


## ARAMAIC & GREEK BIBLE COMPANION STUDIES

### 1 TIMOTHY

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### CHAPTER 1

**This I call the chapter of the missing word LAW *εντολη*. Paul instructs Timothy now in Ephesus that the law has its uses – it serves to convict & condemn the unrighteous – but it can't make the sinner whole or build up the house of God. The word LAW in the sense of “debt**

#### THREE TYPES OF COMMAND 1

**By the command of God our Saviour and Christ Jesus our hope**

There are three sorts of biblical command viz:

1 ***epitage*** (condition of treaty)

2 ***paraggelia*** (military command or order to partisans) &

3 ***entole*** (debt). The first is the God's revealed will related to the forgiven rebel – personal – impinging vitally. The second is that type of instruction belonging to the church in its campaigning – the last is that debt we could not pay to the categorical imperatives of God. Paul refers to the law in this chapter – but absolutely not as building the church. So he stays with the commands of Christ in personal calling and in the mission of His church – for this reason he does not even grace the law with the status of “commandment” to the church.

The ***epitage*** of God has special relevance for Paul as the last of the apostles. It can have the meaning “rear placing” or “reserve”.

His letter is to a “genuine” son who like himself made a first commitment to Christ who called him.

Paul's words were “who are you Lord?” (Acts 9.5) cf. also 9.15, 12.2, 15.14, and 16.10. Timothy's answer was to the word taught by his family but brought to fruition no doubt during the telling ministry of Paul recorded in Acts 14.19. To this holy tryst between the one who has received mercy (cf. v2) and the glorious forgiving high-priest Paul is referring – and more fully in his reference to “tears” in 2Tim1.4. Both Paul & Timothy would describe themselves as belonging to a well ordered religious family but the obedience of faith alone stamps faith as genuine.

It may be observed that ***gnesios*** (secular Greek) means also “both parents being citizens” – here being “Godfearers” – cf. 2 Tim1.3.

#### OUR HOPE

It needs only the references to elucidate the meaning – Rom5.5 *By the Spirit*; 8.24 unseen; 15.43 Abounding; 1Cor13.13 Love (through faith); 15.19 of life to come; 2Cor3.12 complete Christ likeness; Eph1.18 (Paul prays they may know this hope of the Christian); Eph2.12 none without Christ; Col1.5 Laid up in heaven; 1Thess5.8 Hope of assured salvation at His coming; 2Thess2.16 Ethically good hope; Titus2.13 “*the Glorious appearing*”; Titus3.7 Bound to justification. We dare count on nothing less and need nothing more.

All my hope on God is founded  
He doth still my strength renew  
Still through change and chance he guideth only good and only true  
God unknown, He alone calls our hearts to be His own.

#### ALTERNATIVES 3-7

***As I called you to my side to abide in Ephesus whilst I travelled to Macedonia that you should carry the word along the line to certain who taught otherwise that they should not hold with myths and boundless or inconclusive genealogies...***

Myths and genealogies fail to bring hope. Myths – indulgence of Gentiles – spoke of gods in conflict and gods with human failures – gods in our image – producing our race. Genealogies – the special preserve of ancient Jews – run to a source – and, should they be esteemed complete, they link us with an original and that man is Adam the one who hurt every scion by disobedience. He is not the ground of our hope. The goal of God's ***paraggelia*** (campaign command to army & partisans) is “love”. Love is seen in three ways in the Christian army – “In a clean and cleansed life; in shared views and privy thoughts; in absolute loyalty”.

Paul refers to some who “have swerved from” or “have no desire for” the aim of “love” – who have turned *ektrepo* – the action of flying from battle and tossing away the shield – like Saul. Such as swerve have neither message nor any idea about what to teach with authority (cf. first *para*)

#### LAW WORK 8-11

*We know that the law is beautiful if any one uses it lawfully, knowing that the law was not appointed for the righteous but the lawbreaker and those who refuse discipline...*

“The law is lovely” for in assigning boundaries it is all encompassing – it is not *reposing* [i.e. just lying there] asleep for the occasional benefit of the just – but *fully extended* for the correction of (a) the lawless and the unsubdued and (b) for the apprehension of those without reverence – the profane and those that miss the mark, and (c) for those who are not sickened by sin but live without principle on the “anything goes” basis.

*Paul expounds the idea of extension of reference of the commandments of the second table of the law as they relate to “my neighbour” in one verse which is profoundly relevant today. I give a synopsis of the effect of these extensions of commands 5-10 as follows: –*

5. **Honour father and mother.** He adds *αλοαω* to each word stressing that parents are “providers of refined or threshed food” and so should be honoured for their hard work.
6. **Do not kill.** The term *ανδροφονοις* extends to using poisons and drugs besides violence and other means.
7. **Do not commit adultery.** Paul speaks of *αρσενοπορνοκοιταις* which word extends the prohibition to sexual relations with prostitutes or such relations of consenting males with males and females with females.
8. **Do not steal** – The term in this case is *ανδραποδιστης* and extends to “kidnapping men as slaves” or for reward.
9. **Bear no false witness** – *ψευσταις* and *επιορκοις* His usage extends to lies perjury fraud & cheating. In the matter of oaths it extends to using words without meaning – empty promises – to the deceitful intent of words.
10. **You shall not covet** The term refers to the minutest “germ” or “virus” that affects the health of the soul or body politic. Paul adds that “**the law is there as a corrective to anything that opposes health giving teaching**” and the test of sound teaching is the gospel of glory...because the gospel portrays the “new man” demonstrated in believers as the perfection of wellbeing.

#### PAUL’S TESTIMONY 12-16

*I give thanks to Christ Jesus our LORD who has given me inward strength that He thought me faithful placing me in service who earlier had been a blasphemer persecutor and a riotous insulting affront...*

The aged Paul thanks the Lord for grace for ever increased strength of endeavour and achievement in the “ministry” [*διακονιαν*]. He appears to keep the model of Stephen (cf. Acts 6 7-8 & Acts 7) before him as an all-time set-piece extraordinaire of Christian apologetic. Paul candidly admits to being at first “**a blasphemer, persecutor and untameable man**” all of course at the time of his **ignorance and unbelief**. He testifies that he **obtained mercy**. His words stress that grace “**made a higher bid**” *υπερπλεονασε* and *went beyond his persecuting zeal in its outpoured “love” and “faithfulness”* (v.14)

Paul now quotes with “commendation” his interest in the Saviour Matthew the tax-collector commends in Matthew 1.21 where we find his transcription of the angelic message “**You shall call His name Jesus for He shall save his people from their sins**”. Paul simply rephrases it for Timothy “**This is a faithful word and deserving of all acceptance that Christ Jesus came into the world order to save sinners of whom I am the prototype.**” Paul felt a worse sinner than Matthew by far and the grace God demonstrated in the provision of Christ for him he saw as a model and demonstration of what grace can do for the sinner.

#### A PRAYER 17

*To the king of the ages – immortal – invisible – the only wise God be glory for ever and ever. Amen. Jude adds “The only wise God “our” Saviour.*

The eternal kingship of Jesus Christ is a principle of scripture. His full deity is subscribed in the statement which reaches far beyond the existence of this earthly home we now occupy.

#### CHARGE TO TIMOTHY 18-20

*This message to pass on I place with you, my son Timothy, in accord with the foregoing prophetic words on you, that you may in their scope wage a fine strategy of war holding faith and a good*

*conscience (seeing things God's way) which some having repelled or driven back have suffered shipwreck...*

Paul now issues a “watchword” or “order to a partisan” entering the field of battle. Timothy was such a partisan and he was to maintain into the future the testimony of the amazing extent of Grace. In the case of Timothy prophecies had escorted him to the truth in Christ – which I take to be the meaning of “from a child you have known the sacred scriptures” i.e. the “prophetic writings”. Timothy’s training was aimed by God at making him an effective campaigner—for to know the prophetic scriptures and what they prelude is vital to a biblical and divinely blessed ministry.

Two men had “resigned” [*αποθεω/θανομαι/τιθεμι*] or “run away”. [Dr. Donald Guthrie uses the term “pushed away *the faith and good conscience*”] as unwanted and as a result were shipwrecked – harming themselves and many who travelled aboard the *spiritual* vessel they captained. One was Hymenaeus [“*god of marriage*”] and the other was Alexander [“*defender of men*”]. Paul surrenders them as hostages to Satan in the current battle setting. Their case is hardly quite that of hostages – rather of defectors who on account of surrender of their commission were not susceptible to immediate rescue but were rather for a term bound by their action to learning that blasphemy has a huge cost. So Timothy is shown that it is of the essence of the Christian pastor evangelist and soldier to be convinced of the deity of Christ, the accuracy and inspiration of the prophetic scriptures, the great moment of divine grace and forgiveness, the love of God that extends to the worst of men and yet of the challenge and vital nature of standing true to Christ.

## CHAPTER 2

*The context of this epistle is warfare – it has to be seen alongside Ephesians. The work of Prayer of Christ – of the apostle – of the church – especially its teaching-& of Christian men & women is in this primary context. Settings of faith vary – but as engaged in battle we respect this context.*

### NEW TESTAMENT STYLE “SPIRITUAL WARFARE”

The epistle begins with the word **epitage** (command) and ends with **phulaxon** (guard) and is throughout a letter set in a period of the first century under Nero when an evident spiritual battle was raging – as it is today – in matters of faith. In some particulars as for example in roles for women today we do not exactly follow the inclination of Paul – but the general rule is established in persecution. The first century believers were not speaking of the soul’s individual battle – or today’s “holy war” nation versus nation but the struggle of the Church of God with Satan.

### THE PRIME WEAPON – PRAYER 1-2

*I therefore first of all call you close that needs be voiced, vows made, hands stretched to God, thanksgiving presented for all men, for kings and for all in prominent authority...*

The word **poieisthai** is used by the apostle in connection with “prayer”. He is calling for the manufacture of prayer as a weapon. Wars are not fought without resources. James speaks of “energised praying” and the book of Acts speaks of “continual prayer” and Thessalonians of “unceasing” prayer. Time, words, inspiration and steady commitment are involved. The word **poiew** also means “inspiration” as in “poetry. So we need the help of the Holy Spirit. Further **poiew** is used of “sacrifice” – so we are to “give ourselves” (Acts 6.4) Again **poiew** means “to adopt” so we are to “make the needs of others “our own” **poiew** means “to build”. Paul prayed over time, for example, for the maintenance and up-building of the church at Thessalonica – until the coming of Christ. *George Mueller* prayed for the conversion of friends – some of whom were not saved till after his death.

**deeseis** – there is so much need of this product worldwide **proseuchas** – loud daily vow over beast at the altar **enteuxieis** “stretching out hands” – this also is to be seen in the cries to Jesus as He passed by in Israel. The word **tituskomai** gives rise to the word “Titan” which is one who “stretches out in mighty action” **eucharistias** speaks of thanks given alongside an offering. So our gratitude accompanies our worship and naming of Christ in every prayer. “In Jesus’ name” is not a word form or talisman but a joyous conclusion of worship – so a fervent finish!

Prayer is to be “global” (for all men) – for **uper** (“in defence of” or “for help of”) “kings” and for authorities (literally “they who hold eminence”). So as the eminences stand on behalf of the “king” toward us we stand on behalf of these all before God.

The “end” is a desert-like quiet **eremon** where we can be contemplative. A life of **eusebeia** – “one of reverent love without trembling”, one of **esouchia** “tarrying or resting”, one also of **semnothi**, that is “holiness with dignity”.

### THE WILL AND WORK OF CHRIST – AN OVERALL STRATEGY 3-7

*For this is lovely and is that which (God) is desired to be received in the presence of God our Saviour who is willing (not just inclined) that all men shall be saved and come to a knowledge of the truth...*

Paul is keen to encourage “whatever is lovely” and prayer is one of these things – it contributes to the beauty of Christianity and fulfils our “vow”. The comment means we are in this mimics of Christ.

Christ “wills” **thelei** or purposes that all nations have salvation – so escaping death – and come to examine the truth. Rev 21.24-26 & 22.2 attest this.

Paul argues Christ is not merely deity but human in Gal.3.20 – he argues Christ is identified with the Godhead as with manhood.

The ransom of Christ is “sufficient for all” **antilutron uper panton**. Certain times chosen of God will show the greatness of this love. He will “pick up” the threads of each nation and family on His loom at the right time – that is the effect of **kairos** – as the word is witnessed among all nations for belief.

### THE WORK OF CHRISTIANS IN THIS WARFARE 8-10

*I am willing and counsel that men are to pray with vows in every significant place-lifting up holy hands without orgies (of wrath or physical passion) and dialogue (i.e. leave the faith requests open) – likewise the women... It may be as Christianity was still strongly Jewish orientated that the men used the prayer shawl and so the dress of the women in worship and prayer becomes apt for comment.*

Paul’s “will” **boule** is that in this warfare men lift not up weapons but holy hands. The effect of the “will of the apostle” is like that *Homer* attached to the verb – i.e. that the wish would become the effect. Men should be “warriors” for God – not with passion against others or “argument with others”. Women likewise with discreet arrangement of folds in their garments & modesty not by time spent pleating hair or parade of wrought gold pearl or costly clothing – but what is serviceable for the task of serving God. The obvious “over the top” female style is one where “the lady wore pearls on hair fingers ears and sandals and spent 7000 days wages on the best clothes” [*AHM Jones – “The Roman Economy”*]. Paul in contra-distinction commends to the Christian women becoming “expert” in Christian living and good deeds.

The idea of “silence” is not “inability to speak”. The concept is of women supportive in warfare. Paul allows no autocratic power to rest with women – this again assuming the main teaching of the church has to do with spiritual warfare (cf. Satan) hence the reference to “deception”. The principle of headship operative in the local church through Christ, apostles, bishops, pastors and deacons for which ground rules of appointment and conduct are given in scripture is not in question. The more recent issue of femininity and leadership within the church has its best resolution possibly under the term “helps” which is in concert with the divine role cast for womankind. The extent of that help and the surmised authority aegis and burden of lady leaders is to an extent to be understood in conjunction with complimentary principles, in a measure by the nature of divine gift and character, in a given situation by headship or collegiate leadership and always with reference to scripture. That word **apatao** “to deceive” has its root in **apto** “to assail.”

1. Paul states that women should become established disciples by learning and study in an ordered church or home setting.
2. Paul states that he does not “put wives in charge” in the sense of “switching roles” or “transferring responsibility permanently” **epitrepho**
3. Paul further advises against “absolute mastery” **authentain** of woman over man. In other words there is permanent headship and **role reversal** is not to be envisaged. This plainly as in the case of the early church and even our LORD’S recognition of women in his entourage yielded to woman significant service and indeed the early church of the *Acts of the Apostles* cast Christian women in the role of deaconesses. No amount of jig-saw puzzle variant piecing can adjust biblical wording to modern femininity or reduce the complimentary roles given in scripture for the ministry of man and women to equality but neither are these roles written in stone. Paul enforces the natural and supreme role of woman as “child-bearing” by making reference to the traditional Jewish all-embracing desire of women to be the bearer of Messiah. “The childbearing” (*Ellicott*) **speaks of Christ’s incarnation as the basis of thorough salvation. Into the hands of a woman was given the magnificent role of being the bearer of our Saviour Christ to whom His mother bowed in joyful humility because in Him “salvation” was hers and because it would be available to every man and woman.** At the family level there is a permanent battle-front in spiritual warfare – and Paul holds a brief as Christ’s apostle for maintaining the witness of the Christian family besides his brief for gaining the Church a new generation of leaders.

## CHAPTER 3

*Chapter 3 is transparent on three matters-first, the moral fibre of church leaders; second, the need to rally the church in the light of current challenges; and third, the great mystery of the incarnate and transcendent Christ – presented in kaleidoscope. Paul's delay (v15) as compared with plans set in 1Tim1.3 may have been on account of the Laodicea earthquake AD 60 – if so it exactly dates the letter.*

### LEADERSHIP 1-

*The famous saying is reliable. "If a particular person stretches himself to be a tutor examiner or superintendent he is setting his heart on a beautiful task". He must therefore not be open to censure or attack, husband of one wife...*

If anyone "reaches out" for "eldership" he desires a good task. One use of **oregetai** is ""reaching for a bride" – hence the use of the word "beautiful" – another is "reaching out in battle" as with a spear. There follow 17 marks that distinguish the leader

1. **Anepilhpton** – "not open to attack" or "strengthened against attack" – cf. having the shield of faith.
2. **mian gunaikon andra** husband of one wife – cf. *Tertullian's* long argument based on "one rib" and "two" becoming one.
3. **Nefalion** a sober man – who drinks no wine
4. **Sophrone** of sound and moderate mind as the superintendent of a gymnasium – under whom the army would be trained – hence a well disciplined mind
5. **Kosmion** well ordered & discreet-in outward appearance
6. **Philozenon** hospitable – with a love of strangers & things foreign i.e. not suffering others – pro-active
7. **Didaktikon** instructive in things that ought to be taught
8. **Me paroinon** Not behaving ill or violent as under the influence of wine
- 9 **me plekton** Not given to sudden emotion quarrelsome or a striker
10. **Me aiscpokerdh** Not covetous – with a sordid greed for gain
- 11 **epieike** mild or constant – staying always the same or like the truth – i.e. Christ
- 12 **amacon** not promoting skirmishes
- 13 **aphilapgeuron** Not a love of silver – i.e. silver pieces as in offerings
- 14 **proistamenon** decorous in leading his own family
- 15 **tekna econta** an oracle to his children – dignified before them
- 16 **mh neofruton** not newly converted
- 17 **marturion kalhe** with a good testimony outside his own home & family

The reference to a "neophyte" is because without experience he could be isolated like a young sheep by a predator – so by Satan. He might fall into some abuse bringing reproach and third he might even get fast trapped in some error. Watching previous bad habits

**Deacons** should be "workers" prepared to get their hands dirty; willing to sleep in dust – "humble" and "hasteners" – doing things expeditely – reverent or esteemed in family, not double-tongued, not *attaching themselves* to wine, of good conscience or self-understanding, holding the revealed secret of the gospel like physicians familiar with and able to use medicine, testing themselves by the word, in life blameless, with wives of serious mind, not slanderers, without wine and faithful. Deacons should stand **arrayed for spiritual battle** as their wives offer the shield, with children legally theirs (cf. adoption of relatives) in their huts or villages, serving in deep battle line with great openness or frankness speaking for Christ. Those that have served nobly and will win a step up and great free flow and boldness in the faith in the circle of Christ Jesus. The church father *Cyprian* is on record as saying that "deacons are chosen by voice of the people" to read scripture or instruct new believers.

### RALLY THE CHURCH 14-15

*I am writing these things to you in the hope of coming speedily to you but should I be slow you would know the essential way to rally or turn about the situation in the household of God which is the elect assembly of Yahweh...*

Paul would like to "run" to make up for a failing schedule. His purpose in visiting was obviously to encourage in a city so given to sin – and idolatry. So he refers here to the church as "the house or temple of God" It is also called the "ecclesia" – as called out to be separate and ultimately separated. It is the "pillar" not "prop" of truth – i.e. it rests on the open verifiable truth of Christ as its ground or "bulwark" as distinct from the **hoarded** wealth of Diana "banked" at her shrine. Christ operative within

His church has riches *to give* to the world and neither He nor his church is established to accumulate wealth.

The church is defined as to life – as to the world – as to battle – a **stulon** an upright stone & monument of victory, the victory of Christ’s resurrection realised in our better living and glorious hope. The church is also the place where He is seated – his “cathedral”. Men tie cities to cathedrals in Britain and many other lands but the living body of believers is our LORD’S true residence. With us the LORD “settles down and is at home” as the apostle says.

Paul wants Timothy to be able to “refer” to his advice and to rally or turn back the church to the very best sort of testimony and to enable it to be Gods “wick” or village – God’s Cathedral – always ready to be separated from this old world which is not our home.

#### **THE MYSTERY OF GODLINESS 16**

*And it is to be confessed admittedly the mystery of the sacred acts of piety, holy things or religion is great. God has been manifest real and visible in the realm of flesh, established the claim of right in the realm of the Spirit; He has been seen by messengers or appeared with angels, He has been heralded among the nations, he has been accredited and relied upon in the circle of the whole wide world and received up into the circle of divine glory.*

As to teaching this mystery is to be used like medicine – administered with care and to the life-giving and strengthening of souls.

“Without controversy” might best mean “by common agreement or surrender” to Christ the conqueror of all – the secret of piety or worship is very great. Behind our confession and worship in other words lie mighty truths.

1. **GOD APPEARED IN THE FLESH** (cf. Mary) He came as the sun of the universe – bringing a new day – the incarnation. This is His birth of which it is written “Behold O Virgin, whilst conceiving or bearing a Son you will call his name ‘God with us’.”

2. **JUSTIFIED IN THE SPIRIT** – (cf. The Holy Spirit demonstrated that Jesus is Lord of the spiritual realm) His trials in *the wilderness* and *under Pilate* stand to attest that he is both God and Christ.

There is what purports to be *a letter of Pilate in the Vatican library* in which we have what purports to be Pilate’s wife’s dream. Here are some excerpts:” Last night I saw Him walking on waters flying on the wings of the wind, He spoke to the tempest” – “Ah Pilate evil awaits you” – “the whole place was lighted up” – “all seemed to be shouting and filled with ecstasy and there seemed to be crowds of the dead in their grave clothes.”

3. **SEEN OF ANGELS** – Seen with cheer – with expectation. They kept Him in their view. They ministered in desert – and at the glorious resurrection. They could not attend the crucifixion – but says scripture they kept Him in view all throughout – so may we.

4. **PREACHED AMONG NATIONS** – The term for preacher is “herald” [**kerux**]. The Greek herald was an announcer at the Greek games while the Roman herald was in charge of Roman sacrifice. *Charles Wesley* described the task of the Christian herald profoundly in his hymn *O for a thousand tongues to sing*” as the task of crying out ‘Behold the lamb’” “We are not *orphaned*”, says the apostle – we have access to Christ – and can find help in the niche of time as Hebrews 4 promises.

5. **HE WAS BELIEVED ON IN THE WORLD** – men and women felt confident of Him – trusted their destiny to Him. They still do – leaving home and toil and kindred for His dear sake – FAITH sees the promise and laughs at impossibilities

6. **HE WAS RECEIVED INTO GLORY** – “Recovered” in the circle of glory – it means He went as a great and victorious soldier after his campaign concluded. We see the Father and Son embrace in glory.

#### **CHAPTER 4**

*Chapter 4 contains the deposit of faith which is entrusted to preachers. It opens with reference to the problem which demands the “rally call” of Chapter 3 against apostasy*

#### **A WARNING IN THE NAME OF THE HOLY SPIRIT**

*On the other side of the coin (from world wide acceptance of the gospel) the Spirit speaks distinctly and eloquently that in later times certain will become apostate from the faith as taught becoming devoted to deceiving spirits...*

The days of Noah finished without conviction and conversion – since God’s word went unheeded. The Spirit was not at home with men with the exception of Noah. The reference in Matthew 24.37 by our Lord was enforced by the Spirit “continuing to plead and speak – showing that in the “*last days*” apostasy would mark the era. **Apostasis** defection – a sort of revolt from the king or a situation where those serving Christ become slaves again to the world or the devil. Such persons become distant

and cold where previous affection dwelt – like Peter by the world’s fire. Practical apostasy exchanges Christian doctrine and devotion for an attachment of mind and heart to “deceiving spirits” and so digresses into error and the doctrine of devils – *horoscopes and fortune telling* (**daimon** or **daio** “to divide” or “divine” destinies). So the Holy Spirit presages a latter day pre-occupation with spiritism.

#### MARKS OF THE DEMONIC 2-5

*And making false statements in public declamation in answer to doctrine, having the conscience branded as slaves bodies are branded...*

These are: – spreading lies in the circle of hypocrisy (there is always a circle!); having the conscience branded & enslaved; cutting marriage short [*where the RT has “preventing marriage”*](or) leaving marriage unfulfilled [*in favour of body satisfying orgies or illicit unions*]; “abstaining from meats”. Whilst this is not to be taken as a criticism of vegetarians it prophesies a trend in the direction of “meat free” diet. Paul argues that “meat” is God given though he and the early church were committed to the biblical manner of slaughter of animals. The food God made is to be “shared” **metahyis**.

*Reinecker* suggests a group who felt the kingdom had come held these views. Paul himself is emphatic that “nothing is to be thrown away” **apoblhton**. So God’s creation is good. Marriage and meals are both to be entered upon with the joy for God intended these great blessing to be received with prayer or thanksgiving.

#### THE DEPOSIT 6-15

*As you lay down these foundation principles[**upotithemenos**]for the brothers you will be a fine deacon of Jesus Christ, nourished in the teachings of the faith and you will have understood and acted upon the beautiful dramatised or organised teaching[**didaskalia**] (of Christ)...*

Paul now gives instruction on how a “nurtured” deacon can encourage the people of God – feeding them in turn – as he, Timothy, follows Paul closely – in discipleship **paraklesis**.

1. Renounce & decline the myth of the “allowed impure threshold” – i.e. ‘**anything goes**’ in ethics – as the gullible see it. *Gilbert Murray* says that old wives tales were adopted by Romans who lost their nerve in face of death.
2. Accustom yourself to **live free of encumbrance** for the sake of spirituality. Physical Education has value – but **spirituality** holds promise for the life to come. So we toil & are reproached because of the trustworthy word of God “Saviour of all and especially believers” – **malista** is used of “round figures approaching exactitude” – i.e. God saves – mainly the body of believers-others-infants or those beyond outreach to whom He reveals Himself.
3. This is a reliable word worthy of acceptance by all [*for this we work at home and in the field and are reproached sharply because we have placed our hope on Yahweh or the living God who is Saviour of all nations –more precisely or exactly **malista** of believers [from the nations]*]
4. Be a seal and pattern of **accurate speech, the converted lifestyle, selfless love, spirit that calls on God, assurance of faith & purity**
5. “Bring the ship quickly to land” **develop a learner – teaching b. comforting& fellowship c. doctrinal teaching**
6. Don’t imagine the charisma you have of no significance – it was given so you **preach Christ** – recognised by Christ’s ambassadors who laid their hands on you
7. Practice these things – be assured of them – so others see you are progressing – *as a torch carried by a runner* can be seen even in the dark – so run in the journey of faith **prokope** (2Tim4.8) So **stretching yourself** or urging yourself **epeche** on *as a rider does a horse*. The pursuit of these principles would lead to a steadfast Christian testimony and sparing oneself and those taught many traps

### CHAPTER 5

*CHAPTER 5 has three topics – respect for elders – widows in straightened circumstances and respect for & advice to teachers of scripture. The chapter ends with very down-to-earth remarks on favouritism, ordination, personal spirituality, personal health and discernment of sin*

#### OLDER PERSONS IN LEADERSHIP 1

*Do not blame and strike out in rebuke at the elder but call on his help or request his witness or encourage him as a father. Give assistance or advocacy to the younger ones as brothers.*

Paul advises consistent with Hebrew practice of “rising up before the hoary head” (Lev.10.32) that none is to “wound” or “cast in the teeth” of such what could hurt. The word **epilexis** can mean

“strengthen a mould” – and so contributing to the building up of an unkind characterisation of older brothers. Rather treat such as a father, encourage them as witnesses. Encourage younger men also to the witness.

#### **WIDOWS – APPRECIATION OF GENUINE NEED 2-5**

*Give assistance to the older women as mothers, to the young women as sisters. In everything let there be purity[ as of the atonement]...Paul is exhorting chastity but such purity as reflects that oneness of Christ with us – a relationship devoid of anything indecent and full of joyful shared concern and commitment*

The *early government administrations of the UK after 2000* aimed to set every woman of work years in a job. The aim itself was admirable. No such background in social care existed in New Testament times. Indeed even today few countries have such a programme. However many lands give often scanty family help to the widow

Older women are not to be pigeon-holed – but encouraged as mothers, the younger as sisters in purity. Widows to be eligible for church support or “on the list” (NIV) must remain *unmarried*. The active or grown children of such have a prior and “sacred duty” to their mothers at home and are instructed to relieve older relatives besides. The word **ameibo** hints the action of *army reserves or oxen sharing a load*.

This is welcomed in the presence of God. In v5 the widow is described – **and we must note its deep reality**

As to her past – “having been left “mono” – alone as to her present – she lives with being a widow every minute of every day – **onton** – “in an active life state.”

As to her future she places her hope in God – “let they widows trust in me” [Jer. 49.11] leaving her needs with God & making her vow to the lord of **daily** and **nightly** consecration.

#### **EXCURSUS**

The Lord Himself commended Mary to John as a “mother”. So here is the ideal in the care of the widow. *Webster & Wilkinson* observe on John 19 26-7 that James was a nephew – i.e. Mary Clope’s son.(also Mary Clope was a sister or cousin –John19.25 – and further Matthew10.3 has a reference to *James the less* יְהוֹנָתָן (**Chapai**) hence the Syrian /Aramaic **Clopas**. Alphaeus is the Hellenised form of the Hebrew (CH-ALEPI). So Mary Clope not Salome is sister to Mary the virgin mother-contrary to the *New Bible Dictionary* article. An interesting observation by *Wycliffe* and *Cranmer* has it that “into his own things” means “into his mother’s dwelling”.

#### **WIDOWS – ON DISCERNING A CHARLETAN 6**

*On the other hand the widow who quickly patterns her life for pleasure has fallen in death while she lives.*

Paul now speaks of the “**spatalosa**” – a term derived from “fast weaving”. He applies it to the young lady recently bereaved who with almost unseemly haste weaves a pattern of pleasure into her life – much of her spirituality ceasing – so she could be described as *having died spiritually*.

#### **PRUDENT PROVISION FOR ONE’S HOUSEHOLD 7-8**

*Pass these things along from one to another that they may not be open to attack or censure but if anyone does not take foresight and make provision for his own kindred and more precisely for his own household he is in denial of the faith taught and is worth than an unbeliever (in Christ)...*

These points are to be passed on from person to person to those who can be “canvassed” in the battle for good standards

If any does not have foresight for his own (parents or widowed relative) and his household he is worse than an unbeliever. He has “run against the stream” of the faith **amecmai** (**ana plus reo**)

#### **WIDOWS-THEIR INCLUSION & EXCLUSION FROM THE CHURCH SUPPORT PACKAGE 9-16**

*A widow must not be reckoned or listed at less than sixty years of age and she must have been married to one husband and have testimony in the area of good deeds, for example nurturing children, or providing hospitality, or washing the feet of saints, or being the first to refresh the afflicted or those with scanty subsistence or one who has pursued every brave work...*

1. No widow is to be enrolled for church support under 60 years of age. *That was considered a watermark in a working life.*

*Further provisos advise that a bereaved woman who gains support fit these categories:-*

2. She should be the wife of one husband



3. Bearing her witness by good works
4. One who has reared & fed children
5. A hostess of strangers
6. One that has washed the feet of saints (provided hospitality for visiting preachers)
7. A provider of help for the hard-pressed
8. One whose undertakings have supported the church in its warfare

Young widows refuse when they “feel sensual impulses that draw them from Christ” literally “exult against Christ” **streniaō**. They are inclined to marry. They have condemnation – because they broke their first pledge – and they become ‘unemployed’ – flashing about around the houses getting involved in “silly talk” “meddling” and “gabbling about things that are not proper. Paul says “I am determined that they marry – bear children and *shine like the moon* in their household. Thus they will give not even one opportunity of slander or “one base of operations” to the adversary. For already certain have been banished from the table **extraphzo** – i.e. the finance and meals support role of the church. Relatives should first aid the bereft widow that the church be not burdened – so those who continue as widows may have sufficient.

### **ELDERS – THEIR RECOGNITION AND DISCIPLINE 17-20**

*The elders that champion before the foe or stand nobly and well before the people are worthy of double honour or esteem or honorarium-more exactly those that work to refine the word and context and detail of doctrinal teaching **didaskalia**...*

1. The rulers who “rule well” or better “are lovely champions of God’s peace” are worthy of double honour or honorarium. *JND Kelly* has “remuneration” – especially those who toil in the word or speaking and in training or preparing others for labours of such kind. Here the scripture of Deut. 25.4 “Thou shalt not muzzle the ox that treads out the corn” is cited. The Hebrew word for “ox” [**SHUR**] means “strength”. The oxen’s ability to go round and round the treadmill and release kernel from husk depends on it being fed. (cf. Luke 10.7 – Jesus’ commendation of hospitality in line with the Jewish 3-day rule for entertaining visitors).
2. Against elders no “framework of charges” **kathgoria** “public denouncement” – without 2 or 3 witnesses – Dt 17.6 & 19.15 – and yet those who sin are to be questioned and convicted before all – injecting awe in all

### **PERSONAL CHARGE TO TIMOTHY 21-25**

*I earnestly protest and witness in the intimate presence of God and our LORD Jesus Christ and the angels that are called out that you guard these things without preference prejudice and selection...*

- 1 I give this charge solemnly before God and our Lord Jesus & the angels – that you guard these things by a sleeplessly watch without prejudgment or being “warmed by the fire of one group” or “picking and choosing” **prokrimatos** – Paul is calling for impartiality and patience in decision making And old *Greek proverb* explains the nervous action as “judging the battle on the action of the horse before the foot soldiers come up”; do not do one thing by “laying charges” or judicial citation **prosklisis** – Paul is giving a further admonition against civil law-suits before the ungodly.
- 2 Lay hands on none suddenly to commission leaders. Don’t fellowship with the errors of strangers (cf. 2 above)
- 3 Guard yourself (with reference to chastity impartiality & spirituality)
- 4 On health – discontinue water-drinking – but furnish a small quantity of wine for your stomach or throat or bladder and recurrent infirmity.
- 5 On discerning sin **preference prejudice and selecting** a useful tip: – The sins of some “escort” them to judgment, others also “are in pursuit” of sin – likewise good works show up first – nor can the opposite evil works remain hidden

## **CHAPTER 6**

*This chapter opens with a reference to “slaves”, goes on to speak of the Christian and “money” – indeed following a charge to Timothy in the light of Christ’s defence before Pilate – Paul returns to the theme of “riches” which in the light of Britain today– 4<sup>th</sup> largest trading nation - is apt and applicable to our lives – in a community best off since the rich Victorians.*

### **THE DOWNSIDE OF SOCIETY 1-3**

*Whoever they are that are under a yoke as slaves should esteem their own absolute masters worthy of all honour that the name of the LORD and doctrine in its context be not evil spoken about...*

Ephesus in the first century like all metropolii of the time depended on the hard graft of slaves. They were “yoked” in a variety of bonds. Perhaps the most compelling was that married persons thus subject

to masters were both chattels and one could not enjoy freedom whilst the other remained a slave. Paul advised that slaves regard their own master's **despotes** as the "right ones". This tended to respect for the name of Christ – so that Christian teaching be not considered lax, slack or foolish **blas-phmi**.

Those who have believing masters should not think away – or think dismissingly of them—but rather serve as bond slaves: –

Because they are believers – because they are worthy of love and because they answer the kindness of Christ. Timothy was to teach and encourage bondmen to live in this way. *Through the strenuous efforts of Wilberforce slavery itself was abolished far and wide and the reason for Paul's advice nullified. With acceptance of the dignity and rights of all men and women new positions on slavery and engagement in society that are beyond challenge have emerged.*

#### HEALTH GIVING TEACHERS 3-4

*If any teaches doctrine and context of another sort and doe not come forward or make progress with health giving discourses which are those of our LORD Jesus Christ and with the enacted teaching in accordance with piety he is blind...*

1. Such teachers must be intimate with **proserchomai** wholesome **ugies** discourses
2. Teach according to reverential behaviour toward God
3. Not wrapped in smoke **tupho**
4. Master of the truth and its content **epistamenos** sick teachers – the word **nosos** is used by *Homer* of "a slow death"-understood in the pagan world to be a sign of "divine anger". Their stamp is such persons as are full of questions (cf. scribes & Pharisees) with no 'real' answers – battling with "words from which comes envy strife slander and evil conjecture.

#### ON BEING CONTENT 5-10

*The mistaken side-issues of dispute of men who have thoroughly corrupted the mind and have been deprived or detached from the truth...*

"Sidelining disputes" corrupt and disable the minds of men who get involved with them-and absolutely deprive them of the truth – those who suppose that religion is a matter of "financial gain". True Godliness with contentment – "having enough for me" is an "extraordinary board of supply". The **poristoi** were the civic boards of counsellors that raised extraordinary supplies for the city of Athens. We brought not one thing into this world – it is evident we are unable to carry anything out. Having support that sustains and education or daily supply of food and shelter from wind or protective garments when winter comes it is right that we be content.

Those who determine upon riches fall into trial – a snare and many unheard-of and damaging desires which "sink" or "drag men down" to destruction and the destruction of war (apolluo) . For the "love of money" or "coveting of silver" is the root of all evil – some that have reached out after it have been led astray – moving *like shooting stars* from the faith and like meat they have been cooked or "put themselves on the spit" of many griefs. The images of "drowning" "planeting off" and "being on the spit" show how final this course can be in destroying spirituality.

The scripture references of this chapter *open four windows towards the south* and thus provide further light on "uncertain riches."

- 1 Ecc.5.15 Riches kept for the owners – is ruined by an evil son. As a man comes forth of his mother's womb, naked shall he return.
- 2 Prov.30.8 Give me neither poverty nor riches – feed me with food convenient.
- 3 Prov.23.4 Labour not to be rich: cease from your own wisdom – riches take wings & fly like an eagle toward heaven.
- 4 Prov.28.22 He that hastens to be rich has an evil eye – and considers not that poverty shall come upon him.

#### A MAN OF GOD 11-16

*But you, O man of God, take flight from these: but follow righteousness piety faith agape love patience meekness as a persecutor, bear the crushing pressure as one in the arena of the noble contest of the faith...*

This charge supplements that of 5.21 it has three elements: –

1. Flee this style of teaching – sick of heart – trapped, drowning, planeting off, on the spit of death – instead follow with all zeal the righteousness God gives; reverent piety, faith, self-giving love, patience, humility

2. Agonise the in the arena – the beautiful struggle of faith lay hold on the eternal life to which you also are called
3. Witness the beautiful confession before many martyrs. I charge you before God who gives life to all and Christ who witnessed  
The beautiful confession before Pilate guard this command without spot or blame till the appearing of our Lord Jesus Christ which in His own times He the only potentate or dynasty – the king of kings – and Lord of lords – who alone has immortality, enjoying or inhabiting light unapproachable whom not even one has seen, nor is able to see – to whom be honour & authority for ever. Amen

#### **THE RICH 17-19**

You charge those extremely rich in this present age not to think arrogant, not to place hope on uncertain riches but in the living God who has placed all things for our advantage and enjoyment and nourishment – to work at good things, to be rich in beautiful works – to be ready to impart generously, sharing treasuring up for themselves a good foundation for the future age – that they may take hold to the surprise of others on eternal life.

#### **O TIMOTHY 20-21**

*O Timothy, you must keep watchful guard on what others have entrusted to your care turning yourself out of the flow of profane empty speech that men allow...*

Guard that which has been entrusted (by the LORD and others) in the sense of cherishing and keeping it in the place of trust – like money deposited in a bank, turn away **ektrepo** from godless empty talk and the opposing ideas of knowledge so called. The idea behind such diversion is *getting free of the downgrade flow of a stream or Wadi that pulls you along with it*. Some that are proclaiming after this manner have missed the mark **estokesan** concerning the faith.

#### **CONCLUDING NOTE**

*Other scriptures corroborating the doctrines of this chapter:-*

*Deut 10.17 Your God is God of gods and Lord of lords*

*Ex33.20 No man can see me and live*

*Psa104.2 You cover yourself with light as a garment*

*Psa62.10 If riches increase set not your heart upon them.*

FINIS

**Bob Coffey /Aramaic & Greek Bible Companion**  
**L'shuvkha Marya (To the glory of the Lord)**