

Bible Study # 67
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Life and Letters of Paul Series—I Timothy and Titus

We are getting into the books of I Timothy and Titus this evening. We are going through the Life and Letters of the Apostle Paul. We have been focusing in on the period when he was in prison and the letters that he wrote from prison.

The book of Acts ends abruptly.

Acts 28:30-31, at the end of Acts we will note, “Then Paul dwelt two whole years in his own rented house, and received all who came to him, preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him.”

Paul was under arrest. He was confined. Indications are he was actually chained to a Roman soldier. But he was allowed to dwell in a residence, a rented house, and be under house arrest. He was not allowed to go out and travel, but he could receive visitors.

We will focus in on the abrupt ending of Acts. Virtually all the books of the New Testament end with “Amen.” This is not the end of Paul’s life. This is a period that everything sort of drops out of sight. There are reasons for that. Evidently, Paul was released from prison at the end of this time. He was released from prison in Rome in the spring of 61 A.D. He had spent two full years there.

While there, his influence had extended even to the Praetorian Guard and its commander Burrus. The Praetorian Guard was the palace guard of the emperor Nero. It was a very powerful force. It was so powerful that, in many cases, it raised up and deposed emperors. The Praetorian Prefect, the man who was the commander of the guard, was a man by the name of Burrus. He was very, very powerful in terms of influence in Rome and held not only the supreme military and judicial authority but also even legislative power and control of the finances for the province. He was a very powerful man. The Praetorian Guard had a great deal of influence.

Burrus, together with the Roman philosopher Seneca, held great influence over Nero. Burrus died in 62 A.D. Once Burrus died (there are indications that he may have been the victim of a poison plot by Nero’s wife) and was out of the way, Seneca, by himself, was no longer able to be a restraining influence on Nero. Things really

went from bad to worse as far as persecution for the Christians.

It is significant to understand what happened because in the aftermath of some of this, we have the account of Rome burning. Nero was implicated as perhaps being responsible for having originally set the fire. He’s famous for “having fiddled while Rome burned.” He considered himself a great artist. He was putting on a concert and didn’t want to be interrupted. He got quite a bit of bad publicity out of it, particularly when rumors got around that Nero may have even been responsible for starting the fire. He wanted the opportunity to rebuild great sections of Rome and to sort of glorify himself as the great builder and artist that he considered himself to be.

So what does a politician do when he gets in trouble? He immediately tries to shift the blame to somebody else. And the best thing to do is to figure out some unpopular group and blame them. You want to pick a group that is well enough known, that everybody knows who they are, but few enough in numbers that it’s not going to impact most people. Previously, Nero and other Roman emperors had “picked on” the Jews. They were good ones to “pick on.” Most people didn’t like the Jews.

We read earlier in the book of Acts of a time when his predecessor had expelled all the Jews from Rome. Generally, if the Roman emperors got “hard up” for money, they would come up with some pretext, cast out the Jews and confiscate their property. That would sort of alleviate the “cash crunch.” The “rub” on that—this time around with the fire—was that Nero’s mistress was a Jew. So she exercised a little influence on him in terms of not blaming the Jews this time. Well, Burrus (who was the Praetorian Prefect) and Seneca had a great deal of influence on Nero and they had been favorable toward the Apostle Paul. Paul had influence that had gone all the way up that high.

Philippians 1:13, “so that it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ.” This is one of the prison epistles. He is writing from Rome. The term “palace” in the Greek is “Praetorium,” “the court of the Praetorium Guard.” He was well known in the Praetorium, in the area where all this was going on.

Philippians 4:22, “All the saints greet you, but especially those who are of Caesar’s household.” At the time Paul was writing the letters that we’ve been reading, he was in his Roman imprisonment. Paul had influence that went all

the way to the top of the Roman government. There were converts right there in the palace.

Paul dwelt two whole years in his own hired house. Nobody appeared and accused him. Roman law was that if two years went by and there wasn't a formal accusation brought and you hadn't been brought to trial, charges were dismissed. So at the end of two years, charges would have been dismissed against Paul because there wasn't any real basis in Roman law to hold him. We have the book of Acts ending abruptly at the time of Paul's release.

What happened following his release in 61 A.D.? We are told in the book of Romans where Paul had intended to go when he wrote to the Church at Rome. He had written this prior to coming to Rome as a prisoner. That wasn't originally the way he had intended to come, but that was the way it had worked out.

Romans 15:28, "Therefore, when I have performed this and have sealed to them this fruit, I shall go by way of you to Spain." Paul told the Church in Rome that his plans were to come through Rome and go from there on to Spain. Now, when the book of Acts ends, he is in Rome. He had spent two years there.

Every indication is that he traveled on to Spain from Rome. There are plenty of secular historical accounts that show that he went on to the island of Britain, which was a part of the Roman Empire at that time. He returned to the area of the Middle East, perhaps around 63 A.D. or 64 A.D. He came back to the area around Ephesus in Asia Minor and then went on into the area of Macedonia, which is northern Greece. When he left Ephesus, we have a gap of about three years.

Paul left Rome. His imprisonment was over. No accusers showed up, charges were dismissed and he left Rome. Within a matter of a few months, his protector at Rome, Burrus, the Praetorian Prefect, was dead. Seneca, the Roman philosopher, was out of business. He had lost his "hold" when he didn't have someone there to sort of support and back him up.

At that point, intense governmental persecution from the Roman government against the Christians began. You have to realize, prior to that time, persecution against the Christians had primarily been on a local level and had generally been stirred up by the Jews. At this point, after the death of Burrus, the official government persecution of Christians began in Rome. They became the new scapegoats. If Paul had not left when he did, he would have never left. He would

have been executed. That was the tenor of things within six months after his departure.

But the situation was that he did leave. He went to Spain, left Spain and went up to Britain, left there and came back into the Middle Eastern area. It's possible that he went to Antioch, but we don't have any direct reference of that. We know that he went to Ephesus and stayed there for a period of months. He left Ephesus, sailed across that little narrow stretch of water over into Macedonia in northern Greece.

When he left Ephesus, he left Timothy in charge. Timothy was a young evangelist by this time, perhaps in his 30s. Paul went on to Macedonia.

Paul then writes this letter of **I Timothy** to Timothy from Macedonia. It was written before Paul's second Roman imprisonment. Paul was arrested again in Macedonia and transported to Rome. He was probably arrested in about 64 A.D. I Timothy was written a short time prior to that while he was in Macedonia.

The main purpose of this book is to give Timothy instructions in his ministerial duties regarding ordinations, the administration of Church funds (such as the third tithe fund), dealing with heresy and related Church problems. Timothy was a young evangelist that was now in a situation where he was on his own. Paul probably realized that the circumstances were such that it was very likely that he might find himself under arrest. He knew that if he ever went back to Rome again, unless God just supernaturally intervened, he would never come out alive. Undoubtedly, at this point, Paul felt the need to put some things in writing that would give instruction to Timothy on his own that Paul may have done under other circumstances, but now he writes it. He gives us a written record. **We are going to focus on some of that.**

Titus was written at about the same time. It was written to Titus who was in charge of the work in Crete. Crete was a little island down in the Mediterranean, a little ways down from where Paul and Timothy were. **We will notice that the subject matter to Titus is similar to I Timothy, but there were some different statements.** These letters were, basically, instructions to the ministry. Paul wrote them at a time prior to his final imprisonment.

I Timothy 1:1-4, "Paul, an apostle of Jesus Christ, by the commandment of God our Savior and the Lord Jesus Christ, our hope, to Timothy, my own son in the faith: Grace, mercy, and peace from God our Father and Jesus Christ our Lord. As I urged you when I went into Macedonia—remain in Ephesus that you may

charge some that they teach no other doctrine, nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith.”

We are told right here where Timothy was; he was in Ephesus. That’s where Paul told him to stay. When he left and went on into Macedonia, Paul told him to stay in Ephesus. Very likely the scenario was that Paul returned from Britain, sailed across the Mediterranean and landed in Antioch, which had been his headquarters, his “jumping-off” point for previous journeys. Then he left to come back to Ephesus. It’s possible that the situation in Antioch was such that he went directly to Ephesus.

There is one thing to realize about Ephesus. In the latter period of the New Testament time, Ephesus became more and more the focal point, and was really the headquarters of the New Testament Church. Right around this time (64 A.D.), after James was executed in Jerusalem, it really stirred things up. By 69 A.D., the Christians had fled Jerusalem, and by 70 A.D. Jerusalem was destroyed. This really marked a major cutoff.

Ephesus was a Church Paul had raised up. It was a Church that he left Timothy in charge of. In the last period of the first century, we find that the Apostle John lived in Ephesus. He died and was buried in Ephesus. He wrote letters to the Church, which was addressed in the book of Revelation and other places.

The interesting thing is that in the second and third century, where do we find the Passover and Days of Unleavened Bread being kept? We find them being kept in Ephesus, which was primarily a Gentile Church. The remarkable thing is—the people who think that Christ and the apostles did away with the Sabbath and holy days—why do we find the Ephesus Church keeping the Sabbath and holy days?

The Ephesus Church was a Church that Paul raised up and personally taught and pastored, a Church that Timothy was left in charge of, a Church where the Apostle John spent his last years all the way to the very end of the 90s. Why do we find that Church and the area around there as the ones who were keeping the Passover, observing God’s festivals and Sabbath? —Because they were doing what John, Timothy and Paul had done. There is a very clear record of history in the area. Ephesus had major import. It is used in the book of Revelation, figuratively, to symbolize the first stage or era of God’s Church. And interestingly enough, in the period of that era or first phase, the Church was

headquartered in Ephesus. We see that it was the residence of the last apostle, John.

Timothy is there and is being instructed.

Verse 5, “Now the purpose [KJV, “end”] of the commandment is love from a pure heart, from a good conscience, and from sincere faith.” Some completely misunderstand that and say the commandments are done away—that they are ended and all you have to do is have love. That’s not what this verse says at all. The sense of “the end of the commandment” is “the end result.” You can look it up in any of the commentaries or books that bring it out. One of the commentaries renders it “the goal, the true end to be reached.” The goal of the commandment is love out of a pure heart. What is the end result? What is the purpose? What is the end focus? Where does the commandment lead? Where does God’s law lead? God’s law leads to “love from a pure heart, from a good conscience and from sincere faith.” In other words, you are doing what you should do. You are not a put-on or pretending. You really mean it. God’s law reflects itself because what is the love of God?

1 John 5:3, “This is the love of God that we keep His commandments. And His commandments are not burdensome [KJV, “grievous”].” God’s law and God’s love go hand-in-hand together. When lawlessness and a disregard and disrespect for law grow, love grows cold.

1 Timothy 1:6-7, Paul talks about certain individuals who desire to be teachers of the law who didn’t understand what they said or what they were teaching.

1 Timothy 1:8, “But we know that the law is good if one uses it lawfully.” What was the law made for? It was made to define right from wrong. It was made for those who are breaking the law.

Verses 9-10, “knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine.”

The whole point of the law is to define what is right from wrong. These are the things that the law is focused on.

Verses 15-17, “This is a faithful saying and worthy of all acceptance, that Christ came into the world to save sinners, of whom I am chief. However, for this reason I obtained mercy, that in me first Jesus Christ might show all

longsuffering, as a pattern to those who are going to believe on Him for everlasting life. Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.”

Notice the word “immortal” is used referring to God. You can look through the Bible from Genesis to Revelation and you will never find the phrase “immortal soul.” The words “immortal soul” are not anywhere in the Bible. You find “immortal” and “immortality” only mentioned a few times. We are told that God is immortal. We are told in terms of immortality that God only has immortality (I Timothy 6:16). We are told that we will put on immortality at the resurrection (I Corinthians 15:53-54). God is the source of immortality. God is immortal. We’re not; we are mortal. We are doomed to death. It is only through Jesus Christ and God’s promises that we can receive immortality.

I Timothy 1:18, “This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare.” Paul uses the metaphor of the Christian life being like warfare. He told Timothy to fight a good fight.

Verse 19, “having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck.”

I Timothy 2:1-2, “Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.” Paul said to pray for the leadership, the rulers, for those in authority. What was it they were praying? Well, the primary thing Paul told Timothy was to pray for the leadership, the leaders. ‘Pray that they will leave us alone. Pray that we can live a quiet and peaceable life and pray that God will deliver us from persecution.’

Verses 3-4, “For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth.”

This certainly proves that God has not ordained or predestined some to be lost. There are some who totally misunderstand what predestination is all about. They claim God has predestined some to be saved and some to be lost. They read about predestination. They assume that since you have an immortal soul, when you die you have to go to either heaven or hell and if God predestined anything, then He predestined some to be saved and others are to be lost. That’s not true. Predestination only has to do with *when* God

chooses to call. Some are called as the firstfruits; some are called later. But God’s will and purpose is to have all men to be saved. That’s God’s desire, but each in his own time. God’s purpose and God’s desire is to have all come to a knowledge of the truth.

Verses 5-6, “For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time.” There is one Mediator, one go-between. That’s what a Mediator is.

In some cases, when you have a labor strike, they bring in a federal mediator. He sits down and talks with management for a little while and then goes and talks with labor. He mediates the strike and tries to work it out. A mediator is a go-between.

There’s one Mediator between God and man. There’s one go-between the Father and us. That’s Jesus Christ. It didn’t say there are two, Christ and Mary. It didn’t say one mediatrix. It didn’t say there are many saints that also do a little mediating on the side. Let’s face it, if you pray to somebody else—if you pray to Mary or one of the saints—you are in effect looking to some other mediator. You are asking somebody to go to God on your behalf. We are told right here there is only one mediator.

There are two problems with praying to Mary or the saints. First is the fact that they are dead and in their graves and are not hearing your prayers because Ecclesiastes 9:5 tells us the dead know nothing. It’s not doing any good from that standpoint. Second, we are told right here that there is only one Mediator, Jesus Christ.

Verse 8, “Therefore I desire that the men pray everywhere, lifting up holy hands....” What does it mean to “lift up holy hands”? What do you do the things you do with? Good or bad, you do it with your hands. You work with your hands; you play with your hands. All the things you do, you use your hands. That is the symbol of action. The things we do, we do with our hands.

If we’re going to pray to God and, in effect, lift up our hands to God, they need to be holy hands. They shouldn’t be hands that are dirtied by practicing sin. I can’t be out doing a lot of things I shouldn’t do and think that I can go to God and that’s okay. I can’t be living a lie. Paul says, ‘I want men everywhere to pray, lifting up holy hands—hands that are not dirtied and sullied by the practice of living in sin.’

Verse 8, continuing, “...without wrath and doubting.” In other words, we are supposed to be what we say we are. We go to God as His children. We are trying to practice His way of

life. We are not trying to practice all the things the world does.

Verse 9, “in like manner also [referring to what he had mentioned earlier], that the women adorn themselves in modest apparel, with propriety and moderation [KJV, “shamefacedness” and “sobriety”]....” The word “shamefacedness” is sort of a funny word. It’s not a term that we use in modern English and gives sort of an unfortunate connotation because when people read that, they think in terms of being ashamed. That’s not what the word means.

It is a term that’s very difficult to translate into English with one word. It has to do with a sense of modesty, an inner attitude that is displayed outwardly and, in many ways, even by the way we look. We reflect our attitudes and our feelings by the look on our face. We can display many different things. It is not talking about being ashamed of yourself, hiding your face behind a veil like some of the Moslems do and only their eyes peeping out. That’s not what it is talking about. It is an inner attitude of modesty and respect for God. It is an attitude of humility, a demeanor and a way of carrying ourselves that shows out in the expression in our face.

If you look at someone, you look him in the face. Basically, where do you look? You look at the eyes and the mouth. Those are basically the areas that display the inner person, and you can tell a lot about somebody. If you notice, sometimes a person may put a smile on their face. They say something, and you look at their eyes. They may be smiling with their mouth but not with their eyes. You know something is wrong. The inner person, the inside of us shows out. Our face is the expressive part of our body. You don’t look at somebody’s elbows. You don’t show expression with your elbows. You can be in a good or bad attitude and your elbows look the same, but your face doesn’t. The sense of it is a word that just means an outward manifestation of an inner attitude, an inner attitude of modesty. What it details here is the concept that God values—women adorning themselves in modest apparel and show from their faces a spirit of modesty.

Verse 9, “...not with braided hair or gold or pearls or costly clothing.” If you read some of the Bible helps, they describe some of these big elaborate gaudy sorts of styles, faddish-type styles that were done. Basically, what it is talking about is a Christian woman is not trying to call undue attention to herself. She’s not trying to copy the haughty demeanor of a model off the cover of *Vogue* or *Glamour* or something.

You wouldn’t read verse 9 and really apply it to some of those. There’s an attitude that just sort of shows forth in everything, even from the way they carry themselves. It says here that there is a set of values that, in God’s sight, is of great price—a set of values that God thinks is valuable, but the world does not consider valuable.

Various churches are getting into the subject of ordaining women. There is even a controversy in the Catholic Church of why can’t women be priests? The Episcopal and Methodist Churches have ordained some women priests. Various ones have and various ones haven’t. I attended a funeral a few months ago (because of some Church members) which was conducted by a woman Episcopal priest. They didn’t get this out of the Bible. They think Paul is old fashioned. What they didn’t know is that Paul really didn’t originate all of this. God did.

Verses 11-12, “Let a woman learn in silence with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence.”

Verse 14, “And Adam was not deceived, but the woman being deceived, fell into transgression.” Eve was conned by Satan. Adam really wasn’t deceived on it. He was just weak-willed and went along with what she wanted to do.

Verse 15, “Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control [KJV, “sobriety”].” The point is that a woman does not have to occupy man’s responsibilities in the Church in order to have just as high a salvation and just as high a reward in the Kingdom as a man. It’s not that men get to do all these things and women don’t, so how can they have any reward in the Kingdom?

If we carry out the responsibilities that we have, in whatever sphere of life we are, God is pleased with that. God is pleased to see us do what we can do and the best we can do to put His principles into action, to live His way of life in whatever our sphere or whatever area of life represents our calling. It does not have to be a matter of everybody doing the same thing or occupying the same office or position in order to achieve anything of value or worth. That’s not true.

In I Timothy 3:1-7, Paul discusses the issue of ordinations. He talks about ordaining a bishop or elder—an overseer.

I Timothy 3:15, “but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church

of the living God, the pillar and ground of the truth.” Paul didn’t know how long he was going to be tied up. Timothy was being left to take responsibility, and he said, ‘I am leaving you these instructions so that you will know how to carry it out and how to go about doing it.’ He enumerates qualifications for an elder.

Verse 2, “A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach.” Many of these qualifications are also quoted to apply to a deacon, except this term “able to teach.” The primary responsibilities of an elder are in the area of teaching God’s people. This may be in counseling, in one-on-one situations, in teaching situations or it may be preaching. All elders don’t necessarily have to be able to preach, but they do have to be able to teach—and there is a difference. Some elders are able to do both. Some are very effective in terms of teaching and counseling in one-on-one situations and small group circumstances; yet they would not be nearly as effective, perhaps, in preaching to a large group. But there is that ability to teach, to convey and explain God’s principles.

Verse 3, he describes personal characteristics.

Verses 4-5 talk about being able to properly administer our own household, realizing that’s a pretty good indication of what we are going to do with the Church. The way we rule our home is a pretty good indication of how we are going to rule in the Church.

Verse 8, we focus on the deacons. They also must have high spiritual qualifications. It is a physical office that requires spiritual qualifications.

Verse 10, “But let these also first be proved; then let them serve as deacons, being found blameless.” They are to be proved. They have to have been serving and practicing these things.

Verse 11, “Likewise their wives....” The word literally is “the women.” It’s not a reference to deacon’s wives because there isn’t any reference to the wives of elders. You wouldn’t have separate qualifications for the wives of deacons and not any qualifications for the wives of elders. Rather, it is talking about the qualifications of special service for the women. This, as even the commentaries bring out, must be a deaconess, not wives of deacons. It is from this basis that the Church has understood for many, many years that there is an ordained office that can be and is utilized and set apart that women can have. It is not an office of public instruction and teaching in

the Church in terms of men and women, but it is an office of service.

Verse 12, then we are instructed once again about the deacons and their example in their own family.

I Timothy 4:1-3, “Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared with a hot iron, forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth.”

There are a couple of applications of this. This prophesied of what became of the Catholic Church. What two things did the Catholic Church introduce early on? The doctrine of priestly celibacy (forbidding to marry) and the abstinence from meats on Fridays and the Lenten season. In many of the Monastic orders, there were vows that abstained from meat entirely—that sort of enforced vegetarianism. They are labeled as doctrines of demons.

God created certain meats to be eaten. Now what does it say? Some want to say this means you can eat pigs, oysters, shrimp and everything. They will quote part of a verse.

Verses 4-5, “For every creature of God is good, and nothing is to be refused....” Or, “Every creature of God is good and nothing is to be refused if it is received with thanksgiving.” All you have to do is say the blessing and “dig in” to all the shrimp and catfish you can eat. That’s not what it says. You have to read the whole sentence. It says, “For every creature is good and nothing is to be refused if it is received with thanksgiving, for it is sanctified [set apart] by the word of God and prayer.” What meat is set apart by the word of God? –Read Leviticus 11 and Deuteronomy 13.

I Timothy 4:4, “...nothing to be refused if it is received with thanksgiving of those that believe and know the truth.” What is truth?

John 17:17, “...Thy word is truth.” If you know the truth—which means God’s word, the Bible—and you realize that everything God made is good (buzzards are good, pigs are good), everything is good. It is good for the reason it was made. Horses are good, cows are good, dogs and cats are good. But this still doesn’t mean I want to barbecue my cat when I go home this evening. He’s good. He serves a useful purpose. The horse is good, but that doesn’t mean I want to mount up my cow and go chase down my horse to slaughter it and stick it in the freezer.

God made horses to ride and cows to eat and to milk. He didn't do vice versa. It's not an accident that we don't ride the cows in order to herd up the horses. We ride the horses to herd up the cows.

God made certain things for certain purposes. Certain creatures were created as the garbage collectors. The buzzards serve a useful function, but that doesn't mean I want to eat one for Sunday dinner. Fried buzzard! Every creature is good for the purpose for which it was created. It's all good, but it's not all good for the same thing.

I Timothy 4:5, the key is if it is sanctified by the Word of God, set apart and made holy by the Word of God and prayer—it takes both. When you put the whole thing together it becomes clear.

I Timothy 4:6-8, “If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed. But reject profane and old wives' fables, and exercise yourself rather to godliness. For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come.”

He uses an example. Bodily exercise is good for you temporarily. It's good for a short time and for the short term, but godliness is profitable forever.

Verse 12, “Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.” Set an example. You are young, but don't conduct yourself in a way that causes others to look down on you.

Verse 14, “Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the presbytery.” This is speaking of that extra measure of God's Spirit given in ordinations.

He instructs Timothy in terms of dealing with members in the Church.

I Timothy 5:1, “Do not rebuke an older man, but exhort him as a father, the younger men as brothers.” He explains the way you deal with people. He told Timothy, ‘For those who are older, deal with them with respect. Show them the kind of respect you would to your own father. Deal with the younger men in a little different way, more on a peer level as brothers.’

Verse 2, “the older women as mothers, the younger as sisters, with all purity.” He explains the way we deal with one another. Timothy was

instructed in terms of appropriate conduct, ways of handling things and showing proper respect.

Verses 3-4, “Honor widows who are really widows. But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God.” He is talking about the fact that widows who are really needy are to be helped by the Church. But if a widow has children and grandchildren, it would be a good idea for them to give a little help. That's the starting point. Widows who are widows indeed, who are desolate, who don't have any other means of support are to be helped by the Church.

Verse 8, we are told, “But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.” He is speaking of the responsibility we have. We are not to be negligent and careless in providing for our own. We have a responsibility. This, obviously, is not meant to make reference to those who are injured or incapacitated in some way or physically unable to go out and do what they normally would. It has to do with people who are irresponsible, people who don't take their responsibility seriously to take care of their family. And that certainly carries on over into elderly parents and things of that sort.

Verses 9-12, “Do not let a widow under sixty years old be taken into the number, and not unless she has been the wife of one man, well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work. But refuse the younger widows; for when they have begun to grow wanton against Christ, they desire to marry, having condemnation because they have cast off their first faith.”

There's a special enrollment of widows in some sort of service in the Church and, perhaps in this particular case, for Timothy and some of the other ministers. There's an indication that Timothy was not married at this time. Paul made reference that the widows involved in this specific enrollment should be age 60 and above, primarily so that there would be no taint of scandal involved.

This probably had to do with some matters of personal service. Maybe some who were receiving livelihood from the Church were helping out with cooking, housekeeping and things and matters of this sort. They were able

to render service to Timothy and to some of the other ministers who perhaps did not have their own wives or some ministers who were traveling. This would be the case. They were traveling on a circuit. You couldn't just pop into a restaurant and buy something. There was a lot of preparation involved in food. There were some widows who had a chance to serve because of specific opportunities and needs.

Paul gave Timothy instruction. He said, 'Be careful with it. You don't want to get some of the younger ones involved. It can look bad. It can give a wrong connotation.'

Verse 14, his desire was that the younger women think in terms of marrying, having children and learning to guide their own household. Learning to be responsible in that way was something they should do, rather than thinking that this special service in the Church was something they should do.

Verse 16, "If any believing man or woman has widows, let them relieve them, and do not let the church be burdened, that it may relieve those who are really widows." He said there are those that are dependent on the Church and Church funds should be used to relieve them. Those who have family members who can take care of them—charity begins at home—let the family do some things so that the Church's funds aren't used up for those who have other means of support. The Church can concentrate its efforts on those who are totally dependent upon it. This is clearly a reference to the third tithe fund providing for the widows.

Verse 17, "Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine." The word "honor" that is used here is a word that really has to do with pay. In fact, some of the translations render it that way. The New English Bible renders it "stipend." It is a term that has to do with "the laborer is worthy of his hire."

Timothy was responsible for administering to a large area. There would have been many ministers under his jurisdiction. He would be responsible for setting salaries, for making decisions and determining the way in which some of these things were set. Paul gave him instructions. It was appropriate that Timothy not consider everybody under the employ would just automatically receive the same amount. Those who were doing an outstanding job, those who worked harder and did a lot more, it was not inappropriate that they receive more. Paul is instructing Timothy. He is a young man now on his own. Paul may not have much dealing with

him in the future. Paul didn't know exactly what was going to happen, so he is giving him instructions as to how to administer the Church.

Verse 22, Paul admonished him, "Do not lay hands on anyone hastily, nor share in other people's sins; keep yourself pure." Don't jump in. Don't ordain someone too suddenly. Know what you are getting into.

Verse 24, "Some men's sins are clearly evident, preceding them to judgment, but those of some men follow later." He cautioned him not to be hasty in dealing with people.

In I Timothy 6, he continues and admonishes servants to show proper respect to those that they are under (vv. 1-2).

Verses 6-12, he deals with the matter of materialism and what our priorities should be.

I Timothy 6:10, "For the love of money is a root of all kinds of evil...." He didn't say it was the only root.

You know what a root on a plant does. The root is the source of nourishment for the plant. Materialism, a preoccupation with money, has been a root that has fed just about every evil that you can think of. What is it that people have never done for money? People have murdered for money, stolen, lied, committed immorality, sold out on everything they believed and sold out friends, family and country. People have done just about anything you can think of for money. That's what he means when he says the love of money is a root of all evil. If somebody is preoccupied with money and their great goal in life is to get rich, this can be trouble. If you love money too much, it can lead you into just about anything that a person can ever do. So he warned to have a balanced perspective.

We are told of God.

Verses 15-16, "...He who is the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen." Only God has immortality. You don't have immortality. How can people say we have an immortal soul? Here it says, speaking of God, only He has immortality. If you have an immortal soul, you have immortality, too. How did you get it? God is the only One who possesses immortality inherent within Himself. We will put on immortality at the resurrection.

I Corinthians 15:53, isn't that what we are told, "...this mortal must put on immortality." We don't have it on yet.

I Timothy 6:20, "O Timothy! Guard what was committed to your trust, avoiding the profane

and vain babblings and contradictions of what is falsely called knowledge [KJV, “science falsely so called”]—.” It sounds like they had evolution already stirred up back then. Is that “science falsely so called”? Actually the word “science” is a word that just means “knowledge.” Certainly it could apply to false knowledge in the sense of evolution, but it just has to do with knowledge. He told Timothy to hang on to the “trunk of the tree.” Avoid getting off on some of these tangents and some of what purports to be knowledge and really isn’t.

Now we are going to notice the book of **Titus**. It’s a little shorter than I Timothy. **It deals with similar things and was written right around the same time.**

Titus 1:1, “Paul, a servant of God....”

Verses 4-5, “To Titus, my true son in our common faith: Grace, mercy and peace from God the Father and the Lord Jesus Christ our Savior. For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you—.”

Paul had left Titus in Crete. Crete is a little island down in the Mediterranean.

He left Timothy in Ephesus and he went over to Macedonia. Now Paul never came back to them. Paul was arrested in Macedonia and transported to Rome. He didn’t know, but perhaps God had given him a premonition that he was going to be arrested at this time. He wanted to give detailed instructions for these ministers he had left behind and left in charge. He gave these younger men, who had been under his direct supervision, a written letter to give them instructions as to how to carry out their job. And these instructions have been preserved as a part of the Bible. These are instructions to God’s ministry, all the way down through the centuries, as to how to carry out responsibilities.

He describes the elders who were to be ordained. Verse 6, “if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination.” The terms “elder” and “bishop” are used interchangeably. Verse 5 says “elder”; verse 7 says “bishop.” The word “bishop” simply means an “overseer,” a spiritual overseer.

Verse 7, “For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money.” A steward is someone who manages something in behalf of someone else. He is there as God’s manager.

Verses 8-11, “but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict. For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain.”

Verses 14-16, “not giving heed to Jewish fables and commandments of men who turn from the truth. To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work.”

Titus 2:1, “But as for you, speak the things which are proper for sound doctrine.” How is sound doctrine described? Sound doctrine is described in the next few verses as the way we live. It relates to a way of life, not just to a list of abstract beliefs. Sound doctrine should be the way we live.

Verses 2-3, “that the older men be sober, reverent, temperate, sound in faith, in love, in patience; the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—” We find a variety of things given here.

Verse 4, “that they admonish [KJV, “teach”] the young women to love their husbands, to love their children.” –To have a set of priorities. It’s not that women can never teach. Specifically here, older women were to teach younger women. Teaching does not have to be done merely in a formal classroom setting. Some of the most effective teaching is done by example and one-on-one situations.

Verse 5, “[teach them] to be discreet [which simply means to be decent, modest, to be using good judgment, to be chaste, to be pure and innocent], chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.”

Verses 6-7, “Likewise exhort the young men to be sober-minded [self-restrained], in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility.” It has to do with a way of life, a way of conducting ourselves, a way for men and women, young and old to conduct themselves and to set an example. These are things that lead to sound doctrine. This is what sound doctrine is

all about—a way of living the Christian life, a set of priorities, and a set of values that is quite a bit in contrast to the values of the world.

Verses 9-10, “Exhort servants to be obedient to their own masters, to be well pleasing in all things, not answering back, not pilfering [stealing], but showing all good fidelity [honesty], that they may adorn the doctrine of God our Savior in all things.” In other words, it’s a matter that we should be faithful in carrying out the responsibilities that we have.

Verses 12-15, “teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works. Speak these things, exhort, and rebuke with all authority. Let no one despise you.”

We need to keep our eyes set on the reality of the Kingdom of God, but we need to be living our lives here and now in a responsible way. We need to live a life that denies ungodliness, denies worldly lusts and is a right example. We’re living our lives as Christ would live in us, with our focus, our attention, our hope set on the return of Jesus Christ and the establishment of God’s Kingdom. Jesus Christ gave Himself for us, to buy us back, to release us from all iniquity (lawlessness). That’s why Christ gave Himself for us, to bring us out of that. We are to be purified as a peculiar people, a special people. We are to be different from the world. We are to be zealous of good works. If there is nothing different between the world and us, then we are in trouble.

Titus 3:1, “Remind them to be subject to rulers and authorities, to obey, to be ready for every good work.” Show respect to the government.

Verse 2, “to speak evil of no one [don’t be out stirring things up], be peaceable, gentle, showing all humility to all men.”

Verses 3-4, there was a time when we were involved in all kinds of thing, but our lives should be different after we have been called.

We’ve been called and set apart.

Verse 5-6, “not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom [which] He poured out on us abundantly through Jesus Christ our Savior.”

We’ve been baptized, and the Holy Spirit is the source of renewing and regenerating. There is a cleansing effect that is brought out and described here. It is a reference to the beginning of a new life. When it talks about “generate,” it has to do with starting. If something is generated, that means it’s begun or started. Generate used in the sense of life has to do with beginning a new life. “Regeneration” has to do with a beginning of a new life, but a second time. The physical life, that we now live, had a beginning. Life began in us when we were conceived. It had a generation. It was originally begun and it continues on to this day.

Paul is talking about another life that begins at the time of baptism—a new beginning spiritually. We have a new beginning when God places His Spirit within us. We are in the beginning of that now. We will completely put on the spiritual at the resurrection when this mortal will put on immortality. We will, at that point, be completely a part of the Kingdom of God and the Family of God forever. This began at baptism. It began with a washing, a renewing. It began what represented a spiritual new beginning.

Verse 7, “that having been justified by His grace we should become heirs according to the hope of eternal life.” We are not yet inheritors. We are heirs.

Verse 8, “This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.” What is the real sense of this? The expression is best rendered in the New English Bible, which is simply, “those who’ve come to believe in God should see that they engage in honorable occupations, which are not only honorable in themselves, but also useful to their fellow man.”

Again, it gets back to the way we live our life. Paul says, ‘This is something that is faithful and I want you to constantly affirm it.’ If we believe in God, we need to conduct ourselves properly. Those who come to believe in God should see that they engage in honorable occupations, which are not only honorable to themselves, but also useful to the community. A Christian needs to maintain good works by the way he conducts himself, even in his daily life and daily business. There are jobs a Christian simply shouldn’t have. For instance, I would have trouble reconciling this verse with getting a job as a blackjack dealer in Las Vegas. I would have trouble reconciling that with being in an occupation that was not

honorable in itself and also not useful to my fellow man. In other words, what he is saying is a Christian needs to be a productive member of the community. He needs to do something that is of value. A lot of things can be of value. There's a place for many things, but I think it's something that we need to examine.

On this basis, for instance, we have counseled people who come into the Church from certain areas of the country (let's say Kentucky, Virginia, North Carolina) who are involved in tobacco farming. This is a verse that they need to consider. There are things on this basis that our members who have done that go into other kinds of farming; they farm something else—a different cash crop. As a Christian we need to be careful to maintain an honorable occupation, which is not only honorable in itself, but is useful to our fellowman. There's some value to it. We want to examine the things that we do in this way. There's value to a wide variety of things, but there are some things that are very questionable and some things that are more than questionable.

Verse 10, "Reject a divisive man after the first and second admonition."

It continues and describes some detailed instructions.

Verse 14, "And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful." There is an emphasis here on being a productive person. God wants his people to be productive, to be useful, and to set an example in the community. This is important. The thing we come down to is—from a Christian standpoint—Christianity is a way of life and has to do with all of the things we do and the way that we live. One of the things stressed in I Timothy and Titus is that Christianity is a way of life. It should impact us in our regular life. In whatever area of our life and whatever our circumstances, there are many principles and things that apply.

Paul wrote these things in the latter portion of his life. He had not yet been arrested for his final imprisonment.

We are going to be going through II Timothy next time. II Timothy was written during Paul's final imprisonment in Rome, just prior to his execution. So in the aftermath of I Timothy and Titus, within a matter of months, perhaps six or eight months after Paul had written these, he was arrested and transported to Rome. Next Bible study we will go through II Timothy and we'll see the final admonitions that Paul stressed. There's a great deal packed in here. We are

almost at the end of our study of the Life and Letters of Paul. I hope that the study has been helpful to you in focusing in on various bits of instruction that were given in God's word.