the Condition
With the
Completed
Bible.

For now we see through a glass, darkly; but then face to
face: now I know (general knowledge) in part; but then
shall I know (full-thorough knowledge) even as also I
am known (full-thorough knowledge).

The "perfect" thing referred to in I Corinthians 13:10 is
identified as the Word of God in II Timothy 3:16-17.

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, thoroughly furnished unto all good works. (II Timothy 3:16-17).

Notice that the “man of God” (vs. 17) who was a “child” (II Timothy 3:15; I Corinthians 13:11) is “thoroughly furnished” by the completed Bible (All Scripture, v. 16).

The only perfect thing on this earth is God’s Word, the Holy Bible. This Bible is the KJV, 1611 Edition,⁵ for the English-speaking people. It is absolute truth.

Sanctify them through thy truth: thy word is truth.(John 17:17).

One who is saved is to rightly divide the absolute truth in order to have a perfected (full-mature) ministry. One who is saved, but reverting back to “childish things”, “partial things” – tongues, visions, prophecies, knowledge, etc. has not “come to the knowledge (full knowledge) of the truth.” I Timothy 2:4.

God not only wants men to be saved, but God also wants men to grow up.

⁵ There are those who quibble about spelling changes or printers’ errors from edition to edition. We should not allow these minor issues to distract us from the main issue: God promised to preserve His inspired word. There is no purpose at all in God guaranteeing Bible inspiration and then allowing His word to be lost.

ONE WHO UNDERSTANDS

- 5 For there is one God, and one mediator between God and men, the man Christ Jesus;**
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. (I Timothy 2:5-7).

How many times we have said, “If only someone understood...” All of us have had problems that were greater than our ability. We needed someone who could, understanding the situation, reach down and pull us up, one who in tenderness and sympathy could heal a broken heart.

A true mediator is one who not only can encourage, but one who can bridge the gap between defeat and victory.

Our Lord Jesus Christ who was Man understands your problem because He was **in the likeness of sinful flesh (Romans 8:3)**. He not only understands but He can also take you to God because He is God (see our comments on 1:1). We have access to God through Jesus. Ephesians 2:18.

Man’s greatest problem is sin. Our Lord came and gave “Himself a ransom” so that we could be delivered from sin. Notice that He died “for all”. There is no such thing as limited atonement in the blood of Jesus. He did not die for a few; He died for all. See II Peter 2:1 for proof that Jesus died for false teachers; also John 3:16, “whosoever”

Paul was “ordained” (appointed)...

1. a preacher
2. an apostle
3. a teacher

All three offices were for “the Gentiles” and were “in faith and verity” (truth).

LIPSTICK, POWDER, PAINT, AND PANTS

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

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. (I Timothy 2:8-10).

Some have taken these words to mean that women should not wear cosmetics. Usually the passage in I Peter 3:1-5 is used, or should we say, misused, in the same fashion. And, in some cases, the “modest apparel” is taken to mean “pants”.

However, the subject of modest apparel certainly covers much more than pants. The word, modest, is the same word translated “of good behaviour” in I Timothy 3:2. Whatever a woman wears should be characterized as “good behaviour”. The wife dresses to please her husband (I Corinthians 11:3) and she is never to dress in a seductive manner in public. The “attire of an harlot” (Proverbs 7:10) should never be worn by a Christian woman.

Some people quote Deuteronomy 22:5 as a prohibition against pants on women. But they take only an idea from verse 5 and leave the rest to the nation of Israel.

5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.

6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:

7 But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.

8 When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 Thou shalt not plow with an ox and an ass together.

11 Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

12 Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.

13 If any man take a wife, and go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate:

(Deuteronomy 22:5-15).

There are several serious things wrong with a selective interpretation that chooses to follow certain matters and ignore the others.

1. Deuteronomy is given to the nation of Israel under the Law period. We are no longer under the Law but under Grace.
2. If verse 5 in Deuteronomy 22 is to us, why aren't we to observe the other prohibitions in the chapter? What method of interpretation allows us to take what we want from a chapter and ignore the rest? Here are some the other laws.
 - A. Our days are prolonged if we release the female bird and only take the young. 22:6-7.
 - B. Every new house we build is to have a battlement (fence) around the roof. 22:8.
 - C. Vineyards are to be sown with only one kind of seed. 22:9.
 - D. We are not allowed to mix stock in pulling a plow. 22:10.
 - E. We are not allowed to wear garments with blends of materials. 22:11 (Every person reading this is in disobedience to that "command" if it is TO you).
 - F. Every vesture is to have "fringes". 22:12. (Some who say 22:5 is to us would say that fringes on a man's garment is feminine).
 - G. No one even tries to follow 22:13-21, the "tokens of virginity", today.

- H. If 22:5 is to be observed by the church, then 22:22-29 should be practiced also. Who will do the stoning? If this puts away “evil from Israel”, how will it put it away from the church? The church is not Israel and Israel is not the church.
3. When Deuteronomy 22 was given, men and women wore skirts (robes). They did not wear pants and skirts. Men and women wore skirts.

And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman. (Ruth 3:9).

And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. (I Samuel 24:5).

The Scriptural position for the type of woman’s dress is clear when we accept God’s Word above tradition. Here are Scriptural guidelines for clothing and cosmetics.

1. There is nothing wrong with women “adorning” themselves.

...women adorn themselves.. (I Timothy 2:9).

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. (Revelation 21:2).

2. There is nothing wrong with jewelry and precious stones.

The new Jerusalem is “adorned for her husband” (Revelation 21:2) and has jasper, gold, and all manner of precious stones. (Revelation 21:18-27). If gold and silver were wrong in themselves, then certainly God would never “adorn” the holy city with them!

3. The woman is to dress to please her husband – not to please other men; that would be adultery.

...as a bride adorned for her husband (Revelation 21:2).

**The wife hath not power of her own body, but the husband...
(I Corinthians 7:4).**

The wife is permitted to wear whatever pleases her husband in the intimacy of the marriage bed for it is undefiled (Hebrews 13:4), but woe to the woman who dresses seductively in public. Hebrews 13:4 goes on to say **“but whoremongers and adulterers God will judge.”**

A woman may never wear a pair of pants but wear low-cut blouses, see-through shirts, tight dresses and be much more out God’s will than a woman who wears pants.

4. The rule for the Christian’s dress, make-up and behaviour is I Thessalonians 5:22.

Abstain from all appearance of evil. (I Thessalonians 5:22).

A little paint helps any old barn, and if it is used wisely, cosmetics will make you look better and feel better.

Women who try to look plain are just that. Women who try to look “made-up” are just that. Be temperate in all things. A new dress helps your looks. But, when your heart is on the new dress and not on the Lord, you will not be serving Him. “Costly array” (I Timothy 2:9) will not substitute for a godly heart (women professing godliness).

One of the most effective guidelines for determining modest apparel on both men and women is *intent*. Why do you dress as you do?

SILENT WOMEN

- 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.
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. (I Timothy 2:11-15).

Someone said that the three most effective means of communication are the telephone, telegraph, and tel-a-woman. Perhaps the jokes about women talking a lot or too loud have been overdone. Many men have a similar problem.

But God is not dealing with mere talk in this passage; He is giving the basic principles of order in the home and church.

The word “silence” is not the silence of dumbness in verses 11 and 12. Some think that this means a woman should not speak at all. But many women speak in Scripture; see I Samuel 25:23-35; Ruth 3:1-11; Esther 5:1-5; Luke 2:36-38; Acts 18:26.

The silence is a silence of subjection. It is the silence, which gives way to another. The same word is used in Acts 22:2.

And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: (Acts 22:2).

When Paul spoke, the crowd yielded up their “right” to speak because he spoke in the Hebrew tongue.

The same Greek word for “silence” is used in II Thessalonians 3:12 and is translated “quietness”.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

(II Thessalonians 3:11-12).

The preceding verse deals with those who are “disorderly” – “busybodies”. They are disorderly because these parasites are busy living off the wages of others and assuming a position of authority, which they do not have. To all such welfare seekers, Paul says that they should “with quietness” work and “eat their own bread.”

These two examples in Acts 22 and II Thessalonians 3 should give us an idea of the silence to which Paul is referring in I Timothy 2:11-2. It is the silence of subjection. The woman is to teach; but not to teach that she is the head of the man. The woman has authority; but she is not to usurp authority over the man. This certainly is not to be interpreted as one group of church officers tried to enforce—that women could not exercise a vote in church business meetings.

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. (I Corinthians 11:3).

The Bible gives two reasons or proofs for man’s headship.

1. God formed Adam first. vs. 13.
2. Adam was not deceived, vs. 14, but the woman was deceived.

The ERA crowd will not like God’s Word, but that does not change God’s Word. There are some things women will never be able to do UNTIL THEY HAVE THE PHYSICAL BUILD OF MEN. What kind of man wants to hug 200 pounds of muscle?

The dream worlds of “Charlie’s Angels” and “Police Woman” have produced a few women who want to be “cops”, but none of them would be worth two cents in a real physical brawl. Women executives who attempt to be men and “boss” several employees, take on a masculine look and appearance so that in a few years, they sound like an Army sergeant. For any woman to think that she will one day take Cassius Clay’s place is sheer stupidity and total ignorance of her

own anatomy. A woman may be able to hit a tennis ball and defeat many men (including me), but there is a lot of difference between playing tennis and playing linebacker for the Green Bay Packers!

Women who are women indeed, are the compliment to men. A woman who tries to be a man in either action or attitude no longer compliments but competes with men. God made male and female to compliment each other, not to *compete* with each other.

No better description of the woman's fulfillment is given than that of I Timothy 5:14.

I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. (I Timothy 5:14).

The "childbearing" of I Timothy 2:15 is that of having children. The "saved" is not that salvation of the soul, but that of physical deliverance (compare the saved of Acts 27:20). The woman who subjects her will to that of her husband is promised physical blessings. And, her children will be blessed children. The pain and death, which came because of Eve's usurpation in Genesis 3 (listening to one other than her husband) can be borne by the grace and mercy, supplied by God if the woman continues "in faith and charity and holiness with sobriety."

I TIMOTHY
Chapter Three

THE BEHAVIOR OF THE PASTOR

- 1 This is a true saying, If a man desire the office of a bishop, he desireth a good work.**
- 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;**
- 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;**
- 4 One that ruleth well his own house, having his children in subjection with all gravity;**
- 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)**
- 6 Not a novice, 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 of the devil. (I Timothy 3:1-7).**

It is easy for the pastor to preach to others, but he also needs to preach to himself. God used Paul to give the order in the home (I Timothy 2:9-15) and now he gives the proper order in the local church.

Notice that the word “bishop” describes one who takes “care of the church of God” (vs. 5). In Acts 20:17, certain men are called “elders”. These same men are called “overseers” in Acts 20:28. The word “overseer” is the same Greek word as “bishop” in I Timothy 3:1. The elders in I Timothy 5:17-19 and Titus 1:5 are the same as bishops or overseers. There is no justification in the Word of God for teaching that the office of elder is a separate office from that of the pastor. The term “elder” describes the *office* of the pastor, while the “bishop” or “overseer” describes the *function* of the office. The two offices in the local church are pastor and deacon. God puts high standards on the offices of the pastor and deacon.

The pastor is to be blameless. Notice that he did not say sinless. If that were so, no one could pastor! The word blameless has

the idea of unrebukable, that is, living a public and private life that does not require rebuke for wrongdoing.

The pastor is the husband of one wife. This has nothing to do with divorce or re-marriage; that is covered elsewhere in the Word. It does not mean that a man must be married. (Although a married man with children has a great advantage in a pastorate over a single man or a married man without children). It does not mean that a man who, if he was divorced while he was lost, cannot pastor now that he is saved. Some would have us believe that God will forgive murderers, but will not forgive adulterers.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

(I Corinthians 6:9-11).

The blood of Jesus Christ cleanses from ALL SIN (I John 1:7-9) and the grace of God knows no boundaries (Romans 5:20). Woe to the person who reduces the power of the blood of Jesus or who minimizes the grace of God.

The Corinthians had been in sin, but now God says, “ye are washed”. Who are we to condemn a person if Christ has justified him?

The pastor is to have one wife and no more than one. This is God’s perfect order from the beginning. (Genesis 2:24).

Notice that the pastor is a “husband.” How then could a woman “pastor” a church? The only way a woman “pastors” a church is to disobey I Corinthians 11; I Timothy 2:11-12; I Timothy 3:2; and approximately 100 other verses in the Word of God. Every woman

pastor shows what she thinks of God's Word. She claims to be "preaching it" while she disobeys it.

The pastor is to be "vigilant" – watchful. He is to be "sober" – self-controlled (the Word does not say he is to be sour). "Of good behavior" is self-explanatory. The pastor is to be "given to hospitality" – one who practices friendliness. "Apt to teach" – the pastor is to preach the Word; he is also to be able to teach the Word. A strong teaching ministry builds sound Christians; a strong preaching ministry inspires and exhorts. The pastor should have a balance of both elements.

"Not given to wine" – the only thing that is to control the pastor is the Holy Spirit (Ephesians 5:18). "No striker" – this has nothing to do with union membership. One preacher said a Christian could not belong to a union at his work because of this verse! The pastor who strikes at others and lashes out in anger should not be a pastor.

"Not greedy of filthy lucre" – the pastor is not to use his office to become rich. There are too many rich preachers in our generation. Some use their influence to buy up lands, houses and start businesses. Others use their office to take in huge offerings. This does not mean that a pastor should be poor and not own any land; it does mean that a pastor is not to let the making of money become the end of all his labor.

The pastor is to be "patient, not a brawler". Church problems are never settled by fistfights.

"Not covetous" – desiring to have what others have. The pastor is not to lead the church in building a new building because someone else did so in starting a bus ministry because someone else did.

"Ruleth well his own house" – "children in subjection" – The Bible says more about the preacher's children than about his wife. Many churches look at the pastor's wife and never notice his longhaired, rebellious children. The quality of a man's leadership is revealed in his children, not his wife.

"Not a novice" – a new convert should not be a pastor.

“A good report of them which are without” – the pastor should have a good testimony in the community. There are always those who hate the Bible, but there are many people in any community who respect a man who lives right and is sincere about serving God. The pastor should convey those characteristics to the community around him.

What a list of requirements! When I read these, I feel like falling on my knees in wonder that God even called me to pastor. And, then, I plead for God’s grace to be the kind of pastor these verses describe.

DEACONS THAT ARE SERVANTS INDEED

8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery 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.

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

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.

(I Timothy 3:8-13).

After the pastor requested all deacons to sit on the front pew, a little girl went home and reported that the preacher asked all “the demons in the church to sit up front,” and that there were “twelve of them!”

More discussion has revolved around the position of deacon than any other ministry in the church. Here are some of the more prominent misconceptions and Scriptural answers.

1. The deacons run the church business while the pastor “preaches the Word.” Quoting Acts 6:1-6 usually strengthens this position.

This view has a “Board of Deacons” who meet and decide the course the church will take in finances, budget, special projects, missions, revivals, etc. NOTHING COULD BE FARTHER FROM THE BIBLE! For those of us who believe the Bible, rightly divided, is our standard for faith and practice, this view is so shallow it is ridiculous.

In the first place, if Acts 6 is used as the institution of the office of deacon, this is a serious problem. It is very serious for the person that wants the deacon to run the church. The first major problem is that the men selected in Acts 6 were selected not to run the finances or decide anything; they were selected by the Apostles to “serve tables”.

(Acts 6:2). That doesn't sound like the modern day concept of the deacon.

Notice that these men were selected to help the “widows” who had been neglected in the distribution of food (Acts 6:1). How many deacons do you know who have a ministry like that?

The most serious misinterpretation in this view is one of assuming that Acts 6 must be TO the church today. Notice that in Acts 6, no one knows anything about Jew and Gentile in one Body by the gospel of God's grace. This mystery was revealed to Paul (Ephesians 3), and Paul is not even saved until Acts 9. Church doctrine comes later.

Also, the twelve apostles outline the qualifications (Acts 6:2), and appoint (Acts 6:3), and approve (Acts 6:6) the seven men. If these are “original” deacons, notice that the apostles fully direct their selection as well as defining their duties.

Other problems come up in Acts 6:8 – miracles and wonders; no deacon can do these today. Acts 7:51 – preaching to Israel that they should repent of their past national disobedience, which no deacon preaches today. Acts 7:55-56 - the appearance of the “Son of man”, Jesus, to Stephen which will not happen in this present age to any “deacon” anywhere. (Compare I Corinthians 13:10 with II Timothy 3:16-17).

Another major problem for those who say Acts 6 is the selection of the first deacons is that Acts 6 does not say that deacons were selected. The King James Bible puts the “skids” under those who do not rightly divide the Word by translating the word “diakonia” as “ministration”, not deaconship (Acts 6:1).

2. Deacons should be selected for a period of time and then put on an “inactive” list. We admit that many deacons are inactive, but not in that sense.

This unscriptural idea is refuted by the fact that the Bible does not say anything at all about deacons becoming inactive. If anything, it says that they should become more active.

“...let them use the office of a deacon.”

“...they that have used the office of a deacon well...” Timothy 3:10, 13.

Deacons should be deacons as long as they follow the qualifications in I Timothy 3:8-13, and the church desires that they be in that office.

3. “Once a deacon, always a deacon.” This is the same logic as “a pastor is always a pastor whether he is pastoring or not.” I would no longer be a pastor if I were no longer pastoring, although I could be a church member. Even so, a deacon who is not in the deacon office is not a deacon although he could be a church member.

An example of the above was experienced by a pastor not long ago. A man who had been a deacon in a church, which was very slack in its standards for leadership, was contemplating moving his membership. He approached the pastor about this, thinking that since he had been a deacon in the other church, he had to be one in this new church. However, this church had standards for its offices the other church did not enforce. How foolish for men to assume that since they were equipped to serve in another church they would be so equipped in any place.

4. There should be women deacons or “deaconesses” in the church.

The problem with this doctrine is that it is unscriptural. The only support for the doctrine is that the “original Greek” teaches it. Of course, what these “deaconesses” don’t tell you is that one can make the Greek teach anything.

The New American Standard Version falls into the error (as it does in many places) in the marginal note on Romans 16:1.

The NASV reads:

“I commend to you our sister Phoebe, who is a ¹servant of the church...”

The marginal note reads:

“¹or, deaconess”

Why didn't the NASV also do this in II Corinthians 11:14-15? If the Greek word *diakonon* is “deaconess” in Romans 16:1, why isn't it “deacon” in II Corinthians 11:14-15?

Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. (II Corinthians 11:15).

You know why, don't you? The “Greek” fouls them up by calling the Devil a “deacon.” The KJV translates *diakovoι*, “ministers” in II Corinthians 11:15; “servant” in Romans 16:1; “minister” in Romans 13:4. This shows the VARIETY of meaning within the word *diakovov*. But when the CONTEXT of I Timothy 3 demands a different word, one that sets the ministry apart and emphasizes its unique qualifications and calling, the KJV used the word, deacon. The office of deacon does not get its description from any other source than that found here in I Timothy 3.

If Romans 16:1 refers to a “deaconess” because “the Greek says so”, then one has just as much justification to teach (on the authority of the Greek) that the devil and his workers are deacons, (II Corinthians 11:14-15). Government officers would also be deacons, (Romans 13:1); household servants are deacons (John 2:5); The Lord Jesus Christ was a deacon (Romans 15:8); all Christians should be deacons (John 12:26); Paul and Apollos were deacons (I Corinthians 3:5), and the ANGELS are deacons (Matt. 22:13). From the Greek, all of God's creatures are deacons.

Context determines meaning and dictates the proper interpretation of the word, *diakonon*, as well as its translation. The King James Bible shows its superiority again by using the word in its

variety of meanings without teaching a specific use until the context demands it. The context of I Timothy 3 is that of leadership and example in the local church.

QUALIFICATIONS FOR THE DEACON

The word, deacon, means “a servant.” A deacon is one chosen to serve the church. Deacons never “oversee”; that is the function of the bishop (overseer) or pastor. Pastors are called both elders and overseers.

This is a true saying, If a man desire the office of a bishop, he desireth a good work. (I Timothy 3:1).

**...ordain elders in every city...
(Titus 1:5).**

**...For a bishop must be blameless...
(Titus 1:9).**

The elder and bishop are the same in this passage in Titus 1. In Acts 20:17 and 20:28, elders are called overseers. An elder oversees and pastors (Ephesians 4:11) the flock (I Thessalonians 5:12-13). A deacon serves. Notice that in I Timothy 3:8, the deaconship is plural while the office of pastor is singular in I Timothy 3:1-7.

Although the deacon is a servant, he also holds an office.

And let these also first be proved; then let them use the office of a deacon, being found blameless. (I Timothy 3:10).

This office has certain qualifications just as the office of pastor has qualifications. This is the only place in the Bible where the standards for the office of deacon are given. Here is a brief summary of those standards.

1. Grave – The word is also translated “honest” in Philippians 4:8.
2. Not doubletongued – Literally, “two-worded” i.e., taking both sides.
3. Not given to much wine – Of course, this does not mean it is all right to take a “little” alcoholic drink. The “much wine” is not strictly a reference to quantity; it also carries the idea of quality.

The “much” of this verse could be understood in the same sense as the “much” of I Corinthians 16:19.

The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. (I Corinthians 16:19).

This does not mean that Aquila and Priscilla were saying hello many, many times; they were sending a greeting of great magnitude. The deacon is not to be given to a “much wine” type of life. Debauchery and excess would not serve a good example.

4. Not greedy of filthy lucre – The same requirement is placed upon the pastor. See notes on I Timothy 3:3.
5. Holding the mystery of the faith in a pure conscience – The deacon must know how to rightly divide the Word. He must hold the mystery (Ephesians 3:1-12) in a pure conscience. Every deacon should know what God’s plan and program is for today. There should be no mixture of law and grace in his ministry.
6. Be proved – A man should not become a deacon until he has experience in the Christian life. New converts are forbidden the deaconship.
7. Use the office – There is no such thing as an “inactive” deacon. This is tradition to take care of a lack of following God’s Word. The Bible has no example or teaching about an inactive deacon. There are none. All the deacons in the Bible are active. He is to “use” the office; that dictates activity.
8. Blameless – This is the way he is to use the office. See notes on I Timothy 3:2.
9. Their wives – Whereas the Bible is silent regarding the pastor’s wife, the deacon’s wife is mentioned and is involved in his qualifications. This is because of the nature of the deacon’s ministry; his wife would naturally be involved in many of his duties. A pastor’s wife would be more involved in his.
10. One wife – See notes on I Timothy 3:2.
11. Ruling their children and their own house well – The man is the head of the home. The deacon who is not faithful at home cannot be faithful in church.

12. A good degree – There is a reward promised to the faithful deacon who discharges his duties in a Scriptural fashion.

Thank God for our deacons. Without deacons the work in the local church falters and stumbles. Faithful men who stand by the pastor to hold up his hands are promised a reward at the judgment seat of Christ.

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward. (I Corinthians 3:13-14).

BEHAVE YOURSELF!

**14 These things write I unto thee, hoping to come unto thee shortly:
15 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. (I Timothy 3:14-15).**

These were the last words we would usually hear before the church services began. “Boys, behave in the services today.” Of course, that meant to sit properly and not to throw spitballs or pinch each other, or make loud noises.

Paul wrote to Timothy “hoping to come” in a “shortly” fashion (quickly – outrunning any problems Timothy may face, see 1:3-4), but he also anticipated a delay – “But if I tarry long”.

The letter of I Timothy is written that we might know how to behave ourselves in the local church. We know “the house of God, which is the church of the living God,” (v. 15) is the local assembly of believers. It is not the building. There is nothing in the Bible that teaches that the church is a building of bricks and 2x4’s.

Tradition is the only place a man can get the teaching that the church is a building. One “Campbellite” told the author that the KJV was certainly wrong in Romans 16:16 where it translates ekklesiai, “churches”. He said this should be “assemblies” since the word does not mean a building but a group of people. This criticism of the KJV is like all others. He has created a straw man and then proceeds to beat and kick an opponent he created. The Greek word, ekklesia, is a general term for a called out assembly of people. This basic definition fits every usage of the word in the New Testament. There is no reason at all to criticize the KJV for translating the word as “church” in some cases where the context demands a group of religious people. The word, “church”, is clearly defined in the context of Romans 16:16 as being a group of people. Whoever heard of a church building saying, “hello”?

So, I Timothy is written so that the body of believers in a local gathering know what to do and how to do it.

Some things we have already noted are:

1. The doctrines of grace are followed and not the Law of Moses. 1:3-11.
2. Prayer is to be regularly offered for all men. 2:1-2.
3. Men are not only to be saved but also come to the full knowledge of what God wants done in this present age. 2:4.
4. Women are not to guide the church; the men are to guide the church. 2:11-12.
5. Pastor and deacons are the only officers of the local church. 3:1-12.

THE MYSTERY OF GODLINESS

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. (I Timothy 3:16).

A mystery is something previously hidden or unknown but now revealed.

The “godliness” of verse 16 is the proper approach and worship to God in this present age. The word is used in I Timothy 2:2; 3:16; 4:7; 4:8; 6:3; 6:5-6; 6:11.

The basic doctrines, which were hidden in other ages but are now revealed (through the Apostle Paul) for all to know, are as follows:

1. “God was manifest in the flesh”.

The American Standard Version; Revised Standard Version; Nestle’s Greek Text; Goodspeed’s N. T.; Good News For Modern Man; Douay Version plus many others omit “God” from verse 16.

This omission is another attack on the Deity of our Lord Jesus Christ. The statement clearly presents Christ’s Deity, but someone tampered with some of the Greek texts to remove the doctrine.

2. “Justified in the Spirit”

Jesus was vindicated (clearly presented as being God) by the ministry of the Holy Spirit in His birth, baptism, life, death, and bodily resurrection.

3. “Seen of angels”

That is, seen of angels while He was in the “likeness of sinful flesh.” (Romans 8:3; Matthew 4:11; Luke 22:43.)

4. “Preached unto the Gentiles”

Beginning in Acts 10 and to the end of this age.

5. “Believed on in the world”

This is the “world” of men who trust absolutely and finally in the finished work of our Lord Jesus Christ.

6. “Received up into glory”

Acts 1:9; Acts 3:21. One day He will come back to the earth in glory. II Thess. 1:7-10; Rev. 19.

I TIMOTHY
Chapter Four

DOCTRINES OF DEVILS

- 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;**
- 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;**
- 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.**
- 4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:**
- 5 For it is sanctified by the word of God and prayer. (I Timothy 4:1-5).**

Most people would think that the devil is anti-religious. This is not the case. The devil is very religious. Religion has to do with acts or deeds of worship. In fact, the word, religion, is used in only one passage in the Bible in a “pure” sense.

- 26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.**
- 27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (James 1:26-27).**

The passage is clear that one can either have “vain” religion or “pure” religion. The pure religion emphasizes the works of visiting and keeping oneself unspotted from the world.

The devil is certainly active in the religions of the world.

1. The devil believes there is one God.

Thou believest that there is one God; thou doest well: the devils also believe, and tremble. (James 2:19).

2. The devil believes in the dignity and advancement of mankind.

And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. (Genesis 3:4-5).

3. The devil believes in sacrifices.

They have built also the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind. (Jeremiah 19:5).

For further details, see I Corinthians 10:20; Numbers 22:41; I Kings 16:32; I Kings 18:22-26; Jeremiah 10; II Kings 10 and II Kings 10:26.

In these passages the devil accepts worship, leads men to build altars, have holy temples, erect religious images, wear holy garments and do penance for sin.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. (Matthew 4:5-6).

The devil quotes Scripture as a basis of authority. In Genesis 3 (the first mention of the devil in the Bible), he quotes Scripture.

All the religious systems quote Scripture to back up what they are doing.

1. The Adventist quotes Leviticus 11:7 to prove pork is an abomination.
2. The Roman Catholic Church quotes Matthew 19:10-12 to prove celibacy in the priesthood.
3. The devil quotes Psalm 91 to get Jesus to show a miracle of spectacular deliverance.

In all three instances the problem is not the Scripture. The problem is that all believe that ALL SCRIPTURE IS TO THEM and that they can take what they LIKE and IGNORE what they do not like. It is a deceitful use of the Word of God to teach the doctrines of their religion. They decide what they want to believe and then go to the Scripture to justify it.

No Seventh Day Adventist is ever been concerned about the fact that God gave Leviticus to Israel, the Jews. God gave the command regarding certain meats to a nation He brought out of Egypt. (Leviticus 11:45). He did not give it to the Body of Christ. We have a different command:

For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: (I Timothy 4:4).

God says that the devil uses the Bible to teach a person to abstain from meats in this age—**doctrines of devils. (I Timothy 4:1-3).**

The Roman Catholic Church takes Matthew 19 on eunuchs but ignores Matthew 19 when it comes to the REGENERATION OF THE NATION OF ISRAEL.

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Matthew 19:28).

The Roman Catholic Church is Amillennial. That is, they believe that the church is the kingdom and the kingdom is the church, and that there will be no future regeneration of Israel, much less twelve apostles ruling the twelve tribes of Israel.

Listen to God's spokesman to the Body of Christ as he tells us about marriage.

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? (I Corinthians 9:3-5).

According to the passage, Peter had a wife. Matthew 8:14-15 tells us he had a mother-in-law.

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them. (Matthew 8:14-15).

If Peter got a mother-in-law without getting a wife, no wonder he didn't care whether he lived or died in the book of Acts.

The devil used Psalm 91 the same way religionists use the Bible to promote their peculiar likes and dislikes. He ignored the context and the verse that spoke of his defeat (Psalm 91:13).

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. (Psalms 91:11-13).

The bulk of religion does not concern itself with “rightly dividing the word of truth.” To do so would spell its defeat.

If every denomination rightly divided the Book, all would believe in the Premillennial coming of the Lord Jesus Christ. All would believe the doctrine of salvation by grace, totally apart from works. All would believe in the eternal security of the believer and there would be a real unity of the Body of Christ effected by the Holy Spirit.

But the lies of “seducing spirits and doctrines of devils” fill many churches with hypocrisy and seared consciences that produce a confusion of tongues.

The man who rightly divides the Word understands how the confusion got here and why it is here.

The Word of God is Opened by Listening to Paul.

1 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;

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; (Titus 1:1-3).

Listening to Paul opens our understanding of the word of God. God **manifested His word through preaching** committed to Paul. If there is a manifest of a truck shipment, you have a list of everything that is on that truck. You don't have to go into the truck and open the boxes to see what they actually contain. Everything is open to you in the truck. When we understand what Paul says to us, the Bible opens up. Many things previously misunderstood or unknown will be seen and understood when we begin to rightly divide the Book. Let Moses be the spokesman of the Law—as he was. Let Law be Law. But let Grace remain Grace, and recognize Paul as the spokesman for the age of Grace. If you do, things that have been closed to you will be seen as clear as day.

Here is a simple example. In Luke 18, the Lord tells His disciples of His coming death. Please remember at this time the disciples have been in the best Bible school for three years, and under the personal tutelage of the Teacher of Teachers. They have already gone out and preached a gospel in Luke 9:6, nine chapters earlier in Luke.

31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge him, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. (Luke 18:31-34).

If you are saved, you do not have the problem the disciples have here. You believe and understand (however imperfectly) that Christ died for your sins, was buried, and rose again from the dead. Every saved person in this age believes Christ died for his sins.

But, watch it! In Luke 18 we see twelve disciples who knew nothing about the death of Christ. All are saved except Judas Iscariot. But the Lord's death, burial, and resurrection are unknown to them.

1. They understood none of these things.
2. The saying was hid from them.
3. They did not know the things which were spoken.

They preached a gospel in Luke 9:6, but they did not preach the gospel we believe to our salvation. Every saved person today knows:

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (Romans 5:6-10).

You know the death of Christ. The death, burial, and resurrection of Christ is not hidden. You "glory in the cross of Christ."

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. (Galatians 6:14).

Any man who preaches the gospel *today* that they preached in Luke 9, preaches not a gospel (good news) but damnation to his hearers.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. (Galatians 1:6-9).

Do you see it? Any person who goes into the Bible and preaches anything he finds, is like a man who goes to a grocery store and bags up anything for lunch. You had better “rightly divide” the aisles and shelves. What is good for one thing is not necessarily good for all. The gospel of the kingdom was salvation and correct doctrine for the hearers in Luke 9, but it is poison to anyone who embraces it for salvation today. Does the warning in Galatians 1:6-9 not speak to you? The very Bible that is meant for your soul’s health can be used by the flesh, the world, and the Devil to damn you. The Devil quoted the Bible to Jesus, and he will do the same to derail us.

The Bible, at the same time, is the most dangerous Book, or it is greatest Book of blessing ever penned. Many today, who do not know the most basic doctrine, seek to be “teachers” of the Bible—what foolish presumption! It is far better that a man flip hamburgers, if he can miss the judgment that is coming upon those who mishandle the word of God. Too many pretend to be teachers, without the slightest clue of the difference between the Jew, Gentile, and the church of God.

Korah’s problem in the Old Testament was that he wanted the age of Law to be the age of Grace. The problem of many in this age is that they want to live under the Law while they are in the age of Grace.

Every person who is saved has the responsibility to tell those who have not heard that gospel. We are all to be witnesses. But woe be to the man or woman who presumes on the grace of God to think

that because they are in this age of Grace, they have the gift of teaching or preaching the Bible. Salvation offered to all by grace, is not equal to an enabling by grace for all to become teachers and preachers. We have heaped to ourselves teachers to scratch our ears in this age and we are reaping the terrible results. Years ago, men ran from the pulpit for fear of the awful responsibility of proclaiming eternal truths. Today, it is different. The pulpit is a launching pad for TV and book ministries. Money rolls in and notoriety comes easy. The ministry is profitable for the pocketbook. Look at the average “Christian” TV ministry. Millions of dollars are gathered and unsuspecting Christians are fleeced. Some of them are openly exposed from time to time, but for the most part, they continue on, wasting money, time, and teaching silly and foolish doctrines. God called, God prepared, trained, sound, Bible preachers are almost a rare breed.

Even in writing this, I examine myself again as I have many times over the past 35 years. If there was any way to get out of doing what I am doing right now, I would—in a heartbeat. It is far better for a man to sit in the pew and support God’s preacher than to take his place. **To whom much is given, much is required.** The greater judgment is coming on teachers of the word. You don’t have to have a Bible school diploma to know that.

1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. (James 3:1-2).

For some reason, God gave a ministry to me. That ministry has to do with teaching the Bible. I have pastored churches, but I tried to get out of it. I have started Christian schools and tried to get out of that. Now we have a “mission board” and if there is any way to make life simpler and the judgment seat more comfortable, without displeasing God, believe me, my friend, I would do it. I seriously tried to get into business and fund Christian work myself. I thought I could be a witness for Christ and not be called a preacher, or teacher, or missionary, or Bible anything. But God never allowed me to do avoid it.

If you can miss the ministry and remain on good terms with God, by all means, do so. Don't presume to take any spiritual gift or office. The office of "Reverend" is going to be mighty hot in that coming day of judgment. But if God wants you to teach or preach, you will know it. God's people will also know it. It will be a ministry that is sound, logical, reasonable, and at the same time, effective.

There is a "fire" in it—an undeniable element that speaks to men's souls of eternal truth, a reasoning of righteousness and judgment to come that produces spiritual fruit. It is not popularity, or novelty, or intellect. The world finds all that in its movie stars.

God's preacher is a perplexing creature. He does not fit in this world. He is not an imitator; he is an initiator. His ideas and ways of saying things are sometimes hated by many, and most of the time, rejected by established religion. His ministry is always characterized by believing the Bible and having an ability to teach and preach its truths in a personal, individual way. Even though you disagree or do not want to be associated with him because of the cost, you would think he has a personal, living link with it. He never really thinks much of himself. He is tossed and turned with internal conflict. He wrestles with the idea of any "call of God." At times, He feels he is somehow suspended among men, without any friend or place down here.

BODILY EXERCISE

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.

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. (I Timothy 4:6-8).

A pot-bellied preacher walked up to another who was exercising and very sanctimoniously said, "Brother, don't you know the Bible says 'bodily exercise profiteth little'?" To which the reply came, "Yes, and we can tell who it is profiting little!"

It is hard for a glutton to hide his sin and it is far better that he be silent about others faults until he learns to control his own appetite.

One can be a "drunkard" on food. It is just as much a sin as drinking alcohol.

Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness! (Ecclesiastes 10:17).

Notice that there is nothing wrong with eating "for strength" and in "due season". America's problem (the average Baptist preacher leads the parade!) is that we eat snacks (out of due season) and we do not eat what we need. We live to eat instead of eating to live. Stand outside a hamburger stand and watch these words fulfilled...

All the labour of man is for his mouth, and yet the appetite is not filled. (Ecclesiastes 6:7).

Was Paul condemning bodily exercise in I Timothy? A careful reading of the text will show that IN COMPARISON to eternal life, the few years proper appetite and exercise add to your earthly walk are little. But how large ten more years would appear to a man about

to die of a heart attack. When you are seventy years of age, ten years is a big chunk of life.

Good physical health without salvation and eternal life mean nothing. But why not be saved and also live right, so that we are our best for the Lord while He leaves us to be witnesses on this earth?

Another good reason to keep your body physically fit is that it is the **temple of the Holy Ghost (I Corinthians 6:19)**. God will use those who bring their body **into subjection (I Corinthians 9:27)** as a **living sacrifice. (Romans 12:1)**.

WHAT CAN YOU DO...ABOUT FAT? Wire your jaws? That won't work. A group who had their jaws wired, admitted to squeezing donuts between their teeth.

Go to a specialist? Ann Landers' column had one lady who was not heavy enough to get to see the specialist, so she was eating to gain weight so she could get in to lose weight.

Cut your throat? That would solve your eating problem. But you would have a hard time explaining it to the Lord at the judgment seat.

Here are some practical suggestions on controlling appetite.

1. Pray and ask the Lord to help you eat right.
2. Remember your body is the temple of the Holy Spirit.
3. Get plenty of rest, eat proper food, and have a program of regular exercise.

Charles H. Spurgeon was a "prince of preachers." I thrill to the glorious truths presented in his sermons. But, as you read his sermons and notes to the readers he is constantly referring to his health problems. One look at his 50 inch plus waist, and there is no wonder he had to stay in bed.

Dwight L. Moody was used of God to stir America. He was a great evangelist. But look at his bodily condition. He was short in stature, weighed over 300 pounds, and puffed and heaved through his

messages. How much more effective would he have been if he had maintained proper physical condition.

Many other examples could be given. There are many men and women God uses, but they squander and waste the physical body put in their trust.

Bodily exercise does profit “little”, but that “little” just might be enough time to bring your children up in the nurture of the Lord, build a church, or win that lost friend to Jesus Christ.

THE SAVIOUR OF ALL MEN

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

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. (I Timothy 4:9-10).

There are two types of revelation from God: general revelation in the creation (Psalms 19) and special revelation which is the Word of God (Romans 10:17).

There are two aspects of Jesus' work as Saviour. The general aspect is that Christ died for the sins of the world. There is no such doctrine as limited atonement in the Bible, although one may find it in certain commentaries by men.

Jesus died for **the world (John 3:16)**. He even **bought** false teachers who **bring in damnable heresies. (II Peter 2:1)**. How could one believe in a limited atonement after carefully reading these two references?

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16).

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. (2 Peter 2:1).

The other aspect of the work of redemption is the special aspect. That is, although He died for the sins of the world, the benefits of that death are only applied when "whosoever" believes. Jesus Christ is "the Saviour of all men" but He is "specially of those that believe."

Romans 3:22 teaches both aspects.

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: (Romans 3:22).

1. General – “unto all”
2. Special – “upon all them that believe”

Just as a general revelation in creation (Romans 1:20) cannot save and requires special revelation (Romans 10:17), so the fact of the general aspect of redemption does not teach universal salvation of all men. The special aspect must be present – personal faith in the Lord Jesus Christ. This truth defines the meaning of the statement in Titus 2:11.

For the grace of God that bringeth salvation hath appeared to all men, (Titus 2:11).

PERSONAL BEHAVIOR

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.

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.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

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. (I Timothy 4:11-16).

Leadership is not merely proclamations from behind the pulpit. It must be backed up by a life consistent with profession. The Bible teacher must be careful that his actions match his words.

One preacher had such beautiful words but poor testimony that one remarked, “When he is in the pulpit we wish he would never leave it, and when he is out of the pulpit, we wish he would never stand behind it.”

Paul gives Timothy exhortation about his personal behavior – not his sermon outlines. Some think “three points and a poem” is more important than personal holiness. We are affected by lives more than lies. What you are speaks louder than any pretense. We do not need “outlines that preach”; we need men who preach righteousness and demonstrate that righteousness day by day.

Timothy is to “command and teach” but he cannot take that privilege unless he also assumes the responsibility, which goes with it.

1. No man is to “despise his youth”, vs. 12. That is, Timothy’s behavior is to be such that no one accuses him of being rash and hasty due to his age and lack of experience.
2. Timothy is to be a total example, vs. 12; “in word (speech), in conversation (this is defined in Philippians 1:27 as conduct), in charity (helping others, see I Corinthians 13 for definition), in

spirit (his spirit, not the Holy Spirit, see I Corinthians 14:32-33), in faith, in purity.”

3. These are three areas every pastor must give attendance, vs. 13.

Reading – primarily the Word of God. See Revelation 1:3; II Timothy 4:13; Philippians 4:8.

Exhortation – encouraging and warning others.

Doctrine – see previous notes on 1:3.

4. Timothy is not to “neglect” the gift. God used Paul as a human instrument to impart a spiritual gift. Remember that Paul as an Apostle could do this. The Apostolic office which he held (to the Gentiles, II Corinthians 12:11-12) guaranteed this gift. There are no such apostles or apostolic gifts today. There is no reason to assume “the presbytery” was a group of pastors who imparted gifts. The gift was given “by prophecy” accompanied with the laying on of hands.
5. Meditate, vs. 15. Meditation indicates inward attitude so that the outward testimony will be right.

Chapter 4 closes with an emphasis upon Timothy’s personal life as being the most important. Notice all of the inner qualities the Holy Spirit puts before outward privilege. Attendance to reading before exhortation, meditation before appearance to all, taking heed to himself before doctrine, saving himself, then others, vs. 16.

The preacher who follows these warnings will “save” himself (vs. 16) much trouble and heartache and in so doing, will be a blessing to others instead of a blight.

The salvation in vs. 16 is not that of eternal life. It is the salvation from church fights, splits, carnality, debt, bankruptcy and neglect due to the preacher failing to “practice what he preaches”.

I TIMOTHY Chapter Five

A WISE LEADER

- 1 Rebuke not an elder, but intreat him as a father; and the younger men as brethren;**
- 2 The elder women as mothers; the younger as sisters, with all purity. (I Timothy 5:1-2).**

Now that Timothy knows the inner requirements (4:12-16), Paul moves on to his relationship with the congregation. Specifically, verses 1-2 deal with elder and younger men, and elder and younger women.

Much shame has been brought upon church testimony because pastors have failed to heed this warning. Others fail in this matter, but when a pastor fails, it is many times worse. He is supposed to be the leader, one who is a spiritual example to all.

...Rebuke not an elder, but intreat... The Word is not restricting the pastor's authority over elder men, but rather defining how to correct them. Instead of a sharp rebuke, he is to "intreat" them. The "intreat" is not to beg, neither is it unnatural sharp correction. The word is also translated, exhort (Acts 11:23), beseech (Romans 12:1), desire (Acts 19:31), and comfort (I Thessalonians 2:11). It probably carries the multiplicity of these meanings.

Notice that the same approach is to be used with the younger men. They are to be intreated as brethren. Some pastors want to "shear" the flock in every service. The sheep that gets sheared every time he sees the shepherd runs out of wool! The shepherd must feed the sheep for a long while before he can shear them.

...The elder women as mothers...

If the pastor intreats the elder women as he would his own mother; he does a wise thing. Again, if a correction needs to be made to one of the elder women in the church, the pastor is to not rebuke

her sharply, but he is to follow the procedure noted above as in dealing with elder men in the church.

This does not mean that Timothy is to allow the older men and women to rule the church. The leadership is vested in Timothy; he must be a wise leader. According to verse 20, when an elder sins (open, evident sin), he or she is to be rebuked before all. A public rebuke at the right time does much good. He is to **refuse old wives fables (4:7)** and to refuse younger women who **wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. (5:13)**. Timothy is to remind the men that his obligation is to **provide for his own (5:8)**.

...the younger as sisters, with all purity...

The pastor is to intreat the younger women as though they were his own sisters. However, God is careful to remind us that it is to be with all purity. The pastor is to carefully guard all relationships so that the testimony of our Lord and Saviour Jesus Christ is upheld.

WIDOWS THAT ARE WIDOWS INDEED

3 Honour 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 their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless. (I Timothy 5:3-7).

The early church cared for its widows. It is to our shame that most churches do not do anything at all in relation to widows. The church has left it all up to Social Security and the worldly agencies.

This passage gives the description of one who is a real widow, a widow indeed.

The qualifications needed to qualify for church care were these:

PHYSICAL

1. At least sixty years old.

Let not a widow be taken into the number under three-score years old. (I Timothy 5:9).

2. One with no relative within the church who could take care of her.

...desolate... (I Timothy 5:5).

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. (I Timothy 5:8).

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. (I Timothy 5:16).

3. The wife of one man.

...having been the wife of one man. (I Timothy 5:9).

SPIRITUAL

1. Teach piety to their children and have them in subjection.

But if any widow have children or nephew, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. (I Timothy 5:4).

...brought up children... (I Timothy 5:10).

2. A good testimony in the community.

But she that liveth in pleasure is dead while she liveth. (I Timothy 5:6).

...well reported of for good works... (I Timothy 5:10).

3. Continues in prayer.

Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. (I Timothy 5:5).

4. One who has shown hospitality.

...if she have lodged strangers, if she have washed the saints feet... (I Timothy 5:10).

The footwashing was a custom practiced by the entire community. As such, it was an act of hospitality to wash the dusty feet of one who traveled to your home.

There is nothing in the Word of God to teach footwashing as a church ordinance.

5. One who helped others in their afflictions.

...if she have relieved the afflicted (I Timothy 5:10).

The younger widows were to marry and not request the church to take care of them. The warning in I Timothy 5:11-14 is that if the church did take care of them, they would soon seek to marry. Through these relationships and behaviour, because of their lack of discretion, they would bring dishonor on the Name of Christ. The youth of the women would produce immaturity in vital decisions.

If the church was to involve its funds in the care of one, the person was to remain under its care and remain a widow indeed.

HONOR FOR THE ELDER

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. (I Timothy 5:17-18).

The elder in this passage is not just an older man, but one who labours **in the word and doctrine** and one who **rules well**.

The bishop and elder were one and the same. The word, bishop, refers to the function of the office while the word, elder, to the office itself. See our comments on Chapter three, verses 1-7.

The widows were to be honored by being cared for by the church (5:3), and the elders are to be cared for by the church.

When the elder labors in the word and doctrine, he is to be provided material care. The **honour** in 5:17 is expressed by material goods. The people of Melita honored Paul and Luke for their ministry there.

Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary. (Acts 28:10).

Paul, writing to the Corinthians, defended the right of a preacher of the gospel to receive material goods given by those to whom he ministered.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? (I Corinthians 9:11).

However, some accused Paul of “preaching for money” and for a time he did not exercise this privilege for the sake of testimony.

If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. (I Corinthians 9:12).

It is clear that in other places where money was not an issue, he willingly received monetary support.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity. (Philippians 4:15-16).

One of the most solemn warnings to the Christian is one, which gives direction in giving.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (Galatians 6:6-7).

The Christian is not to feel obligated to every preacher or missionary who comes along. The condition for the Christian to check before giving is this: Does this ministry (church, missionary, preacher, evangelist, etc.) teach? Of course the teaching should be that of properly expounding and spreading the Word of God.

Some Christians give to organizations and individuals because they feel sorry for them. They are moved by pleas for helping the children of the world, or are impressed by sacrificial living of some that profess to be missionaries. Now, we are certainly not opposed to helping children IF THEY ARE HELPED, nor are we opposed to helping those who live sacrificially – FOR THE RIGHT PURPOSE.

Beware of any organization unless you KNOW WHERE your financial support is going and you KNOW WHAT IT IS doing.

A pastor is not to be supported just because he is called a pastor. There are some “pastors” who should be put out to “pasture”. The requirement for a true pastor is that he “labour in the word and doctrine.” The same would hold true for any work, whether it is a missionary, evangelist, or teacher.

A very practical example of knowing where and what your gifts are doing and going was our local church situation. (I pastored this church for 17 years before going into missions).

Our church furnished a financial statement each month for each member's information. Our receipts as well as disbursements were listed. Any member could request any further information about our financial situation other than that basic information on our printed financial statement.

One area that would help missionaries who are truly laboring for the Lord is to give a financial report to the churches they are asking to support them. The local church does this with its ministry, and it would certainly help those missionaries who do have specific financial needs.

Our church supported several missionaries. Every one of these missionaries visited and spoke in our church. They visited in our homes. Some of them were families who left our own church to go into full-time work of laboring "in the word and doctrine". We received letters from them on a regular basis and knew what they are doing.

In this situation, a church member knows whether or not his pastor, or the church missionary, is laboring in the word and doctrine. If the pastor is teaching (Galatians 6:6) and laboring (I Timothy 5:17), he is to be supported and **counted worthy of double honour (I Timothy 5:17)**. The same is true of the missionary or evangelist. The Christian who sows to a ministry like this will reap spiritual blessings.

Contrariwise, when a Christian sends his financial support to an organization who in turn gives it to someone else, and the Christian does not know who manages it, or what it is doing, he may be supporting an unscriptural work without realizing it. As a mission director, I dismissed missionaries from our mission when funds were not being used in a productive way, or when they struck off on independent courses contrary to our stated purpose.

Solicitation for funds to support ungodly work is common. There are more crooks in religion than in politics. The discerning Christian will be a wise steward in his financial support of various ministries.

THE ABSOLUTE STANDARD

For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. (I Timothy 5:18).

Justifying his remarks in verse 17, Paul appeals to three passages of Scripture. Deuteronomy 25:7; Matthew 10:10; Luke 10:7. Paul used the same Scripture in I Corinthians in justifying his right to be supported by the church at Corinth.

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? (I Corinthians 9:9-11).

Although the passage in Deuteronomy was given primarily to take care of oxen, there is a secondary application, which Paul draws by inspiration.

Notice that in order to prove this point, Paul appeals to Scripture. What saith the Scripture? This question always preceded any action by the Apostle.

“For what saith the Scripture?” Romans 4:3

“As it is written” Romans 4:17

“As it is written” Romans 8:36

“As it is written” Romans 9:12

“For he saith to Moses...” Romans 9:15

“For the scripture saith...” Romans 9:17

“As he saith...” Romans 9:25

“Esaias also crieth...” Romans 9:27

“And as Esaias said before...” Romans 9:29

“For the Scripture saith” Romans 10:11

“For Esaias saith...” Romans 10:16

“First Moses saith...” Romans 10:19

“...to Israel he saith...” Romans 10:21

“Wot ye not what the Scripture saith...” Romans 11:2
“...What saith the answer of God...” Romans 11:4
“as it is written...” Romans 11:8
“and David saith...” Romans 11:9
“as it is written” Romans 11:26
“for it is written...” Romans 12:19
“For it is written” Romans 14:11
“as it is written” Romans 15:9
“it is written” Romans 15:9
“And again he saith...and again...and again...” Romans 11:10-12
“But as it is written” Romans 15:21

We have only listed those direct statements by the Apostle Paul. There are many other indirect statements. There is an average of almost two references per chapter to the Old Testament Scripture in Romans. We’ve only listed those in Romans.

Paul did not care what the theology of his day said; he was not concerned with the philosophy of the world; his burning desire was to follow the Word of God.

The correct order is this:

1. FACT
2. FAITH
3. FEELING

We are living in a time when the order is reversed by many.

If it feels like it’s from God, then that increases their faith and they know that it is fact.

This is experience-centered theology. You can find it in every denomination. Here are some examples:

“ARE YOU SAVED?”

“Yes, I am.”

“HOW DO YOU KNOW THAT YOU ARE?”

“Well, I had the best feeling...”

“IF YOU DIED TODAY, WOULD YOU GO TO HEAVEN?”

“Yes, I hope so.”

“WHAT MAKES YOU THINK YOU WOULD?”

“I spoke in tongues and it feels...”

The foundation of each is FEELING. The flesh is concerned with FEELING. The order is (in this experience-centered theology):

1. FEELING
2. FAITH
3. FACT

This is not the order of Scripture. Feelings change like the wind, but the Word of God remains the same.

Every doctrine must be based on the absolute standard of Scripture and the Scripture must evaluate every doctrine.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. (Acts 17:11).

RECEIVING ACCUSATIONS

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. (I Timothy 5:19-22).

There is a prescribed way to deal with misconduct of elders.

ACCUSATIONS

Accusations may be true or false. We are not to receive accusations from one source without witnesses. Two or three witnesses should be present when a single party or a group accuses the elder of wrongdoing. There is wisdom in a group. The witnesses guarantee fidelity in reproducing the charges later on as well as causing the accuser to be very careful and accurate in the charge. The witnesses may also afford wisdom in what to do about the charge.

OPEN SIN

When there is no question about the matter and an evident sin is involved, the elder is to be rebuked openly, i.e. “before all”. The main purpose of this is to serve as a warning so that “others also may fear” and avoid a similar pitfall.

PREVENTION

The best medicine is preventative medicine. And, perhaps the best way to avoid gross sin in the ministry is to be very careful about approving any ministry before it is checked out.

Lay hands suddenly on no man... We are to be very careful in backing any ministry until we are sure that this man is God’s man. Mistakes will be made even then, but a cautious acceptance will eliminate future error.

Neither be partaker of other men's sins. The Book of Obadiah says ...**In the day that thou stoodest on the other side...thou wast as one of them. (Obadiah 11).**

Some are just as guilty as those who sin, by remaining neutral or uninvolved in a matter. In the Lord's work, it is either yea or nay – there is no middle ground.

Keep thyself pure. There is no substitute for personal purity. It gives us confidence and consistency in our testimony and the decisions we face day by day.

FAITH HEALERS AND MEDICINE

Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. (I Timothy 5:23).

This verse is never quoted by the faith healer. He doesn't know what to do with it. Paul writes a prescription for Timothy's stomach problems and doesn't think twice about it.

We certainly believe that God can heal, but we also know that God hasn't used faith healing in 1900 years! In all of the hullabaloo on the Charismatic TV Club about praying in faith and getting this or that healed – why don't they give the reports of all the folks who were healed WITHOUT PRAYER?

There are hundreds of thousands of people who get sick and get well without the PTL Club, 700 Club, Jimmy Swaggert, Rex Humbard, Benny Hinn, or any of the other faith healers.

Would you believe that Madelyn Murray O'Hare (atheist) was sick and got over it? Of course she no longer has to worry about that now.

Would you believe that all of the most current Charismatic Club could pray, cry, plead, jump, and cut themselves (I Kings 18) and never empty one hospital or one funeral home? (A twentieth century marvel is how efficient the faith healer is in emptying the pocketbook of the Christian.)

All of these men who are screaming about “faith” conquering sickness will one day have a tombstone with the epitaph **...and he died... (Genesis 5).**

Someone has noted that all claims notwithstanding the death rate is still one apiece among the faith healers.

Paul was able to heal at one time because he was an apostle with the SIGNS to prove it.

Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. (II Corinthians 12:12).

But when his authority was established the SIGNS were withdrawn. Note the past tense, “were” in verse 12.

After these signs were withdrawn, Paul could not heal himself (I Corinthians 12:8-9), Trophimus (II Timothy 4:20) or Timothy (I Timothy 5:23).

He was thrown totally upon the providence of God – having to “wait and see” in these matters of health and sickness, and using whatever physical or medicinal means at his hand.

We are no exception.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose. (Romans 8:28).

OPENED AND CLOSED

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. (I Timothy 5:24-25).

The sins of some men are very evident. The Word describes them as **open**. They, **going before** herald the coming of the sinner to judgement.

The drunkard, profane person, whoremonger, thief, and convicted murderer all have open sins. Not many of them or others would argue for their righteousness.

One man to whom I witnessed, after reading Romans 3:23, said, "Well, preacher, let's get one thing straight. I'm going to hell and I know it."

Some men's sins are open beforehand, going before judgment...

On the other hand, there are those who are lost and do not admit it. From all appearances they are righteous. On the surface, the evidence argues for righteousness. But, what you see can't always be believed. The hand is still quicker than the eye.

I will never forget my amazement as a child, when I saw my first magic show. How "real" the tricks were! We even argued among ourselves that he really did it. Jesus warned never to accept a person at "face value".

**Judge not according to the appearance, but judge righteous judgment.
(John 7:24).**

The true test of anything is God's Word.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. (John 12:48).

A preacher can “peep” and “mutter”, but...

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. (Isaiah 8:20).

You can be sure that if the sins of a man are still “on the books” (Revelation 20:12), both he and his sins will wind up at the great White Throne Judgement! While verse 24 deals with lost men, verse 25 deals with Christians.

Notice that **manifest** vs. 25, is defined by vs. 24 as **open**. The KJV defines itself. The best Bible dictionary is the Bible itself. **...comparing spiritual things with spiritual... (I Corinthians 2:13)**. The manifest in shipping terminology comes from this word. The manifest is an invoice or list of the ship’s contents.

Some believers’ good works are listed for all men to see before the judgment seat of Christ. (Remember that the believer’s works shall be tried at the judgment seat of Christ, his sins were dealt with at the cross). Some samples of manifest good works are:

1. Publishing a record of those who give and how much they gave to the Lord’s work.
2. Christian “bragging” among preachers on how many they baptized last year.
3. Claiming to have the “biggest church in _____ County.
4. Soul-winners’ pins on labels of independent Baptists (while they criticize Southern Baptists for wearing Sunday School attendance pins).
5. Doing a “good work” and then making sure everybody hears it.

Now, before you accuse me of opposing the good things above – let me clarify. There is nothing wrong with winning souls, baptizing believers, large attendance or giving to the Lord’s work. The problem is the PUBLICATION OF “SPIRITUAL” BRAGSHEETS.

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. (Proverbs 27:2).

If the believer waits until the right time, he will get full credit for good works done for Jesus.

For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. (Mark 4:22).

Keep working, but leave the evaluation and promotion to God.

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. (I Corinthians 4:5).

I TIMOTHY Chapter Six

THE NAME OF GOD AND HIS DOCTRINE

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. (I Timothy 6:1).

God's name is inseparably connected to His doctrine. When one questions the validity of God's Word, he also questions the character of God. How a person treats God's Word in his hand is an accurate register of what he has already done to God in his heart.

It is common saying that a "man is only as good as his word". We may also say that God is only as good as His Word. If the courtroom receives the witness of a man, that witness is accepted, because we believe the man has admirable qualities, which give authority to his word. But, what court would receive the testimony of a known liar?

To doubt God's Word is to doubt God. We are to believe what God has said to us because of His character.

Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. (Acts 27:25).

To correct, change and mutilate God's Word is to attack God.

The Word of God is magnified above His Name because His Name is only as good as His Word. If God's Word needs to be corrected by some anemic Greek scholar, then the scholar is elevated above God.

We have many in our midst today who try to convince us that "a better reading is...the originals say...Greek experts agree...the King James is archaic...this new bible helps you understand..." To hear them tell it, God could not do anything without them. It is a real blow to the egotistical pride of the Ph.D. that a person with a King James Bible (1611) and BA (Born Again) knows more than they do.

The Bible summarizes the trustworthiness of man and the character of God with this statement.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. (Romans 3:3-4).

EQUAL RIGHTS

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.

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. (I Timothy 6:1-2).

In the above verses Paul, by inspiration, states that some are masters and others are servants. The servant is to count his master worthy of “all honour.”

In Genesis 9:25-27, Canaan was to be a “servant of servants” to Shem and Japheth.

We are caught up in the obsession of “equal” rights in America. All people are created equal; all races are equal; all schools are equal; all sexes are equal. The homosexuals claim equality with normal people. Animals claim equality with humans. Where will it end?

A recent court ruling in Ohio permits girls to play any sport with boys. One commentator said that perhaps pro football would have a girl quarterback real soon.

Food for dogs is now available in low, medium, or high caloric content for lean, normal, or fat dogs. One town up north has a veterinarian who makes house calls!

Regardless of this equal stupidity, God still says: **The servant is not greater than his Lord. (John 13:16).**

RED LETTER BIBLES

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;

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. (I Timothy 6:3-5).

Bibles are published which print the statements of Jesus in red letters while He was on the earth. There is nothing wrong with that. However, some people assume that since these are the WORDS OF JESUS, these statements are more important than other statements in the Bible, and that the only time Jesus spoke was in these “red letter” words. Both are erroneous assumptions.

God certainly spoke to men before He came to this earth and He has spoken since He left. The only reason a man would deny this is that he must teach a peculiar doctrine received from the traditions of men.

We believe that God’s revelation to man ended only after the last Book of the Bible was written. The revelation did not end when our Lord Jesus Christ ascended to heaven.

...the words of our Lord Jesus Christ and to the doctrine which is according to godliness...

Paul is not referring to the words of Jesus spoken to twelve apostles before His ascension. Paul is referring to the words spoken by Jesus AFTER HIS ASCENSION; those words which specifically relate to the **doctrine of godliness**. See Ephesians 3:1-5; Galatians 1:11-12; II Cor. 5:20; I Cor. 14:37.

The word, godliness, carries the idea of right worship. (See comments on I Timothy 3:16). Notice in I Timothy 4:7-8 that godliness has to do with the **life that now is** and is contrasted as being

the opposite of abstaining from meats (I Timothy 4:3) and other doctrines which are profane.

To abstain from certain meats and not marry WAS according to godliness under the past dispensation, but to teach and practice those doctrines in this PRESENT dispensation is identified as “doctrine of devils”; “lies in hypocrisy”; “conscience seared”; “profane”; “fables”. See the lesson on “Doctrines of Devils”, in this book.

When a preacher denies the Word of God as the Authority, that is wicked and sinful. When a preacher takes doctrines of a past or future dispensation and “forbids or commands” (I Timothy 4:3) people to obey that doctrine, he is guilty of wickedness and sin.

Notice the description of these “non-dispensationalists”:

He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, (I Timothy 6:4).

These men cause more confusion on accident than some do on purpose.

**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. (I Timothy 6:4-5).**

What envy and strife is created when a pastor tells other pastors that they had better “win” as many souls as he had won or else they were out of God’s will.

What railings and evil surmisings (scoffing and guesswork) come about when men claim that the Lord has healed them because they prayed according to Matthew 21:22:

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. (Matthew 21:22).

And then when they try it again, they die. If the prayer promise worked once, why won't it work twice?

A lost man once laughed so hard at a bald faith healer who claimed Matthew 10:30 that he had sore sides for a week.

What a poor testimony to their knowledge of God's Word preachers display when they teach their congregation that verses like these are to be followed today:

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (Matthew 6:31).

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: (Matthew 6:19).

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? (Matthew 6:25).

And while they teach these things, they live entirely opposite their teaching.

Big bank accounts, fancy homes, new cars, and nice suits show that they really don't believe what God said.

If they claim to believe that these "red letter" commands are to this present age and they themselves are not following them, may we not use a "red letter" warning?

And why call ye me, Lord, Lord, and do not the things which I say? (Luke 6:46).

These men suppose that "gain is godliness" while teaching the opposite.

I've read the bawls and pleadings of men for God's people to support their work in one column of their newspaper and in the next column, the bragging about their hundreds of acres and how many head of cattle and horses they own.

May I clarify something? There's nothing wrong with driving a new car or having nice furniture in this age. The error comes in when men quote verses which say no new cars, furniture, etc., spiritualizing the verse for their personal gain, and literally preaching it when they want an offering.

A generation of Bible twisters has been thrust upon us. These perverters of Scripture decide that their peculiar doctrines must be taught regardless of what is done to the Bible in the process.

Here are some of the confusing doctrines, which are destitute of the truth with an answer from God's Word, which is according to godliness.

1. ERROR: God uses a "spiritual" language that carries meaning not evident in just the literal sense.

GOD'S ANSWER: ...If it were not so, I would have have told you. (John 14:2). If God didn't mean what He said, why didn't He say what He meant? He said He would.

2. ERROR: The gospel of the kingdom must be preached to all those who have never heard before Jesus can come back and rapture the church.

GOD'S ANSWER: The word of the truth of the gospel; which is come unto you, as it is in all the world. (Colossians 1:5-6). ...the gospel which ye have heard, and which was preached to every creature which is under heaven. (Colossians 1:23).

According to the Bible, the gospel of God's grace has already gone to every creature. When these confusers quote their Scripture to prove their denominational doctrine, look where they get it. Three guesses and the first two don't count!

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matthew 24:14).

Somebody is trying to say it says what it doesn't say. They say this is to the Body of Christ is not even known, much less in existence in Matthew 24. Jew and Gentile are in the Body (Ephesians 2:16) when it is established, and Peter would have gagged, spit, thrown dust, and torn his Goodwill robe had someone mentioned Gentile in Matthew 24. That Book says **gospel of the Kingdom** – not the gospel of God's grace. They are as different as daylight and dark.

You do know the only gospel that was stopped by God, don't you? (I speak to the Bible twisters). You do know why it was stopped, don't you? You know that Peter had the keys to the kingdom (Matthew 16:19). You should know that the gospel of the kingdom was to ISRAEL FIRST (Luke 14:47; Acts 1:8). You should know that if Israel accepted the gospel of the kingdom it would be established and that if they rejected the gospel of the kingdom it would be set aside until a future generation (John 20:23; Matt. 21:43).

You should know that God set Israel aside (Romans 11:25) until the Church Age is finished, and that after the Church Age, tribulation saints will resume preaching the gospel of the kingdom.

The reason the disciples resume preaching it is that it did not go into all the world. When Israel rejected the kingdom gospel, the kingdom door was closed to Jew and Gentile. The only way the Gentile in the tribulation will hear the gospel of the kingdom is after Israel hears it first, and accepts it, which she will.

At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. (Jeremiah 3:17).

You should know by now why the Bible says in one place that a gospel must be preached to all nations and the Bible says in another

place that a gospel has already been preached to every creature, and is to be preached throughout this age.

These Bible twisters who quote Matthew 24:14 to reject the imminent rapture of the Body of Christ had better find out what they are going to do at the Judgment Seat of Christ when the Lord reveals their partiality toward Matthew 24:14 and their ignoring of Matthew 24:13; 15; 16; 17; 18; etc.

3. ERROR: Mark 16:18 gives the Pentecostal preacher the promise of SURE CURES for those sick people under his ministry. (I mean physically sick).

GOD'S ANSWER: Trophimus have I left at Miletum sick. (II Timothy 4:20).

Most gladly therefore will I rather glory in my infirmities... (II Corinthians 12:9).

When Mark 16 is quoted to prove the power of healing for today because these are “red letter” words, why can't the Pentecostal preacher believe the “red letter” words in **II Corinthians 12:9 My grace is sufficient?** You know why, don't you? He could not remain in the Pentecostal movement is he did. There is not one faith healer alive that believes that it is God's will for some to be sick. Among dead ones, the percentage is 100%.

Every answer to these errors are just as much “red letter” words as those Scriptures which are wrestled from Israel and twisted to fit this present dispensation.

The Lord Jesus Christ spoke from glory (after His ascension) and gave our directions and orders, which He wants carried out. May we be faithful in learning what these are and then not only sharing them with others, but consistently obeying them ourselves. When we do this, the words of I Timothy 6:4-5 will not be descriptive of our work for the Lord Jesus Christ.

ROOTS

- 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. (I Timothy 6:6-11).

The Bible reveals the source of all covetousness and lust – the LOVE of money. Notice that it is not the AMOUNT that is loved. It is not the POSSESSION that is loved, for a person could have the love of money and not possess a dime. However, the case is that the LOVE OF MONEY usually results in a man pouring his whole life and soul into making money, so that the possession of wealth becomes an obsession to the exclusion of everything else. The whole life of a covetous man has the taproot of the love of money.

The depression of the 30's was one of the most difficult periods in America's history. Families starved, yet a game based upon money was invented and has since sold over eighty million sets. Every year more "play money" for this game is printed than is printed by the US Treasury. That game is Monopoly. There are not many people who do not delight in buying houses and hotels and wiping others out – even if it is a game. The success of Monopoly underlines the interest of all people in money. (The secret of winning the game is this: You have got to spend money if you are going to win it. Buy everything on which you land. Get as much property as you can).

Whereas Monopoly is a game, it seems that some preachers are serious about money making. A 1978 series of articles by the Associated Press gave some insight to religious big business. Here is a summary of some items reported in the articles.

GARNER TED ARMSTRONG

Garner Ted Armstrong's income, 85% of it, comes from tithes and donations. The remainder comes from magazine subscriptions (The Plain Truth) and radio – TV gifts.

Armstrong's Worldwide Church of God has a baptized membership of over 65,000 and an annual income of \$70,000,000. The church owns over 30 acres of the city of Pasadena where Ambassador College is located. Ambassador auditorium has walls of emerald-green granite cut and polished in Mass-Carrara, Italy along with rose onyx from Turkey and Persia. An imported 30-foot chandelier with 1,375 crystals hangs from the ceiling. The church real estate has an estimated worth of \$100,000,000 at cost. Armstrong travels in a \$3,500,000 Grumman Gulf Stream II jet.

FREDERICK EIKERENKOETTER

Reverend "Ike's" United Christian Evangelistic Association has an estimated income of up to \$15,000,000. The "Rev." drives to church in an \$85,000 automobile and stands to preach in his church wearing a \$1,000 suit.

This "man of God" says, "it's the lack of money, not the love of money, which is the root of all evil."

ORAL ROBERTS

This ex-Baptist, ex-faith healer turned Methodist TV producer, heads the Oral Roberts Evangelical Association, Inc. The association had gross receipts of \$27,500,00 in 1975.

The right Reverend says, "The moment I think about money, I'm dead."

He lives in a \$250,000 home in Tulsa.

REX HUMBARD

Humbard lives in a \$200,000 home in Akron, Ohio. His church, the Rex Humbard Foundation, has an annual budget of \$18,000,000.

Several other preachers were listed in those articles by the AP news service. If we were to list the current “famous” preachers, the amounts would be even more staggering.

Here is a strange thing. Every preacher listed above claims he really believes in following Jesus’ Words in Matthew 6:31-32.

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (Matthew 6:31).

The child of God in this age should not be misled by men who do not practice what they preach. There is nothing wrong with the Christian having material goods in this age as these verses state.

And having food and raiment let us be therewith content. (I Timothy 6:8).

Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. (II Corinthians 12:14).

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. (I Timothy 5:8).

However, although God gives him that liberty in this dispensation, he is not to have the “love of money”, nor “will” to be rich.

FLEE, FOLLOW, FIGHT

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. (I Timothy 6:11-12).

Timothy is to FLEE certain things; FOLLOW after others, and FIGHT the good fight of faith.

The Christian life is not passive existence. Some desire to drift along never opposing anything in a make-believe world of pseudo-affection. The word, LOVE, is the most misused word in the English language.⁶ If a Christian is against sin, he doesn't "love" people. When the preacher denounces immorality, he is accused of not having "love".

True love also has hatred. The mother who does not hate polio, muscular dystrophy, or any other childcrippler, does not love children. The father who does not hate the drug traffic that made his boy a slave does not love his boy.

God is love (I John 4:8) is a verse the weak theology of our day quotes and mouths as though we are to overlook all error and take a positive approach even to sin. What the mushy, sentimentality of our day needs is a reminder that God is a holy God. He is love, but He is also holy. Holiness and sin cannot co-exist. A pure love also demands hatred.

God judgeth the righteous, and God is angry with the wicked every day. (Psalms 7:11).

God loved the sinner at Calvary by giving His Son as the payment for sin. But, God hates the sinner who ignores the blood of Jesus Christ.

⁶ A missionary, writing to his financial office after being dismissed for impropriety, said, "We luv you all."

The man of God is to FLEE the errors and sins Paul has outlined in I Timothy. He is to hate them. Infidelity (5:8), seducing spirits and doctrines of devils (4:1), sin (5:24), strife (6:4), brawling (3:3) and all other sin is to be HATED if the man of God is to have godly love.

The man of God is to FOLLOW all the right doctrines outlined in I Timothy. To fail to do so would be tantamount to hating God and loving this present world.

The man of God is to FIGHT to maintain that position, loving the right and hating the wrong.

This is **laying hold on eternal life (6:12)**. It is not gaining salvation by works; it is putting that which God has done for us into action. Notice that the text does not say “lay hold of eternal life”. This is laying hold ON life that already exists. It is eternal life that is already the believer’s – now he needs to show the present results of that life. This has to do with a living faith. It is a manifestation of true faith. Some lives do not show much real Bible holiness – the Christian who HATES as well as LOVES has a definite testimony. He has laid hold on certainties.

THE APPEARING OF OUR LORD JESUS CHRIST

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:

15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

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. (I Timothy 6:13-16).

The future “appearing” of our Lord Jesus Christ has two parts. The first appearing is appearing to HIS CHURCH, the Body of Christ. The second appearing is TO THE NATIONS in His wrath.

THE PAST APPEARING

Paul reminds Timothy that God has appeared TWICE in the PAST.

...God, who quickeneth all things...

...Christ Jesus, who before Pontius Pilate witnessed...

The initial creation of all things as well as the sustenance of creation was a past appearance of God.

The heavens declare the glory of God; and the firmament sheweth his handywork. (Psalms 19:1).

This was a veiled appearance, but nevertheless one, which carried such testimony, that all men are responsible.

19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: (Romans 1:19-20).

The second appearance of God in the past was when the Creator was made flesh and dwelt among us.

He was in the world, and the world was made by him, and the world knew him not. (John 1:10).

When brought to trial before men, He witnessed that He was indeed very God.

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. (John 18:37).

And, so at this appearing, He appeared to put away sin by going to the cross. (Hebrews 9:26).

THE PRESENT APPEARING

There is a PRESENT appearing of Jesus Christ. This appearing occurs in heaven before God and it is on our behalf, as He appears before God.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: (Hebrews 9:24).

The first appearing in the future of our Lord Jesus Christ will that of COMING FOR HIS BRIDE (the Church is the bride, see Ephesians 5:23-33; II Corinthians 11:2).

The details of that appearing are given in I Thessalonians 4:13-18.

The saved of the Church Age will be caught up to meet the Lord at this appearing. This appearing will be for those who **believe that Jesus died and rose again (I Thessalonians 4:14)** on their behalf.

Timothy is to remain true “until the appearing” for there ARE NO SIGNS OF THIS FIRST APPEARING. It could have occurred at any moment in Timothy’s day just as this appearing could occur before you finish this page.

This first appearing begins **HIS TIMES (I Tim. 6:15)** and will ultimately (after seven years) result in all seeing Him. Whereas man has had the **day of salvation (II Corinthians 6:2)** and the reign of Grace (Romans 5:20-21), this will end with the first appearing, when the **day of the Lord** begins (**Joel 3:14-15**) and the will of God (Matthew 6:10) is done ON EARTH as it is in heaven.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand? (Revelation 6:15-17).

But while all this judgment falls ON EARTH with the departure of the Church, the Church is in heaven with Lord Jesus Christ. After a period of seven years, the Church returns with our Lord Jesus Christ to accompany Him at His last appearing.

This last appearing will be TO ALL MEN ON THE EARTH.

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. (Revelation 1:7).

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. (Matthew 24:30).

Whereas His first appearing seven years earlier had been to TAKE THE CHURCH TO HIMSELF, this second appearing will be

TO TAKE THE KINGDOMS OF THIS WORLD and make them His own.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. (Revelation 19:15-16).

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. (Revelation 11:15).

The first appearing was IN THE AIR (I Thess. 4:17); this appearing will occur ON THE EARTH (Zech. 14:4).

Timothy is to remain faithful for although the child of God is not “recognized” on this earth now, one day he will be.

Our Lord Jesus Christ is ignored and blasphemed by this present world, but it will not always be so.

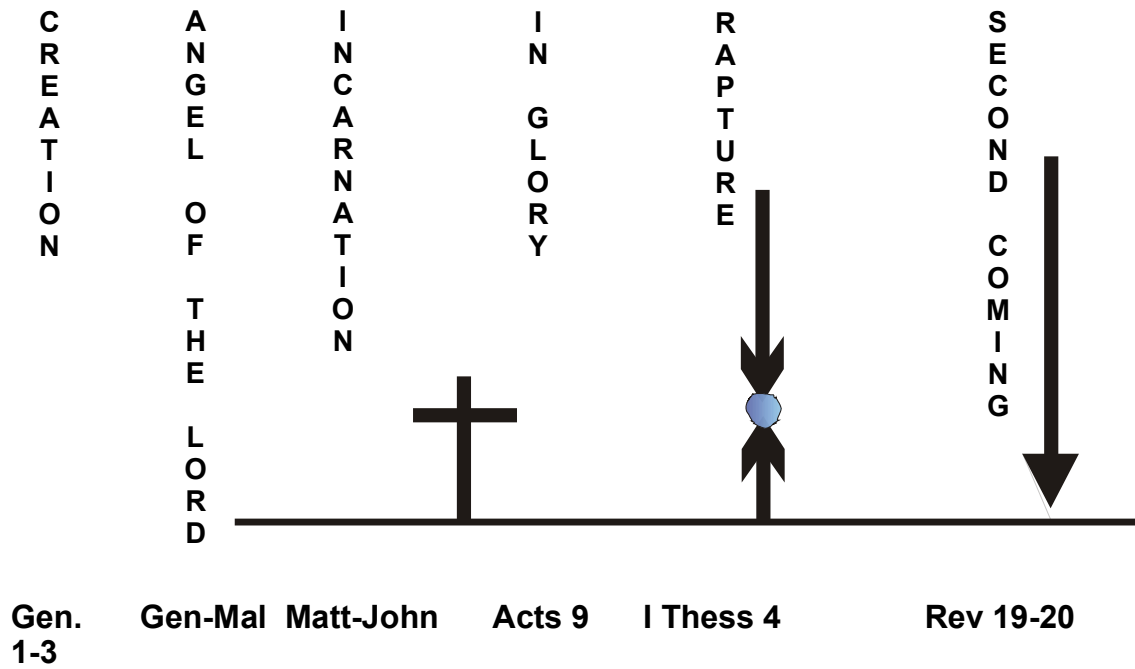
Men take the title of Potentate (Masonic Lodge) when the Bible says there is ONLY ONE who has that title.

...which in his times he shall shew, who is the blessed and only Potentate... (I Timothy 6:15).

Men claim immortality (Father Divine) when the Bible says the Lord Jesus Christ **who only hath immortality. (I Timothy 6:16).**

There’s a “great day coming” and in that day, the Lord Jesus Christ “in his times” will straighten the Church out in THE AIR, after which He will return to THIS EARTH and straighten it out. Even so, come, Lord Jesus.

APPEARINGS OF THE LORD



UNCERTAIN RICHES

17 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;

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: (I Timothy 6:17-20).

We are allowed to have material goods in this present age, but there are some attendant dangers we must avoid.

Highmindedness – that is to think that wealth makes one higher than those who are poor. It is to have a high mind about oneself.

God will **cut off him that hath an high look. (Psalms 101:5).** Remember that the devil wanted to “be like the most high” and that Baalism had “high places” to worship the devil.

For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Luke 14:11).

Isn't it strange that one would think that having more power (money) in this present world system is equivalent to having more power in spiritual matters?

Another danger of having money is trusting it instead of God.

Money is **uncertain riches (v.17)**. More than one has gone from riches to rags in a moment of time. If the fluctuations of the business world are not evident proof of the uncertainty of riches, death is.

Howard Hughes died a pauper although he had millions in money. There are no rich men one moment after the last breath. They are all poor.

You may have a big business or a big bank account, but if you die before you finish this page – you die a pauper.

The only way to lay **up in store (v.19)** is to use the material goods you have to do “good works.” Distribute when there is a legitimate need (v. 18).

Remember God’s rule for this age – we are NOT responsible to help those who are not willing to work right.

For even when we were with you, this we commanded you, that if any would not work, neither should he eat. (II Thessalonians 3:10).

The context of that statement is not the bum on the street; it is the BUM IN THE PULPIT OR ON THE MISSION FIELD.

They may be **brothers (II Thessalonians 3:6)**, but if they **walketh disorderly** – that is, if the man does not follow **after the tradition which he received of us (Paul), he is to be admonished (II Thessalonians 3:15)** and not counted as an enemy but, as kindly as we know how, allowed to starve.

Preachers who do not know the difference between the gospel of the kingdom and the gospel of God’s grace, should be allowed to PRACTICE what they preach.

What is wrong with the preachers selling their possessions and goods and parting them to all men? If the pew is expected to do it, why not the pulpit FIRST?

If a preacher or missionary quotes Acts 2:38 as church doctrine, then let’s allow him the privilege of following Acts 2:44-45 just as literally as he follows Acts 2:38.

When a man says that Matthew 5 – 7 is the doctrine to this present age, then we expect him to:
HAVE NO CHECKING, SAVINGS, OR INSURANCE POLICIES (MATTHEW 6:19)

NEVER RESIST ANY LAWBREAKER (MATTHEW 5:39)
PASSIVELY GIVE AWAY ANYTHING A PERSON WANTS
(MATTHEW 5:40)
GIVE TO ANYBODY WHO ASKS FOR ANYTHING (MATTHEW
5:42)
BRING GIFTS TO AN ALTAR (MATTHEW 5:23)
KEEP THE MOSAIC LAW AND TEACH IT (MATTHEW 5:18-19)
SWEAR NO ALLEGIANCE TO ANY COUNTRY OR
ORGANIZATION (MATTHEW 5:33-35)
CONTROL THE MEMBERS OF THE BODY IN ORDER TO STAY
OUT OF HELL (MATTHEW 5:27-30)
ALLOW DIVORCE FOR FORNICATION ONLY (MATTHEW
5:31-32)
DO GOOD TO COMMUNISTS (MATTHEW 5:44)
PRAY THAT GOD FORGIVE OTHERS (MATTHEW 6:12)
MAKE NO PLANS TO BUILD CHURCH BUILDINGS, HOUSES,
OR PROVIDE A COLLEGE EDUCATION FOR YOUR
CHILDREN (MATTHEW 6:34)
PRAY FOR THE HOLY SPIRIT (MATTHEW 7:7-11)
DO WORKS IN ORDER TO BE SAVED (MATTHEW 7:24-27).

If you think we can't prove that the BOOK says those things – check us out. We've got about 400 other verses modern day Bible twisters can not do.

If a man doesn't know the difference in doctrine between Matthew 5 – 7 and I Timothy – he should not be teaching others. He needs to sit down and learn basic Bible doctrine before he goes anywhere or does anything.

The Lord Jesus Christ never tells the body of Christ to sell all their goods, leave their children in mission homes, pray for the Holy Ghost, keep the sabbath days, abstain from meats, or do good works to be saved.

Notice that the Lord Jesus Christ, through Paul, gives the liberty to the Christian IN THIS AGE to have financial wealth.

...Charge them that are rich... (I Timothy 6:17).

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. (I Timothy 5:8).

...for the children ought not to lay up for the parents, but the parents for the children. (II Corinthians. 12:14).

But, although he has the liberty to have possessions, he is not to be “highminded” but “ready to distribute” and “willing to communicate” (see Galatians 6:6-10 for more rules and definition of communication as to giving material goods).

We are to avoid the “profane and vain babblings” of those who do not know how to “rightly divide the Word of truth”.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings: for they will increase unto more ungodliness. (II Timothy 2:15-16).

As we close this commentary, we are again reminded of “Grace” in verse 21.

“Science” of education and the “profane and vain babblings” of religion cannot match the Grace of our Lord Jesus Christ.

Science says Grace cannot save a sinner, but it does.

Religion, with its “profane and vain babblings” keeps the child of God in bondage with a deceitful use of authority; Grace frees the man. AMEN.