

**TIMOTHY  
TITUS  
PHILEMON**

*Corps Teachings*

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## **CORPS NIGHT**

### **Timothy and Titus: Background Study**

### **September 12, 1984**

Look at the calendar of events that you were given. This historically traces the events of the Book of Acts and the Epistles that follow the Book of Acts (especially as it pertains to Paul, Timothy, and Titus). We begin in:

**44 A.D.** — (Acts 12). Peter was in prison during this time; Herod died and was eaten of worms—that date is a historical fact which can be dated in the year 44 A.D. and that's how we begin our dating on this particular chart.

**45-47 A.D.** — (Acts 13 and 14). Paul's first itinerary. It was probably during this time that Timothy and Titus were converted.

**49 and 50 A. D.** — Acts 15 takes place (the Jerusalem Council, this is also covered in Galatians 2). The Judeans were expelled from Rome by Claudius in 49 A.D. This is historical fact which occurred before Paul came to Corinth on his second itinerary, because when he got to Corinth Aquilla and Priscilla were there (they had been expelled from Rome by this edict in 49 A. D.). Paul's second itinerary follows that— it was sometime between 50-53 A.D. We know that because Galleo was Proconsul in Corinth in the year 51 A.D. At this time (when Paul was at Corinth) he wrote his first two Epistles to the Thessalonians.

**53 A.D.** — Paul went to Jerusalem for a feast (probably Pentecost—Acts 18:21).

**54-57 A.D.** — Paul probably went on his third itinerary anywhere during this period of time. This is an approximation because we do not have another historical fact until 59 A.D. This is Paul's third itinerary. He 2¼ years at Ephesus (before the Word prevailed), and Timothy was with Paul (not necessarily Titus. Titus *might* have been with him, but Titus *was* with him sometime in here. Titus went with Paul to the Jerusalem Council back in Acts 15 and Galatians 2. We also know he was with Paul at different times because Paul sent him to Corinth). At the time that Timothy was with Paul, Galatians was written.

Then Timothy and Erastus were sent to Macedonia. It was probably Timothy who was sent with I Corinthians. It doesn't come right out and say that, but when we worked I Corinthians, we saw different things that gave us indication that Timothy had taken I Corinthians to Corinth.

Paul goes to Macedonia, joins Timothy, and Titus comes to Paul from Corinth. Paul sends him back with II Corinthians—this is recorded in II Corinthians.

**57 A.D.** — Paul, Timothy, and Titus winter at Corinth and Paul writes the Book of

Romans. Then he travels to Jerusalem for Pentecost. While he's there he's imprisoned. He spends two years in prison at Caesarea (57-59 A.D.). This brings us to our next historical datable fact: Festus came into office in the year of 59 A.D.

**59 A.D.** — Paul appealed to Rome and he had to travel to Rome late in the year. During that winter voyage was when the storm appeared/he had that shipwreck [mentioned in Acts 27].

**60-62 A.D.** — Paul was in Rome for two years (Acts 28). During that time he wrote the Books of Ephesians, Philippians, and Colossians, which filled up the Church Epistles. He also wrote the Books of Philemon and Hebrews. Then he starts on a fourth itinerary (from Rome). He possibly went to Spain. It doesn't come right out and say that he did but in Romans he writes that he intended to go to Spain later on. We know from Timothy that he went to Ephesus, to Macedonia—and from Macedonia is where he wrote I Timothy. Then he goes to Crete (Titus stays on Crete). Paul goes to Ephesus and writes to Titus (64 A.D. when Rome burned and the Christians got blamed for it—another historical, datable fact). Then he goes to Miletus, to Corinth, and to Decopolis. He probably went up the coast to Troas, took a boat over to Macedonia, and then went down to Corinth and then on to Decopolis—and that's where Paul and Tychicus join Titus, Zenas, and Apollos. Titus then goes to Dalmatia, while Paul, Zenas, Apollos, and Tychicus go on to Rome. From Rome he writes II Timothy, where he is imprisoned a second time. Use this as a guide, plus the map that you have on the back, so you can follow along and not be confused. I suggest that you be acquainted with the Book of Acts and that you read Acts 12-28 so you can set all of these things in their proper perspective regarding Timothy and Titus.

It's important to have this background because Timothy and Titus were two of the top leaders trained by the Apostle Paul, and were perhaps, his most dedicated followers. Both are referred to by the Apostle Paul in these Epistles as “dear children.” Both were Greek converts. Both of them were probably, converted during Paul's first itinerary (Acts 13-14), and both were around during Paul's second itinerary (Galatians 2). Titus went with Paul on his trip to the Jerusalem Council in 49-50 A.D. Outside of this, little is known about Titus' background. More is recorded regarding Timothy's background.

Timothy was the son of a Judean mother and a Greek father (Acts 16—Paul's second itinerary). Timothy was probably converted on Paul's first itinerary, which took him through Lystra; but Timothy was “known” by the time Paul came on his second itinerary not only to the believers in Lystra (his hometown) but also to the believers in Iconium. His mother's name was Eunice.

**II Timothy 1:5** – This was written towards the end of Paul's ministry. Acts (where he first started traveling with Paul), was the beginning of Timothy's work with Paul. Timothy's grandmother (Lois) believed, and his mother (Eunice) believed. He had been trained in the Word even before Paul had passed through there — i.e., in the Old Testament scriptures.

**II Timothy 3:15** – When Paul arrived, Timothy learned the Word regarding Jesus Christ and what he accomplished for us today, so Timothy grew up in the Word. Growing up in this Judean background, Timothy would have known the Judean customs as well as the Aramaic language. Since his father was a Greek, he probably knew Greek—and most

likely the native language of Lyconia which was spoken around Lystra. When I Timothy was written (approximately 62 or 63 A.D.), Timothy was still a youth, a teenager (I Timothy 4:12 —let no man think disparagingly of your youth—in Biblical culture—someone who was under 30 years of age) when he started traveling with Paul in 50-51 A.D.

**Paul and Barnabus first started out in Antioch of Syria on their first itinerary:**

They sailed over to the island of Cyprus. From there they went northwest a little bit to the city of Perga. From there they went to Antioch (a different Antioch—there were two: Psidion Antioch and Syrian Antioch—keep that distinction in mind) this is Psidion Antioch. Then from Antioch over to Iconium (over to the right of Antioch) where you've got the province of Lycaonia, but it's the city of Iconium and under that Lystra, and over to the right of that Derbe. Lystra is where Timothy is from.

**Paul on his second itinerary:**

Started out at Antioch of Syria. He travels through Lystra and heads up through Asia. It was on Paul's first visit to Lystra that Paul healed a man who had been crippled from his mother's womb. Paul was later stoned to death by the Judeans there. It is very likely that Timothy was one of the disciples who stood "round about" him in Acts 14:20 when Paul was raised from the dead and went back into the city. That incident must have inspired Timothy. Paul and Barnabas left an active Christian fellowship at Lystra, and Timothy was a vital member of that fellowship.

Paul and Barnabas had not been back very long at Antioch of Syria (the other Antioch). They came back after their first itinerary and "certain men" which came down from Judea taught the brethren and said, "except you be circumcised after the manner of Moses, you cannot be saved" (Acts 15:1) and the dispute that arose in Antioch due to that teaching was so great that the issue was taken to Jerusalem to the apostles and elders. Titus, a Greek, accompanied Paul (Galatians 2:1-4) and they didn't touch him — Titus was not compelled to be circumcised. Yet, when Titus went with Paul, it was proof that anybody could be uncircumcised and still speak in tongues, because Titus could speak in tongues. Titus is never mentioned in the Book of Acts, so we don't know anything of his further association with Paul until Paul writes II Corinthians (which would have been while Paul was on his way to Corinth after Acts 19 on his third itinerary).

Paul comes to Lystra with Silas. Timothy had matured in the Word and earned the respect of other believers, not only at Lystra but at Iconium (a major agricultural and commercial center about 25 miles to the north). Paul wanted Timothy to go with him as he continued his itinerary, and he wanted Timothy to be circumcised so that his uncircumcision would not be a stumbling block to the Judeans. Just before we had Titus. Was Titus compelled to be circumcised? No, but now he's taking Timothy with him and the needs are different. He has Timothy circumcised. Did Timothy have to be circumcised to be saved? No. It was simply for the outreach of the Word. Timothy put the believers ahead of himself in that situation. After leaving Lystra Paul traveled through Phrygia and Galatia teaching the Word of God with Timothy right at his side. They continued on through Asia, to Troas and that's where Paul was forbidden (by the holy spirit) to speak the Word — in Asia or in Bithynia.

When he got to Troas, Timothy was with him and Paul saw the vision of the man from

Macedonia. They sailed across the sea from Troas to Philippi in the province of Macedonia (Philippi is on the northern shore of that sea there).

At Philippi (this Macedonian town), Paul and Silas were beaten and thrown in jail for casting out a devil spirit from a girl possessed with a spirit of divination. While Paul and Silas were in jail, Timothy stayed with Luke (who was traveling with them at that time). Then when they were released from prison, Paul and his companions traveled to Thessalonica. From Thessalonica they went to Berea. It wasn't long before they had trouble in Berea. Silas and Timothy were left in that Macedonian area (Berea and Thessalonica are a part of Macedonia), and Paul went down to Athens which is in Achaia (or Greece). From Athens he went over to Corinth. He sends for Timothy and Silas to come to him with all speed. Now they all get back together at the city of Corinth in Achaia (Greece) on the isthmus there. They stayed in the city of Corinth for a year and six months (Timothy was with Paul). During that time he wrote I and II Thessalonians back to the believers at Thessalonica. Both Epistles start out: "Paul, Silas, and Timothy." In I Thessalonians, Timothy is called "a brother," he's called "a minister of God," and, "a fellow laborer in the gospel of Christ."

Paul left Corinth and sailed to Ephesus—over in Asia. He stays there briefly, drops off Aquilla and Priscilla, and he goes over to Caesarea (next to Jerusalem) and goes down to Jerusalem. After visiting Jerusalem he goes back to Antioch of Syria where he had started from. After staying there for a little while, he starts on a third itinerary.

### **Paul's third itinerary:**

He travels back through Galatia, and Phrygia—strengthens the believers—then he goes back to Ephesus in the province of Asia and that's where he stayed for two years and three months and all Asia (both Judeans and Greeks) heard the Word of the Lord (even though earlier he was forbidden to speak the Word there). Now he's told to speak it. Timothy was with Paul at this time ministering to him. It was also during this time (in Ephesus) that Galatians was written and I Corinthians. Then Paul sent Timothy and Erastus (a native of Corinth) ahead of him to Macedonia and into Achaia (Greece) and Timothy delivered I Corinthians. Paul arrived in Macedonia.

### **II Corinthians 7:5-7:**

After Paul had sent Timothy and Erastus on ahead, he travels and comes up through Troas and into Macedonia, but he doesn't go into Greece/Corinth yet. He waits in Macedonia. Titus comes back into the picture in these verses. Titus came from Corinth up to Macedonia. That's when Paul "was relieved" because he had just sent that first Epistle back to the Corinthians (by Timothy) and he was concerned about how they would receive it—would they take the reproof or not. Titus comes back and says, "Hey, they're alright: it's an okay group." Then he sends a second Epistle of Corinthians with Titus.

### **II Corinthians 8:16-19:**

Titus and some other believers were sent with II Corinthians to the people at Corinth and then Paul rejoined them at Corinth. Where did he rejoin them? This is recorded in Acts 20.

### **Acts 20:1:**

This is at Ephesus after the uproar ceased (the uproar was the "union" meeting). Paul departed to go into Macedonia.

**Acts 20:2:**

He came into Greece. What's in Greece? Corinth.

**Acts 20:3:**

He abode there three months. There's another record (I Corinthians 16:6) that tells Paul had planned to winter in Greece for three months.

Capsulizing this: Titus arrived from Corinth and this was a great encouragement to the Apostle Paul. He sent II Corinthians. Titus traveled back to Corinth with the Epistle of II Corinthians, while Titus and other believers took II Corinthians to Corinth. Paul and Timothy remained in Macedonia but they planned to come to Corinth soon. As we read in Acts 20, they did go to Greece and rejoined them there.

Another reason that Paul had sent Titus to Corinth was to receive that abundant sharing—because they had a willing mind, they just needed to perform the doing of it as it says in II Corinthians. So he goes ahead and (Romans 15:25-28) when Paul got there, the abundant sharing was received and they sent it on to Jerusalem with Paul. When the winter was over, Paul and Timothy (and some other traveling companions) returned through Macedonia. They go from Corinth up through Macedonia and then down the coast through Troas, down through Ephesus, and he then takes a boat down to Jerusalem. This is where you read those records where Agibus tied himself up and everybody told Paul not to go to Jerusalem, but Paul had purposed to go.

Timothy was with Paul as he traveled toward Jerusalem on this occasion. When Paul left Caesarea two years later to go to Rome (after he'd been in prison), it only mentions Luke and Aristarchus with him. Timothy (perhaps) was not with him, but we know that when Paul got to Rome, Timothy was there. Timothy was with Paul at Rome and he is specifically mentioned when Paul writes the epistles that he wrote at Rome, namely Philippians, Colossians, and Philemon. That was around 60-62 A.D.

While they were at Corinth (during those three winter months), Paul wrote Romans. Now he goes to Rome. Paul is at Rome. After he was released from his bonds at Rome, was probably when Hebrews was written. Sometime between Paul's release from Rome (Acts 28) and his final imprisonment in Rome, he may have gone to Spain because he does mention in Romans that he wants to go to Spain after he's been to Rome. Yet it never tells us specifically that he did go. Sometime after he left Rome he went to Ephesus — look at I Timothy.

**I Timothy 1:3:**

Paul requested that Timothy stay at Ephesus while he went into Macedonia. He may have gone to Colosse, and stopped at Philippi, but then he went to Macedonia, and probably wrote I Timothy while he was at Macedonia. Sometime he traveled down to Crete.

**Titus 1:5:**

He left Titus in Crete and it doesn't specifically tell you where Paul went. I think he went back to Ephesus because he mentions after being Ephesus that he went to Troas (II Timothy—he left some books there, remember?). It also tells us he passed by Miletus which is right next to Ephesus—he left Trophemus there. It also mentions him going to Corinth again, and then over to Nicopolis and over the sea to Rome. From there (Ephesus) he wrote back to Titus this scripture. Look at the logic of it. Do you see Crete on your

map? It's below Greece/Achaia—that island out in the middle of the Mediterranean where Corinth is. To the upper right you have the province of Asia. Paul had been at Ephesus, he goes up to Macedonia, then he travels down to Crete. He leaves Titus on Crete, then goes back to Ephesus and writes to Titus. I want to show you one other scripture and I'll put this together.

**Titus 3:12:**

Artemas or Tychicus was to be sent. I think it was Artemas because Tychicus went along with Paul to Rome. Artemas went to Crete to cover while Titus would be gone and join him someplace. Tychicus went along with him to Rome ( I know that from II Timothy).

Paul is at Ephesus. He writes to Titus and says, "I'm going to send Artemas or Tychicus." Let's suppose he's going to send Artemas. When Artemas gets there with the Epistle then Titus is free to go to Nicopolis (west of Achaia). He's telling Titus to meet him there. Paul is heading to Rome but he's going to winter in Nicopolis. He sends Artemas down there. Paul in the meantime travels up to Troas from Ephesus (first he stopped at Miletus and left Trophimus there), then he would either sail to Macedonia and walk down to Corinth or he would sail directly across over to Corinth. At any rate I know he went to Corinth because he left somebody there. Then he goes over to Nicopolis and by that time Artemas has had plenty of time to deliver the Epistle. Titus gets things in order and leaves Artemas there, and Titus takes off for Nicopolis. They meet and are heading for Rome. Who is with Titus? Zenas the lawyer and Apollos.

**II Timothy 4:10:**

Demas has forsaken Paul; Crescens hadn't forsaken Paul, he just went to Galatia—maybe Paul needed him at Galatia for leadership. Titus went to Dalmatia (which is above Nicopolis); only Luke is with Paul. Mark (John Mark) is summoned, and Tychicus has been sent to Ephesus (Tychicus probably carried II Timothy back to Timothy). Paul requested:

1. the cloak that he left at Troas (he had passed through Troas);
2. the books, but
3. especially the parchments (and I think that the parchments were the New Testament writings that he had compiled). This bunch of crap about the canon being made in the third or fourth century is exactly that. I think Paul compiled it [the canon] himself—it's the Word of God. And he was trying to preserve it for the future. Perhaps copies were made. I don't know. But I know he left it there for a reason, and now he wants this stuff back.

Paul leaves Ephesus, and stops at Troas. He's concerned about preserving the Word: he drops those manuscripts off, and heads over to Corinth, drops somebody else off and then goes up to Nicopolis. By that time Titus has joined him. Titus takes off for Dalmatia after the winter's over and Zenas the lawyer, Apollos, and Tychicus go with Paul to Rome. What happened while Paul was at Ephesus? In 64 A.D., July 18 – a fire broke out in Rome which raged for seven nights and six days. No sooner was it brought under control than it broke out in another part of the city, and it raged for three or four days. When the fire was finally out, <sup>2</sup>/<sub>3</sub> rds of the city of Rome had been destroyed. Thousands of Romans died in the fire, and literally hundreds of thousands were homeless. Nero (the Roman emperor)

wasn't home at the time that it started, but Nero's enemies tried to blame him for the fire. Eventually the blame shifted to the Christians, who were then murdered by the hundreds to appease the vengeance of the Roman populace.

Let's say Paul was at Ephesus when that happened. Now word reaches his ears that the Christians at Rome are being blamed, condemned, and put to death for that fire. He says, "Titus, you bring that lawyer—what's his name? Zenas. And meet me at Nicopolis. Oh, and bring that golden tongued orator along, Apollos!" And then they go to Rome to stand up for the believers that are there under pressure. Now look at that—isn't that something? When Paul got there he was imprisoned himself. When he penned II Timothy he was again a prisoner at Rome. The Church was in ruins. The believers in Asia—where all Asia had heard the Word in two years and three months—had turned away from Paul. Many of his top leaders had deserted/turned away from him (II Timothy 1:15).

Regarding Roman Trials: You could be tried for different offences. Paul would have probably undergone a first trial quickly (on the charge of starting the fire), but he could have defended himself there (as it says in II Timothy 4:16) because he was not in Rome at the time—he was over in Ephesus (he had plenty of witnesses). At Paul's first defense—answer of truth in the face of accusation—no man stood with him, all forsook him. Yet the Lord stood with him and strengthened him—he had no problem. But after that he had problems because he knew he was at the end of his course (II Timothy 4:6 and 7). II Timothy was dispatched after this first trial (carried by Tychicus) and he exhorted Timothy to come to him before winter—the winter of 65-66 A.D. because of that impending second trial. At the time II Timothy was written Paul's execution date had been set.

With the death of the Apostle Paul, the leadership of the Church would have been entrusted to Timothy whom Paul had trained. He was the top man on the list—the one he requested to come to him with all diligence at this last moment. Timothy would have worked very closely with another one of his top leaders—Titus (and with Luke who was with him). How about John Mark whom he told Timothy to bring with him? And Tychicus and others that are mentioned to rebuild the Church of the Body?

### **II Timothy 4:5:**

Timothy is told to do the work of an evangelist, why? Because all Asia forsook him. People had forsaken Paul so what do you do? Quit? NO—you start over: go out and witness and commit what you know to faithful men who would in turn teach others. Yet there is no record of Titus or Timothy after the death of the Apostle Paul. Their lives after Paul's death would have been hard and disappointing because the Church never responded to the truth that they held before after the writing of II Timothy in 64-65 A.D. History is almost silent about what happened to the Church for about 40-50 years. Williston Walker writes:

Yet though some gleaning can be recovered from this period, the 40 years from 70-110 A.D. remain one of the obscurest portions of Church history. This is the more to be regretted because there was an epic of rapid change in the Church itself, when the characteristics can once more be clearly traced, its general conception of Christianity show surprisingly little the distinctive stamp of the Apostle Paul.

Clement of Rome (96 A.D.) wrote "righteousness and immortality are a reward of good works." Clement introduced apostolic succession. Ignatius (110-117 A.D.), the Bishop at

Antioch in Syria—the city where the believers were first called Christians—thought that only a bishop could run fellowships and teach. He taught that Jesus Christ was God and that martyrdom was a perfect union with Christ. In 150 A.D. the church historian Hegasipus set out to determine the original beliefs of the church due to the rapid spread of Gnosticism. He gathered information from the churches that had been established by the apostles. Hegasipus concluded that Jerusalem was the model church and James was its founder, thus even the churches founded by Paul had forsaken their Father in the Word. (You know some of the problems you had with James earlier.)

The truths that the Apostle Paul commanded Timothy to guard were lost in less than a generation. What happened to Timothy and Titus and their leadership? Dr. Wierwille expressed it well last week: “The truth of the Word died—basically—by the time of the Apostle Paul.” And it’s because people were not concerned with Word over the world like Timothy and Titus were, and as Paul had been. Look at that—all the way to Rome from Jerusalem and the other apostles, I’m sure, were taking it [the Word] to the east (historically they did), but look at it. Maybe Paul went all the way over to Spain: Word over the world—Timothy and Titus endeavored to carry it out but the people did not respond because it wasn’t Word over the world: it was a denomination over the world; it was tradition over the world; and later it became the crusades over the world, not the Word over the world.

Rev. Martindale expressed it well in Matthew 13 as he shared that with us. Look at it again—Matthew 13.

**Matthew 13:13-17:**

This is what happened when Timothy and Titus started moving. They didn’t respond—they saw but they didn’t see; people heard but they didn’t hear—they were dull of hearing. Titus, Timothy, Tychicus, John Mark, a few saw but for the most part people didn’t want the Word over the world. It was their tradition, their denomination, their crusades—but your eyes see it, your ears hear it. A lot of people in the Old Testament would have liked to have seen what Timothy and Titus saw but the people that were there at the time didn’t want to see it and hear it, and that’s why it died.

**Matthew 11:16-27:**

This section also sets it clearly. Wisdom, and the wisdom of the Word, is justified of her children. Those who want to believe the Word see it and believe that wisdom. The rest of the world, no matter what you do (whether you follow Paul or not), they won’t stand with you. Timothy and Titus had that problem. All Asia had turned away from Paul. The top leadership was leaving him. Timothy and Titus stayed faithful, a few others stayed faithful, but for the most part people were more concerned with their denomination and tradition over the world rather than the integrity of the Word. Wisdom is only justified of whom? Her children, and not by the bastard children and others. Then in this section of scripture (Matthew 11:20-24) Jesus Christ began to upbraid the cities (where most of his mighty works were done) because they repented not. To this day Chorazin, Bethsaida, Capernaum (Jesus’ hometown after he started ministering—after he left Nazareth he went to Capernaum and established his headquarters there). Capernaum, Chorazin, and Bethsaida are right close to each other. Today they are just a big pile of rubble, rocks. It’s a ruin. All the buildings are torn down. Chorazin, Capernaum—all ruins. If you go to Bethsaida do you know what you’ll find? A cow pasture—you can’t even find the place! That’s right.

In verses 25-27, Jesus Christ said, “God has hid these things from the wise and prudent, and has revealed them unto babes.” And whom does he reveal these things to? Children of wisdom. Wisdom is justified of her children—those that want to believe. Those are the ones to whom Jesus Christ has revealed the Father. You are the ones, not the unbelievers, not the rest of the world.

**Titus 1:9-14:**

Paul is concerned about the Word continuing to live. All Asia is turning away from him but Paul wants the Word to live. The word “convince” in verse 9 is “rebuke.”

**II Timothy 1:15:**

I Timothy was written, then Titus, then I Timothy—I trust you picked that up from the structure as we went through here. All Asia (that had heard the Word in two years and three months: the Word had prevailed) had turned away from Paul. Leadership (Hermogenes and Phygellus) were preaching that the resurrection had already come. Only the children of light respond to the wisdom. Wisdom is justified of her children, not to those that don’t care. Paul (and God telling Paul to write) was concerned not just about the believers that would listen to Timothy and Titus, but about the future: That at any time, a believer could (at least) read the Word if nobody else read it.

**II Timothy 4:13:**

The cloak is a carrying case—a case for carrying scrolls. Paul’s great concern was for those certain parchments and that (I believe) are those New Testament copies of the Church Epistles, and possibly the Pastoral Epistles that were being reproduced/put together in a canon. That’s why every New Testament manuscript has the Church Epistles in it (with no variation in order, except one manuscript), as found in the King James. He put it together. He was concerned with the Word living in the future. That’s why we consider four things in the answer to this dilemma:

1. The preserved Word—here in II Timothy 4:13 (and other scriptures) Paul shows indications of preserving the Word for the future. The fact that he wrote it, he’s preserving the Word for the future.
2. The proved Word—in II Timothy 2:15 it says we’re to study to show ourselves approved unto God. The Word is to be proven by studying and rightly dividing it. If you have the preserved Word (which we do), then you’re responsible to prove it to yourself. When you have made it the “proved Word in the 20th century,” then—
3. The preached Word—II Timothy 2:2. Once you’ve proven it, then you preach it: you commit it to faithful men and women. Look at the concern in Timothy. Because he knew that if somebody ever did get to that place again then you would have:
4. The prevailing Word—Acts 19:20. That’s right. That’s the only way you get back to it, by proving it yourself. But it had to be preserved before you could get it. Then it’s proven by your action upon it. Then you preach it, and then you have Word over the world: not denomination over the world, not crusades over the world, not tradition over the world, not religion over the world, but THE WORD OVER THE WORLD! And you’ll have the prevailing Word if

you've proven and preached it—and people really get on fire and move with it. Then you'll have the prevailing Word again! To do it (Timothy and Titus must have had it), you've got to have—as was shared last week:

- a. Heart and humility plus ability—heart and humility are better than humility but it's nice to have both. And what about another one?
- b. Zeal plus knowledge—this is foundational, huh? Why not both of them? And what about another one that came up today in our Cabinet meeting?
- c. Joy plus work. You can work without enjoying it. Why not joy plus work? I enjoy working, don't you? Get excited about what you're doing. Those are three phrases you ought to plaster all over your bathroom window.

I'd like to close by saying again—the unbelievers won't accept it. God had to wait another couple of thousand years (maybe) for people to really rise up again to believe. Timothy and Titus tried, but wisdom is justified of her children. Are you one? If you are then you are a Living Epistle.

***PRAYER:*** Thank you, Father, for this opportunity to open these Books of Timothy Titus, and Philemon and to understand the background of these two tremendous men who did everything they could to keep the Word moving (I'm sure, Father, although there's nothing historically about them after the Apostle Paul). But we know how they stood with the apostle in that first century; how they believed with him; and how the Word was preserved that today we can study it; we can preach it; and see it prevail in our day and time. And thank you, Father, for faithful men and women who will carry forth the task with joy, with the zeal, and the knowledge, with that heart, humility, and ability and the joy in their work. Thank you in the name of your son, Jesus Christ. AMEN, God bless you!

## **CORPS NIGHT**

### **Timothy and Titus: Overview**

### **September 19, 1984**

Last week I gave you the background of those two tremendous men who worked with the Apostle Paul—Timothy and Titus. This week I'd like to give you an overview of these three epistles: I and II Timothy and Titus.

#### **I Timothy 1:2**

“My own son”—is “true child” in the faith (the family faith). It's interesting that Timothy is addressed as the “true child in the family faith,” because in no other epistle is anyone addressed in that essence. They are addressed as “the faithful in Christ Jesus,” “the saints,” etc.; but never as such a genuine child as Timothy. This is a term of endearment, because of their genuine, close relationship. For this to be a Pastoral Epistle (which means it's written to a leader, and written regarding leadership in the Church), and to have that term there, is very significant. Timothy was a leader. As a leader he was a true genuine child; he was a dear one in the family faith.

By the way, are the Church Epistles addressed to leadership in the Church? Yes, they are. They are addressed to everybody in the Church and that includes leaders. But the Books of Timothy and Titus are addressed specifically to the leaders in the Church, and not to everyone else.

In Timothy it says, “grace, mercy and peace.” Now in all the Church Epistles (every one of them), it says “grace and peace” or “peace and grace.” It's only in Timothy that it adds the word “mercy” (i.e., “grace, mercy, and peace”), because one thing a leader is in the position to do is to pass judgment. He's in a position where he can make decisions that will affect people's lives. When someone has done something wrong, a leader could pass a judgment upon that person which would handle the situation; but he needs to recognize the greatness of what mercy is.

Grace is divine favor, or unmerited, divine favor.

Mercy is the withholding of merited judgment. (i.e., when you've got it coming to you, and the leader withholds that judgment from you. A leader, especially, needs to know and understand mercy in dealing with people). That's why in all the Church Epistles it's just grace and peace. But in every one of these three epistles — I Timothy, II Timothy, and Titus, it starts with “grace, mercy, and peace.”

#### **Examples:**

**II Timothy 1:2**—Timothy my beloved child, my wonderful, loved child (again because of his leadership). And then in the salutation, “grace, mercy and peace”—all three words are used because it's a leadership epistle.

**Titus 1:4**—Titus my own son (true child, or genuine child—the term of endearment) after the common (family) faith. “Grace, mercy, and peace” —all three. Mercy (the withholding

of merited judgment) is in the salutation, because mercy is one of the great things leaders must realize.

If they are Pastoral Epistles, they are addressed to leaders. The question is what are leaders? You have the five gift ministries listed in Ephesians 4:11, those are certainly leaders. Then in I Corinthians 12:28 (in addition to those gift ministries), it talks about “helps and governments” in the Church. Then throughout the Word it talks about/you see a lot about (i.e., especially in Philippians 1:1), the bishops and deacons in these Pastoral Epistles. Now what are the differences in these leadership terms, and to whom is this really addressed? It’s addressed to leadership (in whatever capacity you’re serving within the Body as a leader).

First of all the term “bishop,” which is *episkopos* in the Greek (we get our word Episcopalian from it). An *episkopos* is a bishop, an overseer, a watchman over. That describes the function of his office: he oversees. Then the term elder, *presbuteros*, means “is older.” It is someone who is older, not necessarily in years yet that sometimes lines up with it (i.e., he has a vintaged life-style in the Word — he’s older in the Word). You can be around 50 years and not know anything, or you can grow up quick. An elder is one who has a vintaged life-style. That term describes the dignity of his office. In other words, a bishop and an elder are one in the same: the “elder” describes the dignity of his office while “bishop” describes the function of his office. What is he? As far as his dignity in his office he has a vintaged life-style: he’s an elder, an older one in the Body. But as far as his function (what he does) is concerned he’s an overseer, a watchman over. An “overseer” is one that oversees a work in the ministry. Can it be one who oversees a Twig, a Branch, or a Limb? Sure. A Limb coordinator is nothing more than a Twig coordinator with a bigger responsibility, right? He oversees a lot more Twigs etc., than his own Twig because he’s a Twig coordinator of Twig coordinators. He’s an overseer—and it’s the function that we’re really concerned about. One word describes his function and one describes his dignity; but it’s one in the same thing—he’s an overseer in his work.

A “deacon” (sometimes translated “minister”) is the Greek word *diakonos*: one who serves in any capacity. It’s used in the Word of men with ministries (bishops, elders, people who are assistants or who help in any capacity in that Twig). An assistant Twig coordinator would be a deacon, and specifically—in the Pastoral Epistles—that’s the way you’ll most often find it used.

The term slave, *doulos*, is simply descriptive of the magnitude and commitment of one’s service. He’s really committed to serve. Dr. Wierwille’s teachings (Romans and Ephesians) really show you what a bond slave is.

The five gift ministries (given in Ephesians) are those men and women sent by God, and ordained for a special mission. You have apostles, who are ordained to bring new light (that’s their mission); evangelists who are sent to evangelize; teachers to teach, etc. All these are special missions sent by God.

These Pastoral Epistles are addressed to a leader in any capacity and each one of these epistles has its own unique emphasis.

**I Timothy—portrays the Church in its rule.** It tells you how a leader is to behave, or rule, in the Church. It shows you how the leader is to undershepherd, to pastor, and to care for the Church.

**II Timothy**—portrays the Church in its ruin. Listen to the 1973-74 teachings Dr. Wierwille did when he taught the Corps I and II Timothy as much as you can this year, especially the first four lessons, because they give background I'm not covering at this time.

**Titus**—portrays the Church in a state of flux. By the time he wrote II Timothy, all Asia had turned away from the Apostle Paul (it was in ruin). But when he wrote Titus, those on Crete were not all turned away from him. There were some headstrong individuals heading in the other direction who needed some correction to get them back in line. Titus portrays the Church in a state of flux, and the correction that's necessary to bring men back to standing with the ministry and the Word.

**I Timothy 3:14-15**—This verse is the focal point of I Timothy—the center section of I Timothy. It describes the purpose of this entire epistle. Paul writes “that thou mayest know how thou oughtest to behave thyself...in the Church of the living God”—that's Twig—the Church in the home. The Mystery is the focal subject of the Church Epistles: the one Body. The Mystery lays the groundwork for our godliness (our true and vital spiritual relationship with God). Godliness is the practice and the Mystery is the doctrine of the One Body (or as Dr. Donald E. Wierwille says, “our theory and practice”). The Mystery is our doctrine, our theory. Godliness is the practice/practical side of it. It's your in-depth spiritual perception and awareness; your real and true vital spiritual relationship with God; and that lives because of the pillar and ground which is the Church living in the homes. I Timothy is written so that you as a leader know *how* to behave yourself in the Church.

**I Timothy 4:7-8**—“Exercise” is the Greek word *gumnazō*, meaning to exercise (like in the gymnasium) rather unto godliness. That's where you ought to be exercising yourself. Bodily exercise profits a little while, but godliness (which lines up with the Mystery of the one Body) is profitable unto all things. If you don't have that true and vital spiritual relationship, there's going to be division in the Body—splits and arguments. As Dr. Wierwille says, “There's a time for all things, but there's one thing for all times.” In this case that is godliness/unity, because that true and vital spiritual relationship brings unity in the one Body.

**I Timothy 4:12-16**—(Gives more on how to behave in the Church.) Be an example (that's how you behave in the Church) in word, the Word, in conversation (that's behavior), in love, in believing, and purity (uncontaminated leadership)—that's all how to behave in the Church. Read the Word—it's exhortation. Teach the doctrine that lines up with the Word. Don't neglect the gift that's in you. This section is the leader's responsibility and how he's to behave in the Church.

**I Timothy 6:11-12**—We're to “flee these things”—is talking about money. The rest of the verse describes how you're to behave in the Church. As a leader you behave yourself by fighting for the family (Paul went to Rome to fight for the believers).

**I Timothy** is the rule of the Church and how a leader is to behave, or rule, in the Church to undershepherd, pastor, and build up the body of believers.

**Titus** is the Church in the state of flux (where some were having problems). Titus tells you what to do when some do not behave properly in the Church. Not everybody in Crete had forsaken Paul, but some were “stirring up dust.” This tells you what to do when people don't behave themselves properly.

**Titus 1:5**—Paul is requesting that elders be ordained in every city. “Ordain elders” is referring to the dignity of their office as ones with vintaged life-styles in the Word.

**Titus 1:7-11**—The term “bishop” is used here because that’s his function. A bishop/overseer must be blameless. If he’s going to do the work (function in the Body by overseeing the work of the ministry), then he has to be blameless as a steward.

Do you see why it’s the term of dignity in verse 5 [elders] and function in verse 7 [bishop]? In verse 5 who did he ordain? There’s the dignity but then what’s his job? To oversee, and he’s got to be blameless if he’s going to do that. That bishop or elder must hold fast to the faithful Word so that by sound doctrine—not philosophy, not other doctrines—he can exhort and convince the gainsayers.

“Filthy lucre” is money. Here [verses 11-12] these people were teaching things which they ought not to teach for money. The love of money is the root of all evil. He’s saying, “Tell those guys not to trust in uncertain riches. They’re doing it for gain/money, and their mouths must be stopped.” It’s up to you as leadership to get the other leaders, and other individuals, back in line with the Word.

**Titus 2:1, 7, 15**—Sound doctrine is a pattern of good works.

**Titus 3:1**—Put them in mind to be subject to the principalities, powers, etc. in the Church. To obey magistrates in the Church. To be ready to do every good work (“good work” keeps coming up in the Pastoral Epistles).

**Titus 3:8**—Maintain good works (some people weren’t doing good work and their mouths had to be stopped).

**Titus 3:14**—Maintain the good works for necessary uses—if you start getting off the Word (and the Church apparently was in a state of flux so they needed to hear that reproof. Let’s maintain good works that line up with the Word). With sound doctrine: there’s your theory in practice. By the time II Timothy was written, the Church was in ruins.

**II Timothy 1:6**—Paul doesn’t say “neglect not the gift that’s in you,” he says “stir it up.”

**II Timothy 1:13-15**—One thing you’ve got to do if everybody leaves: You still hold fast to the Word, and that means the form of sound words in your speech so that it lines up with the Word. You hold fast. Everybody in Asia had turned away from the Apostle Paul. But Timothy hadn’t, so it’s “all with distinction.” Basically everybody had turned away and that’s the first step (that Dr. Wierwille listed in his 1973 teachings) regarding the four steps down in the Church. Turning away from top leadership is the first thing they did. They didn’t hold fast to sound words.

1. They turned from the leader—i.e., a personality problem, you don’t agree with this. It’s not a doctrinal issue but it develops into that (you’ll see this as we get into Timothy). It starts with personality, or other things, and you turn from the leader. We’ve got to hold fast to the form of sound words, and hold fast to the doctrine of God’s Word.

**In II Timothy 2:2** you find those faithful people that still want to believe and you speak the Word to them.

**II Timothy 2:15-18**—You not only hold fast to the Word but you rightly divide the Word. Verse 16 is just the opposite of a true and vital spiritual relationship. In verse 17 the word

“canker” is “gangrene.” Hymenaeus and Philetus have erred (made a mistake) concerning the truth.

2. The second step down is erring concerning the truth. The first step down was turning away from leadership—once you get away from the fire you can’t stay hot too long. When you turn away from the leader who has the Word, pretty soon you start making mistakes concerning the truth. The leader has the truth—when you turn from him the second step is you start erring concerning the truth. They are usually subtle things at first, and then you develop greater errors as you go along. In order to avoid those errors, rightly divide the Word of truth, hold fast to the form of sound doctrine, and rightly divide the Word.

**II Timothy 3:8, 10, 14-17**—Timothy fully knew the doctrine, manner of life, purpose, believing, etc.

3. The third step down—now they’re not just making mistakes/errors regarding the truth, they are actually standing/talking against the truth of the Word. In verse 14, “...continue thou in the things which thou has learned and hast been assured of...”—this verse takes you all the way back to the leader, Paul. Asia had turned away from him. Then they started erring concerning the truth, and now they’re resisting the truth. Timothy was holding fast, rightly dividing the Word of truth, and continuing in that doctrine.

How do you get to good works? By continuing in the right doctrine—the truth. But these people had not only turned from the leader, they had made errors concerning the truth, and now are resisting the truth. We have to hold fast to true doctrine, rightly divide the Word, and continue in that Word of truth.

**II Timothy 4:2-4**—Preach the Word in season and out of season; whether it’s the right time or not.

4. Here they not only resist the truth, but they completely turn their backs from the truth. When you turn from the truth, you only have one way to go and that’s into fables, myths, and error.

#### **Recap:**

1. Turning from the leader
2. Making errors concerning the truth
3. Deliberately resisting the truth
4. Totally turning their back on the truth

#### **On the other hand:**

1. You can hold fast the form of sound words.
2. You can rightly divide the Word of truth.
3. You can continue in that Word of truth.
4. And you can preach the Word all the time.

When leaders forsake the man of God and forsake that truth totally (in the four steps down), this is what you as a leader must do to rebuild (hold fast, rightly divide, continue, etc.).

In these three pastoral epistles addressed to leaders, each with its own unique emphasis, there are **KEY CONCEPTS**:

One of those is the phrase, “The Word is faithful.” It occurs three times in I Timothy; once in Titus; and once in II Timothy. It occurs five times in the entire New Testament, so all five of them are right here. (There are two phrases in Revelation that are similar. I think it’s “the Word is true and faithful,” but these are the only five places where this phrase “the Word is faithful” occurs.

**I Timothy 1:15**—“This is a faithful saying” is literally “the Word is faithful.” Wherever you find the phrase “this is a faithful saying,” it is literally “the Word is faithful.” Note: “Jesus Christ is our savior.”

**I Timothy 3:1**—Here the context is to desire the office of an overseer, and the office of an overseer is a good work, (that is because the Word is faithful.)

**I Timothy 4:9-10**—God is the savior of all men. Jesus Christ is the savior. This word “savior” is used with greater frequency in the pastorals than in the other books. It is used 10 out of 24 times in the Pastoral Epistles. It’s used three times in I Timothy; six times in Titus; and once in II Timothy. It refers to Jesus Christ as our savior, or God as our Savior. Jesus Christ is the author of salvation, but God is the publisher—that’s how you look at it. God is our Savior—the one who published the plan of salvation (or the producer), but Jesus Christ is the agent that carried it out. He’s our savior in action. So in I Timothy 1:15 you have Jesus Christ as our savior with this phrase; in 4:9 God as our Savior; and in 3:1 a bishop is a “good work” because the Word is faithful. Then, if Jesus Christ is our savior, and God is our Savior, and as a leader you realize that and desire to be an overseer, then you desire a good work. To do that, when you get out of fellowship, you have to be reminded.

**Titus 3:8**—“The Word is faithful.” You’ve got to maintain good works. You desired a good work: to be an overseer, and what is the Corps for? To train Twig coordinators, right? That’s an overseer. Then if you get off (like they were on Crete, apparently), Paul had to remind Titus to tell them, “Look, maintain those good works:” maintenance of those good works in your work as an overseer.

**II Timothy 2:11-12**—The fifth usage of this phrase “The Word is faithful” is here and it’s the only usage in II Timothy. As a leader there are times when it’s going to get tough, but no matter what criticism you might get; no matter how rough the rowing gets, you still stay faithful. Even if you die, you’re going to live with him; even if you suffer, you’re going to reign with him. But if you, as a leader, deny him, he will deny you. So when you get to that place, you just do all for him. Realize Jesus Christ is your savior, God is your Savior, and when you desired that work of an overseer, you desired a good work: so maintain good works, and whatever you do, you do for him. That takes you through those three Pastoral Epistles with that phrase “the Word is faithful.”

“Doctrine” is the second key concept, which is *didaskalia* in the Greek. It is used eight times in I Timothy; four times in Titus; and three times in II Timothy. That’s interesting. Where is the Church doctrine? It’s in the Church Epistles, right? So why should doctrine be a key concept in the Pastoral Epistles? It doesn’t tell you what the doctrine is in these epistles. It tells you what the doctrine is in the Church Epistles. The reason that doctrine is

such a key concept is that we are to hold fast to it. Those leaders already knew the Church Epistles—they were already written, or they had already heard them taught—but they needed to be told to hold fast to it—to stay put on the true doctrine. Out of 21 times the word “doctrine” is used in the New Testament, 15 of those are in the Pastoral Epistles. Here is where the word “doctrine” is found in the Pastoral Epistles:

I Timothy 1:10	Titus 1:9	II Timothy 3:10
I Timothy 4:1	Titus 2:1	II Timothy 3:16
I Timothy 4:6	Titus 2:7	II Timothy 4:3
I Timothy 4:13	Titus 2:10	
I Timothy 4:16		
I Timothy 5:17		
I Timothy 6:1		
I Timothy 6:3		

**I Timothy 1:10**—This talks about those who swerve from the truth into vain jangling—the big fight is between sound doctrine and other doctrines. So we nail it right here in the beginning.

**I Timothy 4:1**—Doctrines of devils is the opposite of sound doctrine.

**I Timothy 4:6**—Good doctrine.

**I Timothy 4:13**—What kind of doctrine? Sound doctrine.

**I Timothy 4:16**—What kind of doctrine? The doctrine of the Word, sound doctrine. It doesn't ever tell you what the doctrine is—you can read them all—because you already know. You've read the Church Epistles. But it does tell you to stick with it.

Another key concept is “godliness,” which is a true and vital spiritual relationship, or “godly.” That's one quality of a leader, but there are many other qualities of leadership that are hit in Timothy and Titus that you don't find in other epistles. This term “godliness” (or “godly”) occurs nine times in I Timothy; two times in Titus; and two times in II Timothy making a total of 13 out of 23 times in the New Testament. It's used much more in the Pastoral Epistles than in any other place.

I Timothy 2:2	Titus 1:1	II Timothy 3:5
I Timothy 3:16	Titus 2:12	II Timothy 3:12
I Timothy 4:7		
I Timothy 4:8		
I Timothy 5:4		
I Timothy 6:3		
I Timothy 6:5		
I Timothy 6:6		
I Timothy 6:11		

We read some of those a while ago. It says “exercise thyself unto godliness,” because godliness is profitable for all things, not for just a little while. In I Timothy 2:10 it's a different Greek word. Also, I didn't include the words for ungodly which would be just the opposite, but they would play into the picture too.

Another key concept that finds greater frequency in the Pastoral Epistles is “good works,” which is used six times in I Timothy; eight times in Titus; and six times in II Timothy:

I Timothy 2:10	Titus 1:16*	II Timothy 1:9
I Timothy 3:1	Titus 2:7	II Timothy 2:21
I Timothy 5:10*	Titus 2:14	II Timothy 3:17
I Timothy 5:25	Titus 3:1	II Timothy 4:5
I Timothy 6:18	Titus 3:5	II Timothy 4:14
	Titus 3:8	II Timothy 4:18
	Titus 3:14	

**NOTE:** \* Indicates used two times in the same verse.

Also, make note of I Timothy 5:18 where it talks about the laborer—he is a laborer that does good works, naturally (like the good work of the bishop); and make a note of II Timothy 2:15 where it refers to a workman (they do good works). Rightly dividing the Word of truth would be a good work, wouldn’t it? I would hope so!!! So it’s used 20 times there, but the word “work” is used so many times in other things. Generally it just talks about works, it doesn’t use the term “good” with it. I don’t have the number of times it would be just be “good works” in the New Testament. The word “work” is used quite a bit.

Another key concept is “charge.” Where would you expect that to be found but in the Pastoral Epistles? It’s also found frequently in the Book of Acts. Here is a word/concept that shares its emphasis in the Pastoral Epistles and the Book of Acts. It’s used eight times in the Book of Timothy; it’s not used in Titus; and it’s used two times in II Timothy:

I Timothy 1:3	II Timothy 2:14
I Timothy 1:5	II Timothy 4:1
I Timothy 1:18	
I Timothy 4:11	
I Timothy 5:7	
I Timothy 5:21	
I Timothy 6:13	
I Timothy 6:17	

One other key concept is the subject of “hope, “—not just the word “hope” but the subject of hope (rewards, eternal life, etc.). That comes up quite a bit in the Book of Thessalonians but it also comes up frequently in the Pastoral Epistles. The reason for that is because as a leader, no matter how rough it gets (especially like II Timothy where it *really* gets rough) you need to keep that hope in front of your eyes no matter what the rest of the world says. Why do you think Paul went to Rome? He knew there was trouble there. That’s why he took Zenas and Apollos along. But he had his eyes on the hope, the return, eternal rewards. That’s what keeps you going and that’s why it’s so predominant in Timothy and Titus.

This subject is mentioned eight times in I Timothy; at least three times in Titus; and at least seven times in II Timothy. I won’t give you the references for these, but it’s used at least those times in those epistles. Perhaps as we go through and work it, you may see it even more often. But I want you to see at least one in each of the Pastoral Epistles:

**I Timothy 1:1**—“Paul an apostle. . . and Lord Jesus Christ *which is* our hope.” Look at

that. He starts the epistle right off with the hope, because one thing a leader must do is keep his eyes on the hope if he's going to endure. If it weren't for the hope, I would have quit many times. Sure! But it's the hope that keeps you going. It's the hope that's kept Dr. Wierwille going all these years. It's kept the Trustees going over the years, and many of our other leaders. If it weren't for the hope, knowing that you've got eternal life, and knowing that you've got rewards for all the lousy good works that you do, you wouldn't do so much. [Laughter]

**Titus 1:1 and 2**—When things are getting a little rougher and the Church is in a flux, Paul writes “In hope of eternal life which God, that cannot lie, promised before the world began.” Look at verse 1: “. . . godliness; in hope of eternal life.” It's the hope that kept Paul going at this time; it's the hope that keeps our leaders going when it gets rough and the Church is in a state of flux.

**II Timothy 1:1**—Here the Church is in ruin and Paul is writing about the promise of life which is in Christ Jesus. What kind of life do you think was on his mind? New? No—eternal life, too.

All three of these Pastoral Epistles start with that hope—with that promise of life that we have; the eternal rewards; and all the things that go with them. The hope keeps a leader going.

These are some of the key concepts (things that you'll see come up frequently as we work through these verse by verse) in these Pastoral Epistles.

**Recap of the Key Concepts:**

1. The Word is Faithful
2. Doctrine
3. Godliness/Godly
4. Good Works
5. Charge
6. Hope (i.e., eternal life/rewards, etc.)

I'd like to give you one more thing by way of overview of I Timothy and that is the structure and then next week we'll get into I Timothy. The structure of I Timothy is an introverted structure:

- A. I Timothy 1:1 and 2: The Salutation.
- B. I Timothy 1:3-20: The Charge. (That thou mightest charge some that they teach no other doctrine).
- C. I Timothy 2:1-15: Prayer—The Leader's Responsibility. (He starts that chapter out, “I exhort first of all that supplications, prayers ,...”)
- D. I Timothy 3:1-13: Qualifications of a Leader. (You have the qualifications of what a bishop must be (or their wives) in order to be an overseer or deacon.
- E. I Timothy 3:14-4:5: Purpose and Conflict. (This is the central/center section. This is an absolutely beautiful section because in 3:14-16 you see that the purpose is how to behave yourself in the

Church (and that's the purpose of this epistle). Then in chapter 4, you have the conflict (verses 1-5—people departing from the faith, giving heed to seducing spirits, doctrines of devils, etc.)

I see again that great conflict Rev. Martindale taught this summer in *Dealing with the Adversary*: how it's leaders (especially men with ministries etc.) fighting against those born of the wrong seed and all the other things, and then the people give heed to it on that side. So you see the big conflict involved. It will be neat when we get to it.

Letter D has to line up right under the first D—I know you people know all of that, but I know we've got a new group at a couple of the other campuses, okay. So don't look so smug out there! [Laughter]

- D. I Timothy 4:6-16: Conduct of a Leader. This parallels the qualifications of a leader. First of all a leader has to be qualified, then he has to maintain that by his conduct, see it? You have to be qualified before you become a leader, then you have to conduct yourself as a leader. That's why in chapter four it says, "be an example" to the believers, exercise yourself to godliness, etc.
- C. I Timothy 5:1-6:2: Treatment of Leaders, The Believers' Responsibility. In chapter 2, the other "C" section, you had prayer which was the leader's responsibility. Now it's treatment of leaders—the believers' responsibility. It says respect elders, etc.
- B. I Timothy 6:3-21a: The Charge. Charge those that are trusting in uncertain riches, etc. You have the "charge" in section B above where they are trusting in other doctrines and now you charge those that are trusting in uncertain riches.
- A. I Timothy 6:21b: Salutation.

So you have your opening and closing salutation. That's the structure of I Timothy:

**Recap:**

- A. I Timothy 1:1 and 2: The Salutation.
- B. I Timothy 1:3-20: The Charge.
- C. I Timothy 2:1-15: Prayer—The Leader's Responsibility.
- D. I Timothy 3:1-13: Qualifications of a Leader.
- E. I Timothy 3:14-4:5: Purpose and Conflict. This is the central/center section.
- D. I Timothy 4:6-16: Conduct of a Leader.
- C. I Timothy 5:1-6:2: Treatment of Leaders, The Believers' Responsibility.
- B. I Timothy 6:3-21a: The Charge.
- A. I Timothy 6:21b: Salutation.

**PRAYER:** *Father, we thank you for this night of working your Word again, and for the*

*greatness of these epistles as we begin to unfold them, and see the greatness of your Word as it teaches our lives and how we can walk upon it more efficaciously as leaders. Thank you for this wonderful night in the name of your son, Jesus Christ. AMEN, God bless you!*

# **CORPS NIGHT**

## **I Timothy 1:1-5**

### **September 25, 1984**

#### **I Timothy 1:1—(The Salutation)**

“Paul an apostle of Jesus Christ:” The word “apostle” in the Greek is the word *apostolos*, meaning one who is sent (commissioned) to send others and sent to bring new light to a generation. This is not a worldly apostle (one sent in the world by a military leader or government official), but it is an apostle of Jesus Christ.

The reason “Jesus” precedes “Christ” is because whenever you have a ministry (or service), it emphasizes the earthly ministry of Jesus Christ. Therefore, the humiliated one’s name (Jesus) appears first, then the glorified one’s name (Christ) appears next. So it’s Jesus Christ. It’s service first on a horizontal level.

In Ephesians 4 the five gift ministries are listed. It says, “he led captivity captive.” By his service here on earth—by his life, death, suffering, and resurrection—Jesus Christ led captivity captive and gave gifts unto men. One of those gifts is the gift of an apostle. Paul was an apostle of Jesus Christ (emphasis is on Jesus). When it talks about your identification with Christ, “Christ” is listed first (i.e., your fellowship in Christ Jesus; or your walk—you walk with that one who’s glorified—you walk with that “Christ in you”), therefore the emphasis there is on the glorification. Here the emphasis is on service on a horizontal level.

“By the commandment of God our Savior:” The word “by” in Greek is the preposition *kata*, which means “according to.” It stresses the standard. Here it is the standard for Paul’s apostleship. Paul is an apostle of Jesus Christ according to what standard? The standard is “the commandment of God our Savior.”

As we go through these verses we are going to look at them minutely so that you can understand, from either the Greek or Aramaic (whichever fits, because all of God’s Word has to fit together). In some cases both languages are significant. We have no original manuscripts and we therefore work everything we’ve got available to us—Aramaic, Greek, Latin—whatever will help us get back to that original God-breathed Word.

“Commandment” in the Aramaic is the word *puqdana*. It is a rather general word used of a commandment, command, or decree. It can mean authority. It has a wide range of meaning. It is interesting that this is the only epistle that opens with this expression “by the commandment of God.” First of all I Timothy is addressed to leadership and this is how leaders are to rule in the Church. Now, what was the standard for Paul’s leadership (for his being an apostle)? It was that commandment of God our Savior. What is the authority or standard for anyone’s ministry/leadership? It is God’s authority—His command. Timothy is addressed to leadership—you don’t see this emphasized in any of the Church Epistles, but you do here in this opening pastoral epistle which emphasizes/shows the Church in its rule and how it was/is to be ruled. It does not express the doctrinal truths of the Church

Epistles, but the responsibilities of the leader who desires to serve (as Paul served as an apostle). It's the same way with any leader who desires to serve. He puts himself in the position to accept that commandment (or authority) as God delegates it to him.

The Greek word *epitagē* has a much more precise meaning than this Aramaic word. It means "an order given with authority." It's not the Greek word *entolē* (which is the normal word for a legal commandment, or a moral precept of the law), this is *epitagē* which is an order given with authority. It comes from the word *tassō*. *Tassō* means "to set, to appoint, or ordain." This has *epi* in front of it, which means "upon." There's another word that has the prefix *dia* on it—*diatassō*. When you put that prefix *dia* on, it means "to thoroughly set," or order. It's used of Jesus Christ ordering his apostles to go out to the cities. He told his apostles, "Look, you go over here. You go over there." Was it a law? Was it a commandment? No, it was simply his order, it was not an *entolē*, but he was "*diatassōing*" them. There's another word *hupotassō*. The prefix *hupo* means "under," so it would mean "to set under," or "to appoint under," or "to make subject to." It's the word used of wives being subject to their husbands, or slaves being subject to their masters.

The noun form, *epitagē* is used here. (*Epitassō* is the verb form of the word). *Epitassō* means to "set over," because *epi* means "over," and to command with authority. It's the word used where Jesus Christ commanded evil spirits to come out. He had authority over them. Understand? It's used where Jesus Christ had authority over the wind—he commanded the wind to stop when they were in the boat. That's the verb form of this word.

The noun, *epitagē* is the emphasis. God made you a leader. God made Paul an apostle by His authority. It's an order given with authority. It's not a commandment, not a law, but an order given with authority. Paul wasn't made an apostle by some law that someone set up (i.e., an Old Testament law); he wasn't made an apostle by some wishful thinking; but it was an order given with authority, and God was the one that gave the authority/order. God gave it with authority, which in turn gave Paul authority over the people (to lead them as a leader).

**Romans 16:26**—"...according to the commandment (*epitagē*—not a law; not a commandment or precept but the order given with authority) of the everlasting God." How did you get the knowledge of the Mystery? By some law? No. God's Word, an order given with authority. He said this is it, the Mystery.

**Titus 1:3**—"according to the commandment (*epitagē*) of God our Saviour." The Word regarding the Mystery, the whole Church Epistles—the doctrine of our justification by grace; the Mystery; the One Body; our hope—that was the Word committed to him according to the authority given by God our Savior.

God's order, given with authority, made Paul an apostle. It also gave him the Word (the knowledge of the Mystery) to teach with authority. God set Paul over the care of the Church to bring it new light. He not only did it with an order given by/with authority, but he gave Paul that authority to care for the Church.

**II Timothy 1:1**—" ... by (*dia*—by or through) the will of God," and the "will of God" is what determined that order/authority by which He gave him the apostleship. Here it says it like it normally says "by the will of God," but in I Timothy it's according to the standard of that order/authority of God.

The phrase “God our Savior.” First of all, the word “Savior” in the Aramaic is the word *machyana* which means savior, or life-giver. It comes from a root that means to live, save, or be alive, it’s like the Greek word *sōzō* that means to save or make whole. There is another Aramaic word that is translated savior, and that is the word *paruqa*, which means “deliverer;” a savior as a deliverer, defender, or a guardian. The word *machyana* is used 15 times in the New Testament. The word *paruqa* is used nine times (9 + 15 = 24), and all 24 times it is only one Greek word, *sōtēr*. *Machyana* is used 15 times in the New Testament and 10 of those uses are in the Pastoral Epistles. Isn’t that interesting? That word savior has the emphasis on “life-giver.” Now you notice, the last word we covered (that word “order”) in the Aramaic was a rather general word, whereas the Greek was very specific. Here it’s just the opposite. The Greek is more general but in the Aramaic you have two different words meaning savior—one emphasizes how He gives life and one how He delivers, guards, or defends.

This phrase, “God our Savior,” and the phrase “Jesus Christ our Savior” (or just the word “savior”) occurs a lot in the Pastoral Epistles. Why? First of all, there are different Hebrew words for the word God, and you’ve heard some of them before.

*Elohim*—(Hebrew word) God in relationship to His creation.

*Jehovah* — (Hebrew word) God in relationship to His covenant which He made with His people.

*Jah*—*Jehovah* in a special sense in relation where *Jehovah* is having become our salvation. He who is, and was, and is to come. *Jah* occurs 49 times in the Old Testament.

**Psalms 68:4**—“ ... extol him that rideth upon the heavens by his name *JAH*, and rejoice before him.” There is a reason for rejoicing in *Jah*. He is our salvation. Salvation has two distinctions—one is as a life-giver, and one is as a deliverer.

**Psalms 68:18**—Where is this verse quoted? Ephesians 4, ministries, right? “...that the Lord God (*Jah*) might dwell among them.” He’s the one that is our salvation. It’s real neat how this comes up so much in the pastoral epistles, and also how that phrase is used there of the gift ministries.

**Psalms 118:5 and 6**—“I called upon the Lord in distress...” Now what kind saving do you need? Deliverance, right? “...the Lord (*Jah*) answered me, *and set me* in a large place.” “*Jah* is on my side; I will not fear: what can man do unto me?” You see the context of deliverance?

**Psalms 118:14**—“*Jah* is my strength and song, and is become my salvation.” “*Jah*” is my salvation. He’s the one who delivers, but He’s also the one who gives life. Look at Isaiah.

**Isaiah 63:8-9**—“For he [God] said, Surely they *are* my people, children *that* will not lie: so he [God] was their Savior.” And there are a number of other places where God is called Savior in the Old Testament, so it’s nothing new alright? God was their Savior, “. . . the angel of his presence saved them.” Now that is intriguing! First of all God is their Savior, and He’s called that in other places, but that angel is the one that carried out that saving for them. See, God authored it; the angel was the agent that carried it out. Now that’s the distinction you need to keep in mind when it comes to our salvation in the New Testament. And salvation means wholeness in the Greek, but it can relate to deliverance (because of the affliction/problems that you have as a leader, or as others), or the life that God gives

not only at the time you are born again, but your life—continued renewed mind today, and your new life in the future when Christ returns. God is the author. Last week I said He was the publisher. I still like that illustration that's used in *Jesus Christ is not God*. God is the author of salvation; Jesus Christ is the agent that carried it out, okay? God wrote the plan but Jesus Christ was the one that carried it out. God is our deliverer, but He's our life-giver. He's the one who authored the plan of salvation. Jesus Christ is our life-giver and deliverer because he's the one who carried it out (made the new-birth available). In the leadership epistles, it is the leaders that first of all need to keep their eyes on the hope (which is coming up in this verse). The hope sustains you (that's a great part of that life that God gives and Jesus Christ makes, and has made, available). It's the leadership in the Body that inspires that hope of salvation to the rest of the Body. Not only do you as a leader need to keep your eyes on the hope, but you have to inspire that hope in others.

**I Thessalonians 5:8-10**—A very important part of leadership is in inspiring that hope of salvation (of life, of complete wholeness, and deliverance in others mentally, physically, spiritually), and the return. There wouldn't be much deliverance or life in wrath would there? Leadership in the Body inspires that hope of salvation and life, living for the other believers. This is a very important part of what we teach.

**I Timothy 6:12, 14, 19**—Lay hold on eternal life—you're born again, you've got eternal life, don't you? Now it's a matter of laying hold on that. That's what a leader does. It's not that you aren't saved, but you've got to really lock into it (your rewards, the hope).

**II Timothy 1:10**—Our savior, life-giver (Jesus Christ) has brought us life and immortality to light through the gospel. There you have "life" in there.

**Titus 1:2**—In hope of eternal life.

**Titus 2:13**—You look for that blessed hope and the glorious appearing of the great God and our savior Jesus Christ (our life-giver).

**Titus 3:7**—Leadership needs to keep their eyes on that hope (the hope keeps coming up in these Pastoral Epistles) and inspire that hope of salvation in others.

**I Timothy 4:10**—We trust in the living God who is the Savior of all men. He's the life-giver of all men. See, it's our hope that we inspire in others because God is the Savior. He's the author. Jesus Christ is the agent (the one who carried it out and made it available). That's why the phrase "God our Savior" is used back there in I Timothy 1:1; why it keeps coming up in these Pastoral Epistles; and why we'll see it time and again. And, it's the order given with authority of God who is that life-giver. That's why you (as a leader) have that hope, and you (in turn) can inspire that hope in others.

"Lord Jesus Christ," see that? The word "lord" is omitted in the Aramaic and in most critical Greek texts, and the words Jesus Christ are inverted. It should be Christ Jesus because the emphasis is on Christ the exalted one, who is our hope. We don't hope in the humiliated one. Our hope is in the exalted one. Paul was an apostle of Jesus Christ in the first part of the verse (according to the order given with authority) by God (who is our Savior) and Christ Jesus (our hope). Hope is what keeps the leaders going and it is what gives them purpose. In the literal according to usage we translated this:

**I Timothy 1:1**—(Literal)—Paul, an apostle of Jesus Christ according to the authorization of God, our Savior, and Christ Jesus, our hope,

What a way to start an epistle when hope is so vital to leadership and what they teach. In *God's Magnified Word*, one of the chapters talks about three things.

1. How first of all the Church lost the Mystery—the last thing they got as far as the knowledge of the Word was the knowledge of the Mystery. Then the first thing they lost was the knowledge of the Mystery.
2. Then they lost sight of their justification by grace by the faith of Jesus Christ (they got into legalism). The thing that replaced the Mystery was the “mystery religions,” and those types of things. But the thing that replaced justification by faith was justification by works—legalism.
3. Then the third thing they lost was the hope. You see that coming up in II Timothy and to some degree in I Timothy, because they started saying the resurrection was past already. That's the third thing to go. When you lose sight of that, you come up with new doctrines regarding your hope. This is why as leaders we have to keep that hope vividly before our eyes.

### **I Timothy 1:2**

The words “*my own*,” “*My*” is in italics so it's not in anything except the King James Version. “Own”, is the word that means true or genuine. The word son in the Greek is the word *tekno*, which means “a child.” It's not the normal word for son, but it's a child and it's a term of endearment. Timothy was a young man, perhaps a frail person (as Dr. Wierwille brought out in his teaching of Timothy). Paul brought up this young man. As a matter of fact, when Timothy first started traveling with Paul he was a teenager, and he grew up with the Apostle Paul on this itinerary. He was a genuine child in the faith: a very faithful, obedient (obedient to Paul's leadership) child to the faith. He was a very wonderful follower and there were very few like him. You can read many things in the Epistles of how Timothy stuck with the Apostle Paul (Titus—II Corinthians, certain others—Epaphroditus, and others that really put their lives on the line, but none like Timothy).

**I Corinthians 4:15**—Paul brought Timothy up in the Word.

**Philippians 2:20-22**—Timothy was one of the few that recognized Paul as his father in the Word: “...as a son with the father, he hath served with me in the gospel.” Timothy traveled with Paul, he gradually took on more and more responsibilities in leadership, and Paul entrusted him with those leadership responsibilities. He was a dear child. Same way in Titus. It opened with dear or genuine “true child in the faith.” The article is not in the Greek but it can be supplied. The faith there is the household of faith—composed of all believers who have that faith of Jesus Christ. It is the faith common to all believers. It's called the household of faith. In Galatians 6:10 it's called the household of faith. In Titus 1:4 it's called the “common faith” because it's common to all those that are born again that have the faith of Jesus Christ. That's the household of faith. And Timothy was a true child, a dear child, or genuine child in that household of faith: He stuck with/served in the household with the Apostle Paul, he followed, he instructed, he did the Word, he walked.

“Grace, mercy, and peace” only appear in the Pastoral Epistles. All the others open with “peace and grace,” or “grace and peace.” Mercy is the withholding of merited judgment.

Grace and mercy go hand in hand. It's mentioned here in this leadership epistle to prevent (or it ought to prevent) hardness on the part of leaders. We, as leaders, need to learn tenderness. Not to be hard as leaders, but to be tender as we minister to the Body to develop that tenderness. When that tenderness goes, that's when you start having difficulties in the Body when you have fights and these fights lead to practical error, and the practical error leads to doctrinal error—then you have the ruin. Keep that tenderness, above all, in the Body/household. That's why that word “mercy” is so vital in the introduction. Peace (the third thing in the salutation) is the end-goal of all the epistles (Ephesians 4:3—endeavoring to keep the unity of the spirit in the bond of peace. That's the goal. PEACE in that one Body.)

Then it says, “Jesus Christ our Lord,” and it should be “Christ Jesus our lord—that's the way it is in the Aramaic and all the critical Greek texts. Not even the Stephens text has “Jesus Christ.” Now it's interesting that he'd say “God our Father and Christ Jesus our Lord,” which would be the normal way of saying it. Up in verse 1 he said, “God our Savior, and Christ Jesus our hope.” See? He is our Lord; God is our Father; Christ Jesus is our lord; but God is our Savior—the one that gives us that life. Christ Jesus is our hope when he returns, and we need to keep our eyes on it. I like the parallel between those two verses. We translated verse 2:

**I Timothy 1:2**—(Literal)—To Timothy, true child in the household of faith. Grace, mercy, and peace to you from God, our Father, and Christ Jesus, our Lord.

Because God is the Father over all, and Timothy was faithful to Him. Paul was faithful to Him and Timothy was likewise faithful to his father in the Word, who was Paul.

**I Timothy 1:3 and 4**—(This begins the Charge.)

The word “as” in the Greek is “as” or “even as” but it doesn't make much sense there so at the end of verse 4 in the King James they supplied (by ellipsis) the word “so do.” You could put them at the beginning of verse 3 “Do as I besought thee to abide.” However the Aramaic deletes that word and removes the difficulty or awkwardness that's in the Greek texts, so we went with the Aramaic—just delete it.

“I besought thee” is “I encouraged thee.” “Abide still” is a very strong word which means “to stay put,” “stick it out,” or “stay with it.” It's not your normal word for remain/stay—it's “really stay.”

This word “charge” is not the word used in verse 1, “commandment.” In Greek it's the word *parangellō* which means to charge, to pass on a given message. An apostle is one sent to send others. Paul was charging Timothy to go charge others—to pass on a message. This term is used of military orders or charges (where you tell somebody to “go do it”). Well he told Timothy to do it, and Timothy didn't ask any questions, he just did it—he stayed put. Paul charged him. This word, and its related noun, is used in I Timothy of the leader's responsibility in transmitting certain charges to other leaders. Here you have it in verse 3-5: “. . . to charge some that they teach no other doctrine...the end of the commandment [charge].” This charge, just given in verses 3 and 4 is the love of God. Again you have it in verse 18 (toward the end of this “Charge” section). Paul charged Timothy, and Timothy was to charge the others. The end of that charge would be the love of God.

What is the charge? Number one that some of these guys don't teach another doctrine—to teach no other doctrine (in the Greek it's *heterodidaskaleō*). *Didaskaleō* is to teach. What does *heteros* mean? Another of a different kind, not of the same kind, but of a different kind. Because some were teaching a doctrine of a different kind. Paul says you tell them not to. This keeps coming up throughout the Church Epistles. In Galatians 1:6 he says, “How come you're so quickly removed from this gospel to another gospel (*heteros* gospel).” They were teaching other doctrines (see II Corinthians 11:4, Ephesians 4:14, Hebrews 13:9, and Romans 16:17. The one in Hebrews 13:9 says, “be not carried about with divers and strange doctrines . . . .” Remember, the word “DOCTRINE” is a key concept in Timothy because there are two kinds—the *hetero* doctrine (the other doctrine of a different kind) and the right kind (the *ortho* doctrine).

As leaders, it's our responsibility—when someone starts teaching another doctrine—to confront them on that; to charge them that they teach no other doctrine. Keep that tenderness in the Body, tenderness in your leadership in dealing with others, because when that goes then you start having conflicts, and the conflicts lead to practical error, and then doctrinal error. Many times a leader will see where someone in the Body is not manifesting that tenderness and confront that individual because an ounce of prevention is worth a pound of cure, right? A stitch in time saves nine or twenty-nine—in this case a whole doctrine. When that tenderness leaves, that is the time to confront it. Some people can laugh at things that are stupid to laugh at because it leads to practical and then doctrinal error. You as a leader need to be sharp and it takes an in-depth spiritual perception and awareness sometimes to see the difference between what is right and what is wrong (where something is just the seeds of new doctrine developing (*heteros* doctrine). You need that in-depth spiritual perception and awareness, many times, to recognize the seeds of it (and sometimes to recognize that it is another doctrine) in order to challenge and charge those that are not walking on the Word.

The word “give heed” means to give assent to, pay attention to, or to hold on to in the sense of devoting yourself to it. It starts with paying attention to, or giving assent to, then you start holding on to it. That's how it goes on the road down. Don't give heed to fables and that's the Greek word myths (*muthos*). We get our word myths from this Greek word. What *muthos* meant to the Greeks was a fictional *logos*, fictional word. It was either a Judean, or Gnostic, fabrication and tradition. The truth, the Word, the *logos*, is for the Church—the Mystery, the One Body, justification by the faith of Jesus Christ (Romans), and the Hope of Christ's return for the Church before the day of wrath (Thessalonians). That's declared in the seven Church Epistles—the all truth. When you lose that (see *God's Magnified Word*, pages 172-173) the first thing to go is that Mystery, and you replace it with mystery religion and practices of Mystery religions. The second thing to go is believing; you're justified by the faith of Jesus Christ and you replace that with justification by works, which is legalism. And the last thing to go is the hope of Christ's return; and you say the resurrection is past already or you get into life after death—you develop a false hope in its place: That's myths.

“Endless genealogies”—endless means unending or inconclusive, pointless. The word “genealogies” means “the histories of the generations,” or genealogies; pedigree by tribe, or it could refer to Gnostic genealogies. They had genealogies of the *aeons*. The *aeons* were gods, or something like gods. They believed there were about 30 of them or so, and

each one had a different function. One of them was the *aeon* called “Wisdom,” and “Wisdom” made the Old Testament god who really was not an *aeon*, he was less than that. He was a *demiurge* [a Gnostic subordinate deity who is the creator of the material world] who had troubles with the earth that he made, so it took another *aeon*, called Christ to set the thing back in order. So that’s a brief history of Gnostic *aeons*.

**Background Study**—(by Jon Nettle)

The scholars, as well as the Church fathers, are divided as to what this phrase “myths and endless genealogies” is referring to. Two of their discussions are worth considering. One view says this is referring to the practices that were an outgrowth of Judaism. The Judeans of the time were prone to look for mystical interpretations of the Scripture. Everything was to be scrutinized to see if it had some symbolic or deeper meaning. Some scholars think that the genealogies in the Bible were so treated. This view is supported by a quotation from Ignatius who wrote during the early part of the second century from his book to the Magnesians, “Be not seduced by strange doctrines, nor by antiquated myths which are profitless. For, if even unto this day we live after the manner of Judaism, we avow that we have not received grace.”

The other view, that this is referring to the Gnostic teaching mentioned before regarding the origin of the *aeons* (where successive groups of them were emanations of previous ones. (In other words, you can trace your genealogy back through an *aeon*.) This is supported by the use of this term by Iraneus who wrote about 180 A. D. He opened up his work on *Against Heresies*, with this in the first sentence: “Certain men, rejecting the truth are introducing among us false stories and vain genealogies.” He then goes on to lambaste Gnosticism by satirically going through the genealogy of the *aeons* as taught by Valentianus and Secundus, and it is possible that this is what is being addressed here in this verse.

At any rate, whatever they were doing was promulgating a myth which was a fictional *logos* as opposed to the truth of the Mystery, and endless genealogies (whether it was the pedigrees of the Judeans or the pedigrees of the *aeons*, if it’s contrary to what the Word says; or someone saying, “I’ve been around here longer than you;” or “My fellowship is older therefore...;” or “I can trace my fellowship back to the Apostle Paul, how do you like that, so you just listen to what my doctrine says...”) See? Don’t give heed, pay attention to, hold on to those things which minister questions. All they do is raise more questions or debates/disputes/controversies.

“Godly edifying” in the Greek is literally “the administration of God,” *oikonomia*. We as leaders are stewards of the Mystery, of that administration of God. I believe we have a figure of speech here: *metonymy* (where one noun is put for another in a cause and effect relationship. Here the office of the administration is put for the function of administering or stewarding. So we are to steward that administration of God which is in faith [the household of faith]. We translated verses 3 and 4:

**I Timothy 1:3, 4**—(Literal)—When I went to Macedonia, I encouraged you to stay put at Ephesus in order to charge some not to teach diverse doctrines, nor devote themselves to myths and endless pedigrees, which bring about disputes rather than the effective stewardship of the administration of God in the household of faith.

And that’s what a leader is supposed to do: steward the administration of God in the

household of faith. You as leaders ought to be doing that, not arguing about certain myths, endless pedigrees, and teaching these diverse doctrines. Hey, let's get back to THE doctrine—THE MYSTERY: justified by the faith of Jesus Christ, have the hope of Christ's return, not get into these other things. But if you do, you cannot effectively steward that administration of God—you're not a good leader. And you as a leader have to confront other leaders when they begin getting off; getting away from that tenderness; getting away from the right practice of godliness; getting away from the correct doctrine of the Word. You've got to be spiritually sharp to recognize it and to confront leadership.

### **I Timothy 1:5**

The word "commandment" is the word "charge," which is the same root as the word "charge" in both the Greek and Aramaic. It's a charge (the same root as used in verse 3), and it's referring to the charge he just gave in verses 3 and 4: to charge some not to teach diverse doctrines, not to devote themselves to endless myths and pedigrees which bring about disputes rather than the effective stewardship of the administration of God in the household of faith, because IF they will adhere to this, the end [the word "end" means "aim"] result of that charge will be charity (*agapē*, the love of God in the renewed mind). That *agapē* comes out of (the Greek word *ek*, meaning out from the midst of) a pure (without any mixture; unmixed; unadulterated) heart.

I John 3:1-3 Behold, what manner of love [*agapē*] the Father hath bestowed upon us, that we should be called the sons of God." We're sons of God so you've got that love of God within you. So if you have a purified, unadulterated heart, out of that heart can then emanate the love of God that God has given you.

**II Timothy 2:22**—" . . . with them that call on the Lord out of a pure [unadulterated] heart." Meaning unmixed with youthful lusts and the things of the world.

**I Timothy 1:5**—The charge is the love of God in the renewed mind out of a pure, unmixed heart which is out of a good conscience. "Conscience" is a sound mind, with good mental habit patterns pertaining to the Mystery (see definition in the "Life-Style of a Believer," page 3). "Conscience" is a moral awareness out of good mental habit patterns you develop by studying the Word; putting the Word on in your mind; and, living that Word. Once you've got those grooved into your mind, then you have a good conscience; otherwise your conscience is seared with a hot iron.

**I Timothy 1:19**—You're to hold a good conscience in this verse.

**I Timothy 3:9**—Holding the Mystery of the faith in a pure conscience. You've got to get that Mystery embedded within your mind and don't let anything talk you out of that doctrine otherwise you'll go teaching myths and endless pedigrees.

**I Timothy 4:2**—"Having their conscience (mental habit patterns and moral awareness from those mental habit patterns) seared with a hot iron."

**II Timothy 1:3**—"Whom I serve with a pure conscience." If you have that Mystery—not myths—and the knowledge of the Word (the seven Church Epistles) living in your heart, and you've got it grooved in there, that's good mental habit patterns. Then you consequently have a moral awareness in your walk. It's the love of God out of a pure, unadulterated/unmixed heart, out of a good conscience, and out of believing unfeigned.

“Unfeigned” means with no disguise on it, no false pretense—it’s genuine or true believing. Not artificial stuff. We translated that verse:

**II Timothy 1:3**—(Literal)—Now the end result of this charge will be the love of God emanating from a pure, unadulterated heart, good mental habit patterns, and genuine believing.

Verses 3, 4, and 5 are the beginning of the charge and what we as leaders need to pay particular attention to. It’s our ground rule. You’ve already got the doctrine in the seven Church Epistles now it’s up to you as leaders to maintain that doctrine of the Mystery, our justification, and the hope that you have. [Reads literals of verses 3-5 again.]

**I Timothy 1:3-5**—(Literal)—When I went to Macedonia, I encouraged you to stay put at Ephesus in order to charge some not to teach diverse doctrines, nor devote themselves to myths and endless pedigrees, which bring about disputes rather than the effective stewardship of the administration of God in the household of faith.

Now the end result of this charge will be the love of God emanating from a pure, unadulterated heart, good mental habit patterns, and genuine believing.

When we as leaders can maintain that within the Body, we’ll have unity in the Body otherwise we’re going to have divisions; and we’re going to have the Church leading to ruin eventually. But we’ve got to keep that tenderness in the Body. Confront issues where they need to be, but above all strive to keep that love of God in the renewed mind in manifestation out of a pure, unmixed heart, out of good mental habit patterns (which means building the Word in your life), and out of true genuine believing—not where you say you believe but you really don’t. You’re not like those .that are “ever learning but never able to come to a knowledge of the truth.” You know God’s Word and you stay put on it. And you help others in the Body (as a wonderful, loving, believing leader) to stay put on that true doctrine of God’s Word—the seven Church Epistles.

**PRAYER:** *Father we thank you for this night. For your love and your tenderness to us and that we can stand faithfully upon your Word and move out with great love in our hearts in this day and time, and see your Word prevail in the name of your Son, Jesus Christ. AMEN, God bless you.*

## **CORPS NIGHT**

### **I Timothy 1:6-11**

### **October 3, 1984**

Last week I took you through the first five verses which covered the salutation (I Timothy 1:1, 2) and we began the charge. As a section, I Timothy 1:3-20 is called “The Charge,” and we covered the first three verses of it. The end result of this charge is the love of God emanating from a pure, unadulterated heart, good mental habit patterns, and genuine believing. Paul told them not to devote themselves to myths (*muthos* in the Greek which means myths, fictional *logos*, or fictional speech/words) and to the endless genealogies/pedigrees. These two things either pertain to:

1. the Judean mystical (or symbolic interpretation) of Scripture and the symbolic significance of their pedigrees; or
2. it could pertain to the Gnostic mysticism/genealogies of the *aeons*.

However, the predominant problem in the first century was Judaism, and in the second century it switched to Gnosticism. As a matter of fact, the two became intertwined at times, but “if the shoe fits, wear it.” So whatever it applies to, you could apply it to our day and time. The thing is that both the Judeans and the Gnostics both employed mythical, mystical symbolism in their interpretation of Scriptures. An outgrowth of this among the Judeans was the *Cabbala*. (An Judean esoteric system for interpreting the Old Testament in order to reveal “hidden doctrines” to the initiates). Many people are caught up in that even today—where “You read what it says, but that’s not what it means. There’s some hidden meaning underneath it.” Even scholars are swept away by looking for those mystical meanings that were intended (in the Old Testament especially) by the writers at the time. “The Christian exponents of this particular Gnostic doctrine that crept into Judaism used this system of interpreting the scriptures to deduce the doctrines of the trinity, the divinity of Christ, and the atonement.” And that is straight from the *Oxford Dictionary of the Christian Church*, I didn’t make it up.

Now this word *muthos* is always used negatively in the Scriptures:

**I Timothy 1:4**—Don’t give heed to myths and endless pedigrees.

**I Timothy 4:7**—Refuse profane and old wives myths.

**II Timothy 4:4**—“...and shall be turned to [*muthos*].”

See again it’s in that negative sense. It never says that *muthos* is good for anything. It’s always something you want to avoid or turn away from.

It’s also used in Titus 1:14, “not giving heed to *muthos*” and in II Peter 1:16, “cunningly devised *muthos*.” That’s what some of these Judaizers were doing: using their myths to interpret the Scriptures and to declare what they thought God intended for man. A “fable,” is a figure of speech which uses mystical/mythical/fictional *logos* to communicate deep and hidden meanings. It’s like a cartoon. A cartoon never comes out and says, “Well this is

like such and such,” it only *may* portray a hidden meaning. Bugs Bunny may portray some moral (or something immoral) but it’s mythical. How about “Star Wars” or any of the space-type shows? Are they real or are they mythical? Mythical. So any meaning that’s intended is hidden. They’re fables. To really understand a fable, there are other figures you need to be acquainted with.

1. A simile which is a comparison by resemblance. You say, “He is like/ as a dog.” You always see “like” or “as” in a simile—it’s comparison by resemblance.
2. A metaphor is a comparison by representation and you use a form of the verb “to be,” in a metaphor: “He is a dog,” or “He’s a wolf.” Now the person is not literally a dog or wolf, but you’re resembling/representing that person as a dog/wolf.
3. *Hypocatastasis*, the third figure, is a comparison by implication where you imply that it is something. For example, when Jesus talked about Herod and said, “That old fox.” Jesus Christ was implying that Herod was a fox. If I said, “You dog,” that would also be this figure.
4. When you extend the simile (comparison by resemblance) and go on with your story—i.e., the kingdom of heaven is like unto a man that was a sower, and he went forth to sow his seed, and a guy came and sowed the tares among it, and then came the harvest time, burned the tares, and reaped the good stuff—that is an extended simile which we call a parable.
5. Allegory is when you take a metaphor (or a *hypocatastasis*) and extend it. Your comparison is by representation or implication and it’s extended. This is an extended story about the situation. When that story is fictional and there is no stated comparison, but it has a hidden meaning, then it is a fable.
6. A fable is where you have a fictional story and there is no stated comparison.

However, if you use the same fictional story and compare it to something, then it ceases to be a fable and it becomes an allegory (because it is explained).

**Judges 9:8-15, 16**—In this record “The trees went forth...to anoint a king over them.” Do olive trees talk? No. This looks like a fable, doesn’t it? It could have a hidden meaning, except that in verse 16 this record is explained. These people had gone to make Abimelech king over them (which was like making the bramble bush king over them). Now, this record ceases to be a fable and becomes an allegory (because it is explained). This was the only thing in the Word that looked like a fable, but yet it isn’t. It’s an allegory, so there are no fables in the Word. There are no hidden meanings in God’s Word. That was a Judean and/or Gnostic development where they tried to interpret the Scriptures and say the Scriptures have hidden meanings. In all five places where the word *muthos* is used, it’s used in a negative sense as something to avoid/stay away from. It is something where if you turn from the truth you’ll start looking for hidden meanings in the Scriptures which aren’t there and aren’t true.

Back in I Timothy, these “myths and endless genealogies” certainly must have been in vogue at this time for Paul to confront it when he writes to Timothy. In I Timothy 1:6 and

7 it talks about people desiring to be teachers of the law (Old Testament law). It was the Judaizers (those who looked at the law and said it had mystical interpretations) that Paul was confronting specifically. This applies to anyone who would treat the Word that way. If you go looking for those mythical interpretations, secret hidden meanings, and those pedigrees, you're going to get into trouble because you're turning from the truth (like certain ones had done in this record).

### **I Timothy 1:6**

From which [things]—The things of the charge given in I Timothy 1:3-5. The charge was not to teach a diverse doctrine nor give heed to myths and endless pedigrees which bring about disputes rather than the effectual stewardship of the administration of God. The end of that charge is love. From these things they had swerved—they weren't adhering to love, nor to the sound doctrine originally taught by Paul regarding the Mystery. They were not effectively stewarding the administration of God. They didn't have good habit patterns in their minds. They didn't have unfeigned believing, and they didn't have a pure heart.

Swerved—in the Aramaic is *ta* and it means to go astray, to fall into error, or to wander. The Greek word is *astochēo* and it means to miss the mark. For example, if you are a bad aim and have a target set up and miss it; or if you let your mind be distracted from that target you likely won't hit it.

**I Timothy 6:10, 17-21**—The love of money is the root of all evil. Don't trust in money (uncertain riches) but in the living God. You trust in God. Not only were these people turned from the truth and turned aside to myths and endless pedigrees, but money was a source/root of it. In verse 20, the word "keep" is guard; and in verse 21 "erred" is this same word *astochēo* meaning "missed the mark."

**II Timothy 2:16-18**—Again talking about those vain, profane babblings which you're to avoid because they increase unto more ungodliness (the opposite of a true and vital spiritual relationship). That's where those myths and endless genealogies lead you: to those profane and vain babblings. The word "erred" in verse 18 is *astochēo*, missed the mark.

These are the only three occurrences of this word and they mean to miss the mark. Then it says when they missed the mark they "turned aside." The Aramaic word is *shta* and it means to turn aside. It indicates a deliberate departure. They deliberately went to the side—not that they were bumped out of the way, but they deliberately left. The Greek word is *ektrepō* and it means to turn aside from the right path, or to twist out. It's used of limbs being twisted out of joint. It's more than just turning your back on someone. There's another word that will come up: *apostrephō* which means to turn away from; it is like turning your back on someone, it's the word used where all Asia turned away from Paul. After you turn your back on the truth, what happens? The adversary gets hold of you and he wrenches you out of joint; he twists you out; he turns you aside. This word *ektrepō* is used in I Timothy 5:15 where it says some are already turned aside—twisted out, left the path, deliberately gone/depended to the side and gone—after Satan.

**I Timothy 6:20**—The word "avoid" is *ektrepō*, where you are to twist, turn aside to the right path.

**II Timothy 4:4**—Here both of those words are used. "Turn away" is the word *apostrephō* which means to turn your back on, or simply turn away from the truth. Then it says "shall

be turned,” (twisted) unto myths. First what happens? “All Asia be turned away from me,” [Paul]. When you turn from the truth then what happens? The adversary gets hold of you and gets you to promote the doctrine he you to promote which is fables, Scriptures with hidden meanings, and all the baloney that goes with it.

**Hebrews 12:12-13**—“...Lest that which is lame be turned [twisted] out of the way; but let it rather be healed.” What a beautiful description.

**I Timothy 1:6**—(Literal)—From the things of this charge, certain ones have missed the mark, and having missed the mark they have twisted aside off of the path (turned to the side from the main path) unto vain janglings/chatter (the running of the mouth).

This word is used of a teller of tales. There were certain individuals that did nothing (sounds sort of like Mars Hill) but tell story after story after story. When it comes to these myths, they are unprofitable discussions.

### **I Timothy 1:7**

Desiring—the Greek word *thelō* means to desire intensely. It’s a natural impulse or desire. There is another Greek word *boulomai* that means to will with absolute determination. The word used here, *thelō* only means to intensely desire. It’s a natural impulse. They want to be/desire to be/sure would like to be/wish to be (very intensely) teachers of the law. That word “teachers of the law” is the word used in Luke 5:17 (“doctors of the law”). It is the Greek word *nomosdidaskalos*. It doesn’t really mean a doctor, but it means a teacher of teachers (like doctors or professors) sitting by.

**Acts 5:34**—Paul sat at the feet of Gamaliel, who a doctor of the law (a teacher of teachers, a professor) regarding the Old Testament law. A rabbi was a teacher, but a rabboni was greater than a rabbi because he had achieved a certain level. Gamaliel had achieved this level and was a rabboni, a top teacher.

These people want to be doctors (teachers of teachers) of the law in their seminaries. They certainly desire it; like that position; went that title, but they don’t want the responsibility. Or, they don’t want to rightly divide the Word. They want to be law teachers, doctors of the law, and yet they don’t understand what they say or whereof they affirm.

Affirm—in the Aramaic is *chra*, and it means to contend, strive, or dispute. The Greek word is *diabebaioomai* which means to strongly affirm. In other words, they REALLY stand up for what they believe—what they are jangling about back in the previous verse. They dispute/contend, and they go both feet right into the quicksand. They don’t know what they say or what they are really disputing/affirming with all their yelling and everything else. The Greek word is used in Titus 3:8.

**Titus 3:8**—We are to constantly affirm the truth. They were constantly affirming/arguing about nonsense: myths, their mystical interpretations, and their “hidden meanings of the Scriptures.” That was their jangling. Look at one.

**II Timothy 3:5, 7**—Having a form of a true vital spiritual relationship with God but denying the power thereof. They are doctors of the law and ever/ always learning. They want to be professors but are never able to come to the knowledge of the truth; it is always their myths, their fables, their cartoons, their Star Wars, their endless pedigrees, see? That is where they were. Never able to come to the knowledge of the truth. They want to be

those teachers but they don't understand what they say or what they constantly affirm. The literals according to usage of verses 6 and 7.

**I Timothy 1:6**—(Literal)—Now certain individuals who have missed the mark concerning this charge...

Now there were some who had missed the mark even when I Timothy was written, but I Timothy was written to establish the rule of the Church. By the time II Timothy was written, the Church was in ruin.

These certain ones who have missed the mark concerning this charge:

**I Timothy 1:6, 7 continued**—(Literal)—... have turned aside to unprofitable discussions, desiring to be indoctrinators in the law yet understanding neither what they say nor the dogmatic assertions about which they dispute.

### **I Timothy 1:8**

The law here is referring to the Old Testament law which is good when it is applied to the right administration. I Timothy 1:9, 10 say the law isn't made for a righteous man. A righteous man in this day and time is one who is born again. The Old Testament law was not for the righteous.

**Romans 7:5-11**—This verse applies to when we were in the flesh. We're not in the flesh now because we are born-again and delivered from the law. In verse 7, the word known is "experientially known." You see, the law has no effect on your life today because you have a greater law—the law of the spirit (which is where Romans 7 is heading), which is greater than the law of the flesh. You don't need that Old Testament law because you have a greater law within you. The law is good if you use it lawfully.

Lawfully—means having, and using, a right standard for the administration of justice: i.e., when you've got murderers, when you've got people that aren't born again of God's spirit. We've got laws in our country. What's the purpose of these laws? For the right administration of justice. You need that right standard, and that's what the law is. We translated this verse:

**I Timothy 1:8**—(Literal)—Now we recognize that the law is good if it is used for its lawfully designed purpose [the standard for justice].

### **I Timothy 1:9-11**

You'll notice in the King James Version that up until this point you have a series of doublets where you have two things together:

lawless and disobedient	unholy and profane
ungodly and for sinners	murderers of fathers and murders of mothers

And then you begin a list of things that are not in doublets—just individually listed:

manslayers,	for menstealers
whoremongers,	for liars
for them that defile themselves with mankind	for perjured persons

See, just individual things. Now that is typical of Greek style to do that; however in the Aramaic it's just one continuous list:

for the lawless	sinners
disobedient	unholy
ungodly	profane, etc.

However, in the Aramaic (this is typical of the Aramaic) just one letter is supplied in front of each word. Since this is typical of Aramaic and you've got "and" in some places in the Greek, but not in others, and since there is no summary or reasons why, this list cannot be the figure of speech *polysyndeton* which is many "ands".

I want to show you how we work this and consider various aspects. That's why I'm telling you these things. When you work figures of speech you don't just pick one out and "wear it," you've got to see if it fits, alright? This is what we went through in order to figure out what figure this was. First of all it's not *polysyndeton* because the Greek doesn't have "and" in all those places. Also the Aramaic so frequently uses that one letter in front of words that it wasn't strong enough to consider it a *polysyndeton*. Besides that you wouldn't want to individually emphasize every word in this list—it's not a complete list, only a partial list (because there are many other sins that would fall into this category).

It couldn't be *asyndeton* because you do have "and" in some places. An *asyndeton* would have to have a summery at the end. So you consider other things. For example the figure of speech *merismos* where you enumerate the parts of the whole thing after you've mentioned the whole thing. What is this whole list? Its unrighteous men, right? Did this start by saying "unrighteous men?" No. So it couldn't be the figure *merismos*.

We looked at the doublets and asked ourselves could it be *hendiadys*? I'm giving you a truckload of figures of speech tonight because you need to know the importance of figures of speech when you're working God's Word like this. *Hendiadys* is where two things are said but only one thing is meant. When you say, "the lawless and disobedient" is that saying "disobedient lawless?" No. What you have here is a partial list of the characteristics of unrighteous men. So these doublets are not *hendiadys*. Furthermore, you don't have them in the Aramaic. So these five figures we threw out. There's another figure to consider: *synathroesmos*.

*Synathroesmos* is similar to *merismos* (which is an enumeration of the parts of the whole which has just been mentioned). *Synathroesmos* is the enumeration of the parts of a whole which has not been mentioned. Would that fall into this category? It certainly would. Here you are enumerating the parts of the whole—not every part, but certainly a long list of them—and the original/ whole thing (unrighteous people) has not been mentioned. This list is a *synathroesmos* which enumerates those unrighteous men who have turned aside to vain jangling—discussions that are dense, diverse, and unprofitable. This list enumerates where those people's heads were at and what this law was made for. If they are born again then naturally they've got a greater law, but those that aren't (those born of the wrong, seed would certainly fall into this list someplace), that's who the law would be needed for. This enumerates those unrighteous individuals. Look at the list. The law is not made for the righteous, but for the unrighteous.

**II Corinthians 5:21**—God made Christ to be sin for us that we might be made the righteousness of God in him. So is the law made for you? No.

**Romans 10:4, 10**—They couldn't get this through their heads, and neither can most people today. They always want to put people under law. When you start getting away from the purity of the Word, the greatness of the Mystery, and the walk by the spirit, you start developing those same things. People want to have set guidelines, set laws for everything—it just doesn't work that way. The Word is your rule for faith and practice. The specific things—in your life, your Twig, and in your leadership—you have to work out with God. It's a walk by the spirit. You don't have laws for all these little tidily things (or mystical interpretations).

Christ is the end of the law for righteousness, and you believe unto righteousness. When you're born again you receive the spirit; you receive the righteousness Corinthians talked about: then you no longer need the law.

**Romans 6:13-18**—Isn't it great to know the Mystery!?! What's written in Timothy is not the doctrine. He talks a lot about the doctrine, but the doctrine is written in Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians: the Church Epistles.

This verse is pertaining to after you are born again: to when you're not under the law but under grace. What doctrine is Romans 6:17 talking about? The doctrine of justification by grace, not the law. We are the servants of righteousness. You don't need the law for your walk any more than you need the law to get saved. See it? We're saved by grace, not by the law.

The law is not made for a righteous person, a righteous one (the word "man" is not in the text). Who is the law for? The lawless—those living outside of the law. Literally they are "outlaws," and that's the way we translated it. Hey, do you do less than the law when you are in the spirit? Would you steal if you're walking by the spirit? Would you murder? No.

"Disobedient" means they are rebellious. They are rebels—always wanting to rebel; undisciplined and insolent. "Ungodly" is the opposite of a true and vital spiritual relationship. They don't walk with God. They look real religious on the outside—they've got a lot of religion but no true vital spiritual relationship. "Sinners" is a good translation because they are sinners alright. "Unholy" in the Greek is *anosios*. It means perverse. It is the opposite of *hosios*. *Hosios* is translated "holy" but it is one of three words translated holy.

1. *Hagios* which is one that is set apart (and that is why he is holy). He is not contaminated and polluted. He is set apart and sanctified.
2. [*Ta hiera*] One that is sacred because he is consecrated to something (to God in this case).
3. *Hosios* is holy in the sense that he is faithful in observing his obligations to God. One who is not faithful in observing his obligations to God is perverse. He is one who commits every crime in the book. He is a contrary individual who deviates from every law and sentence there is.

The word "profane" is *bebēlos* and it is the opposite of that which is sacred. It is a profane person, or one who is not initiated. This Greek word comes from *bēlos* which means threshold. A *bebēlos* is one that has missed the threshold/step. He is not an initiated person. He is profane; he is not sacred/consecrated to God. There is no depth of truth in his life.

There is a lot of depth of religion tout no depth of truth. In I Corinthians 2:6 the wisdom of the mystery is for initiated ones. In I Corinthians 3:2 Paul said he gave them milk as babies because they were not fully initiated in the Word. This word *bebēlos* is also used in I Timothy 4:7 where it says “refuse profane and old wives myths.” Those myths are profane, they miss the threshold, and they have nothing to do with those who are initiated in the Word. I Timothy 6:20 talks about avoiding “profane babblings” (which are those things connected with myths). It’s used in II Timothy 2:16—”shun profane and vain babblings,” because you miss the threshold when you get into those myths.

**Hebrews 12:16**—This really clarifies what God means by profane: “. . . Or profane [an uninitiated, no depth of truth] person, as Esau, who for one morsel of meat sold his birthright.” Now that took some real deep thought to make that decision, huh? NO! There “was no depth in his decision to sell his birthright for a morsel of meat. That’s profane and that is one that missed the mark, the threshold: Esau sold his birthright for temporal pleasures and that’s what these people many times do. They love money, trust in uncertain riches, get their ears tickled with myths and endless pedigrees with their mystical interpretations. That’s this word profane.

The phrase “murderers of fathers and murderers of mothers” is “smite of fathers and smite of mothers.” It can mean to smite physically or to smite with words. Look at Exodus 21:15 and 17 for a tremendous explanation of this under the law. It shows how the law was made for those that smite their mothers and fathers (either verbally or physically).

“Manslayers” is a murderer/homicidal. “Whoremongers” means fornicators, or any type of sexual activity. Fornication is often “used in the context of serving other gods (where you whore after other gods instead of sticking with the true God). The phrase “for them that defile themselves with mankind” literally is “men layers,” and it is referring to homosexuals, catamites, and pederasts.

“Menstealers” literally is kidnappers. It was used of those people that stole free people and sold them as slaves (it was okay in ancient Greece to steal slaves). “Liars” means liars, false persons, or deceivers. “Perjured persons” are those that break oaths (they break the salt covenant all over the place).

Now there is your list. “And if there be any other thing”—which tells you there are other things—but if there is anything else that is contrary (against, antithesis to) sound doctrine (which is the doctrine of the Mystery—a key concept here—taught by Paul. Sound doctrine is right believing: right teaching for right believing.

“Sound” is a very good translation of this word because in the Greek it means what it means in English. “Sound” in the English means free from defect or decay. It means to be whole, in good condition; to be healthy (not weak or diseased). It means to be firm, safe, morally and physically sound and wholesome. It is interesting that this word sound (the Greek word is *hugiainō* which means to be sound, whole, wholesome, and healthy. This word is used 12 times in the New Testament—eight of which are in the Pastoral Epistles. *SOUND needs to be added to your list of key words* because it isn’t just any kind of doctrine; it’s sound, healthy doctrine. The four places this word is used outside of the Pastoral Epistles are: Luke 5:31 and Luke 7:10 where it is used of health; in Luke 15:27—where it talks about the prodigal son who was “safe and sound” (meaning, he was whole) when he returned to the father; and in III John 2—that we prosper and be in health. God

wants us to be sound in health. That's the word that's used throughout Timothy for the doctrine in Titus.

**I Timothy 1:10**—sound doctrine

**I Timothy 6:3**—used of wholesome words

**II Timothy 1:13**—used of sound words

**II Timothy 4:3**—sound doctrine

**Titus 1:9**—sound doctrine

**Titus 1:13**—sound in the family faith

**Titus 2:1**—sound doctrine

**Titus 2:2**—sound in the family faith

“Sound” means health, a sound mind and all that is wrapped up in it. It is wholesomeness completely (both morally and physically). When you have the doctrine of the Mystery, it is sound doctrine which gives you the knowledge of the truth so it makes your mind whole, and it makes your physical body healthy. When you know the Word you manifest that health, see it?

### **I Timothy 1:11**

The words “glorious gospel” literally is “the gospel of the glory of the blessed God.” What is, that gospel of glory of the blessed God? It is the doctrine of the Mystery, which is the sound doctrine according to the gospel of the blessed God. Also “the gospel of the glory of the blessed God” is a figure of speech called a *dual genitive* because you have two genitives there: of the glory of the blessed God, which really makes this emphatic. That's the gospel of the Mystery which is really a glorious gospel from the blessed God—God who is blessed, He is really blessed. And we are blessed because He blessed us with that. We have that knowledge of the Mystery and that's the sound doctrine that gives us the health and the wholesomeness mentally, physically, and every way.

The phrase “which was committed to my trust,” is literally “what was entrusted to me.”

**Galatians 2:7**—Paul says the gospel of circumcision was entrusted to Peter and the uncircumcision was entrusted to him.

**I Thessalonians 2:4**—Paul says the gospel was entrusted to him.

**Titus 1:3**—Paul was entrusted with the gospel because the Mystery was first made known to Paul. It was entrusted to him. He was one of the most unlikely candidates to receive it and yet he did receive it because he was faithful to that Mystery—the Word—not to law, not to legalism, not to mythology (giving hidden meanings to the Scriptures and everything else), but he was faithful to the doctrine of the Mystery. So that you can walk by the spirit, you've got the spirit of God within you. It's Christ in you. It doesn't make any difference what your background is—Judean or Gentile— you are all part of that one Body in Christ and you can walk and get some real unity going in this day and time, manifest some peace in your life, and walk as a leader in this as a good steward in the administration of God. Not leaning on myths, but leaning on the true, sound doctrine that brings people health: wholesomeness mentally, physically, and in every category of life. That's this glorious gospel of the Mystery.

We translated these three verses (9, 10, and 11) together because they are all one sentence:

**I Timothy 1:9-11**—(Literal)—One must recognize that the law was not enacted for a righteous person, but for outlaws and rebels, the ungodly and sinners, the perverse and profane, abusers of fathers and abusers of mothers, murderers, fornicators, homosexuals, kidnappers, liars, oath breakers, and whatever else is contrary to sound doctrine, that is, [sound doctrine] according to the gospel of the glory of the blessed God, with which I was entrusted.

See, you can go with that gospel of the glory (which is a sound, wholesome doctrine) which is the Mystery. We are stewards of that administration of God. Or, you can do like certain others did and go to diverse doctrines—back under the law; turning aside from the sound doctrine and turning unto the love of money, unprofitable discussions and disputes, myths and endless pedigrees—ever learning but never able to come unto a knowledge of the truth, having a form of godliness but no power in their lives. You see, I'd rather go with the gospel of the glory of the blessed God, which brings health and wholesomeness. But not everybody makes that choice. The choice is ours.

**PRAYER:** *Father, we sure thank you for this night and for the greatness of your Word, and that we can make that decision to walk by the spirit in this day and time, and to know the Word—that great doctrine of the Mystery—and not to hang on to those other things, but to stick with the greatness of what your Word teaches us. Thank you, Father for watching over the Corps around the world this day, in the name of Jesus Christ. Amen. Bless you.*

**CORPS NIGHT**  
**I Timothy 1:12-20**  
**October 10, 1984**

I Timothy 1:12-17 are a subsection (of this portion of the charge) showing how tremendous God's mercy and grace was in calling the Apostle Paul. In essence Paul's saying "If God could call me, He could call anybody; if He could forgive me, He could forgive anybody; If He could show mercy to me, He could show mercy to anyone else who wants to believe." The same applies to grace because I Timothy 1:14 says, "...The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus...(reads through verse 17)." None of us have been injurious to other people—to the extent that Paul was—so this subsection of the charge really illustrates/is an example of God's grace and mercy in calling the Apostle Paul. Remember what the epistle opened with (like all the pastorals)? "Grace, mercy, and peace." "Mercy" is added because of God's unmerited judgment (He doesn't hold it against you).

This is a section in itself. Remember verses 3-5 was a charge? [He reads the literals]:

**I Timothy 1:3-5**—(Literal)—When I went to Macedonia, I encouraged you to stay put at Ephesus in order to charge some not to teach diverse doctrines, nor devote themselves to myths and endless pedigrees, which bring about disputes rather than the effective stewardship of the administration of God in the household of faith.

Now the end result of this charge will be the love of God emanating from a pure, unadulterated heart, good mental habit patterns, and genuine believing.

You have the charge stated there. Verses 6-11 is regarding those who rejected the mercy and grace of God and who therefore needed to be charged:

**I Timothy 1:6, 7**—(Literal)—Now certain individuals who have missed the mark concerning this charge have turned aside to unprofitable discussions, desiring to be indoctrinators in the law yet understanding neither what they say nor the dogmatic assertions about which they dispute.

Then it goes on talking about those who went contrary to that sound doctrine/ the gospel of the glory of the blessed God with which Paul was entrusted. You then come to this section which shows even though some had done that, none were like Paul. Yet look at God's grace and mercy in Paul's life which is available for others. Then Paul goes back to the charge in verse 18:

**I Timothy 1:18**—(KJV)—This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

    Holding faith, and a good conscience;...

You see, again he brings out the charge. Paul has committed this charge to Timothy,

according to the prophecies, to charge others. Then the rest of verses 19 and 20 go back to those who rejected the charge/the gospel of the glory of the blessed God/the true sound doctrine.

**I Timothy 1:19, 20**—(KJV)—...which some having put away concerning faith have made shipwreck:

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

Do you have the picture? [Introverted Structure]

**Recap:**

1. Verses 3-5 is a charge. [A]
2. Verses 6-11 are those who rejected that charge. [B]
3. Verses 12-17 is Paul's example of God's grace and mercy, and how important that is in leadership; in dealing with leadership; and as a leader dealing with your people. [C]
4. Verse 18 Is the charge. [A]
5. Verses 19 and 20 are those who rejected the charge/sound doctrine. [B]

**I Timothy 1:12**

And—is omitted. It starts out a new section within this section.

I thank Christ Jesus our Lord—have you prayed to Christ lately? No. Who do you pray to? God. This phrase in the Greek is *charin echō*. *Charin* is from the word *charis* meaning grace, and *echo* means “to have” or “hold.” It means “I have grace” or I have thanks” (*charis* can mean grace or thanks) “for Christ Jesus.” You could translate this phrase:

“I thank Christ Jesus;”

“I have thanks for Christ Jesus;” or

“I give thanks for Christ Jesus.”

The dative case follows this verb, so you could translate it “to” or “for.” In essence we don't really give thanks to Christ Jesus (we give thanks to God) but it's *for Christ Jesus* our lord and for what he did for us.

Again, it's Christ Jesus: putting the exalted one first (as in I Timothy 1:1—Christ Jesus our hope; and I Timothy 1:2—Christ Jesus our lord) because the emphasis is on the exalted one and what he has done for us: he is our hope; he is our lord; he is the one we are identified with, and we are thankful for everything he accomplished for us as the exalted one. He's seated at the right hand of God where are we seated with him. See, we are identified with Christ Jesus our lord.

Hath enabled—in the Aramaic is *chayel* and it means to strengthen, to comfort, or confirm. The Greek word is *endunamoō* and it means to empower (*dunamis* is in there), or to infuse with inner strength. This word is used in:

**Philippians 4:13**—Christ who strengthens, infuses me with inner strength.

**II Timothy 2:1**—Be strong, be empowered, be infused with inner strength.

**II Timothy 4:17**—The Lord stood with me (this took place during Paul’s trial) and empowered me, infused me with inner strength.

For that he counted me faithful—Paul didn’t look too faithful when he was on that road to Emmaus (heading up to chop some heads off), but God (because of His foreknowledge) saw Paul down the road as someone who could be trusted with the Word. He knew that Paul would take a stand.

Counted—God considered, esteemed Paul faithful (trustworthy) when He put Paul into the ministry.

Put—the Greek word is *tithēmi* and means to put, appoint, or ordain. It’s the word used in I Timothy 2:7 as “ordained.” Paul was appointed, or ordained, a preacher and an apostle. The question is when was Paul set/appointed to the ministry, and when was he set/appointed as an apostle? Are they the same thing?

**I Timothy 1:12**—First of all, this word “ministry” is *diakonia* which means service in any capacity. *Diakonos* (deacon) comes from this word, and it is one who serves in any capacity. In I Timothy 2:7 Paul was appointed as one with a ministry (an apostle, teacher, etc.).

**Acts 26:13-18**—When Paul was standing trial he gave an account of his conversion (on the road to Emmaus) and the things that followed to king Agrippa. The phrase “kick against the pricks” is an orientalism pertaining to when they plowed with their oxen in the field. In order to keep their oxen plowing in a straight line, they used a goad. They kept the goad behind them so that if the ox kicked, or got out of line, the ox would kick that sharp goad and that was a “prick”—it stuck. Paul had been like that ox: he was trying to get out of that furrow. It was Jesus who appeared to Paul—this was something special with Paul. Normally when you receive revelation, it comes from God. This section covers what Jesus Christ told Paul on that road to Emmaus. That he (Jesus Christ) was sending him with this ministry/service—to deliver people: to open their eyes, to turn them from darkness to light, etc.

**Acts 13:1-3**—There is a period of approximately seven years or so between Paul’s conversion and this account. If verse 2, the holy spirit spoke (God said) “Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them [Because they were sick? No, for ordination!] they sent them away. So they, being sent forth by the Holy Ghost departed unto Seleucia; and from thence they sailed to Cyprus.” This records when Paul was ordained and sent out as an apostle.

**I Timothy 1:12**—“I am thankful for Christ Jesus who empowered me, and who counted me faithful, putting me into the ministry.” When did Christ Jesus call him? On the road to Emmaus.

**I Timothy 2:7**—When you get to this verse, Paul is specifically appointed with a gift ministry. By whom? The Holy Ghost it says in Acts. See the difference? Although it’s the same Greek word, it’s used in two different ways: one to appoint for any service; the other to appoint to a gift ministry (which is ordination). In I Timothy 2:7 we’ll undoubtedly translate this word “ordain,” but here we’ll translate it “appoint.” You could translate it

“ordain” here, except it could be misunderstood because normally you associate ordaining with the act of when somebody is officially ordained.

### **I Timothy 1:13**

Blasphemer—one who ridicules. Before Paul was converted, he ridiculed/made fun of the believers a lot.

Persecutor—one who pursues. It comes from the Greek word *diōkō* that means to pursue. It can mean to pursue in a negative or in a positive sense. You can pursue/follow after someone. The mark of the prize of the high calling—that’s the same word as “persecute.” In the negative sense, it’s when someone pursues someone else—to dog them, to tear them down, deprogram, defame, make fun of them. Paul not only pursued the Christians, he was injurious to them.

Injurious—means to be violent in action; outrageous in personal insults, to the end of violence. You see, you could persecute someone with words, but it could also be violence indicating physical hurt. You’ve got both of these ideas very closely associated in this verse. Paul was a persecutor as well as injurious (he persecuted to the end of injuring people). He put men and women in prison and he stood by as they stoned Steven. How many of you have done that? Nobody. BUT Paul obtained mercy (the withholding of merited judgment). Paul had it coming to him but God withheld that judgment (didn’t make him pay) and that’s mercy.

Why doesn’t everybody automatically get that mercy? Paul got it because he did it ignorantly—without knowledge—in *apistia* (he had not heard enough to believe). But on that road to Damascus, he heard enough to believe. Before that time he hadn’t heard enough because he did it ignorantly. There are those who do this type of thing and who have heard enough to believe—they just don’t want to believe. (Reads literals of verse 12 and 13.)

**I Timothy 1:12**—(Literal)—I am thankful for Christ Jesus our lord, who infused me with inner strength, because he considered me faithful...

Boy, that’s something to be thankful for, isn’t it????!!

**I Timothy 1:12b, 13**—(Literal)—...when he appointed me to the ministry, even though previously I was a blasphemer and a persecutor and a man of violent action....

Even though I previously was all these things, yet He infused/empowered me, and He considered me faithful when He appointed me to the ministry.

**I Timothy 1:13b**—(Literal)—...However, I was shown mercy because I acted out of ignorance, not having heard enough to believe.

Now is that a literal according to usage? Sure—it communicates in our language.

### **I Timothy 1:14**

Grace is unmerited favor. When you’ve got mercy, then grace goes with it. Mercy is the withholding of merited judgment and grace is unmerited, divine favor.

Unmerited divine favor of our Lord—Is this word “Lord,” God? Or is it the Lord Jesus Christ? I think it’s God. It talks about the grace of God in many places, but the phrase “was

exceeding abundant” means it was superabounding. “Exceeding abundant” is a rather superlative way of saying it, but the word “superabounding” really “socks it to you.”

“Faith” is the faith of Jesus Christ, and “love” is *agapē* which is the love of God in the renewed mind.

The phrase “which is in Christ Jesus” is referring to the exalted one. That’s why Christ comes first—because of our identification with him. You see, you’re saved by grace and you’re identified with the one who has been exalted (not with the humiliated one). It is because of what he did as the humiliated one that you are now exalted with the glorified one.

In I Timothy 1:12 it says, “I am thankful for Christ Jesus our lord.” Jesus Christ is the one who infused Paul with inner strength and who considered him faithful when he appointed him to the ministry. Then I Timothy 1:13 is talking about what Paul did and the mercy he obtained. Paul had it coming to him, but he obtained/was shown mercy. I Timothy 1:14 shows the grace of God that superabounded to Paul. He obtained the mercy and then the grace of God superabounded to him because of what Christ Jesus did (verse 12). Look at the pattern. It’s:

1. Christ Jesus infused him; (Christ)
2. He had it coming to him but he obtained mercy; (Paul)
3. And then it’s the grace of God superabounding. (God)

Then in I Timothy 1:15 you start this same structure all over again.

1. Christ Jesus came into the world to save sinners—Christ is the one who saved and infused Paul with inner strength; (Christ)
2. Howbeit for this cause I obtained mercy—Paul was the example of obtaining mercy. Anybody else can get mercy if they want it; (Paul)
3. Now unto the King eternal, immortal, invisible, the only wise God, *be* honor and glory for ever and ever. Amen (God)  
Because It’s God and His grace that superabounds, and that’s why He deserves the glory.

God is the one who sent Christ Jesus. He’s the one who made all this available through His son Jesus Christ: that Christ Jesus could infuse you with inner strength and that you could obtain mercy. This structure (A, B, C, A, B, C) is alternating structure. Before—when I gave you the structure of the entire epistle—it was (A, B, C, D, C, B, A) introverted structure. It’s the grace of God that made it all available and that’s why you obtain mercy. Those two words go hand in hand in this section.

We translated verse 14:

**I Timothy 1:14**—(Literal)—The unmerited divine favor of the Lord together with the faith [of Jesus Christ] and the love [of God] which is in Christ Jesus superabounded to me.

This brings you to a climax: it’s grace with faith and love in Christ Jesus that superabounds

to us. Then it starts over and builds up to the next climax in I Timothy 1:17, "...glory for ever and ever."

### **I Timothy 1:15**

This is a faithful saying—this phrase literally means "the Word is faithful" and this is a key concept in the pastorals. This is the only place that it occurs and it is used five times. It's an idiom, and this phrase means all of God's Word is faithful, true, trustworthy, and right on. This phrase draws particular attention to the phrase that immediately precedes and/or follows.

You have to watch it in the context. All of the Word is faithful, but this phrase draws your eyes right to what's here in the context: the climatic statement we had just before it: that the GRACE of God superabounded to me (salvation). Then I Timothy 1:15—"...Christ Jesus came into the world to save sinners,..." How are you saved? By grace. What does Ephesians 2 tell you? That you're saved by grace, not by works lest any man should boast. Now that is faithful. The Word is faithful.

Then we come to the phrase "and worthy of all acceptance," which means it's worth all acceptance (receptivity, reception, or acceptance). The Greek word is *apodochē*. It is used in two places. Here and in I Timothy 4:9 where it says the Word is faithful and worthy of all acceptance. Think of it as reception or receiving: The Word is worth receiving; it's worth being accepted. Well if something is faithful, don't you think it's worth receiving? Certainly.

Now, I'd like you to look at a verb that's related to this word in Luke 8. This particular word is only used twice, but the verb form of it is used in other places.

**Luke 8:40**—"...the people gladly received him (Jesus Christ);" "received" is the verb form of this word.

**Acts 2:41**—"...then they that gladly received his word were baptized." You see, it's worth being received. How do you get "added to the Church"? By receiving that Word. That Word is faithful, you're saved by grace—not works.

**Acts 17:11**—They revived the Word. *Dechomai* is related to this word, but it's to receive the Word.

**I Thessalonians 2:13**—They received it not as the word of man. It's worth receiving. What kind of receiving? All receiving. Receiving in totality, in full. Every word of God is worth everyone receiving, and in totality.

As I said, the only other place that word is used (and it's used with the same phrase) is in I Timothy 4:9.

**I Timothy 4:9**—The Word is faithful and worth receiving in totality by everyone, totally. What is? Well, what is the context? In verse 8, "godliness is profitable for all; having the promise of life," when? That's eternal life and the hope, so with godliness there's not only the promise of life today, but you also stack up rewards because you are godly today. You have that true, vital spiritual relationship today, then you stack up rewards for the future. Is it so bad to work for rewards? Not as long as they are spiritual. The Word is faithful and worth receiving in totality for therefore we both labor and suffer reproach. Why do you work so hard? Because you have that hope that there's rewards in the future, because we

trust in the living God who is the savior (God our Savior, our Hope) of all men, especially of those that believe. See, it is in the context of what you do today lays up rewards for you in the future (as far as godliness is concerned), and that the Word is faithful and worth everybody receiving. Can anybody in the Body of Christ lay-up rewards for the future? It's worth all receiving. It's worth receiving into totality by every believer. Same way with salvation. That's worth everybody receiving. But that phrase does not occur with the other three places this phrase ("the Word is faithful") occurs. It just says the Word is faithful. It does not say, "worth receiving totally."

**I Timothy 3:1**—the Word is faithful. Does it say, "and worth receiving totally"? No. It stops and it says, "if a man desire the office of a bishop he desireth a good work." It's "if a man," not everybody; not in totality, but HE a man desires the office of a bishop. Not everybody is going to be a leader. The Corps ought to be, but not everybody is going to be a leader. If a man desires the office of a deacon then it's worth receiving for him. Salvation and godliness are for everybody and it lays up rewards.

I am chief—is Paul still a sinner? No, this is a figure of speech called *heterosis*, which is an exchange of parts of speech, or an exchange of accidents (in this case it is an exchange of tenses). Here the present tense is used for the past tense. Sometimes we would call it a "historical present." I've heard speakers do this. One time Dr. Martin (Dr. Wierwille's son-in-law) was lecturing on the founding fathers of our country and a lot of his speech was in the present tense—as if "you are there." It made it very vivid. That's the purpose of using the historical present: to put yourself and your hearers "there." It is done here to emphasize it. "I am chief." Paul isn't anymore but he puts you in his shoes, puts you there. That's why you have the figure *heterosis* used.

Secondly, was he the worst sinner that ever lived? No, there are some born of the wrong seed—I'd say that's a little bit worse [laughter]. But Paul's sin was no greater than others. Sin is sin except for the unforgivable sin. But Paul was in a chief/first position as sinner. He was on (being trained for) the Sanhedrin and sat at the feet of Gamaliel who was on the Sanhedrin. So he was in a position that had quite an effect upon people's lives. When he snapped his fingers, people jumped. In other words, he was a "top echelon" sinner. Not that he was the worst sinner, but he was a "high society" sinner as opposed to someone who was not in "high society." He was in a position where he could affect many things.

**I Timothy 1:15**—(Literal)—The Word is faithful and worth receiving in totality: Christ Jesus came into the world to save sinners, of whom I was in the top echelon.

I think this communicates the heart of it better. I've missed the figure of speech by putting it in the past here and I questioned whether I'm right in doing that, but it communicates literally to our heads. At least you know it was a figure (*heterosis*) in your original. "I was in the top echelon." He isn't anymore.

### **I Timothy 1:16**

Howbeit—the Greek word *alla* which is a very emphatic "BUT" and it's used in the sense of "in spite of." It's "BUT in spite of ..." But in spite of what? But in spite of his being a top echelon sinner.

For this cause—for this purpose, or on account of this. This phrase indicates the cause. What was the cause? That Christ Jesus came into the world to save sinners. You see, you

have the “but,” that contrasts it with Paul’s former condition (of top-echelon sinner). For this cause that Christ Jesus came to save that category of people. Did Paul get saved too? “I obtained mercy” (the withholding of merited judgment).

That in me first Jesus Christ—here it puts the humiliated one first because in his life Jesus Christ showed longsuffering. He put up with a lot of dudes. It says “in me first,” and it sounds like Paul was the first one. That’s not the way it reads. It means “In me, the first (the top echelon sinner—reflecting back upon that usage of the word in I Timothy 1:15) Jesus Christ might show forth (exhibit) all longsuffering.” Not just a little bit of longsuffering, but unlimited longsuffering.

For a pattern—it’s an outline, a brief sketch, or an example. We translated it “example.” It’s the word used in II Timothy 1:13 where it says, “have a form of sound words,” meaning you’re to have an example of sound words to them who were about to believe or who would believe, not hereafter, but even after Paul believed. We translated this:

**I Timothy 1:16**—(Literal)—In spite of this [being a top echelon sinner] and because of this [Christ Jesus came to save sinners] I was shown mercy, that in me, a top echelon [sinner], Jesus Christ might display unlimited longsuffering as an example to others who would believe on him unto eternal life.

### **I Timothy 1:17**

Is God a king? Yes, God is the King of the Kingdom of God and Jesus Christ is the king of the Kingdom of Heaven. So God is the eternal king, or the king of the ages. He is immortal (and that should be incorruptible because the word for immortal is another word). Is God invisible? Yes. Is Jesus Christ invisible? No. That’s why it can’t be talking about Jesus Christ.

Only—in the Aramaic is *chad* and it means “one.” There is another word that means only. This word means “the one God.” The word “wise” is omitted in the Aramaic and in most critical Greek texts. So it literally should read, “the one God.” This is interesting because of II Timothy 2:5.

**II Timothy 2:5**—“For there is one God [it makes an issue of this] and one mediator between God and men, the man Christ Jesus.”

**Colossians 2:18, 19**—“...worshipping of angels [having several heads rather than one head, Christ] intruding into those things which he has not seen...and not holding the head...” Who is that one head? Christ is the head of the Body and who is the head of Christ? God. So how many heads do you have? One. Not several heads like some of the pagans did: where you have two gods—it’s not Christ is god and God is God. You have God over all, and one head of the Body under that head, which is Christ. And that’s what was starting to happen. They were starting to get into this dualism, and the ideas/foundation of the trinity was starting to creep in because once you get out of the truth of the Word and the Mystery, you’re heading in that direction. For the mystery religions one of the prime concepts was the trinity. So it’s the one true God that saved you by His grace. And that grace was exceeding abundant. It’s not that you have several heads, several *aeons* of the Gnostics, several angels of the Judeans, NO. You have one God. And to Him be honor and glory for ever and ever.

*Be* honor and glory for ever and ever—is a Semetic, superlative expression which literally

is “to the ages of the ages.” This phrase is a doxology, or an inscription of praise to God. The “Amen,” means “so be it,” and that closes the doxology. There are other doxologies in the Word that end like this (giving glory, honor, and praise to God). Here are the references and you can check them out later:

Romans 9:5	Ephesians 3:21	Hebrews 13:20 and 21
Romans 11:36	Philippians 4:20	
Romans 16:27	I Timothy 6:15 and 16	
Galatians 1:5	II Timothy 4:18	

We also have a figure of speech in this verse. It says, “to the King of the ages, immortal, invisible, the only Wise God,” which is a series not connected by the word “and,” so it is that figure of speech *asyndeton* (a series without conjunctions), that concludes with a summary statement—the eternal uniqueness of God as one God). So we translated that doxology:

**I Timothy 1:17**—(Literal)—To the King of the ages, incorruptible, invisible, the one and only God, be honor and glory unto the ages of the ages. Amen.

See how it builds again to a climax? Boy, you’ve got a lot to praise God for.

### **I Timothy 1:18**

Charge—is the Greek word *parangellia*, and it’s a charge or message passed on. In verses 3 and 5 various forms of it were used (where Timothy was to charge some not to teach diverse doctrines). The end of that charge is love out of a pure heart, a good conscience, and believing unfeigned.

Commit—in the Greek is *paratithēmi*. You have the ward *tithēmi* which you had before with *para* in front of it. *Tithēmi* meant to put or appoint, and *para* means beside (when you put something beside). Literally this word came to mean “to entrust to” or “to deposit.” Now this word is fantastic and we’ll get into it much more later on. But in II Timothy 2:2 it’s the word “the same commit [*paratithēmi*] unto faithful men,” meaning “deposit with faithful men.” You entrust it to them. Forms of this word are used in:

**II Timothy 1:12**—This should read, “He is able to guard that deposit committed unto me against that day.”

**II Timothy 1:14**—“That deposit committed unto you, keep [guard] by the holy spirit [usage #5] in manifestation.” You guard it. God’s able to keep it, and you can keep that deposit you’ve got. Now you deposit the message with others. So here is this specific charge he has deposited/entrusted/laid it on Timothy. He had the holy spirit within him, and Timothy also had a ministry. It was deposited with him.

According to the prophecies—what prophecies? The prophecies with the laying on of hands when Timothy was ordained.

By them—by these prophecies and what was committed to him, he was able to “war a good warfare,” which cannot be right because it’s not warfare in this administration. The war is over. In Aramaic it’s forms of the word *plach*, which means to work, labor, or serve. So by these prophecies Timothy was ordained and by that he was able to work a good work/labor/service. When you have two words in different parts of speech (“work a work,” “serve in a good service” or “labor in a good labor”), you have the figure of speech

*polyptoton*, which is the repetition of a word in different inflections or different parts of speech for emphasis.

### **I Timothy 1:19**

Holding—maintaining faith (which is believing). When you work the good work, you’ve got to maintain believing in your mind, a good conscience/mental habit patterns. That’s part of working the good work, and we included that with the sentence of I Timothy 1:18 and put a period after the word “conscience”). We translated verses 18 and the first part of 19:

**I Timothy 1:18, 19a**—(Literal)—Timothy, dear child [a term of endearment—*tekno*—?], I deposit this charge with you in accordance with the former prophecies [of ordination] concerning you, in order for you to work a good work, maintaining believing and good mental habit patterns [conscience].

Now, dealing with the rest of the verse, “put away” is the Greek word *apōtheomai* and it means to cast off, repulse, reject, or throw away. What did they reject? Some rejected believing and a good conscience. If you are a leader and you reject believing and good mental habit patterns based on the Word, then you are rejecting the good work that you were called to as a leader. “He that desireth the office of a bishop desireth a good work...”; so you are rejecting that good work that you once desired. Consequently (if you’ve been ordained), you would—in practice—be rejecting the prophecies that went on you. It’s like eternal life, you never lose that ministry but you (in practice) are rejecting the prophecies that went on you.

Reject—is used six times: in Acts 7:27 and 39; Acts 13:46; Romans 11:1 and 2; and here in Timothy.

**Acts 7:27**—Thrust him away (they wouldn’t believe or accept him) saying “who made thee a ruler and a judge over us.”

**Acts 7:39**—Talking about the angel that spoke “...to whom our fathers would not obey” [in the wilderness] but thrust him from them [and in their hearts], turned back again to Egypt.” They thrust him away; rejected him, see? That’s this word that is used here.

They have rejected/thrown it out, just like the Israelites turned away from God—they rejected Him, rejected the law, rejected what the angel had given them on Mount Sinai; they rejected Moses (their leader) and turned back to Egypt. *When you reject God and His Word you turn back to the slave pits of the world.* Here some have “rejected it” concerning the household of faith and have made “shipwreck.” When the ship is wrecked, all you can do is latch on to a piece of the floating debris, which isn’t as nice as sitting on the deck. You have a beautiful figure of speech here, *hypocatastasis*, which is a comparison by implication (where you imply). He made shipwreck—it doesn’t say it was a shipwreck, or like a shipwreck, it just says, “they have made shipwreck” so it’s implying that what they did was to be compared to a shipwreck. They have made shipwreck concerning the household of faith. When a leader goes off on a tangent, and starts doing things contrary to the Word (rejecting God’s Word), he usually stirs things up negatively in the household.

### **I Timothy 1:20**

Hymenaeus is mentioned in II Timothy 2:17 as being one of those who said the resurrection was past already. Alexander is mentioned in II Timothy 4:14 and 15 as one

that stood against Paul in his final trial/defense and he could be the same Alexander (the coppersmith) that stood with Paul in Acts 19. At any rate it says that these two fellows were delivered unto Satan.

Learn—chastened or disciplined and corrected.

Not to blaspheme—as Paul was in verse 13 (he before had been a blasphemer, one that ridiculed). These are ridiculing the Body, going against/rejecting the Word, and he says, “I have delivered them unto Satan” to kill them? No, it doesn’t say that, does it? It says, “that they may learn not to blaspheme.” It doesn’t mean to kill.

**II Thessalonians 3:6**—“Withdraw yourselves from every brother that walketh disorderly and not after the tradition which you have received of us.” Does it say chop his head off? It says, “withdraw yourself from him.”

**II Thessalonians 3:14**—“Have no company with him that he may be ashamed.”

**I Corinthians 5:5**—“Deliver such an one unto Satan for the destruction of the flesh.” It sounds pretty tough here, doesn’t it? But how’s he going to learn not to blaspheme if you destroy his flesh? How is he going to be admonished as a brother if you destroy his flesh?

**I Corinthians 5:11**—“Not to keep company if any man that is called a brother be a fornicator or covetous, or idolater (all of these things are idolatry in some form), or a railer, or a drunkard, or an extortioner; with such an one no not to eat.” Because when you eat you take the covenant of salt with them.

**I Corinthians 5:13**—“Therefore put away from among yourselves that wicked person,” you put them away by having no company with them. That’s the context.

Now this is a study that we did when we worked on I Corinthians 5. First of all, both the Aramaic and the Greek word mean “to deliver over,” as into the hands or power of someone. It’s interesting that where this word is used in the Greek, it’s used in the sense of delivering someone over (like to Satan).

**Acts 7:41 and 2**—God gave them up to worship the host of heaven. Why? Look at verse 41. They made a calf, offered sacrifices unto the idol, and rejoiced in the work of their own hands. They had rejected God, so God gave them up/over to worship the host of heaven. Whenever they got outside of the fellowship of the believers and fellowship with God, they were in trouble.

**Romans 1:24, 26 and 28**—God gave them over to lusts, etc.

**I Timothy 1:20**—“I have delivered unto Satan, that they may learn not to blaspheme.” When you’re cut outside of the fellowship of believers, who do you have fellowship with? Darkness, Satan, right? Isn’t he the power of darkness? So you have fellowship with him. To deliver to Satan would be to cut someone out of the fellowship of believers. When you turn away from God, God “turns you out,” so to speak. Because of these usages of the term, it’s similar to the phrases used in the Old Testament where God smote, or God hardened them, or God brought them into captivity. They rejected God and then God allowed this to happen because they were out in fellowship with Satan/the world.

Because of the children of Israel wandering beyond the boundaries of what God’s Word determined as right behavior, the people were exposed to the attacks of Satan. That’s why

when they got out of fellowship, they went into bondage (in the Old Testament). God's Word described the walk which would be under God's protection from the killing, stealing, and destroying of the adversary. When outside of the realm of right behavior, with God's protection removed, a sinner was exposed to the will of the Devil. As in the Old Testament, so the New Testament examples of this concept show its destructive affects which reigned from loss of liberty and possessions, to actual physical death.

Here in I Corinthians 5:5 and I Timothy 1:20, it says "to deliver one to Satan." There are some who have thought that "this gives evidence of some magical powers possessed by the apostles, which enabled them to curse the most flagrant sinners to death." Well, this cannot be the case because of I Timothy 1:20. How could they learn not to blaspheme if they were cursed to death. The answer to this misunderstanding can be found by looking at the actions of the Church that were recommended in similar cases (as I showed you in II Thessalonians where you were not to have company with them. You're not to eat with them. See? Not treating them as an enemy, but admonishing them as a brother. But you don't have fellowship with them).

**Romans 16:17 and 18**—"Mark them which cause divisions and offences contrary to the doctrine which you have learned and avoid them." You avoid those people because they are deceiving the hearts of the simple. You don't have fellowship with them. On one hand, many believers have been injured or caused to fall away by spiritual wolves whom the local leadership has allowed to stay in the fellowship. On the other hand, many potential believers (who have had problems) have been kicked out by presumptuous people who have not had the patience or love to help them. This delivering to Satan is not a license for you to go around and kick somebody out of your Twig. This record regards a special situation, involving leadership, if people are causing disarray in the Body usually it involves idolatry. There were five things we came up with that we discovered in here which must be in effect for one to be delivered to Satan:

1. The believer must be actively deceiving others (teaching things contrary to the doctrine of the Word), which causes splits among the believers and causes people to stumble.

**I Corinthians 5:2**—That he that hath done this deed might be taken away from among you (because he was causing division).

**I Corinthians 5:6**—Your glorying is not good—your boasting in this thing. He should have been taken away from you. Don't you know that a little leaven leavens a whole lump? A little bit of poison in the Body poisons the whole Body. That's why when someone is working in that Body and deliberately causing splits/divisions, he's like leaven that leavens the whole lump. That's the first criterion.

2. This decision must be made by revelation and what is revelation? Word of knowledge, word of wisdom, and discerning of spirits.

**I Corinthians 5:3-5**—Paul wasn't physically with the Corinthians but he was present spiritually. How did he judge? By his five senses? No, spiritually.

3. It must be done by top leadership. In I Timothy 1:21, who delivered them to Satan? Paul. Here, who delivered them to Satan? Paul (I Corinthians 5:3, "I judged as though I were present." Paul (top leadership) made the decision. It's

not a Twig coordinator's responsibility. This comes from the top down.

4. It must be done in a unified manner, by the Church, otherwise it will cause even more divisions. That's why it says (I Corinthians 5:4-5, "when you are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one to Satan.")
5. The believers must follow through and not fellowship with the offender (I Corinthians 5:9, 11 "not to company with fornicators" (that's spiritual fornicators and that's what Paul was talking about in this whole context. They were into idolatry.)

**Recap:**

1. The believer must be actively deceiving others;
2. The decision must be made by revelation;
3. It must be done by top leadership;
4. It must be done in a unified manner, by the Church;
5. The believers must follow through and not fellowship with the offender.

Those are the five criterion but the phrase "for the destruction of the flesh," in I Corinthians 5:5 is a figure of speech where "flesh" is put for the fleshly desires. The figure is *metonymy*. It's for the destruction of his fleshly desires. Understand? Then it says "that the spirit may be saved in the day of the Lord Jesus." The word "that" is misleading—it can be translated, "the spirit will be saved in the day of the Lord Jesus." When we did Corinthians, here's how we translated it:

**I Corinthians 5:5**—(Literal)—To deliver such a person, who shall live (spiritually) in the day of our Lord Jesus Christ, to Satan for the destruction of his fleshly desires.

Got it? Back to Timothy. To "deliver them to Satan," has nothing to do with a magical charm or anything else; but it is to cut them out of the fellowship and it does take those five criteria. We translated the later part of verse 19 and verse 20 as:

**I Timothy 1:19b, 20**—(Literal)—...Now some [leaders] have rejected these things and have made a shipwreck of the household of faith,  
such as Hymenaeus and Alexander, whom I delivered to Satan that they may be disciplined so as not to blaspheme.

And that's the purpose—and the only purpose—for delivering someone to Satan. That's why you need leaders in the Body: to charge some. If somebody gets way out of hand, this is necessary at times. But it's not the kind of thing you do every other week at Twig, okay? But you do charge people to stay on the Word, to stay positive, stay loving, stay full of joy; to tell them they are saved by grace and have the withholding of merited judgment, mercy. Boy you've got it by the barrelful, just like Paul who is our example. What a section. That's the charge he gave to Timothy as a top leader in the area to commit to other leaders, and for the leaders to then carry out the responsibility (as we read in verse 4) of properly stewarding the administration of God rather than giving in to fables, myths, and endless pedigrees and to take a stand on God's Word.

That brings us to the close of this section on the charge. Then we go into specifically what leaders are to do and the first thing is PRAY.

## **CORPS NIGHT**

### **I Timothy 2:1-7**

### **October 17, 1984**

Tonight we begin in chapter two of I Timothy, which is the section on prayer (the leader's responsibility). The entire chapter regards this, particular section of I Timothy. You have the salutation, then I Timothy 1:3-20 was the charge (Paul charged Timothy to charge others not to give heed to fables, myths, or endless pedigrees, but to stick to the right doctrine of the Word—the doctrine according to godliness). Now we start going into the responsibilities, qualifications, and exactly what a leader should be doing. This is the rule of the Church (how to behave yourself in the Church as it says in chapter 3), and the first responsibility is prayer.

#### **I Timothy 2:1 and 2**

First of all prayer. It lists four kinds of prayer/emphasis on your prayer life you as a leader must have. I want to give you each of the Greek and Aramaic words that keep coming up in the Word for these terms for prayer.

**Prayer**—is the Greek word *proseuchē* and it is the second word in the verse (not the first one). It is the word translated “prayers,” not the one that is translated “supplications.” I'm giving you that one first and I'll tell you why. The Aramaic is *sslutha*. Now both of those words (the Greek and the Aramaic) are the general term for prayer. That's why I gave it to you first. It's the general term for prayer indicating a commitment to God in which you give preeminence to God by your commitment to personal devotion.

**Supplication**—the second word I'll give you is *deēsis*. The Aramaic word is *bautha*. Both of those words indicate a request for a need. It's an expression of necessity where you give a specific request or petition. When you pray, you must get specific as far as your needs are concerned, and this is the term for a specific request or petition.

**Philippians 1:4**—Always in every prayer (*deēsis*) of mine (a request for a specific need) for you all, making request with joy (there you have the same word used over) for your fellowship in the gospel from the first day until now.” What is the specific request in this verse? For their fellowship, see? He's making (in his prayer) a specific request for their fellowship in the gospel. It is important that you pray for your fellowship.

**Ephesians 6:18**—“Praying always with all prayer and supplication (*deēsis*) in the spirit (praying in the spirit would be speaking in tongues/praying in tongues) and watching thereunto with all perseverance and supplication for all saints, and for me (not only for all saints, but for me also) that utterance may be given unto me that I may open my mouth boldly to make known the Mystery of the gospel.” Here it's a specific request for Paul to be able to speak the Word boldly. You need to pray for that—that's a specific need: a specific need for fellowship; a specific need to pray (to open your mouth more boldly to share, preach, herald the Word), as well as specific physical or mental needs you may have in your life.

**Intercessions**—the Greek word is *enteuxis*; the Aramaic word is *tachnantha*. This is a prayer on behalf of another. When you pray on someone else's behalf you make intercession for that individual (i.e., you stay your mind, speak in tongues, lift them). It's a perfect prayer and that's intercession. The Greek word is only used a couple of times in the New Testament (we'll get to the other one later on in Timothy). The Aramaic word is only used once—there may be verb forms that are used. For example, there are some related verb forms used in Romans:

**Romans 8:26-27**—“Likewise the Spirit also helpeth our infirmity for we know not what we should pray for as we ought: but the spirit itself ....” Maketh what? Intercession, see it? This is a verb form related to *enteuxis*. “...Maketh intercession for us with groanings which cannot be uttered. And he that searches the hearts knoweth what is the mind (or thoughts) of the spirit, that it maketh intercession (there's another verb form) for the saints according to God.” The spirit (as you speak in tongues, praying, making that perfect prayer), makes intercession for someone else/a prayer on behalf of someone else.

**Romans 8:34**—You have a verb form used where it says: “Who *is* he that condemneth? Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also makes intercession for us”—see it? Intercession on behalf of another.

**Romans 11:2**—“God hath not cast away His people which He foreknew. Don't you know (that phrase keeps coming up) that the scripture saith of Elijah how he maketh intercession to God against Israel.” Here the word intercession is used of making intercession against, rather than for, someone/something. I don't know if speaking in tongues works that way, but Elijah made a prayer in that respect.

Whenever you are praying, lifting someone else, it's done with a childlike confidence. This is something Dr. Wierwille brought out when he taught this originally. It's done with a childlike confidence because when you lift someone else and make intercession, you don't worry about the thing! You simply lift it and expect God to take care of it. There's no doubt in your mind. That's this type of intercessory prayer.

**Giving of thanks**—is the Greek word *eucharistia*. The Aramaic word is *tauditha*. Both of those indicate a prayer of thanksgiving or gratefulness. Now you see, when you pray, you give thanks; you may make intercession for someone; you may also pray for a specific need; and you are always praying with that devotion/commitment to God. It's not that you're praying just to exercise your jaws, okay? But it's with personal devotion and commitment, and you make request with specific needs that you have. When you pray, get specific, make intercession for individuals, and give thanks in your prayer. Now those are the four aspects of prayer that you must always keep in mind.

**Philippians 4:6**—Be anxious for nothing; but in everything by prayer *proschuchē* (your commitment/personal devotion to God) and supplication *deēsis* (request for specific needs) with (both your personal devotion and request with a specific need are coupled with thanksgiving—your giving thanks to God for what He has done or will do). And that's how you let your requests be made known unto God. The word “request” there is a different word (it simply means you ask or make a request).

I want to say one thing. These are the four words that are used in this verse in both the Greek and the Aramaic. However, every time the Greek word uses one of these words, it

does not mean the Aramaic will use the corresponding word, okay? As a matter of fact, the Aramaic tends to use *salutha* more often than the Greek uses *proschuchē* which is the general term for prayer (a prayer of commitment). Therefore to decide exactly what the verse is indicating, you have to look at the context, i.e., [ask yourself] what word should really be used here? Which one is right, the Greek or the Aramaic? Then you decide by the context, okay? All right. So that's the four words for prayer.

Exhort—encourage.

“That first of all....” The first thing on the agenda for leaders is prayer. If you don't pray, then you've got problems in your leadership. The first thing on the agenda is prayer, and that these prayers (and the four aspects of them) be made for all men. Now when Dr. Wierwille put these four [words] together, he summarized it as:

A calling aside for a special object in mind that you have, where you make a commitment to God, with a childlike confidence with thanksgiving.

You are calling aside (because of some special need, or object that you have in mind). And in that prayer for that need is your commitment to God—your personal devotion; you make it with childlike confidence as you make intercession. You don't sit around and strain when you pray; but you lift it to God and you believe that God's going to take care of it. See? Isn't that beautiful? With a childlike confidence, and it is always with thanksgiving: “Thank you, God”; NOT “Oh, please God, won't you please, perhaps, someday, maybe in the future if I'm good enough.” No!

Another thing I thought about along this line of prayer is something Rev. Martindale said recently. “Prayer opens doors where the adversary has shut them so you can go into action.” If you don't pray you'll just go out there and run your nose into a brick wall. Prayer always precedes the operation. What did we do tonight before we walked in here? We prayed. What do we do every night before we walk into a meeting? Pray. We prayed for a good phone hookup tonight. I can't hear it, but I'm expecting it to happen. We prayed with a childlike confidence so it's got to be there, understand? And if not, at least we did our best—we did what the Word said. And every meeting (or at any occasion when you have to do anything), PRAY (there are four kinds of prayer), and expect things to happen. Then you can go into action. You'll get the adversary out of your hair. Look at Nehemiah.

**Nehemiah 2:1-4**—This is when they were still captive.... So I prayed to the God of heaven and I said.... See that? Had Nehemiah not prayed I don't know that the door would have opened. But it did, and you can read the rest of it yourself, but the door opened up.

**Acts 4:18-33**—This is when Peter and John were before the Sanhedrin and they told them not to speak at all nor teach in the name of Jesus. “...And when they heard that,” what did they do? “...They lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth. .., and all that in them is (there is that commitment, that devotion)... behold their threatenings (is that a need to be taken care of? Okay): and grant...(here's the petition)...that with all boldness they may speak thy word.” Now they are making intercession for their servants—especially Peter and John. There was thanksgiving in here, too, for what God had done). Things happened but they prayed, the place was shaken, and they then could go into action.

**Ephesians 6:18-19**—The adversary had shut the doors and he says, “You pray for me that the doors will be opened, and I can go into action.” Isn't that tremendous? Boy, oh boy.

**I Corinthians 16:9**—“...A great door (and that’s bigger than those that are going into the new auditorium) and effectual is opened unto me; and *there are* many adversaries.” What are the adversaries trying to do? Shut the doors. That’s why you need prayers—to keep the doors open so you can move the Word.

He says, you make these prayers for all men. Does that mean everybody? Yes, all men. But then he gives some special things in verse 2—those that are at the top of the line: for kings (of course that’s in their culture. In our culture presidents or governors would fit in.) I think “kings” is something that everybody understands as far as national leadership [is concerned] but whatever culture you’re in, that is what it applies to. The top leaders. The phrase, “all that are in authority” makes it very clear. The word “authority” in the Greek refers to those who are in dignity or in eminent/superior positions.

That we may lead a quiet and peaceful life—the word “quiet” in Aramaic is *shelya* and it means peaceful or quiet. The Greek word is *hēmeros* and it means peaceful externally (meaning no war or external strife). The second word (translated “peaceable”) is the Aramaic word *nyacha*, meaning restful. The Greek word is *hēsuchios* and it means restful, tranquil, and it is internal—no civil unrest (see the similarity between the Greek and the Aramaic here?) In other words, it is an inside peace and tranquility. In the case of a country you would say (of the first word) that it is at peace with its neighbors; of the second word you would say that they do not have any civil wars in the country. So with an individual/believer you would say the first one is external (no persecution etc. on the outside [where] your head is about ready to be chopped off). That’s why you pray. Secondly that’s why you have that inner tranquility and peace in your life. See that? Both internal and external peace.

“Life,” in the Aramaic, is the word “lead” and “life.” They are both from the same root. The word “life” is *umra* and it means life, and the word “lead” is *mar* which would literally mean “live,” so it means to live life which is a figure of speech. This figure is not in the Greek, but it is in the Aramaic (*polyptoton*, where you repeat the same word in a different inflection or part of speech) and it’s only in the Aramaic. Now, the Greek says literally “to lead a life that’s tranquil and peaceful.”

John [Crouch], couldn’t you just say “to live”? [Yes.] Would you call this *pleonasm*, where you use more words than are necessary? In other words, you don’t say “live” but you say “lead a life” so it would be *pleonasm* (using more words than are necessary). So both languages have a figure bringing emphasis to this particular purpose for our prayer: that we might LIVE LIFE! We translated it “enjoy a peaceful and tranquil life.” I think that brings out the emphasis in English.

Because there are many adversaries trying to shut the doors, and prayer opens up the doors. Now, the life that you lead is not just so you can raise hell as a believer, but it’s first of all with all godliness (a key concept—the Greek word *eusebeia*) and it means a real, true, vital, spiritual relationship. It’s the opposite of *asebēs* (used in I Timothy 1:9 where it says they were ungodly). It’s also the opposite of the Greek word *thrēskeia*, which means the outward show of religion. *Eusebeia* is a true and vital spiritual relationship with God. *Thrēskeia* is religion (i.e., man-made stuff, what you do with the flesh, an outward show).

The Aramaic uses two words for godliness in this verse. The first is *dechlath* and the second word is *alaha*. Now you know what *alaha* means, don’t you? God—the fear or

reverence/respect of God. That's a phrase that comes up other places, but it's interesting that they use that phrase for godliness here. They don't have a word like *eusebeia* as the Greeks did, therefore they use this word sometimes. In some contexts they use the word for righteousness.

Actually there are two different words for righteousness; they use both of them (we'll get to them as we go through Timothy). But it's not righteous because if you look at righteousness in Romans, it's what you have spiritually, right? This has to be righteousness in living; righteousness in the practical sense; or the fear of God—not just vertically—but in your living in the practical application. I thought, when you considered both of those, and the way they express this idea of a true and vital spiritual relationship, that if you put them together, right living with respect to God is a true and vital spiritual relationship. Right living, righteous living, with respect or reverence for God. Isn't that beautiful? And yet one time in the Aramaic it will emphasize righteous living, and another time the reverence for God in your living. See? But, wherever this is used (in these contexts), it's still always that true and vital spiritual relationship.

**Acts 26:5**—The purpose for our prayer is that we can lead/enjoy life (tranquilly and peacefully), but number one, with godliness. So you can walk and live rightly with respect to God, isn't that terrific? That's why you pray and why it's number one on your list. I gave you this word *thrēskeia* before and it is used here in verse 5, “. . . of our religion (*thrēskeia*).” Paul had it all down in the flesh, sense-knowledge wise (*thrēskeia*) but he blew it spiritually at that time—he didn't have that true and vital spiritual relationship. He had all the religion in the world.

**Colossians 2:18**—“...in a voluntary humility and worshipping of angels”—last year we translated this, “do not allow yourself to be disqualified from the competition and cheated of your reward by those who take pleasure in self-abasement” (That's this humility of the will. Self-abasement—where it's just a self-thing they do to try to make themselves look humble. A false humility is what it really is). “. . . And the bondage of the religious (because it has *thrēskeia* in there) worship of angels.” The religious worship of angels (it's not a true vital spiritual relationship). Their problem was holding other things—angels—as heads; having several heads instead of one head. Who is Christ? Who is the head of the Body? Christ, right? They had many angels and were into this religious worship [versus true godliness].

**II Timothy 3:5**—This verse doesn't use the word *thrēskeia*, but the phrase is absolutely fantastic because it describes what *thrēskeia* (religion) really is. Having a form, front, facade, image of a true vital spiritual relationship but denying the power. That's not godliness; that's not *eusebeia*; that's not a true and vital spiritual relationship—that's *thrēskeia*, religion. Understand the difference?

Godliness is a *key concept* in the Pastoral Epistles, and it will come up time and again. I'll tell you which Aramaic word is used each time, but I think it's absolutely fantastic that we can walk with God in alignment and harmony in a true and vital spiritual relationship; not with a religion.

Honesty, in the Aramaic, is a general word for purity. The Greek word is *semnotēs*. A couple of weeks ago I showed you how sometimes the Aramaic word is very specific and other times the Greek word is, so you just have to go with the one which gives you the best

light at the time. The Greek word here is interesting. *Semnotēs* means gravity, a dignity, or a dignified seriousness where you are solemn. It would be the opposite of frivolity, trivia, or a superficial simplicity (putting on a facade/face/cover/front) to appease the world. That would be the opposite. This is not putting on a front to appease the world but to live a tranquil life in what you are designed to live it in, with a dignified seriousness so that you can do what you want to do. Boy, some of the principles of government Tom Jenkinson covers would fit in real nicely here (i.e., where you have the rights in a country) and if you keep lifting/praying for the leaders, then you ought to maintain those rights. Claim your rights; respect the rights of others, too, but you claim your rights as an individual in that country and you're not putting on a facade. But if the country gets too dictatorial, or is not concerned about your rights, you can't live in that honesty, and dignity that you really want to then you start (maybe) putting on a facade. When we worship, we don't want to worship behind closed doors. You would if you had to, but you want to worship in a public meeting room like this. See? You don't have to offer apologies, see? Like the apologetics did where they defended their "religion." We translated these two verses:

**I Timothy 2:1, 2**—(Literal)—So first and foremost, I encourage everyone to make prayers of request for specific needs, prayers of commitment and devotion, prayers of intercession with child-like confidence, and prayers of thanksgiving for all men, for kings and all who are in eminent positions, so we may enjoy a peaceful and tranquil life with all godliness [a true, vital, spiritual relationship with God] and dignified seriousness.

That's the purpose of praying and it's first and foremost on your list, as a leader, that's where you begin. The first thing after the charge is prayer. You know a literal according to usage endeavors to bring out the thoughts and meanings of the original. It is not a word-by-word translation (that's a literal). That's why [re: these words for prayer] you need to understand what each of those words are communicating, otherwise you could just translate it, "I encourage each one of you to make prayers, prayers, prayers, and prayers." But it wouldn't make a whole lot of sense, would it? This brings out each idea of each prayer and that's the purpose of our prayer. That we can lead or enjoy a peaceful and tranquil life with all godliness and dignified seriousness.

#### **I Timothy 2:3 and 4**

Good—there are a couple of different words for "good" but this is the Greek word *kalos*, which means good or beautiful. We translated it, "this is a beautiful thing."

Acceptable—or "receivable." It is the Greek word *apodektos* and it is related to that word *apodochē* used in I Timothy 1:15. You see, Christ Jesus came into the world to save sinners, and that is worth everybody receiving. But if it's worth everybody receiving, then what is your responsibility after you have received that new birth, that salvation? To walk worthy of your calling. To walk in godliness. To walk with a dignity. To walk with peace and tranquility in your life, and pray for those things. This then would be pleasing, or acceptable, worth receiving to God, See it? The salvation is worth everybody receiving, but in turn, as you walk, that's acceptable to God. I think it's neat.

Will—in the Aramaic is—*ssva* which means to will, wish, or desire. The Greek word is *thelō* which means to intensely desire. We had another word, *boulomai*, which means to will with absolute determination. Remember that? But this word simply means to intensely

desire. We had it back in I Timothy 1:7, where there were these that intensely desired to be teachers/doctors of the Old Testament law (law professors). They intensely desired that. They didn't determine it, they only intensely desired it. Well (it doesn't say that God absolutely determines it) but He intensely desires for all men to be saved—isn't that beautiful? Sometimes that word *thelō* is used in the negative sense and sometimes it is used in the positive sense. Here it is positive. God really wants everybody to get saved. But can He determine, "Okay, everybody is going to get saved?" No, because not everybody is going to believe and He allows people to have freedom of will. He intensely desires all men to be saved but also He intensely desires for all men to come to the knowledge of the truth or the "true knowledge." If you have a knowledge of the truth that would be true knowledge, okay. Aramaic often uses a noun, i.e., where you have "knowledge of the truth" (what we would call "genitive" in the Greek). Aramaic uses that type of construction for the adjective form. So it is "true knowledge" as opposed to false knowledge. And what is the true knowledge? It's the knowledge of the Word, the truth, God's Word. He wants all men to come to that knowledge of the truth.

The word for knowledge in the Greek is *epignōsis*. The normal word for knowledge is *gnōsis*. This is not *gnōsis*, it is *epignōsis* and *epi* by itself means "upon." It is used to intensify the word to mean "full knowledge," "complete knowledge," or "precise knowledge." That's the difference between *gnōsis* and *epignōsis*. I want you to look at some of the places this is used.

**Colossians 1:9**—See, God doesn't want us to have just a tricky knowledge, He wants us to have a full, precise, complete knowledge of the truth. I quoted this to a professor one time (because we were on the subject of how you have to work the Word so that it all fits together) and he said, "Well, what difference does it make?" I quoted him this verse and he said, "Well, doesn't that mean a knowledge of salvation?" So I double checked this Greek word and it is *epignōsis*; it's not just a little bit of knowledge so you can get saved, it's full, precise, complete knowledge of the TRUTH! That's right. To pray and to desire that you might be filled with the *epignōsis*, the full, precise, and complete knowledge of God's will (His Word is His will) in all wisdom, and spiritual understanding, that you might walk worthy of the Lord unto all pleasing, be fruitful in every good work, and be increasing in the *epignōsis* of God. You know what the problem was at Colosse? They were holding those different heads—serving angels—instead of Christ, the head of the Body. The problem was in who was the head of the Body, which is the Mystery, the Church. Christ is the head of the Body of the Church, not a bunch of angels. And they needed to get that *epignōsis* (full, precise, complete knowledge) of that doctrine.

**Colossians 2:2**—The words "to the acknowledgement" is *epignōsis*; he wanted them to come to the full, precise, complete knowledge of the Mystery of God. He wanted them to come to the *sunesis* of it. You see, it's not just a tricky knowledge, but the full knowledge of the Mystery—a complete knowledge of the Mystery that God wants you to have.

**II Timothy 2:25**—What's the leader to do? He's to be able to teach, to be patient, in meekness instructing those that oppose themselves if God...will give them repentance in the *epignōsis* (that true knowledge) of the truth. That's why you need leaders in the body—that when somebody gets off on these tangents, and puts other things at the head of the Body (popes, etc.), that you get somebody back here that says, "Hey, Christ is the head of

the Body,” right? That God will give them repentance to the full, complete knowledge of the truth—true knowledge.

**II Timothy 3:7**—It says these birds are ever learning and never able to come to the *epignōsis* (full, precise, complete knowledge) of the truth.

So when God wants/intensely desires all men to be saved, and He intensely desires all men to come to a full, precise, knowledge of the truth what’s He talking about? That you know: the Mystery, the *didaskalia* (doctrine) of this administration, who God is, and who is the head of the body. Who is the head of the Body? Christ. So how many heads have you got? One head. And how many gods have you got over all? One God, not two or three! One. There is one God and one head of the Body, and that’s all part of this tremendous doctrinal knowledge regarding the Church. That’s why verse 5 says there is one God, and one mediator between God and men, [God??? NO!] the man, Christ Jesus. You see how that is central to the full, precise, complete knowledge of the truth? Which includes all the knowledge of the Mystery, but you’ve got to start with basic doctrine. God. There is one God and there is one mediator between God and man, the man Christ Jesus. We translated verses 3 and 4 (talking about prayer—we got a little bit away from it here):

**I Timothy 2:3, 4**—(Literal)—This is a beautiful thing and acceptable in the sight of God our Savior,

Who desires that all men be saved and come to a precise, complete knowledge of the truth.

By the way, I said the purpose of our prayer is that we may enjoy a quiet and peaceable life/peaceful and tranquil life with all godliness and dignified seriousness. That’s a beautiful thing and acceptable in the sight of God because God desires all men to be saved and come to a knowledge of the truth, then they too can enjoy that peaceful and tranquil life with godliness and a dignified seriousness. The purpose of our prayer—outreach that all men could be saved; that all men could come to a knowledge of the truth, see that? Why do you pray? Do you pray for outreach? Sure. Why? To be flapping your jaws? Not Because God wants all men to be saved, and it starts with prayer. Fantastic.

### **I Timothy 2:5 and 6**

Now, there is one God. And God makes an issue of this. Remember in chapter one, verse 17, there was one God: “... to the one and only God be glory and honor forever through the ages of the ages.” Now He says it again, “There is one God,” and that’s where that true knowledge begins—that there is one God, not three, not a hundred, not all (many gods, all gods), but *one* God. And there is one mediator between God and men, the man Christ Jesus. (That’s why Jesus Christ is not God. Things got stirred up when that book came out because very few people want to come back to the doctrine of the Word—they would rather hang on to their religion (*threskia*) rather than what the Word says. And it starts with one God.) One God and one mediator.

**Galatians 3:18 and 19**—The angels were the mediators of the old covenant. Who was the mediator between God and man under that old covenant? The angels.

**Hebrews 8:6**—Now it says that Jesus Christ is the mediator of a better covenant, established upon better promises. Jesus Christ is the mediator of this new, better covenant.

**Hebrews 9:15**—For this cause Christ is the mediator of the new covenant between God

and man. The angels were the mediators of the old covenant. Once you get saved, you no longer need a mediator, because (Ephesians declares) you have direct access to God. Before you got saved, you needed a mediator. In the Old Testament they needed a mediator. Today we need a mediator *until* we get saved. Now Christ is no longer your mediator—he was your mediator and he is the mediator for all men until they get saved—then he becomes your intercessor. We just read it in Romans 8:34 a while ago. Christ lives to make intercession, remember?

If you want to know more about that, read Dr. Wierwille's article in *The Way Magazine*, November/December 1982. Specifically, on page 10 of that article, it talks about the difference between a mediator and an intercessor. The difference is that Jesus Christ is the mediator until you get saved. After you're saved, he is your intercessor. You no longer need a mediator (a referee); you just need an intercessor for your prayers, etc., to move mountains. It is Christ Jesus because the emphasis is on the exalted one. If he had not been exalted, he would not be our mediator.

Then verse 6 goes right along with this: Who gave himself—Jesus Christ is the mediator and gave himself a ransom for all. The word “ransom” means payment. When you pay a ransom, that's a payment (you have a debt you have to pay) and that is this word. Normally, the Greek would use the word *lutron*, which means payment. Here it uses *antilutron*. It is the only place this word is used. If you translate it literally, it would mean “against payment” but that isn't what it is. It's a payment against—like payment against your debts, your sins. Looking at this (because it is such an unusual word and the only place it is used), could this have originally been two words *anti* and *lutrou*? (We have a different ending) because *lutrou* is from *lutron* and that means payment so it would mean “instead of payment.” Now think about that one. *Anti lutrou* could be translated “instead of payment” or “for a payment.” He gave himself for us, instead of a payment for us; or in place of that payment; in place of the Old Testament sacrifices. What did he substitute? Himself, which was the perfect sacrifice. Or how about those that are trying to buy their way into heaven? Instead of payment, he gave himself. Now whichever way you go, we translated it “as a payment for everyone” because it covers both ideas.

**Psalms 49:6**—Look at Psalms 49 which is a fantastic Psalm—besides that, it's terrific! This sounds like I Timothy 6 (where they trust in uncertain riches). “They that trust in their wealth (doesn't that sound like the people mentioned in Timothy?), and boast themselves in the multitude of their riches; None *of them* can by any means redeem (buy out, buy back) his brother, nor give to God a ransom for him.”

**Psalms 49:8 and 9**—Verse 8 is a parenthesis so go to verse 9. “That he should still live for ever, *and* not see corruption.” You cannot buy your way into heaven. Some people here thought they could. Some people today think they can, but it says right here, as plain as the nose on my face, that no man can by any means redeem his brother nor give to God a ransom that he could live forever. Look at verse 8 (in between that parenthesis). “(For the redemption of their soul *is* precious, and it ceaseth for ever:)” You can't but if you could buy your soul back, means you could live forever (your soul would go on forever). That's why you can't buy it with money. It takes something bigger than money to buy your life so that you could live forever.

**Psalms 49:15**—Now look at verse 15. “But God will redeem my soul from the power of

the grave: for He shall receive me. Selah (Consider what I say).” Isn’t that terrific? You see, God did it in the Old Testament through the sacrifices. Today, it’s done. Jesus Christ was that ransom in place of the Old Testament sacrifices, or instead of somebody trying to buy their way in (which you can’t do anyway according to that Psalm).

**I Timothy 6:17-19**—That’s why in I Timothy 6:17 it says, “Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” That’s how you lay hold on eternal life. Jesus Christ paid the price for you—it’s just rewards you’ve got to stack up for the future. “Not to trust in your uncertain riches ....” I wouldn’t doubt that in the first century, people were trying to buy their way [into heaven] just like in the Psalms 49 period, just like they are doing today, and like they did during the Dark Ages. Okay, that’s this word *antilutron* in Psalms 49:6. Jesus Christ gave himself a ransom for all, for everybody.

To be testified in due time—literally it is a witness, or a testimony in its own times. The phrase, “a testimony in its own times,” sits in opposition with the rest of I Timothy 2:5 and 6 (i.e., that there is one God, and one mediator who gave himself a ransom for all), and that is a testimony in its own times. It is God’s time when that is fulfilled. When Jesus Christ was here, what determined when that would be fulfilled? God’s timetable. You had nothing to do with it. What determines when Christ will return? God’s timetable. You have nothing to do with it.

**Galatians 4:4 and 5**—“But when the fulness of the time was come, God sent forth his Son...to redeem [to buy] them that were under the law, that [we] they might receive [the] adoption of sons.” See? God did it on His own timetable. That’s what this phrase is referring to. The only problem we have is Galatians 6:9-10 that says, “...for in due season we shall reap, if we faint not.” We have to wait for those things—the return of Christ is just like that. This phrase, “in its own times” is used two other times:

**Titus 1:2 and 3**—“God promised eternal life before the world began, but in its own times has manifested His Word through preaching, which is entrusted to me according to the commandment of God our savior.” What was committed to Paul (this thing that God knew before the world but He manifested it through preaching)? The Mystery. When was the Mystery revealed? When Paul was able to receive it, and not before. It couldn’t have been made known before Pentecost because it was hidden. Anybody could have received it after Pentecost, but nobody rose up to believe it until Paul came along.

**I Timothy 6:14 and 15**—“...until the appearing of our Lord Jesus Christ: (that’s when Christ returns) Which in its own times he shall shew (bring to pass, demonstrate, show)....” God is going to bring to pass the return of Christ when? In its own times—according to God’s timetable. “Of the times and seasons you have no need that I write unto you for the day of the Lord” comes as a what? Thief in the night, see?

We translated this:

**I Timothy 2:5, 6**—(Literal)—There is one God and there is one mediator between God and men, the man Christ Jesus,  
who gave himself as a payment for everyone, the testimony in its own times.

And that reality, that doctrine—which is according to godliness (starting with one God, and one mediator who gave himself as a payment) is so contrary to what the others were teaching. Instead of one God, [they had] many gods; instead of one mediator, they had many mediators; instead of a mediator who paid the price, they were trying to put people back under law, saying “You still have to pay a price.” Legalism came up in I Timothy 1:7 (desiring to be teachers of the law). See, this is true knowledge—one God, one mediator. He gave the ransom; he paid the price. And that’s the purpose of our prayers: That this true knowledge gets out to people that they can live a life of godliness. Isn’t that terrific.

### **I Timothy 2:7**

Whereunto—this is why Paul was ordained (which is the same word as “appoint” used in I Timothy 1:12).

Preacher—one who publicly expounds the Scriptures. Most people think a preacher is one who talks about whatever he wants, but a preacher should be one who publicly expounds the Scriptures. Whenever you preach, whenever you hold forth God’s Word, whenever you proclaim it, if you just read a verse and talk about something (that might be related to it), it’s not really expounding that Scripture. Whenever you preach, you should get in the habit of *expounding* that scripture (like I’m expounding this word “preacher” right now—in this verse, understand?), that’s how you preach. You might read a verse through, but you go back and you read it word by word; you stop and you expound those words so that people can understand. Otherwise, you’re not preaching. Preaching is the art of publicly expounding the Scriptures.

An apostle—not everybody is an apostle because that is a gift ministry; but we’re all told to preach/proclaim. An apostle is one called to bring new light to a generation, which [regarding Paul] was the light of the knowledge of the Mystery which had never been made known before. It took an apostle in our time to bring that light back to people, because it was lost since the first century (nobody really knew the Mystery).

A teacher—is one that teaches the Word. Now everybody is involved in teaching the Word (i.e., the preacher is teaching it, the apostle has to bring new light so he’s teaching God’s Word. [Paul was] teaching the Gentiles. I made myself a note, and I remember Dr. Wierwille teaching this years ago, it might even be in the class: Work. When you teach, work. You don’t get up there and just expect words to roll out of your mouth—you work at it, so that people hear what you’re saying. You not only work, but you walk by revelation. God tells you when to shut up and when to say something. It’s a walk. You may have your notes there, but God tells you exactly what to say at the specific times that you need to. God directs your steps along the way. You walk by revelation. If you’ve just memorized it, and then spit it out, that’s not walking. When you teach, you work—put your whole heart and soul into it. When you get finished, you ought to be exhausted. And when you teach, you walk by revelation: work and walk.

And when you teach, WAKE—wake people up to the Word. People are sitting there, “Oh, this is wonderful, isn’t it great,” (just like church) but you need to wake them up otherwise it is just “church.” You wake them up with the Word. And you win them. If you’re not winning people then it could be in the category of boring. You’ve got to win when you teach. So when you teach, you:

Work—Walk—Wake—Win.

Now keep that in mind, and remember preaching (which you are doing when you get up there) is the art of publicly expounding the Scriptures. That's why, when you go through a verse, you talk about the words. I just went through those three words (i.e., preacher, apostle, teacher) and I'm not done with this verse yet.

The words "in Christ" are not in most of the critical Greek texts. Literally it says, "I speak the truth and I lie not." First of all, it's an extra statement thrown in—a parenthetical statement that is not complete in itself. That is the figure of speech *epitrechon* (a short, additional statement thrown in that is not complete in itself). Besides that, you have another *pleonasm* here. You don't have to say: "I speak the truth, I lie not." That's the same thing, isn't it? You have more words than you need. He could have just said, "I speak the truth," or he could have just said, "I lie not," but he didn't. He used more words than necessary to emphasize it. They needed to hear this because Paul was *the apostle* in that time, bringing the light to the people (the knowledge of the Mystery) that there was one God, one mediator, there's the Mystery, it's Christ in you, and all those other things, see? And he says, "For this purpose I was ordained a preacher, an apostle, I speak true, I lie not. A teacher of the Gentiles in believing and truth (or true believing, right believing). Like right doctrine. So we translated this:

**I Timothy 2:7**—(Literal)—For this purpose I was ordained a preacher and an apostle (I am speaking the truth; I am not lying), a teacher of the Gentiles in true believing.

In the first century, God gave that ministry to the apostle Paul. Paul was the one responsible for it happening. Timothy and the other leaders were to follow his leadership. Today it's been given to Dr. Wierwille. I don't know of anyone else in the world that has really brought people to that right knowledge/doctrine according to the Word (starting with one God, and one mediator between God and man, who gave himself so you don't have to work for it, and all the other things that go with that Mystery). That's it. So I'll stick with this ministry and with the man of God that taught us, because we're going back to the Word.

If we find something different in the Word, we'll change. But the Word is the foundation for our lives. And that's what keeps us going and gives us something to get excited about. If you're not excited about it, you're not a good teacher. You're not working, walking, waking, and winning; and you're not publicly expounding the Scriptures and that's where you need to get to. It starts with prayer and this is why we pray, so that people get to this point. So that people can come to a knowledge of truth. One God. One Mediator. That's why Paul was ordained—to bring people to that knowledge. So you pray for it. You pray for him to open his mouth. You pray for Dr. Wierwille, Rev. Martindale, and others to open their mouths. You pray for yourself to open your mouth and speak the Word. It starts number one, first and foremost, with prayer and that's why I Timothy 2:8 (where we'll go next week) says, "I will therefore that men pray everywhere."

**CORPS NIGHT**  
**I Timothy 2:8-3:1**  
**October 14, 1984**

**I Timothy 2:8**

This is an exciting section on prayer that we're about to get into here. I went back over the first time Dr. Wierwille taught this (to the Third and Fourth Corps I believe it was). He had just finished the first few verses of that chapter and we were expecting him to go into this section, but instead he went to chapter 4 and taught some things because of leaders that were present.

The following week he went into this section we are going to cover tonight and he prefaced it by saying that it was perhaps one of the most difficult sections in the Word. As I've worked this, I think I understand that. It is a very difficult section (probably because we don't understand the Eastern custom). Our minds are blinded by the Western culture, so we try to read Eastern custom into our culture, and you can't do that. The customs given in this section were fantastic—for their particular culture. But there is principle underlying what the culture says, okay? You cannot transfer their culture to our culture: but you can transfer the principles of their culture to our culture. And that's what we have to look for.

So I understand very well why this is one of the most difficult sections in the Word and why he skipped over it that first time, but then came back to it. I was tempted to do the same thing. You don't know how blessed I was that the motor coach pulled in here last night. When I found out he was here, I got excited and went over this morning to see him to discuss a couple things in this section that we're going to get into later on tonight. But I think it's a great section on God's Word. Remember, it's the prayer section.

We started out last week with verse 1 where it says, "I exhort therefore that first of all supplications, prayers, intercessions and giving of thanks" (four different aspects to prayer), be made for all men. For kings and all that are in authority (in eminent positions) that we may lead a quiet (on the outside) and a peaceable (or tranquil life—an inner tranquility—inside) in all godliness (a true vital spiritual relationship) and honesty. For this is good and acceptable in the sight of God our savior."

The first and foremost thing to keep in your mind (as a leader) is to pray. Pray making intercession for others; pray for specific needs in the Body; pray with a commitment in your heart; and of course (when you are making intercession) do it with that childlike confidence; and with all of that you give thanks in your prayer for all God has already done and continues to do for you.

So number one on your list is TO PRAY. The reason you pray is so that we can live a quiet and peaceable life in all godliness and honesty. And that men cannot only be saved, but come to a knowledge of the truth—true knowledge. That true knowledge is first of all in the category of one God and one mediator between God and man who gave himself a ransom for all. Paul was ordained to teach the true doctrine—the true knowledge of the

Word, and how to live it. That's why we have to keep praying for the doors to open up where the adversary has shut them, so the Word can reach out even more.

This chapter not only tells you that you ought to pray, it tells you how to pray, and that's in verse 8.

### **I Timothy 2:8**

Will—is the Greek word *boulomai*. I talked about *thelō* before, which means “to will with an intense desire.” This word “will” is to will with absolute determination. We translated it as strong as we could according to its usage in this particular sentence as “I direct.” To will with determination is where you as the leader direct. God intensely desires all men to be saved and to come to a knowledge of the truth. Not everybody is going to get saved. But Paul, as the leader, could determine that the leaders in the Body he was responsible for should and will pray. See? He's directing that. “I will” or “I direct.”

Men—in the Aramaic is *gavra*, and it means a man as opposed to a woman. It's not the word for mankind but for a man (or a mighty man, a husband, one who is the head of the household). In the Greek it is the word *anēr* which also is a man in the sense of a mighty man, husband, or one who is the head of a household. In this section, this word is referring especially to men with ministries—leaders in the Body. You'll have to keep in mind, as I said before, that culture is prominent in these verses. You cannot translate Eastern culture into Western culture directly, but the principles underlying it according to the Word have to be adhered to: “Men, leaders, heads of households, pray everywhere lifting up holy hands.”

Lifting up hands—there are three times where you “lift up hands” in the Eastern culture:

1. To take an oath.
2. As a blessing.
3. As a prayer meaning “I've done all that I can, the rest is up to God.” You relinquish everything to God—the attitude of “I've done my best, now God will do the rest.” You do all you can and God does the rest, because when the adversary has shut doors, then you pray. You can't get in there and force the doors open, but you pray and God's going to open them where they need to be opened, so that you can walk in, understand? Okay. It doesn't mean to literally lift up your hands. Remember that prayer in Acts 4? “Behold their threatenings, now grant unto thy servants that with all boldness we may speak your Word.” See, they didn't want a vacation, they wanted the privilege of speaking more. “Open the doors, Father. They tried to throw us in prison, they might try it again, but if you'll just stand there for us, we're going to keep speaking.” See?

Now, in the context, it is prayer for kings and all in eminent positions that we may lead that quiet and peaceable life. When you've done everything you can, you just turn it over to God in prayer and say, “God open the doors that we can lead that quiet and peaceable life in all godliness and peaceable honesty.”

Holy hands—the Greek word is *hosios* (this isn't the normal word for holy) and it means faithfulness in observing obligations to God. The Aramaic uses *dakyaith* (an adverb rather than an adjective.) It doesn't literally say holy hands or pure hands, but to lift the hands

purely, innocently, or sincerely—i.e., to raise/lift your hands sincerely. In other words, it is how you raise your hands; how you turn things over to God. You do not pray with bitterness in your heart, but with sincerity. You don't pray, "Father, will you please help that individual," but inside you're all bitter against the person and hope that God beats them over the head with a two by four—that's not it.

Without wrath—this Greek word *orgē* is an anger which builds up gradually, ferments, and culminates in a sanguinary (bloodthirsty) desire for revenge. This anger builds and then boom, you've got all that stuff that's built up over the years. (Sounds like husbands and wives, doesn't it?). We handled/translated it "venomous anger."

Doubting—reasoning to the end of an argument, or to the end you dispute/ debate/doubt. Your prayers must be without any desire for sanguinary revenge, or disputing with God's Word, if you want them to go higher than the ceiling. That's why the renewed mind, and the stayed mind on God and His Word, is so vital when you pray. You need to mediate/be thinking on the things of God, upon the Word, and what the Word says. You can't be thinking about God's "clobber power." Renewed mind is vital to prayer if you want your prayers to be effective. "Nor can you feel angry with the world or doubting (reasoning against) God's Word when you pray. Reads literal:

**I Timothy 2:8**—(Literal)—Therefore, I direct that men everywhere pray sincerely with uplifted hands [commitment, relinquishing all to God] without venomous anger and argumentative reasoning [in their hearts].

It doesn't mean you have to hold your hands up when you pray, but it means you pray sincerely, relinquishing everything to God. I think that capsulizes the heart of that particular verse. Yet basically everybody reads that culture into our culture and they say, "Well, when you pray you've got to hold up your hands." That's not it. It was a custom, an idiom, a figure.

### **I Timothy 2:9 and 10**

"In like manner also that the women adorn themselves in modest apparel with shamefacedness and, sobriety not with brodered hair (don't you ever go to the hairdresser) or gold or pearls or costly array (no jewelry) but which becometh women professing godliness, with good works." So you women have to get rid of all your jewelry, you've got to watch how you wear your hair—you can't go to the beauty shop to get it done, just do it in the bathtub. [LAUGHTER]

In like manner—means likewise. This word is omitted in some of the Greek texts because it's actually redundant in the Greek (you don't need it with the word "likewise"), but it is necessary the way it appears in the Aramaic.

Women—the wives of these mighty men, these husbands that are leaders.

Adorn—in Greek is the word *kosmeō*. What do you get from that? Cosmetics! It means to polish, to carve, to cut out with orderliness and beauty, or to embellish with honor. We not only get the word cosmetics from it, we get the word cosmos from it. The universe is the cosmos. All of God's creation has a beauty in the order and the perfection of it, the same way cosmetics are supposedly designed to bring about a certain beauty and perfection in the orderliness of your face (or wherever).

**Luke 21:5**—"...the temple, how it was adorned..." The word "adorned" is the Greek word

*kosmeō*. The temple had a beauty in its order (i.e., with all those beautiful stones properly laid in it). This word is used in Revelation 21 in the same way, and it has to do with the beauty and orderliness of a thing. It doesn't necessarily have to be in the way you are dressed, although the way you dress is a reflection of the orderliness you have in your mind.

Modest—is the Greek word *kosmios* and of course that's related to *kosmeō*. It means well arranged, ordered, cut, or polished (like a stone that's cut or polished). See, that's the type of beauty these words bring out.

Apparel—is the Greek word *katastolē* and it means appearance. It can refer to physical appearance as well as to behavior (how you appear in your behavior). The men were to pray everywhere with orderliness, sincerely, in relinquishing everything to God without arguing, reasoning, and without having anger in their hearts. Likewise the women. Likewise the women what? What are we talking about? Prayer! When women pray they are to adorn/embellish themselves (have that orderliness, beauty) with a lot of nice clothes? A lot of nice jewelry? No, with that polished appearance; that polished behavior; that beauty that reflects that Christ within you. Okay? It goes on to say with “shamefacedness and sobriety.”

Shamefacedness—in both the Greek and Aramaic means a modesty or reverence, not shamefacedness. It's an inner grace and beauty reflected in one's disposition. Boy, isn't that beautiful? Your inner grace and beauty—which is reflected in your disposition—is your behavior, modesty, reverence. It's the manifestation of the inner beauty of Christ in you and it's reflected (of course), in your dress, the way you talk, walk, groom yourself, etc. That's why we have a course in reflections—because the things that you do to the outside should reflect the Christ in you (what you have on the inside).

**Isaiah 3:16-25**—Again, we are dealing with Eastern culture in these verses so they don't mean a lot to us unless you understand their culture. “Tinkle” in our culture means something else, but in the Eastern culture if you were a prospect for a bride, the women in the man's household would come over to visit you and they would ask you to serve them a glass of water. You would bring the water to them and you would have bells on your feet or something. If you walked carelessly and made a big noise etc., then you weren't too cool. Or, if you had a neck that was stretched out (where you didn't carry yourself properly (i.e., with dignity in your carriage); or if you were “stooped shouldered”—you might not make a good wife for this man, see? You had to have a dignity and a grace about your walk. Furthermore you couldn't have any wrinkles in your forehead because that meant you were a worrier—you didn't trust God. So they would watch those things. He says the daughters of Zion were like that at this particular time. Now, that doesn't mean today you should wear bells on your feet. There is a dignity that a woman should have in her reflection—a beauty in the way she carries herself. The way she is dressed is a reflection of that inner grace and beauty (the Christ that you have inside).

Sobriety—not only this reflection of an inner grace and beauty but sobriety (which in the Greek means a sound mind, or whole thoughts). Exercise a dignified walk in the renewed mind and that keeps you from walking other ways/contrary to God's Word. The walk by the spirit is reflected in your carriage (in the way you walk, talk).

There are certain people—boy, as soon as they open their mouths, you know you don't

want to spend over one minute with them. Then there are other people who don't even have to open their mouths—they just walk in the room and you know. But that reflects what's on the inside of their hearts, understand? This is a tremendous verse when you get rid of the Eastern culture/adapt it to our particular culture. You don't have to walk around with mufflers and bells on your feet, it just means you're not a world-stopper. When you walk into a room and people are praying, they don't all gasp and stop praying, but you fit in because you are reflecting that Christ in you—you look like a walking prayer.

Then it says, “not with ...” and these are examples from their culture. Now we could choose examples from our culture, too. But listen to what their culture said: “Brodered hair”—some of the pagan Eastern Women had a custom of wearing their hair in the shape of a temple. They would really do it up good—it was sort of punk, that's what it was [laughter]. “Or gold”—they would have all kinds of gold to be very flashy. “Or pearls”—nothing wrong with pearls, or gold, or a hairdo, but it was a matter of being that world-stopper business (where you detract from the inner grace and beauty). “Or costly array” which means expensive or very lavish garments that you have on.

But with good works—notice that each of these words in the previous verse is connected with the word “or,” which is disjunction. If you had “ands” it would be conjunction. This is disjunction. Whenever you have a series like “this, this or this,” or “this or this,” or that—followed by the main point/idea which here is brought out by the word “BUT” in contrast to these things (good works which is the main idea being brought out), this is a figure of speech called *paradiastolē*, which is the repetition of disjunctives in order to emphasize the list in contrast to the main idea (which in this verse is brought out by that word “BUT,” where the main idea is good works). It's not that all the things in the list are so important (those are just examples from their culture), but they are emphasized to contrast with the main idea here, which is good works. It's not the hairdo, the gold, pearls, valuable clothing you have on, it's the good works that you have in your life that is a real honor and glory to your beautiful self. Isn't that terrific!

**I Peter 3:1-7**—“...Be in subjection...” is that proper arrangement as a wife. “...Conversation...” the behavior of the wives. “While they behold your chaste behavior *coupled* with fear (reverence).” You have a beautiful behavior reflecting that inner beauty, and you have that reverence/respect for your husband. “...Whose adorning (*kosmos*) let it not be that outward *adorning* (*kosmos/orderliness*) of plaiting the hair and of wearing of gold, or of putting on apparel.” That's not what really tells what you are like on the inside.

“But *let it be* the hidden man of the heart...” It's the hidden man of the heart that is reflected in your behavior, respect, or reverence—that's what makes you beautiful. You can have on all the costly garments, etc. and have the nicest hairdo in the world, but it doesn't cut ice with others. They see something beyond the surface. There's nothing wrong with having your hair done, having nice clothes, etc., it's just a matter of “Is that the only thing you've got?” Or does it reflect what you've got on the inside. And it could be to the end that it is detracting from what you have on the inside. “...the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit.” In *Receiving the Holy Spirit Today*, Dr. Wierwille translated this “spiritually meek and tranquil” where you have that inner peace, which is in the sight of God a costly garment. It's of great price. It's not the costly garment, it's the inner beauty—that hidden man of the heart—that is reflected in your life that is of great price, that's very valuable. You can't sell it or buy it.

“For after this manner in the old time, the holy women also who trusted in God, *kosmeō*,” they embellished themselves, polished their lives with an orderliness, “...being in subjection unto their own husbands.” See it?

“Even so Sara obeyed Abraham, calling him lord,” she said lord to him. When Joyce and I got married, Dr. Wierwille married us and Bishop Pillai assisted him with the marriage, and he told Joyce, “Now look you’re supposed to do what they do in the Eastern culture, you follow ten feet behind and you call him lord.” That was it. [Laughter] No, Sara called Abraham lord (master), see? She was in subjection to him, treating him as Lord.

“...whose daughters ye are, as long as ye do well, and are not afraid with any amazement,” means that you are not intimidated. That doesn’t mean that you have to walk around full of fear, frustration, and all that stuff. That’s not what it’s talking about. It’s respect, reverence.

“Likewise, ye husbands,” here the likewise is on the other hand. “...you husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker (more delicate) vessel...” Because the husband is the one with the authority and the wife is the more delicate vessel. Now look at the rest of it. “...as being heirs together of the grace of life...” heirs together! Because if the wife is not in subjection (trying to do her own thing, or flaunting herself) and she doesn’t have that inner reflection of grace and beauty, they can’t be heirs together. If the husband is a dictator (in that sense) and he’s not a loving individual, treating his wife as the more delicate vessel, they are not heirs together. They might be heirs—I don’t even know if they would be heirs of the grace of life. But they certainly are not heirs together.

Then the rest of the verse, “...that your prayers be not hindered.” Isn’t that what we’re talking about back here in Timothy? Prayers? That your prayers be not hindered. That’s why you walk that way, ladies. With that inner grace and beauty being reflected in your life. When you pray with a commitment to God, not with wrath, not with debate or doubt or reasoning against the Word, but lovingly. And you women, when you pray, you do it with the reflection of that inner beauty. Not to where you feel you have to be all decked out and stop the world as it’s going by. Back to Timothy.

When your prayers are not hindered, then you are heirs together of the grace of life. Tremendous section. I Timothy 2:10 ties into it. “But with good works.” In the Aramaic that “good works” precedes what is in the parenthesis. Of course good works is a *key concept*. Ephesians 2:10 said we were created in Christ Jesus unto what? Good works and we’re to walk in good works, walk in them. So it’s not the outside stuff that you have on, but the reflection that you have in your life. The good works. Then, it has this parenthesis which is the figure of speech *epitrechon* (an addition not complete in itself, it’s thrown in). “(Which becometh women professing godliness).” Godliness in the Aramaic is *dechlath alaha*, which means the fear or reverence of God. That was one of the terms they used for godliness. The Greek word is normally *eusebia*, but here it uses *theosebeia*, (*theos* means God), so it really puts the emphasis on GODliness. This is the only place the word is used. For women professing GODliness, this is very important. We translated these two verses:

**I Timothy 2:9, 10**—(Literal)—Likewise let their wives adorn themselves with a well-arranged appearance, the reflection of an inner grace and beauty and a sound mind, and not with a distractive facade of woven hair, or gold, or pearls, or

expensive outer garments, but with good works (this is proper for wives professing a true, vital, spiritual relationship with God).

Now, does this fit in your culture and language? Sure, it's not the facade of those other things but it's the reflection of that inner beauty and grace, the Christ in you that's being emphasized here. I want to show you another verse, I Corinthians 11:3. Again, culture.

**I Corinthians 11:3 and 4**—“...The head of Christ is...” Whom? God, then Christ, then man, then woman. Heads, authority. Who has authority over whom? Keep these things in order, see?

**I Corinthians 11:5 and 6**—It was culture for women to put something on their heads. The phrase “as if she were shaven” means as if she were bald. It was culture for the women to put something on their head when they prayed. Understand? Not that you women have to put something over your head when you're praying.

**I Corinthians 11:7**—God is the head of the man and the man is head of the woman.

**I Corinthians 11:8-10**—“Power on her head” is authority over her head.

**I Corinthians 11:11**—You've got to have both of you.

**I Corinthians 11:12-14**—That's “nature” in the sense of custom (what's customary, natural at the time).

**I Corinthians 15 and 16**—If any man wants to fight about this, we have no such custom, because that's all it is, a custom.

See, the churches do not have customs. But if (in the culture) this is the thing that is most seemly (where it makes you the most beautiful, and the least distractive away from the things of God), then those are the kind of things that you do. Punk does not fit in too well in most cultures today. See? There might be some continents where it would, I don't know. But not here, understand? Doing what brings out that inner beauty and grace.

Hair symbolized authority in that culture. Now we don't have that custom in our culture. Customs, remember, are not the Word. The Word is the Word, but you do that which is seemly and acceptable and it has to glorify God and it has to be a reflection of that inner beauty and grace.

### **I Timothy 2:11**

(Reads verse) Don't you women ever talk. That's not what it's saying. Again it's the wife of the man of God, the leader. In the Eastern churches the women sat in one section of the church/synagogue and the men sat in another section. After the teaching was over, the men would sometimes ask questions or start debating about what was taught. I've never been to a church that does that (I've been to meetings where after somebody says what he thinks about the Word, then they start debating the thing). At any rate, that's what they did in some of their cultures, but the women were not permitted to join in on it. Now the thing is, there is some greater principle underlying this.

It says “...let the women learn.” This word “learn” is used of learning by study and observation. The women would either learn from their husbands—or they would learn from the older women—how to form certain habits and customs that profess godliness. They didn't learn in silence either. That word silence—which we had back in I Timothy

2:2—is the word that means inner tranquility (where they learn with an inner peace about themselves). They are not all running off everywhere. It's an inner quietness and done with all subjection.

My mind goes to Ecclesiastes 4:11 and 12 where it says, "...if two lie together, then they have heat...a threefold cord is not quickly (easily) broken." The cord is the man and the woman parallel, but who is over the top? God. Draw a right triangle where God is at the top of the triangle. Directly underneath is the man, but over to the side is the woman (where the woman is in subjection to the man), not that she is underneath him, because she still has that direct line with God, too. But the man is directly responsible to God (his authority in the family—understand)? So you have it with leadership.

Dr. Wierwille handled this (subjection) as: "Loving obedience under proper arrangement by deliberate decision." You women, by your freedom of will and a deliberate decision, make that proper arrangement with your husband and God with loving obedience. We translated verse 11 as:

**I Timothy 2:11**—(Literal)—Let a wife learn by study and observation in all loving obedience [under proper arrangement by deliberate decision] with an inner tranquility.

That inner tranquility is so important. You just can't be all jittery/all nervous about everything. You have to have that inner peace and tranquility. That's how you learn, and that's how you share things, too (this is also reflected in your walk/the way you appear).

### **I Timothy 2:12**

Suffer—is not the normal word for "allow" or "permit" in the Greek. It is the word *epitrepō*, and it's used in an active sense of allowing or permitting something (where you transfer or entrust something to someone). It's used of transferring care or authority to someone, like a steward. The noun form is used of a person who was like a steward in the Eastern culture (one you trusted the authority of your household to). It's not "I just don't allow it," but "I don't actively allow it" (I don't entrust that responsibility/authority to the woman).

Who has the authority? Who are we talking about here? Leaders in the body. They have the authority/responsibility for it. Does that mean the wife can never teach? NO. It just means the man has the overall responsibility. Sure she can teach. But she's not going to stand up in that church, synagogue, or wherever she's at and say, "Now look honey, I don't think what you're teaching is right," because she does not have that responsibility—the man does. Understand? And she decides that by that loving relationship/deliberate decision, because she is in loving subjection. So it's "I don't entrust or transfer that responsibility of teaching" to the woman (wife of the man/leader who walks with God).

Nor should she should usurp authority over her husband, who is the leader. Sounds like Corinthians doesn't it? (Where the women were talking out of turn, and debating with their husbands.) It's the wives of the leaders that were to be in subjection, to learn at home. Ask your husbands at home, remember?

Usurp authority—I almost hate to tell you this, but in the Aramaic it is *mrach* which means to be headstrong, or presumptuous. The Greek word is *authenteō* and it means to domineer or exercise dominion over, to usurp the authority of. It was considered a vulgar term. As a

matter of fact, some of the Greek adocists (?) used to warn their students not to use that term but to use another Greek word (*autodikeō* instead. *Aauthenteō* originally meant to kill someone else, or to kill yourself. Then it meant one who acted on his own authority. It's interesting. We tried to come up with various vulgar terms to translate this. We thought of "dump on," "bitch," and "pussy whipped," but we left it sort of euphemistic in the English as domineer. But I want you to know it is a vulgar term and it's the only place it is used in the New Testament. Now that told me something right there. Of all the words in the New Testament, it's the only place that I know of that any vulgar term is used. What should that tell you about using vulgarity in your public teaching, etc? Very interesting. The only place it's used—that is seldom.

To be in silence—the words "to be" is colloquial for "to have silence" or "to display silence." Silence is the word for inner tranquility. We translated verse 12 as:

**I Timothy 2:12**—(Literal)—I do not transfer the teaching [doctrine] responsibility to the wife, nor do I allow her to domineer [this is strong, but not vulgar, though] over her husband, but let her display an inner tranquility.

I was so blessed to read parts of Dr. Wierwille's new book that will be coming out, Volume 5 [*Order My Steps in Thy Word* of Studies in Abundant Living]. One of the chapters that will be in that book is chapter three, [entitled] "Heirs Together of the Grace of Life." I want to share some things with you from this chapter. He says:

Look at Genesis 2:18.—Does the Lord God say, "It's ideal for man to be alone." No, He says, "It is not good that the man should be alone; I will make him an helpmeet for him." A helpmeet is a companion and helper. The word "companion" means "one who works alongside." She's not "just a housewife." She's a companion, one standing alongside of—not one standing underneath (Remember the triangle?), not one who is a slave to her husband, children, or home. They are heirs together of the grace of life. See? That's why you walk this way.

Generally a man is happiest when he has a woman who will stand with him, someone who is a companion to him. The woman brings out the best in her companion. The thirty-first chapter of Proverbs talks about women who stand for God—their qualities and attributes. One characteristic of a woman of God is that she is blessed because her man sits in the gate of the elders; in other words, she is blessed because her husband is a success, and every-time he succeeds, she succeeds. It is she who really controls the heartstrings not only of the man, but of the whole family. But the man is to be the head of that family—not to lord it over the wife, but to be the leader, the one who sets the example, the one who says, "Look this is what will bless our family." It's the father who puts that spiritual depth in his family.

God made Eve to be a companion to Adam. That means that a woman's primary responsibility is to help and be a companion to the man. At no place in the Word of God does it say that a wife is just a childbearing machine. That is a sectarian teaching in order to increase the number of church members. That's all. To have a child in a family is a blessing, but that isn't the primary purpose of marriage. The primary purpose is companionship—having someone to converse with, someone to understand, someone to love, someone with whom to pursue goals.

He also says,

Another dimension that needs to be emphasized in a Christian marriage is the awareness of each other's presence—knowing that the other person is nearby. Sometimes a husband is aware that the wife is in the kitchen, while he is in the garage. Just to be aware of her presence gives the husband pleasure.

The knowledge that the other is nearby is why a husband can't call the boys every night and say "Hey, George, let's go bowling." Or tomorrow night, "Hey, Herman, let's go bowling." When you get married you're not marrying the fellows you've been bowling with. In a Christian family you married your spouse and you should spend time building and maintaining that relationship.

In Genesis 2:24 it says, "Therefore shall a man leave his father and his mother and shall cleave to his wife and they shall be one flesh." You don't become one flesh on the first occasion you have sexual relations. One flesh means to bring two individuals with different minds, different backgrounds, different mothers and fathers into a relationship where those two mold their lives together and become so likeminded that they are one acting in unison....

Genesis 2:24 says a man should leave his father and mother so Dad and Mom, let him go. You managed when you got married. Maybe your son and his bride can manage too, if you don't put pressure on his relationship. In the Christian family God comes first for both husband and wife. It is God's will that the husband and the wife put God first and follow Him.

Now if a husband does not renew his mind to God's Word, what does the wife do? The wife still has the responsibility of putting God first. Or, if a wife does not renew her mind to the Word, then what does the husband do? He still has a responsibility of putting God first. That's the order: God first.

You know, love the Lord your God with all your whole heart, soul, mind, and strength—that's our priority and our standard.

Turn to Genesis 1:28 and I'll tell you what he says about it: It says God blessed man and woman and God said to the man and the woman that they should be fruitful and multiply and replenish the earth and subdue it. It says they were to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth. Man and woman were to have dominion. Look at that verse and don't lose it because we're coming back to it. Dominion is authority over it. Together they were to have dominion—to be heirs together over the grace of life, see it?

When a husband and wife are not in agreement (i.e., haggling with each other), they cannot have dominion in the home over the children, over the environment, over the work in which they are engaged. It is impossible because it is contrary to God's Word. So the Christian man and wife have a wonderful opportunity to share their adult lives with each other. As I Peter 3:7 says, the husband and wife are heirs together of the grace of life. Life is a gift. It's grace. It's to be enjoyed and appreciated.

Now in Genesis 1:28, it says they were to have dominion over the fish of the sea, the fowl of the air, dominion over that environment together. Yet the wife was a helpmeet to the

husband and together they had dominion. When you get to Genesis 3:5 (when the Devil is working on the woman), he ends up in verse 5 saying, “For God doth know that in the day that ye eat thereof, your eyes shall be opened and ye shall be as gods, knowing good and evil.”

Now wait a minute. Who had the authority in the relationship? Adam. Adam was responsible to God. God was his head, Adam was Eve’s head; and together they were to have dominion over the environment. Now the Devil’s talking her into having greater dominion—dominion/authority over her husband. “As gods” knowing good and evil. Now think about it. And what happened?

**Genesis 3:16**—“...In sorrow (labor) thou shalt bring forth. . . and thy desire *shall be* to thy husband, and he...” shall do what? Rule over thee. The husband will maintain that rule/authority over the woman.

**Genesis 4:1**—The woman was to be made whole in childbearing—she would bring forth those over whom she would have authority, and ultimately the man (promised seed) from the Lord.

### **I Timothy 2:13-15**

I Timothy 2:13 reads “For Adam was first formed, then Eve,” because it explains the authority relationship. The woman isn’t to usurp authority/domineer her husband like Eve was tricked into doing. Adam wasn’t tricked/deceived. He had the authority, didn’t he? But the woman being deceived was the one who thought she could get greater authority.

Transgression—[I Timothy 2:14]. You have to have a law/commandment before you can have a transgression. They had a commandment—not to eat of the tree of knowledge of good and evil. That was the commandment and they transgressed. She was in the transgression and she was deceived.

Deceived—(the second word, i.e., “the woman being deceived,”) in many of the ancient manuscripts, it is a much stronger word. She was thoroughly deceived being in the transgression. Every time a woman tries to usurp authority over her husband, it’s that same sin that you have back in Genesis 3.

She shall be saved (made whole) in childbearing—”She” is the woman, Eve. (Then it carried over into other women.) Eve set the pattern in the child-bearing because she was made to have the children and she would have authority over them. That’s how she’s made whole in authority. But every woman is made to have children and is made whole in their authority when they have those children, until the first century (because every woman had the potential of bringing forth Jesus Christ, the son of God). One woman believed, she said, “Boy, I’m going to lord it over my husband, now.” NO. She said, “Behold the handmaid (*doulai*, bonds slave) of the Lord.” She didn’t say “I’m going to lord it over.” The slave of the Lord, isn’t that terrific. Boy, oh boy. And she was made whole in that childbearing. If anybody was, Mary certainly was. That’s where the verse should end—after “childbearing.”

So we translated it (I included that first part of verse 14 and 15):

**I Timothy 2:14a, 15**—(Literal)—Adam was made first, then Eve, and Adam was not deceived, but the wife being thoroughly deceived [regarding authority] fell into transgression. Yet, she was to be made whole [in authority] through her children.

I Timothy 2:13 and 14 explain why the woman should not domineer back in I Timothy 2:12, why she needs to be in subjection; and yet they are heirs together of the grace of life, that their prayers be not hindered, if the woman jumps the gun, or if the man is not loving (gets crazed with anger) their prayers aren't going to get answered; they are not heirs together of the grace of life because they are going in separate directions, don't you see it? We're talking about a leader and his wife.

Now I want to take a little more time here to cover the rest of I Timothy 2:15. It's not on your literal. This is a section that Dr. Wierwille and I discussed this morning and we agreed that this would probably be the best way to handle it for now until we get better light.

First of all a new sentence has to start after the word "childbearing" (Dr. Wierwille also said that when he taught it originally). "She shall be made whole in childbearing if they continue..." they who? The woman and the child? The woman and the man? The woman, man and her children? Who is it talking about? You see, I Timothy 2:15 closed out this illustration of Adam and Eve and how the woman is made whole in childbearing (as far as the authority relationship is concerned) in order to explain I Timothy 2:9-12 (how the woman is to have that subjection in the Body and how they have that loving relationship, where she doesn't domineer/usurp authority over her husband who is the leader).

But if they—the husband (leader) and his wife—continue in believing. That word "if" can be used in a temporal sense in the Greek so you can translate it, when or whenever. So "whenever they continue in believing and charity," (which is the love of God in the renewed mind in manifestation, *agapē*) and holiness (which is sanctification, set apart as a husband and wife. Devoted to God but set apart together—not on separate railroad tracks—because you're heirs together of the grace of life). In the Aramaic it says "and sobriety" not "with sobriety" (a sound mind). This will make this the figure of speech *polysyndeton*. I'll explain this later.

Whenever that leader and his wife continue in believing, and the love of God, and sanctification, and a sound mind then you have, THE WORD IS FAITHFUL. Remember the phrase I gave you a couple of weeks ago? THE WORD IS FAITHFUL is just like a flag that ought to be on neon lights in your text. I told you that it's an idiom meaning that this word, phrase, or subject is trustworthy and absolutely true—it is right on. All of God's Word is true and trustworthy, but this idiom brings attention to that which has just been mentioned before it; and that which follows will further develop the theme so that this expression stands at the apex, climax of the discussion. That's why this ought to be in neon lights. It should be set off in our translation as a caption in all capital letters. Then the sentence following the caption has great impact and at the same time ties into the theme introduced before the caption. So you have the theme introduced, then THE WORD IS FAITHFUL, and then it brings out a sentence that has some real impact.

In each of the five occurrences of this expression, the phrase following that caption is connected to the caption and the preceding theme by a conjunction, or a phrase indicating reason or result. Let's look at the one we had last week.

**I Timothy 1:12-15**—"...And the GRACE of our Lord was EXCEEDING abundant..." Well, it had to be to deal with Paul. These verses are starting to build to a climax (verses 12-14) "This is a faithful saying," is THE WORD IS FAITHFUL, "...and worthy of all

acceptation that...” The word “that” indicates the result of God’s exceeding abundant grace. “...that Christ Jesus came into the world to save sinners.” The Word is faithful, it will never fail; it’s trustworthy. Now isn’t that terrific? Neon lights. What a fantastic thing.

**I Timothy 4:8**—Exercise is the Greek word *gumnazō*, which is an athletic term. Godliness is spiritual athletics which is profitable for all things. “That which is to come” refers to rewards. THE WORD IS FAITHFUL. In the Greek and Aramaic it literally says, “For (because of) this reason (this is why) we both labor and suffer reproach....” This is why we work so hard, because we know there are rewards in this life (the promise of life now and to come) in the future. This is the reason for godliness [godly exercise] in the spiritual contest—because if you exercise yourself there is a crown incorruptible available for it.

**II Timothy 2:9-12**—The word “suffer” in verses 9 and 12, is “endure.” The word is faithful. The word “for” gives you the reason. There are rewards for enduring. If we endure we are going to reign.

**Titus 3:3-6**—Even though we didn’t deserve it because we were foolish etc. He saved us (not on our works but He did it).

**Titus 3:7-8**—The Word is Faithful. In the Greek you have “and concerning these things.” You need to work each of those sections a little more—look at the context that brings out an emphasis on the phrase, “The Word is Faithful.”

**I Timothy 3:1**—What precedes this? He was talking about prayer and how the husband and wife are to behave. Then he says when the husband and wife continue in believing, and love, and sanctification, and a sound mind, The Word is Faithful.

I said you always have a word like “that,” or something that indicates reason or result. In Aramaic you have the little letter “d,” (*doliph*) which is prefixed to the Word. The Greeks never translated this and they should have translated it with some word that indicates result because that is exactly what this is saying.

If you and your wife do not have it together, desiring the office of a bishop is not such a good thing. But if you and your wife have it together and you desire the office of a bishop, then you desire a good work. Do you see that and how that neon light just flags you down? That word “if” in I Timothy 3:1, is a different construction than the “if” in I Timothy 2:15 where I said you could translate it when or whenever. Here the Greek is constructed in such a way that it is called a simple condition which has a double meaning. It can be used this way, especially the way it is constructed here (I won’t give you all the details). The double meaning is that it refers to both an individual case and a rule of action. The rule of action is, if a man desires the office of a bishop he desires a good work (that’s a general rule). The specific case is “if a certain man/individual desires a good work” (namely the one who has it together with his wife in I Timothy 2:15). See it? Now that will mean more to you when you get more into the Greek and study it more, but that’s the background of it.

In I Timothy 2:15, you have the figure of speech *polysyndeton* so it’s “in faith (believing) and in love, and in sanctification, and in soundness of mind.” The figure of speech *polysyndeton* puts emphasis on it, because it’s designating the results of them carrying out what was set up before—that the man and wife have that proper relationship—and it sets the requirements necessary for the next section to be applicable. Namely for a man to desire the office of a bishop. That’s why that figure *polysyndeton* is another neon sign in a different color.

Then you come to “THE WORD IS FAITHFUL,” and that is really blinking. It’s interesting that *polysyndeton* should be used here for what a man and woman should do: to continue in believing, love, sanctification, and sound mind in contrast to the *paradiastolē* (I Timothy 2:9, 10) where you had disjunctions—what they should not do (broided hair, gold, or pearls, BUT good works). In contrast to that, you now have a *polysyndeton* which says they should continue in believing, etc. So that if a certain man (man is *tis* in the Greek and it means a certain one, anyone, or a certain one). That certain one is the one who has it together with his wife back in verse 15.

Desire—You have two words for desire in this verse. The first one is *rag* in the Aramaic (in both places) and it is a stronger word than any other word we’ve had for desire. It means to desire earnestly. In the negative sense it is used of lusting. In the positive sense it is to desire earnestly. In Greek the first word is *oregō*. It means to “stretch one’s self out; where you stretch yourself out to touch or grasp something. You yearn for it. You’re reaching out to get it. If a man reaches forth to overseership (bishop means overseership. We’ll get into that more next week.) That second word, “desireth,” in Greek is *epithumeō* and it’s like the Aramaic word to desire earnestly or to fix your desire upon. Now look at it.

If a certain individual who has it together with his wife stretches himself out toward overseership to where he wants to be a leader/bishop/elder, then he is fixing his desire (earnestly desiring) a good work. We translated these two verses (and it’s not on your literal sheets, so I’ll give it to you and you can write it down—and write it the way I tell you to write it). Verse 15:

**I Timothy 2:15 – 3:1**—(Literal)—Whenever they [the man and his wife] continue [as heirs together of the grace of life] in believing, and in love, and in sanctification, and in a sound mind—

**THE WORD IS FAITHFUL**—so that if a certain man [not just any man] is totally committed within [by his renewed mind and because of his ability]...

See, he has to be totally committed within by his renewed mind and he has to have natural leadership ability or he won’t lead, okay?

**I Timothy 3:1b**—(Literal)—...and desires to be an overseer [bishop, elder], his inner heart’s desire is a beautiful act.

Isn’t that terrific? Now think about it! We started out in chapter 2 with what is first and foremost on your list: Prayer for everyone—kings, those in eminent positions that you can lead a quiet and peaceable life in all godliness and honesty which is good and acceptable in the sight of God because God wants everybody to get saved and to come to a knowledge of the truth. So I want men everywhere to pray with commitment; to pray relinquishing everything to God; sincerely though—not with a venomous anger, doubt of God’s Word—but sincerely. That’s how you men pray, and you wives likewise.

Wives, adorn yourselves with a reflection of that inner beauty and grace which you have on the inside and a reflection of that sound mind. Not distracted by something gaudy on the outside, but with good works. Then you learn in your life and recognize that the man has the authority. Don’t try to domineer over that man because there’s a reason for it; that’s why Adam and Eve were made the way they were and why the things that happened,

happened. So if you as a husband and wife have it together (where you are heirs together of the grace of life), and you pray together then your prayers are not going to be hindered. Then if you desire very strongly; stretch out towards that office of a bishop; if you are totally committed within by your renewed mind and because of your ability; if you desire to be an overseer/leader/bishop/elder, then your inner heart's desire to be that leader is a beautiful act. And I think that's why you're in the Corps. Because you have that natural leadership ability and you desire to be leaders in God's family to help and bless others around the world.

# **CORPS NIGHT**

## **Leadership Qualifications**

### **October 21, 1984**

#### **I Timothy 3**

I'm going to add something to what I said last week. First of all, the phrase "THE WORD IS FAITHFUL," is a figure of speech called *ecphonesis* (which is an expression of feeling by exclamation). The figure here states—emphatically and emotionally—a conclusion or support for the preceding material. Yet it also acts as a bridge into the following material which is linked to the preceding verses by a conjunction (as I told you last week) showing either a result or reason. Thus, the expression THE WORD IS FAITHFUL is an apex or exclamation for the entire passage (from the manner of prayer for men and women to the desire of the man for leadership).

In other words, if that man and woman don't have it together in their prayer life and in their lives with each other, then how can they really desire the work of a bishop or an overseer? I'd like to read with you the literal translations according to usage starting in verse 8 (reads literals of I Timothy 2:8-3:2). That brings us to I Timothy 3:2 which gets into the qualifications of that overseer (i.e., man who has it together with his wife and who desires that work which is a beautiful act). Tonight I'd like to review with you some of the aspects and qualifications of leadership: First of all, ordination (where you are ordained to the ministry by the laying on of hands and prophesy), and the gift ministries, as well as the other services rendered in the Body.

When you are ordained, this is the highest level of service in the Body. Anyone who is ordained has reached that level of commitment and service where they are a bondsman, totally sold out. No matter what your position may be in the Body (you may have different positions), you can never go any further than that of ordination.

**I Timothy 2:7**—A preacher is not a gift ministry, but an apostle and a teacher are both gift ministries. Paul was ordained with the laying on of hands by the elders (in Acts 13). That's when Paul and Barnabus were set apart for that ministry. A preacher is not a gift ministry. Preaching is to publicly herald/proclaim/expound the Scriptures, and everybody is responsible to do that. Not everybody has the gift ministry of an apostle, a teacher, or the other ministries.

**I Timothy 4:14**—Paul instructs Timothy not to neglect the gift ministry that was given to him by prophesy with the laying on of hands (how he was set apart); and it was publicly acknowledged in the Body with the laying on of hands, and a word of prophesy. The hands were laid on by the presbytery—the elders/other leadership in the Body.

**I Timothy 5:22**—To "lay hands suddenly" applies to ministering. If God doesn't tell you to lay hands on somebody, then you wouldn't lay your hands on them (or if He tells you to keep your mitts off—God shows you how). But it would also apply to ordination, for

setting someone apart. You just don't go around laying your hands on everybody and say, "You're an apostle, you're a prophet, you're an evangelist, etc.).

**II Timothy 1:6**—Stir up the gift. What's the gift? It's a ministry. Not only did the elders put their hands on him, but Paul personally was involved in ordaining Timothy.

**II Timothy 1:11**—Again Paul brings out his own ordination.

I'm going to show you a lot of things regarding the qualifications and qualities of leadership. And we're not going to continue with I Timothy 3 until we set the basic groundwork for leadership. Next week we'll get back into the literal translations according to usage and follow through.

**Acts 6:3-5**—"...They chose Stephen, a man full of ...," intellectual ability because he had graduated from the proper places? NO. "...Full of faith [believing, manifestation] and holy spirit, and Philip..." By the way, in Acts 21:8, Philip is called an evangelist. He had the ministry of an evangelist. So they are setting these men apart. Philip we know had a gift ministry.

**Acts 6:6**—When they prayed, they laid their hands on them. Then the Word of God increased. There you have it. They were set apart/ordained.

**Acts 14:23**—When Paul and Barnabus had finished their first itinerary going through each of those cities, they went back through some of the cities, and ordained elders. It doesn't say gift ministries here, it says "elders." This was their position in the Church. They were individuals who had leadership responsibility in every Church.

**Romans 1:11**—Paul had never been to Rome when he wrote this Epistle. "...That I may impart unto you some spiritual gift [a ministry], to the end you may be established." That was the purpose of the gift ministry, that they would be established, and that's the whole purpose of ministries.

**Ephesians 4:8**—"...He led captivity captive and gave..." What? Gifts! This is the word *doma* and it's a gift that's of benefit to others. Not only does it benefit the individual, but it benefits others in the Body. A gift ministry will always be of benefit to other people horizontally.

**Ephesians 4:11**—Here's the gifts he gave—apostles, prophets, evangelists, pastors, and teachers. Those are the five gift ministries listed in the Word.

An apostle is one who brings new light, and he is sent to bring that new light. He is also sent to send others in the Body. This word is used of the leader of a naval force (an admiral, one who is head of the fleet). An apostle is the head of the spiritual fleet. He's sent to send others and to bring new light.

A prophet is one who speaks for God encouraging believers to stay on the Word. He is specifically to the Body of believers, not to the unbelievers.

An evangelist is essentially to the unbelievers, and he speaks the good news in order to reconcile them to God (i.e., Philip). This should all be review for you, but these are great principles.

Pastors care for individual needs in the Church. They succor, strengthen individuals, bind up the wounds, and care for individual needs in the Body.

The teacher is specifically responsible for expounding the Word to the believers. You have these five gift ministries in Ephesians 4:11. But in Ephesians 4:12, it tells you the purpose. In Romans he said, “that you may be established.” Here again it’s for the perfecting of the saints. Would that be establishing the saints? For the work of the ministry? That’s why these ministries are given. They are the ones for the overseeing/carrying out of that work in the Body, and for the building up (edifying) of the Body of Christ. How long?

**Ephesians 4:13**—“Till we all come in the unity of the faith...” (the family or household of faith), “...and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” When is that? When Christ returns, and not until then will you have a perfect Body.

**Ephesians 4:14**—“That we *henceforth* be no more children, tossed to and fro...” That’s why you NEED the ministries in the Body—that we are no longer children tossed around by every wind of doctrine, but that we can grow up. (The gift ministries are given when there is a specific need in the Body and God sends you forth to the Body).

**Romans 12:4-6**—This is another tremendous section on the gift ministries—which are leadership (ordained with the laying on of hands and prophesy). There is one Body of Christ and many members, but we don’t all have the same function/office/job in the Body. Reads verses 6-8 from *Receiving the Holy Spirit Today*, 7th Edition, page 161ff, where Dr. Wierwille gives tremendous literal translations according to usage.

Comments on the literals:

- \* Verse 6: *Charismata*—spiritual abilities and functions. We’re talking specifically about gift ministries here, if you have that gift ministry, then get busy and do it (i.e., prophesy). Encourage the body to stay on the Word.
- \* Verse 7: Teaching is a specific ministry, a gift ministry. If your function in the Body is to exhort and encourage people, then get busy doing it.
- \* Verse 8: Whatever your function, ministry, or gift ministry in the Body, do it with simplicity. Not every ministry is a ruling ministry but there are some that are ruling ministries.

**I Corinthians 12:28**—“Helps” is the Greek word *antilēpsis*, which is a helper or assistant (one who renders active assistance and support to another). “Government” is *kubernēsis*, which is used of one who steers or pilots a ship (i.e., ruling leaders in the Body). So you’ve got both categories in the Body—those that are rulers and those who are also rulers but who assist/help/support the work. We’ve covered the five gift ministries. These five gift ministries are specifically to the Body:

1. as the need is present in the Body, and
2. as there is an individual willing to serve.

But there are others who have ruling ministries or who assist in the service of the Body. I’m not going to go into all the particulars and answer your specific questions like: “How do you know if you have a ministry?”

I’ve had people ask me that before and my answer is:

Quit worrying about it and do the work of the ministry. Get busy serving; get busy ministering. Your fruit proves what you are. Get busy teaching God’s Word,

sharing it, moving among the believers. A man's gift makes room for him so quit worrying about all the specific things and just do it.

These terms give us an overview: In the Body there are ruling ministries and helps. Specifically there are five gift ministries, which are there for a purpose. But equally important is the understanding of the different functions in the Body which are needed according to the specific situations at the time. For example, in the first century you had different cities like Philippi, Berea, or Ephesus. Some of these were communities with perhaps a small number of believers where they needed what we would call a Twig or Twig area coordinator. Perhaps it was so big they needed a Branch, Area, or Section coordinator depending on the need of the hunger in that area—the number of people there. The principles are here. It's like the customs we read in the last chapter. Remember? Most people get all caught up on customs but you can't do that. Look for the principle and apply that principle to our day and time. We used the illustration of the Twig, Branch, Limb. For the effectual working in the Body you also need an Area, Section, Territory, or Region because of the growing size of the work in a particular part of the country.

I Timothy presents the rule of the Church so what would you expect? You would expect it to talk about what a leader/overseer is supposed to do and what his qualifications are. It presents the rule of the Church. In Timothy, there are two categories of leadership or rulers discussed and they are called bishops and deacons in the King James Version. In 1973-74, Dr. Wierwille showed us this word "deacon" (used in I Timothy 3:8, 3:12 and 13) is the Greek word *diakonos* which means "one who serves or helps." It's a helper but more than that it's one that serves. The best translation—which communicates in our language and which Dr. Wierwille gave us back in 1973—was that it means "minister": one ordained to serve in the Body. Today "deacon" makes you think of lay people in the Church, but that's not *diakonos*.

*Diakonos* is a minister in the Body. He is not "just a believer," but he is one serving as a leader or coordinator in the Body. That is a *diakonos*.

A bishop is *episkopos* and it means "overseer." A bishop is a ruling elder who oversees.

Don't equate the two. For illustrative purposes think of it as a Twig coordinator. The Corps is designed to train Twig coordinators (he is a minister in the Body, right?). The Branch coordinator is a Twig coordinator of Twig coordinators. He's an overseer. A Limb coordinator oversees a larger work, understand?

When broken down the word *episkopos* is *epi* which means "over," and *skopos* which is the word for "goal" or "target" (that you shoot an arrow at). He's the one who sets the goal. It also means "to see" or "to scope." We get our word "scope" from it. An overseer many times sets the goals in the Body. If a bishop is an overseer, he's a ruling elder. Isn't he also a *diakonos*? Yes. Every bishop (overseer) is a minister (*diakonos*). Just like every pope is a priest—that's for illustrative purposes, too [laughter].

Every pope is a priest, every bishop is a minister; but not every minister is a bishop. See? Not every minister is an overseer. That's why every Branch or Limb coordinator is a Twig coordinator. But not every Twig coordinator is a Limb or Branch coordinator.

These two terms *diakonos* (minister) and *episkopos* (overseer) describe the FUNCTION of these two offices.

There is an entirely different word that describes the POSITION of an overseer and that's *presbuteros*.

A *presbuteros* is the word for an elder. It comes from the word that means "old" (one who is older spiritually in the Body, not necessarily in years, although sometimes it helps). An elder is nothing more than a bishop and in the Body and this word describes his position. Bishop/overseer describes his function. He is an elder in the Body. It has a dignity about it. That's his position. But he's an overseer—that describes what he does (his function in the Body). A bishop/overseer is a ruling elder in the Body. These words are tremendous yet people just use them—deacon, elder—you think of lay people. They're not. They're leaders in the Body.

**Romans 11:13**—An apostle is a gift ministry. He was sent to send others, he was also an overseer. "Office" is *diakonia* which is "ministry" as opposed to minister. He magnifies his ministry/service because every overseer is also a minister, understand? I might also mention this word *diakonos* is used of other types of service in the Body. Specifically in Timothy (Acts, etc.), it's used of this ministry in the Body—leadership.

**I Corinthians 12:5**—The "administrations" there is *diakonia* meaning there are differences of service in the Body. Not everybody has the same gift ministry; not everybody has the same ministry; and not everybody has the same way of the gift being energized, but it is the same God that energizes everything, understand? Same God, same Lord that works in all but there are different members in the Body with different ministries, etc.

**Romans 13:1**—This chapter deals with ministries in the Body. The "higher powers" are the higher powers in the Church (i.e., the leadership in the Church). "There is no power in the Church but of God (I know there are a few powers in the world that are not of God), but the powers that be are ordained of God." What are we talking about? Does God ordain the president, pope, or emperor—these guys in the world? No.

**Romans 13:2-7**—In verse 2, "damnation" is judgment; verse 3 is talking about rulers in the Body. In verse 4, the word "minister" is *diakonos*. These are leaders in the Body. It's not talking about tax here, it's talking about your abundant sharing, your sharing with the ministers in the Body, not the governmental officials.

**Romans 16:1**—Phebe was woman and she was a *diakonos*, a minister of the Church at Cenchrea. She had to teach if she was a minister. "She hath been a succourer of many"—she has done a lot of things for a lot of people. It doesn't say she was a pastor, but she did succor and help a lot of people.

**I Corinthians 3:5**—Paul and Apollos were *diakonos*, ministers. Paul was an overseer, he was one with a gift ministry, but he was also a minister. There's no greater honor than ordination as a minister to serve in the Body.

**Ephesians 6:21**—Tychicus was a faithful minister (*diakonos*) in the Body.

**Philippians 1:1**—"Paul and Timothy, the *doulos* of Jesus Christ, to the saints in Christ Jesus which are at Philippi, including the overseers (*episkopos*) and the deacons (ministers)." See it? Now every *episkopos* is a minister, but he makes a point. If he just said ministers some of those higher level ones might have thought, "Well he really isn't

talking to me.” This includes all of them. All the believers. Including you overseers and you ministers.

**Acts 20:17**—Paul was sailing towards Jerusalem and he had to pass by the coast where Ephesus was (the coast of Asia). In verse 17 he lands at this town which is near Ephesus called Miletus. From Miletus he sent to Ephesus and called the elders of the Church. I told you an elder (*presbuteros*) describes their position. It gives it some dignity and it’s a title/position. They were the elders of the Church. But when he’s addressing them, when they were come together (down in Acts 20:28), he tells those elders, “Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you (*episkopos*) overseers/bishops.” Elders are their position but their function was that of overseeing the Body and feeding the Church of God. Their function was that of overseers/ruling elders, not simply ministers. An elder is not necessarily a gift ministry but it is a ministry in the Body.

**Acts 15:2**—Apostles and elders were in the Body at Jerusalem, and they were the chief officials at Jerusalem in the Church Body. Of course their function would be overseeing.

**Acts 6:12 and Acts 25:15**—It talks about priests, scribes, and elders on the Sanhedrin. These were different titles/positions that made it available/allowed you to be on/become part of the Sanhedrin. Either you were a priest in background or a scribe/elder in one of the top families.

**Titus 1:5-7**—Ordain elders (the position of *presbuteros*). A bishop (overseer) must be blameless. An elder is his position and an overseer describes his function in the Body.

Just look at what these terms are describing and think in terms of the needs in the Body today, and you just do what God has called you to do in the Body—stay faithful. God needs men with ministries; men that are willing to serve in the Body; He needs men that are overseers; or in specific cases there are these gift ministries (the five that it talks about) depending on the needs in the Body at the time. And beyond that I can’t tell you any more specifics about it.

**I Timothy 5:1-3**—“Rebuke not an elder (that’s an elder spiritually in the Body)...the younger men as brethren (because you’re training them up to become elders in the Body) ...and the elder women (the same way)....”

**I Timothy 5:17**—Elder—one who is spiritually an overseer.

**I Timothy 5:19 and 20**—“Against an elder (his position here—he’s a *presbuteros*) receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear.” If an elder does something wrong, you’ve got problems in the Body and you don’t stand for it.

That’s sort of an overview (with the laying on of hands), of the elders for ordination of others in the Body. You have the ministers in the Body (that Timothy talks about), and you have the overseers who are ruling elders responsible for a greater work.

**I Timothy 3:8-13**—The qualifications for a minister are given here in verses 8-13. Deacons (ministers) must be grave (dignified) not double-tongued (saying one thing in one place and something else in another place; teaching one doctrine here and another doctrine with another group; or having double standards); not given to much wine, not greedy of

filthy lucre (money, no love of money). And they have to hold the Mystery of the household of faith in a pure conscience. Boy, one thing that is central to being a minister is *the Mystery*. If you don't know the Mystery how can you be a minister? It's foundational. Their wives have to be dignified (have a sound-mind). The ministers can't be husbands of every woman in town, but must control their sexual activities to one wife. They have to rule over their children.

**I Timothy 3:2 and 3**—The qualifications of an overseer who is a ruling elder: “Blameless” is unimpeachable; he must be the husband of one wife (same as a bishop). “No striker” is someone who is picking fights all the time—“hard with the whip.” The phrase “not greedy of filthy lucre” is not in some of the Greek texts, and it's not needed because the last word in the verse is “not covetous” (this is not the normal word for “covetous”). It's the word that means he is not a lover of money. If you'll leave that “not greedy of filthy lucre” out, but leave in “lover of money” then look what you have: “...no striker, but patient.” If you are a person that is always hard and pulling the whip out, then you're not patient, see it? The two words go together. He's not a brawler (is not contentious, causing divisions).

**I Timothy 3:4-7**—“Gravity” is dignity. If you can't rule your own wife and children, how can you take care of the Church of God? In verse 6, a “novice” is a new one. Why? He's got to be a *presbuteros*, an elder. A novice isn't an elder. In addition to that list, there is another list of qualifications (or virtues) for leadership in Titus.

**Titus 1:5**—This is the same thing you had back in Timothy (blameless—unimpeachable). He has to “have control of his house” which means his sexual life (where he is limited to one wife), and his children are not accused of being in riots and unruly (totally undisciplined). An overseer must be blameless (it repeats the word). He's not faultless, understand? But he just can't be impeached. We all make mistakes, let's face it. But the thing is to be unimpeachable—you don't go out and do things you could get “hanged for,” and you don't do things deliberately as the steward (administrator) of God.

“Not self-willed” is not “stubborn”;

“Not soon angry” should be “revengeful”; “Not given to wine” (same as in Timothy);

“Not a striker” (you had that back in Timothy);

“Not given to filthy lucre” (written in Timothy as “a lover of money” but also not filthy lucre as a minister, too);

But a lover of hospitality (he's friendly and hospitable); He's a lover of good things (he appreciates good things); He's not rejoicing iniquity;

He's sober, just, holy, temperate, holding fast the faithful Word as he has been taught that he may be able by sound doctrine both to encourage and convince the gainsayers.

With these three lists of virtues and qualities of leadership (the moral excellence in these different categories), I have summarized them similar to how they were summarized in Philippians 4:8, where you had virtues that describe absolute character of the actions, virtues that describe the relative character of the actions, and virtues that describe the actions themselves.

If it's an absolute character that it's describing (as far as a virtue), then it's pertaining to the Word, to spirit, to truth—it's absolute; and the Word is absolute, spirit is absolute, truth is absolute.

If it's the relative character of the action, it pertains to the thought processes of man which are relative to and dependent upon the absolutes, namely the Word—the truth.

The actions themselves would have to be things that relate to the behavior of an individual.

### **The Virtues of the Minister from I Timothy 3:8-12**

There are three things listed here that are not listed for an overseer. And the others are listed not only for the minister but also for the overseer. But these three are listed and they all describe the absolute character of the actions. *These three are foundational to any leadership in the Body.*

#### **The Absolute Character of the Actions:**

1. The minister must have dignity (I Timothy 3:8—dignity is based on his walk by the spirit), it's the word used in Philippians 4:8 which is translated "honest," but it means dignity—a dignified seriousness.
2. Not double-tongued, double-minded, or having double standards where he says/teaches different things at different times (I Timothy 3:8), because what he speaks has to be the Word and the Word all the time. You can't have double-standards and you have to have a dignity that's built upon your walk by the spirit and the Word.
3. Holding the Mystery pertaining to the household of faith in a pure conscience (I Timothy 3:9). That is absolutely foundational to being a minister. If you don't teach the Mystery, and you don't hold that Mystery, then how can you ever be a minister?

These three are absolutely foundational and they describe the absolute character of the actions. The rest of the things/virtues, under a minister, describe the actions, themselves and they are also listed under overseers.

#### **The Actions Themselves:**

1. Not given to much wine.
2. Not sold out to money.
3. Having good control of his sexual and family life.

I put a couple of these together because they relate to family. He's to be the husband of one wife, controlling his children, etc. His wife has to be in good character – this ties back to I Timothy 2:15 (i.e., if they continue together in believing and love and sanctification and sound mind, then they've got it together. Then he can desire the office of an overseer. Then he can desire to be a ruling elder in the Body.

4. Unimpeachable actions; blameless (you can't be blamed as a steward of God. Not faultless but unimpeachable).

As you look at the first three of those four describing actions, it is sort of the problem you run across in almost every culture—wine, money, and women. But it's broader than women (i.e., the whole sexual thing that you have, as well as your whole family life); money (the love of it); and given to much wine. But then the fourth one is sort of broad and covers it all—unimpeachable actions. Tremendous.

### **The Virtues of an Overseer**

Now this is in addition to those four that are also covered under the virtues of a minister. Because to be an overseer you are also a minister, so you'd have to qualify up here [under minister's virtues] before you could ever get to be an overseer. Okay? Well, the first nine are all describing the relative character of the actions—the virtues of an overseer.

### **Relative Character of the Actions:**

1. He must be clear-headed and sober (that's the word "vigilant" in I Timothy 2. Next week when we get into the translation of this section, we'll go into these words in more detail). This means he can't be confused, he can't be drunk, and his mind can't be fuddled, drugged.
2. He has to have a sound mind (that's in both I Timothy 3:2 and Titus 1:8). It's the word translated "sober" in the King James, but it means a sound mind. He's not insane (or thinking like the world wants him to think), but he's thinking as the Word wants him to think.
3. Not a novice full of pride, but he's a mature believer (*presbuteros*) who has a good witness of those in the fellowship (I Timothy 3:6 and 7).
4. He's not stubborn and uncoachable (that's the word "selfwilled"—Titus 1:7).
5. He's not revengeful ("soon angry"—Titus 1:7)
6. He appreciates good things, not the things that are hurtful and contrary to the Word (i.e., doesn't rejoice in iniquity—Titus 1:7).
7. He's just and upright (Titus 1:8).
8. He's faithful in his obligations to God, undefiled by sin (Titus 1:8)
9. He has a strong mastery of his own life ("temperate"—Titus 1:8).

These nine describe the character, thought processes, that are based on and relative to the absoluteness of the Word. Then the actions themselves (there are five of these—far the overseer—that relate to his actions):

### **The Actions Themselves:**

1. A well-arranged demeanor ("of good behavior" which is the word *kosmeō* in I Timothy 3:2 and I Timothy 2:9 where the women were to adorn themselves with that reflection of inner grace and beauty).
2. Friendly and hospitable (in both Timothy and Titus).
3. Able to teach, holding fast the faithful Word that he may be able to encourage and reprove. He's able to teach and he holds fast to that faithful Word so that he's able to encourage and reprove.

4. Not a hard tyrannical leader but actively considerate and forbearing, tempering justice with mercy. (This is where I described that you had the word “striker” before which should be followed by “patient”).
5. He’s not contentious and argumentative, causing fights and divisions (that’s the word “brawler” that’s in I Timothy 3:3).

If that leader does not have these actions (i.e., well-arranged demeanor, not friendly and hospitable, not able to teach, is a hard tyrannical leader), then he’s causing division; you’d never have any unity of the spirit and Ephesians 4 says, “endeavoring to keep the unity of the spirit in the bond of peace.” Ephesians goes on to give the gifts God gave in order to achieve that so we’re no longer children tossed to and fro by every wind of doctrine; that we’re no longer blown about by that deceiving secrecy of men; but that we can grow up in Christ. But if the leaders are causing divisions, or they are tyrannical leaders/don’t have mercy, then how could they ever help the rest of the Body to grow together like Ephesians is talking about? That’s why those ministries are so significant right there in Ephesians where the subject is keeping the unity of the spirit.

Those ministries—the leadership, ministers, and overseers are essential in the Body to maintain that unity, and endeavoring to keep it. That’s why Asia went down the drain and turned from the Apostle Paul—because the leadership didn’t have it together. They were perhaps tyrannical leaders, perhaps contentious, perhaps a lot of other things, but they did not have these virtues that Paul describes a leader/minister/overseer in the Body must have. Isn’t this describing the rule of the Church? Right! These are the virtues/qualities/moral excellence required in leadership (Corps is leadership), and it gives us something to strive for. If you want the job, here’s the qualifications. So, make sure—before you make application for the job—that you fill the bill as far as the qualifications are concerned. If not, go to school, go Corps, and figure it out.

By the way, to all of our leaders, I want to bring this up. The Trustees will be accepting resignations afterwards tonight [LAUGHTER]. No, I’m just kidding! I’ll be turning mine in [LAUGHTER]. Now you see it says we are unimpeachable but we’re not faultless. It doesn’t mean you’re perfect when you become a leader, but it means that you strive to be the best and to set that best example. These lists given in Timothy and Titus, set so much a reputation for the leaders to live up to if you really want to be God’s top man or woman. So if you desire the office, you desire a beautiful act.

**CORPS NIGHT**  
**I Timothy 3:1-13**  
**November 7, 1984**

**I Timothy 3:1**

We've been on this chapter for a couple of weeks now, and I have already given you the literals for the first couple of verses:

**I Timothy 2:15 – 3:1**—(Literal)—Whenever they [the man and his wife] continue [as heirs together of the grace of life] in believing, and in love, and in sanctification, and in a sound mind—

**THE WORD IS FAITHFUL**—so that if a certain man [not, just any man] is totally committed within [by his renewed mind and .because of his ability] and desires to be an overseer [bishop, elder], his inner heart's desire is a beautiful act.

If anybody who has it together as a husband and wife (where they are heirs together of the grace of life; together in believing, love, sanctification, and in a sound mind), and if that man is totally committed within and desires to be an overseer, then his inner heart's desire is a beautiful act. Last week we went over the virtues and qualifications of an overseer and a minister from both Titus and Timothy. Tonight I'd like to go through these first 13 verses of I Timothy 3 to set the qualifications and the precise usage of each one of these things in the list. By the way, when we go through these, it takes sometimes minutes—sometimes hours—to work on each of these individual words and to be able to put these things together. Of course, our work is greatly facilitated because of the original work Dr. Wierwille did back in 1973-74. But still, it takes time to work, double-check, and combine all this information. Then to put it all down into a literal according to usage takes some effort.

**THE OVERSEER**

**I Timothy 3:2**

We translated the word “then” as “accordingly.” The word “must” is a simple word in Greek. It can mean “you must,” “it is necessary,” or “you ought to.” We translated it “it is necessary that an overseer...,” where the bishop being the overseer must be first of all blameless. (“Bishop” describes his function as the overseer, not his position. His position would be that of an elder, but his function is that of an overseer.)

“Blameless” in the Aramaic means “one in whom a spot is not found” (he's without spot). The Greek word differs from the word that's translated “blameless” in the list for the minister as opposed to the overseer. This word is *anepilēptos*, and it's used in the Greek athletics of a wrestler that is prepared on/at all points, so that he isn't caught by his antagonist (his antagonist can never catch him at anything because he's well prepared). So an overseer must be prepared—blameless to the end that the antagonist cannot catch him in what he's doing. He must also be the husband of one wife—not two or more. It doesn't say

that he has to be married but if he is, then he is to be the husband of one wife. And that doesn't mean one at a time (where you get divorced and then remarried all the time).

He's to be vigilant. The word "vigilant" in the Greek is *nēphalios*, and it means "sober" or "temperate regarding wine or strong drink." In other words, he's not to be intoxicated, but he's to be clear-headed. To be vigilant is to be clearheaded and watchful, staying out of trouble by seeing it ahead of time and avoiding it. Consequently, he's stable in his walk.

He's not an extremist, or one that floats back and forth. He's very stable because he is clearheaded and watchful. We translated it "clearheaded" because the next word "sober" (in the King James) in Greek is *sōphrōn* which means "a sound mind." He uses his reason and restrains his passions. He has a sound mind (self-control). Self-control is a major factor in a leader's walk). "Clear-headedness" is expressed by that previous word *nēphalios*, and "sound mind" (where his mind is totally sound) emphasizes the rational, sound thinking that results in self-control).

In Titus 1:8 one of the things listed as a qualification/virtue for an overseer is temperance (which is the Greek word *enkrateōs* meaning the power one must exert over himself to be self-control led). Here "sound mind" is sound thinking which results in self-control. He's also got to be clearheaded (he can't be full of booze, drugs, or other things that dull the mind/open him up to the thinking patterns of the world which dull your senses and thinking).

Then it says, "be of good behavior." The Aramaic word means "controlled," or "set in order." The Greek word is *kosmios*, which means well ordered, orderly, well arranged, well behaved, or respectable (i.e., he's not on an ego-trip, but he has an orderliness about his manner/demeanor).

He's "given to hospitality." In the Aramaic this is two words, *rachem aksnaye*, which means "loving strangers." In the Greek it is *philoxenos*. *Philo* means "human love," and *xenos* is "a stranger." So again, it is to love strangers, or "the love to strangers" (i.e., when you show love to strangers, you're friendly, hospitable, and gracious to your guests). A leader has to be gracious, lovingly pleasing, and hospitable to people in his home.

He must also be "able/apt to teach" which means "able and skillful in teaching." You have natural leadership ability but you don't come with all the equipment to teach—you must learn how to teach God's Word; how to effectively communicate what you've learned. You may have natural leadership ability (i.e., a good fertile garden to work with), but you've got to develop your ability. When an individual gets into the Word, he grows up/becomes skillful and able to teach by doing it (by practicing and getting up in front of people—his Twig—and teaching the Word). An overseer has to be able and skillful in teaching.

### **I Timothy 3:3**

He's not "given to wine," means he is not an excessive drinker/doesn't drink excessively. This word could include the brawling and abuse of activities that go along with drinking. When you drink excessively you usually let down on every other category of life.

"Not a striker," literally in the Aramaic is "his hand is not swift to strike." The Greek is "not a striker" or one ready with a blow/who has a belligerent attitude because of his position. What kind of a striker is he? When you think of a leader who is a striker or one that hits, he's a bully—he's a hard leader. And one thing a leader can't afford to do is to be hard or a

tyrant. (You think of tyrants in this category because they use a whip instead of encouragement). Now keep that in mind—and don't forget it—while we look at these next two phrases.

First of all, “not greedy of filthy lucre” is not in the Aramaic or in most of the critical Greek texts. Therefore, the phrase “but patient” should go with “no striker.” Not one that's hard and tyrannical but (in contrast to that) patient. “Patient” means forbearing—he's one who is gentle, showing mercy and who is gracious. That doesn't mean he's weak on the Word—you've got to be strong, but not hard. Patient is “actively considerate and charitable on insignificant points.” This is the word used in Philippians 4:5 (let your moderation be known unto all men. That word “moderation” is this word, “to be actively considerate/charitable on insignificant points.” You've got to be strict when it comes to the Word (i.e. you don't give in on the accuracy and integrity of God's Word), but on those insignificant points, you're charitable/actively considerate. That's why those two words go together—he's not a hard tyrant, but he's charitable/considerate. As I said last week, he tempers strict justice with mercy. He's not legalistic.

The next phrase “he's not a brawler.” A brawler is one who is contentious (always wanting to pick a fight), and who causes division. Then the phrase “not covetous” which literally in both the Greek and Aramaic means “not loving money.” Now, we scratch the phrase “not greedy of filthy lucre,” because it's not in most of the Greek texts; but instead it has this phrase, which is essentially the same thing—not loving money. Then, when you get to the qualifications of a minister in I Timothy 3:8, it uses the phrase “not greedy of filthy lucre.” Were it says it in another way, “not greedy of dishonorable gain.” But this is literally, “not loving money,” or “is motivated by the love of money.” (Titus 1:7 uses the phrase, “not greedy of gain”—of filthy lucre).

### **I Timothy 3:4**

“One that ruleth well his own house” means he presides over/cares for that house well (diligently). “Having his children in subjection,” and the word “subjection” is the same word we've had before—it's a loving obedience under proper arrangement by deliberate decision. The wife is in subjection because she—as an individual, by her freedom of will—makes the decision to have that relationship/arrangement between her and her husband where she is in subjection and renders to him loving obedience. It's not that he's a dictator or hard and calloused—but they're both loving with each other and have that loving arrangement to the end that she's lovingly obedient.

Similarly the children have to be in subjection (have that loving obedience). Now the children learn it; they don't have it automatically. As they're growing up they test out their wings and a few other things, but still they learn loving obedience and that proper arrangement between father, mother, and child. And they have to make that decision themselves. It's by deliberate decision—you don't want your children to grow up to be vegetables; to be non-thinkers—you want them to grow up in the Word and you want them to be individuals, thinking for themselves. That's why you train them in the Word, and when they are old, it says they will not depart from it. It doesn't guarantee you everything in between. But anyway, it's loving obedience under proper arrangement by a deliberate decision and then those children are to be in that arrangement with all gravity.

“Gravity” in the Aramaic is the word for purity. In the Greek it's that word *semnos* which

means with dignity and respect. They are reverent, venerable—it's a dignified seriousness which grows out of a moral elevation (where you have a dignity about yourself. It's not where you're serious all the time).

### **I Timothy 3:5**

Verse 5 is a true parenthesis because it is complete in itself—you could lift it out of the context here, but it is giving added information on this particular subject about ruling your house well. So it is the figure of speech *parenthesis*, and another figure of speech, *erotesis* (which is a rhetorical question. A rhetorical question doesn't need an answer, it answers itself). Look at it:

**I Timothy 3:5**—(KJV)—(For if a man know not how to rule his own house, how shall he take care of the church of God?)

What's the answer? He can't. Sure! It doesn't need an answer. It's obvious what the answer is, so it's a rhetorical question and that's the figure *erotesis*.

In here it says he must know how to rule his own house. "House" here is put for "household," which is a common idiom/usage of this word in the Greek. "To take care of" in the Aramaic is to "lead" or "guide." In Greek it means "to take care of in a diligent, business-like manner." It's used of taking care of your responsibilities in a business or in a public office, as a physician, nurse, or someone that would take care of an invalid. That's the term used here. (To care for people a physician has to know his business/what he's doing. He can't just start cutting wherever he feels like it. He has got to know his business, right?) So if you are a leader, an overseer especially, you've got to know how to handle those responsibilities as an overseer in a diligent/business-like manner. Because if you can't oversee your house, which is the example/pattern, then how could you ever take on the responsibilities for overseeing the Church on a Branch, Limb, etc. level?

### **I Timothy 3:6**

He can't be a novice. The Greek word is *neophutos* (we get our English word neophyte from it), and it means neophyte, a "new one," or "newly planted." Literally the Aramaic reads, "his discipleship/training should not be young (or youthful)." In other words, he can't be one who is just starting out, or one who hasn't matured, but he's got to grow up in order to be an overseer. The reason is: "lest being lifted up/puffed up with pride" (or "puffed up with conceit") he fall into the condemnation of the Devil, or literally, "fall into devilish judgments," like the Devil did. The word "devil" there is the word *diabolos*, meaning the Devil, the top dude, not devil spirits and means "lest he fall into these devilish judgments like the Devil did." Look at Isaiah 14. Now we looked at that complete list (comparing Timothy and Titus) last week. Now we're looking at each one of these words individually, and why these phrases are in here. They're all very significant and things that you ought to put into your mind if you ever desire to be an overseer. You desire a good work, but these are the things you ought to be looking at in your own life.

**Isaiah 14:12-14**—"How thou art fallen from heaven," what did it say this overseer would do if he was a neophyte? Being lifted up with pride he would fall into devilish judgments. [Reads verses] There's his conceit, his being "puffed up with pride."

**Isaiah 14:15-17**—"...That made the world as a wilderness," is what happens when you make devilish judgments—the world becomes a wilderness around you. "...And destroyed

the cities thereof,..."—if you're a neophyte and puffed up, and you take off on a tangent (making the wrong decisions/devilish judgments), that's what can happen: destruction. You make the world a wilderness around you.

**Isaiah 14:18-20**—"...The seed of evildoers shall never be renowned," and a leader/anybody entrusted to a leadership responsibility who is a neophyte and who is lifted up with pride or conceit, is going to make those same decisions that cause people to be slain, that destroy the land, that cause the wilderness to spring up where there ought to be green trees and plants around you. See? That's why you don't entrust a neophyte/new one (one that's newly planted) to the/position of overseer. He must first prove himself.

Paul and Barnabus (in Acts 15 toward the end of the chapter) were going to start on their second itinerary, and Barnabus wanted to take John Mark along. Now John Mark was okay—they took him along the first time—but John Mark was new, and John Mark decided he didn't want to stay on that trip, and it says he went back to Jerusalem (he left them). Therefore he had not proven himself. He was still young, immature, and he could not be entrusted With certain responsibilities. And Paul said, "No, we can't take him with us!" And Barnabus says, "Well, yes, let's take him with us anyway." And so they had a dissention and they divided because of it. But John Mark was an example (nothing wrong with him, because later on he became more settled in the Word and became a tremendous man who is mentioned in Colossians, Timothy, and other places). But at first he was a neophyte and could not be entrusted with those major responsibilities.

### **I Timothy 3:7**

The word "moreover" is not that strong in either the Greek or Aramaic. It's a very weak connective so we omitted it in our translation. It's sort of like a comma in our language—very weak.

He must have a "good report" is "a good witness" of them which are without. Now basically everybody says this means that everybody outside of the Church (in other words he must have a good witness among perhaps others in the community, because if he doesn't then he's going to get in trouble in the Church). Well, that's NOT what it's talking about. It just finished saying, "He has to know how to rule his own household," right? "Else if he can't rule his own household, how could he take care of the whole Church?" Now we're moving to that greater responsibility—those outside. Those outside of what? His own household, see it? But within the Church—the Body, his fellowship, Twig, Branch, those in that immediate fellowship—they are outside of his immediate household, but they are in that fellowship. And he must have a good report of the believers in that fellowship—not the unbelievers! It doesn't make any difference. The unbelievers are not going to think too good of you anyway. But you have to have a good witness among those believers, those outside of your household, then you can be entrusted as an overseer.

"Lest he fall (again the word "fall"), into the reproach and the snare of the devil." The word "reproach" is *oneidismos* in the Greek, and it means reproach, or a reviling ("Reviling" is a form of the word used where it says, "They cast the same into his teeth." It is speaking against; it's a negative criticism and means "Lest he fall into that negative criticism.")

You see, number one, if he's not doing the right thing and he doesn't have a good witness of those believers in that area, then he opens himself for criticism and more often than not he starts to criticize other believers. He begins criticizing and condemning other believers.

That's like back in I Timothy 3:3 where you had "not a brawler"—he couldn't be contentious, arguing, and causing division. You see, he'll start to do that if he doesn't have a good witness, report. He'll start to divide the Body by criticizing it. And he falls into the "snare" (trap) of the Devil (*diabolos*): and that's the trap the Devil has set up. You don't see the Devil (he's spirit), but you can see the effects of it in the world.

But it's very secretive. Remember, one of the secrets to his success is the secrecy of his moves. He's very stealthy, subtle, and sly and you can't detect his movements although you're caught up in his trap. Here it's the snare/trap of the Devil. If that leader doesn't have a good witness and he starts complaining, criticizing, reproaching, reviling, talking negatively against people in the Body, he is opening himself up to that trap, and before you know it, the Devil will just push him around all over the place, manipulate the Body, cause division, cause half of the people to turn away from you—if not everybody—but he manipulates you once you're caught up in that trap. And that word "trap" is very descriptive. Those words are very significant, and I'd like to read verses 2-7 with you before we move on with the minister:

**I Timothy 3:2a**—(Literal)—Accordingly, it is necessary that an overseer be blameless [prepared on all points]...

As an overseer you must be blameless, where you are prepared on all points and the adversary cannot grab/trick you because you're well prepared.

**I Timothy 3:2b**—(Literal)—...the husband of one wife, clearheaded,...

Just thought of culture—you get into culture and into ethical situations. Maybe that book, *The Life-Style of A Believer* would be a good one to read when you're thinking through some of these things, because sometimes there is not a "right answer." Sometimes it's a lesser of two evils; sometimes it's a matter of the circumstances (the best that is allowed in that particular situation). If we had a government where all the leadership was totally committed to God and His Word, it would make a lot of difference as far as governing the land and working with them as believers, than it would/is when you don't have that type of leadership.

But what do you do in a situation where in certain cultures they have more than one wife? Now a man wants to become an *episkopos*, so what do you do? Tell him to divorce his wife? Then what does his wife do? And in that culture where they are trained/raised to live that way maybe you can't effect a change along that line in this generation; perhaps you could in a future generation. See? But this is a guideline. Now it's a great guideline, and it's the BEST for the situation, see? But it doesn't mean you go into a culture where a guy's got three or four wives—because it is a different culture and that's been their way of living—and tell them "Now look, you've got to divorce two or three of them." What are they going to do? You know, they'd starve to death more than likely. Well, anyway, there are always issues, and sometimes there's no "best" answer.

Anyway, he has to be clearheaded—you can't be stoned all the time (or anytime)—he has to be clearheaded, sharp on the Word and on life. Because, you could be called upon to make a snap decision. Somebody comes up to you and they're dying. What are you going to do? "Well, let me think about this for a little while; let me get my head cleared then I can minister to you." NO! You've got to be ready to act, and if your head's not sharp and clear,

and if you've been dwelling on the things of the world for a while (I'm not just thinking drugs and alcohol), then you're not sharp!!! See what I'm saying? If you let those seeds feed your mind, then you've got to stop, evaluate, and ask yourself "Now what should I really do in this particular situation?" NO! You've got to be ready for that spirit of God to work in your heart. Ready all the time! See?

**I Timothy 3:2c**—(Literal)—...clearheaded, of a sound mind,...

You're logical, rational, and boy, I want to tell you something, nobody can talk you out of God's Word. When it comes to God's Word, you know it, you've got a sound mind on the Word. They can argue all they want, but all they end up using is emotion. All they end up doing—and I've heard some great arguments from people—is badmouthing you, criticizing you, using emotional things (i.e., attacking your personal life), but they can't touch you on the accuracy and integrity of the Word: one God. Out of all the arguments I've ever heard people utilize, all they can do is get emotional when you get them pinned on the Word and show them what the Word says. See? And emotional in the bad sense. There's nothing wrong with emotions, but they have to resort to arguing, criticizing you, and picking on your personal life because they can't argue from a rational sound flawed. You've got to be orderly in your demeanor. You can't be a slob.

**I Timothy 3:2d – 7**—(Literal)—...orderly in demeanor, friendly and hospitable, skillful in teaching,

not an excessive drinker, not hard and tyrannical but actively considerate and forbearing, not contentious and argumentative, not motivated by the love of money [never],

one who diligently rules his own household, whose children are lovingly obedient [under proper arrangement by deliberate decision] with all dignified respect

(If someone does not know how to rule his own household, how can he care for the Church of God?),

not a neophyte, lest he fall into devilish judgments because of his conceit.

It is also necessary for him to have a good witness among fellow believers, those outside his own household...

"Those outside of the household," then the fellow believers could modify "household." It's a grammatical point. See what I'm saying? It's not those outside of the fellow believers, it's the fellow believers outside of his own household. Comprenez? Okay, so it's fellow believers—he has to have a good witness among his fellow believers (those outside his own household).

**I Timothy 3:7b**—(Literal)—...lest he fall into criticism and the Devil's trap.

## THE MINISTER

### **I Timothy 3:8**

"Deacons" are those who serve in the Body as ministers. The word "must" is in italics and would correspond to that word, "it is necessary" that we used back in verse 2 (where you had the word "must" in the King James). The funny thing is the Aramaic texts have the word there for "it is necessary," or "must." The Greek text doesn't have it, but you can; supply it in the Greek.

“Grave” appears again, and it means “dignity.” They are to be dignified, respectable, not double-tongued (shouldn’t speak double—speak one thing to one person and another thing to somebody else). Boy, there are some individuals like that. If they come to our particular group, they’ll teach one thing, but if they go to another group, they’ll teach something else, and that’s wrong. They are double-tongued, have double standards, and they are double-minded. The Word must always be taught or spoken the same way. You must be consistent on the Word. That doesn’t mean you can’t teach one particular aspect of the Word to one group (perhaps because of their maturity) but to another group you teach something else. That’s not what we’re talking about. We’re talking about teaching one thing here and something contradictory or repugnant to it over there. You always teach consistently. The minister rightly divides the Word and then teaches it with consistency. That’s not being double-tongued.

He’s not given to much wine. He’s not an excessive drinker. He’s not greedy of filthy lucre. The Aramaic reads, “and they should not love defiled or impure gains/profits.” Or in the Greek, “they are not eager for dishonorable gain.”

### **I Timothy 3:9**

Then in verse 9, these ministers are to be holding the Mystery of the faith in a pure conscience. That Mystery is the great Mystery—the Mystery of the faith (a genitive of relation). Genitive of origin is where the action goes from the noun (i.e., would go from “faith to Mystery”) but when it’s genitive of relationship it goes the other direction, where it’s the Mystery pertaining to the faith—the household of faith. It’s that great Mystery pertaining to the household of faith—the believers. Each one of you has the faith of Jesus Christ and collectively that is spoken of as “the household of faith.” Because we with the faith of Jesus Christ make up that household and are under that common roof/house of the faith.

**I Timothy 1:3**—Remember this epistle opened? They weren’t to teach any other (*hetero*) doctrine of a different kind rather than giving heed to the administration of God which is in faith, the household of faith. What were they to give heed to as leaders? The administration of God in the family/household of faith. It said they were teaching other doctrines. That’s why if a man is a minister, he is a leader, he must first hold that Mystery. See it? You ought to underline this verse 9 [I Timothy 3:9] or something. That minister, first of all, has to hold the Mystery pertaining to the household of faith. He can’t be teaching another doctrine—he’s to be teaching the administration of the grace of God! And what is the administration of the grace of God today? THE MYSTERY—that the Judean and Gentile are fellowheirs, of the same Body, and partakers of the promises of Jesus Christ by the gospel; that you’ve got Christ in you the hope of glory; we all belong to that one Body in Christ—not several bodies; not myths, not these endless genealogies, not these mysterious religions, but the administration of God in the household of faith. That’s why number one, that minister must hold and uphold the Mystery (that great Mystery) pertaining to the household of faith in a pure conscience. Sure you can talk about the Mystery but still be all bent out of shape about it in your inner brain cells—your unpure conscience.

“Conscience” is that moral awareness established within us by the mental habit patterns which we’ve formed due to our previous teaching. When you’re taught the Word, you set up certain habit patterns in your mind (that’s your conscience), which gives you a moral awareness. And those mental habit patterns could be corrupt—you could have your

conscience seared with a hot iron, but it says ministers are to have a “pure, unadulterated, unmixed conscience.” That’s how they uphold the Mystery—not feeling double-tongued, not having double-standards (saying one thing and thinking something else). He’s got to uphold the integrity of the Word with a pure conscience. And especially the Mystery. One thing you as ministers should teach is the Mystery because when that goes, the church goes and everything else goes.

### **I Timothy 3:10**

The word “proved” in Greek is *dokimazō* which means to prove (where you examine or test—like metals—and you’re expecting a positive outcome). When you test metals you’re not trying to disprove the metals, are you? There’s another word that means to tempt, test, or prove negatively (where you expect a negative outcome. When you tempt someone that’s what you’re doing). Here this word is to prove in the positive sense. II Timothy 2:15 says we’re to be diligent to show ourselves approved *dokimas*, where you’re expecting a positive outcome. So let them be proved in these things—in these matters first. Then let them use the office of a deacon or minister.

Let them serve as ministers in the Body being found blameless. Here you have that other word for “blameless.” The Aramaic word means “without censure or accusation.” The Greek word is *anenkletos* and it means “unimpeachable in conduct.” It’s a legal term meaning that nothing is able to be charged/held against you as a result of public investigation. That’s what the term meant as a legal term. So if you as a minister are unimpeachable in your conduct, that means no one can hold anything against you. And these are the standards in these verses preceding (above all holding that Mystery in a pure conscience).

And you ministers, it is necessary (again, you have to supply the word “it is necessary,” but it’s in the Aramaic) that the wives of the ministers must be grave, dignified, and not slanderers. The word “slanderers” is the Greek word *diabolos*, not devils. The word *diabolos* means a slanderer—that’s what the word “devil” means: He is the slanderer, the one who slanders all of us. Well, the wives of these leaders cannot afford to be slandering, speaking against people. They can’t be devils.

“Sober” is that same word that was translated “vigilant” back in verse 2 and it means clearheaded. The wives also have to be clearheaded. And they have to be faithful (trustworthy—if you’re faithful then you are trustworthy—you can be trusted with things) in all things.

### **I Timothy 3:12**

Let the deacons (ministers) that serve in the Body be the husbands of one wife (like you had for the overseers) ruling their children and their own households diligently (like you had back in verse 4). Now, let me read these qualifications in verses 8-12 from our literals according to usage [Reads literals].

**I Timothy 3:8-12**—(Literal)—Likewise, it is necessary for ministers [who serve in the Body of Christ] to be dignified, not double-tongued [but consistent in their teaching], not excessive drinkers, not dishonorably motivated by gain, but upholding the Mystery pertaining to the household of faith in a pure [unmixed] conscience.

Let them be proved in these matters first. Then let them serve as ministers when they are unimpeachable in conduct.

Likewise, it is necessary for their wives to be dignified, not slandering others, but clearheaded, and faithful in all things.

Let the ministers be husbands of one wife, diligently ruling their children and their own households.

Because if those ministers (same principle would apply) don't know how to rule their own households, how can they rule the Church of God? And as they prove themselves as ministers, they could become overseers of a larger work. An overseer is nothing more than a minister of ministers, see? Because every overseer is a minister, but there are other ministers in the Body besides those who have the function of overseeing. Now verse 13:

### **I Timothy 3:13**

The phrase “for they that have used the office of a deacon well purchase to themselves...” could read “they that have used the office,” or “they who serve as ministers in the Body.” The word “purchase” means to acquire, but it's a word that has a peculiar meaning as you take the word apart. I'll give you the Aramaic word. It's *qna* and it means to obtain, to attain, or to gain. The Greek word is *peripoieō*. If you take *peripoieō* apart, it's *peri* (meaning “around”) and *poieō* (meaning “to do” or “make”). If you “do around,” or “make around,” then you mark it off. It's used of marking off property (where you “make around” it—like a border around your property). The only other place this word is used is in Acts 20:28.

**Acts 20:28**—Here in Timothy that minister acquires/marks off something for himself. So it's beyond salvation—because you didn't mark off anything for yourself when it came to salvation. It's marking off something above and beyond salvation. Here, in talking to the leaders, it says, “...the Church of God which he hath purchased (marked off) with his own blood.” He marked off the Church. That's how you got saved—you were marked off! You are his property, his acquired possession, his acquisition, he filled out the purchase requisition/order and everything else. But when it comes to what's being talked about in Timothy, the minister marks off for himself something.

**Ephesians 1:14**—Talking about the holy spirit which is the earnest/token of our inheritance until the redemption (until it's redeemed—what's redeemed? The redemption of the purchased possession). Now that word “purchased possession” is *peripoiēsis*, which is related to the word *peripoieō* and it means a “marked off possession/property.” Literally it's that which is marked around (like your property line, a fence, or a hedge). You see, until the redemption of that marked off property, you are God's marked off property. God has marked you off, but until the time that it is redeemed (when Christ returns) you have the token which is the holy spirit, okay? You are God's marked off property. This word *peripoiēsis* is used in I Thessalonians 5. God has put a hedge around you. Remember what Satan said to God when He put a hedge around Job? He criticized God for that. Well, he's the slanderer, always accusing God's people, and God's put a hedge around you—you're His marked off property. So Satan has no business working on your life, right? That's right.

**I Thessalonians 5:9**—God has not appointed us to wrath, but to the marked off property of salvation—that's the word *peripoiēsis*. You are appointed to the marked off property of salvation. So are you going to go through the wrath period in the Book of Revelation? No.

It's also in I Peter 2:9 where God says we are a peculiar people. We are a marked off people—we are God's marked off property. We are peculiar. There is another word *periousios* that is also translated "peculiar and which is related to this word in meaning. It means "marked off." It's used in Titus 2:14 "...purify unto himself a peculiar people (There's "peculiar people" again.), zealous of good works." We're God's marked off property, but we're to be zealous of good works.

Now back in Timothy as ministers we're to mark off something for ourselves. But we are already God's marked off property. See the difference in the usage in these—it's the same word but used differently. Now God has encompassed our lives—He's put a property line about us. We are His marked off property and Satan has no legal right to intrude into our lives. We've been marked off as His/God's special treasure.

This word is used in the Old Testament. I'll give you a couple of verses where it is used and you can look them up later:

**Exodus 19:5**

**Deuteronomy 14:2**

**Deuteronomy 26:18**—Israel was called God's treasure—His marked off property, okay? We are God's specially marked; off property, His special treasure. But we as leaders/ministers then, may go above and beyond what we received at salvation to mark off additional things by our good works. And for that there are rewards.

They have marked off/acquired for themselves a good degree. The word "good" means "beautiful in appearance," or "harmonious perfection." That's the kind of good it is. "Degree" means "a step or rank," where it is a good step, a good rank, or a good position. The words in Aramaic "to obtain a good step" mean to receive respect. This Greek word is used of 1) steps on stairs, 2) of a threshold, 3) of the degrees on a sundial, or 4) the rung of a ladder. Now, that minister is acquiring/marking off a good step up/position/rank that has respect and dignity with it. And there are rewards for his work.

You see, in I Timothy 6:19, we don't trust in uncertain riches but rather we "lay up in store for ourselves a good foundation against the time to come that we may lay hold on eternal life." it's not money, but it's laying up for the future. As a leader you purchase that good degree. You mark it off—you purchase for yourself a good step/degree and great boldness (or freedom). By the way, of that word "boldness" used here, the great intellectual Athenians in the Greek culture said they were the only ones (nobody else) who had a right to *parrhēsia*, this boldness/freedom of speech. But you have a right to it—as a minister. You have acquired for yourself a good degree, a good step/promotion above and beyond salvation, and great boldness, frankness, and freedom of speech in the household of faith which is in Christ Jesus (because you're identified with that household of faith).

So we translated verse 13:

**I Timothy 3:13**—(Literal)—Those who serve well as ministers...

And do overseers serve well as ministers? Yes, whether you're a minister or an overseer, you're still a minister!

**I Timothy 3:13b**—(Literal)—...acquire [mark off]...

Too many people are telling you to "shove off" so you need to "mark off"

**I Timothy 3:13**—continued—(Literal)—...for themselves a high degree [of respect and dignity] and great freedom to speak boldly in the faith which is in Christ Jesus (the household of faith).

You see, as ministers, if you fit the qualifications—i.e., you desire that work and you're qualified—then to serve as a minister you have marked off for yourself a great degree that carries with it great dignity, respect, and freedom to speak boldly in the faith which is in Christ Jesus. Inside of the household of faith you have great boldness to speak that Word; you have that step/degree. You have “arrived” so to speak. See?

Boy, what a tremendous record of ministers in the Body. And we all ought to strive (as leaders in the Corps who have natural leadership ability) to be leaders in the Body—those who minister, and serve, and if God wants you to be an overseer, tremendous. You've opened up the door, you've got it together with your husband/wife, and you fit the qualifications—it's tremendous! You desire a beautiful act.

**PRAYER:** *Well, Father, we sure thank you and love you for the greatness of the opportunity we have to serve in the Body. And I thank you for raising up leaders—men and women to minister in the Body who will remain faithful to the Word and who won't be dragged away by the world, and all these other things where the Devil tries to slander our lives. But they just stay faithful to the Word. And thank you, Father, that nothing can move us from this tremendous opportunity we have to uphold the Mystery and to uphold the integrity of your Word in our lives, and in our teaching. And we thank you, Father, in the name of Jesus Christ. AMEN. God bless you!*

## **CORPS NIGHT**

### **I Timothy 3:14-16**

### **November 14, 1984**

Last week we covered in detail all the qualifications and things pertaining to how a bishop (an overseer as well as a minister) is to conduct himself in the Body. The first 13 verses of I Timothy 3 gave us quite a reputation to live up to as leaders. Before that you had the great prayer section and how a leader is to conduct himself (prayer is to be a priority) that was prefaced with the opening chapter—where the charge was given to maintain the administration of God (i.e., to uphold the Mystery as opposed to teaching other doctrines). Tonight we are going into this central section which covers the purpose and conflict.

I Timothy 3:14-16 covers the purpose, and I Timothy 4:1-5 (which we'll get into next week) covers the conflict. You could divide that central section into two different sections, making it two central sections that are parallel to each other: The one giving the purpose of the Epistle, and the other the conflict against that purpose.

#### **I Timothy 3:14 and 15**

Paul is writing and telling them that he is hoping to come unto them shortly. The word “shortly” is “quickly,” meaning to come to Timothy with all speed. As a matter of fact, between the time Paul wrote I & II Timothy, he visited Timothy in the Ephesus area where Timothy was in charge. He then went on in the direction of Rome before he wrote II Timothy. That’s why the word “quickly” is used there.

The word “hoping” is interesting because of the way it is used in current vernacular. It’s like “Well, I wish it would, happen.” But that’s not the idea of hope. No matter when you read “hope” in the New Testament, it is always with the idea of anticipation. Hope is to the future what believing is to the present. If it’s available today, you can believe for it to happen. Even if you may have revelation if it’s not available now (but you know in the future something is going to come to pass) then it’s hope. Hope is for the future—it anticipates. It is positive believing toward that event. It’s not present day believing. That’s the difference between believing and hope. Dr. Wierwille covers that extensively in one of the studies. Hope anticipates, and we translated this “anticipate,” “I anticipate coming to you quickly.”

The word “tarry” in Greek is *bradunō*, which means “to delay,” “hesitate,” or “to be slow.” It comes from the word *bradus* which means “slow” or “tardy.” You would expect a passive verb here (where the subject is acted upon: if I am delayed). Paul is anticipating: coming there quickly and he certainly wouldn’t expect to stop for a long period of time, understand? But something could detain him. You would expect it to be passive (i.e., “If I be delayed,” or “If I should be caused to be slow”). But it’s not—it’s active (i.e., “If I should delay,” “delay himself,” or “delay coming.”) Yet it’s not used in the sense of him purposely delaying himself, but rather in the sense of the noun *bradus*, “to be slow.” That has to be its usage here—otherwise it wouldn’t make much sense. “But if I be slow in coming.”

Why would he be slow in coming? Only if first of all he had revelation not to come, or if the adversary would obstruct him from coming (like he mentions in I Corinthians 16, I believe—or Romans 16—one of those places). So if he's slow it's only because God says "Don't go at this time," or because the adversary has obstructed him (perhaps put him back in jail, etc.). At any rate, we know he did visit Timothy, so we translated that: "If I should be slow in coming."

The word "that" is the purpose for his writing. Do you see how I Timothy 3:14 ties into I Timothy 3:15 grammatically? "These things write I unto thee that thou mayest know." The other things in between are explanatory—

**I Timothy 3:14b, 15a**—(working literal)—"...hoping to come to thee, but if I should be slow in coming."

"I anticipate coming to you quickly, but in case I'm slow, that's why I'm writing to you..."

Understand? That's why I write to you—this is the purpose—"That you may know how you oughtest to behave yourself." And these three verses, I Timothy 3:14-16, synthesize the whole purpose of I Timothy—that leadership may know how to behave themselves in the Church. And it gives this right at the center of the Epistle, after it first gives the charge to uphold the administration and then tells them the first thing on their list as a leader is prayer, and how to pray. Then it gives all the proper qualifications/virtues of the leaders (namely the overseers and the ministers) as well as their wives.

Now that he's listed all these things, he comes to this central section that says "This is why I'm writing: that you may know how an overseer ought to behave," how a minister ought to behave in the Church, how you ought to pray. This is all behavior in the Church.

"Behave" means to conduct one's self, to behave, or to carry out one's manner of life. It's to line up your life spiritually and it says that you (Timothy) may know how you ought to behave. That second "you" is not in the Greek or the Aramaic, but rather it's simply an infinitive, in other words, you'd say, "That you may know how it is necessary to behave." For who to behave? Just Timothy? NO—for all the leaders to behave, for everyone to behave in the Church. This is the rule of the Church—how you are to behave in the Church. So that second "you"—when you supply a word in front of the infinitive—ought to be "they" (the people): that they know how to behave (i.e., that you know how they ought to behave in the house of God). See that grammatically in Greek and Aramaic? You could go either way. You could say "that you know how you ought to behave," or "You know how they ought to behave." Timothy certainly knew how to behave in the Church of God. He had walked with Paul, and Paul had taught him so many things. But it was written for the benefit of the others—that they would know (and to give Timothy the backing he needed as a leader in that area).

The word "house" is real intriguing because the Church in the first century throughout the Book of Acts met in homes. Today the Church is to meet in homes. The standard has not changed. It's only pagan tradition which has crept into Christianity that has caused us to build temples, cathedrals, and church buildings. They met in the homes. They had public meetings as well, but primarily they met in the homes.

**Acts 20:20**—I suggest you read Volume II of Studies in Abundant Living, *The New*

*Dynamic Church* (the chapter that's called "The First-Century Church in the Twentieth" which starts on page 145) because those four principles of how the early Church operated are there which give us guidance for how we ought to operate in the Church today. The second principle is that the Church met in homes with a head elder/pastor over each home unit. That's why this term "house of God" is used. Paul is meeting with the Twig coordinators and overseers in Ephesus from Asia. Paul taught them publicly (i.e., they had large public meetings—Branch and Limb meetings) but he also taught them from house to house/home to home, and that's how the early Church operated. That's the second principle of the first-century Church in the twentieth (and how we are to operate today): a Church in the home with a head elder/pastor over each unit. We don't need Church buildings.

"The house of God" is "the households of God" (the homes where they met). It's not a building (a special building that you build). It's the home where the Twig meets. And it says "that is (which is) the Church." That is the Church—not some structure, building, special place in each community but the home). That's the Church of the *living* God as opposed to a dead one. That's right! The living God. Remember the "dumb idols" that don't speak—they were all dead gods. This is the one true God.

It takes me back to I Timothy 2:4 and 5, remember? Where there is one God and one mediator. It's a living God that we serve. And the home is the house of God: that is the Church of the living God. It also says that it's the pillar and ground of the truth because it is those homes (where the Word is taught) that are built on the foundation of the truth which is the Mystery. The truth is the Mystery to this administration: the one Body. The Church is built on that foundation. If the Twig holds forth the Mystery, then it is a pillar and ground of that truth—not a church building but the home unit. That home unit is an example of the Mystery living today—the one Body. Because in the home you have a husband, wife, and the children. You've got a leader in the Twig and it compares it in Ephesians 5 (you know, the husband and wife situation is a great mystery but I speak concerning the what? Church). There are a lot of parallels between the family and the Twig/Church in the home. It's that Twig that supplies the stability to that truth and that's where the Mystery is held forth—in that Twig (home unit).

The word "pillar" is used for "a firm support." You all know what a pillar is. You've seen pictures of the ancient buildings—the pillar is what held up the roof (that's the firm support). That term "pillar" was used by the rabbis for teachers of the law because they were the ones that held up the roof over their particular household. Now it's the Twig (where the Mystery is held forth) that holds up the roof over the household of believers. The Twig is the pillar of the truth, and that's what supplies the firm support for the Mystery to be held forth.

**Galatians 2:9**—Cephas is Peter. You see, Peter, James, and John were the strong support (or seemed to be) of the early Church. It's used in a different sense there. In Timothy it's used of the house/home/Twig fellowship being that strong support for the truth (where the truth is held forth). See? Same term used in a different sense but still implying a firm support.

**Revelation 3:9-12**—Hold the Word that you have fast so that no man will steal your crown. The one who stands faithful and steadfast upon the Word he says "I'll make a pillar." Now the Twig is a pillar. It's a permanent fixture. The Twig is a permanent fixture

that supports the truth in the household of God. Boy, oh boy, oh boy. The Twig is so important. I don't know, maybe you could get rid of the Branches, Limbs, etc.—I wouldn't want to—but the Twig, NEVER. That's where the Word lives—in the home. When the Word is held forth in that Twig, and it's living and real, then you have the support of the ministry; it's a permanent fixture.

The word “ground” is the Aramaic word *shetheastha*, and it means “a foundation.” This term is used of all kinds of foundations.

**Ephesians 2:20**—You are built upon that firm foundation of the apostles and prophets, Jesus Christ being the chief cornerstone. That's the term that is used there.

The Greek word that's used for “ground” is *hedraiōma*. This is the only place this Greek word is used in the New Testament, and it means a basis or foundation (similar to the Aramaic word), although there are other words used for foundation in the New Testament including in Ephesians 2:20. It is a basis or foundation—that which is settled and stationary (like a permanent fixture). There is a related word, *hedraios*, and that word is used of a person who is permanently appointed to a post (how's that for illiteration). You have a permanent job. The Twig is a permanent fixture in the Body. This word *hedraios* is used in the New Testament of a person fixed in purpose (firm, unmovable). You'll remember I Corinthians 15:58 where it says to “be steadfast, unmovable, always abounding”—the word “steadfast” is *hedraios*, where you're firm (like the foundation), fixed in your purpose. The word is also used in Colossians 1:23 (the word “settled” is *hedraios*). That's what the Twig is to the truth. It is that permanent fixture—it's the pillar representing stability, and it's the foundation (representing stability, permanence). It's that Twig in the home that is the stability for holding forth the Mystery, the truth.

In this verse you have two figures of speech: the first one is *synonymia* (we get “synonym” from it) where you repeat different words in a similar sense. Now you see you have “house of God,” “church of the living God,” and “pillar and ground of the truth”—that's the figure (three ways of describing that home fellowship. It's the house of God, the church of the living God, it's the stability—the pillar and foundation of truth). The Mystery is the truth, but the Church in the home is the stability of it—otherwise all you'll have is religion. You build buildings and put statues in them and all you have is religion; but the Church in the home (because of the family) is an example of the living Mystery. That's why it's the Church of the living God. It's not religion, it's godliness (a true vital spiritual relationship with the living God). This is why the leader/Twig coordinator in that home fellowship who is the overseer/pastor of that home unit has to be versed (number one) in the Mystery. Back in I Timothy 3:9, we saw that one of the foundational and prime qualifications of being a minister was to be “holding (upholding) the Mystery pertaining to the family/household of faith in a pure conscience (with a pure mental habit pattern).”

You as a minister in that home unit must number one uphold the Mystery pertaining to the household of faith as opposed to I Timothy 1:3 and 4 where it reads, “... charge some that they teach no other doctrine.” No other doctrine other than what doctrine? The doctrine of the Mystery—that's the doctrine to the Church: It's the Gospel of Christ; it's the apex of all revelation to the Church (Ephesians).

“Neither give heed to myths,” which are the pagan mysteries as opposed to the one great Mystery which has been revealed. It's not a Mystery anymore, it's revealed. It was only a

Mystery because God kept it secret from the foundation of the world. None of the princes of the world knew it for had they known they wouldn't have crucified the Lord of glory. But now it's revealed. It's not something where you have to guess all the time as to what it means—myths and endless genealogies/pedigrees which minister questions rather than upholding (giving heed to) the administration of God which is in the household of faith. What is the “administration of God” in this day and time? The Mystery, the Administration of Grace. And this is central to this whole Epistle, isn't that fantastic? Does, it tell you what the Mystery is? No. Where do you have to go for that? Ephesians!!! It's not the purpose of this Epistle to tell you what it is. It's the purpose of this Epistle to tell you to uphold it as a leader—that you ought not to teach any other doctrine, but to uphold the Mystery. And the Twig is where it is upheld.

The other figure of speech is *hypocatastasis*, which is a comparison by implication. Remember a simile is where you'd say it's “as something,” and a metaphor you'd say it “is something” but with a *hypocatastasis* you just say “something”—you don't say it is, but you imply that it is something. Here you have the Church being compared to a pillar and a foundation. Those are architectural terms, see? It doesn't say it is a pillar and foundation, it just says “pillar and foundation.” It implies that it is the Church that we're talking about here. The Church is these architectural terms. We translated this:

**I Timothy 3:14 & 15**—(Literal)—Although I anticipate coming to you quickly, I am writing these things to you that, if I should be slow in coming, you may know how people ought to conduct themselves in God's household, which is the Church of the living God, the pillar and foundation [stability] of the truth.

The whole purpose of I Timothy is that you may know how people ought to conduct themselves in God's household—in the Twig/home fellowship—see it? (Which is the Church of the living God.) And the Twig doesn't stop on the front door of your home. When you go out/what do you do? Witness! And how can you witness unless you are a witness? So, it doesn't stop at your front door—you've got to open the door. Your lifestyle in the community is just as important as it is behind those doors. You don't have one set of manners for BRC dining room and another set for when you're eating at home (or vice versa). You don't have one set of standards for in your Twig fellowship, and when you get outside you do something else. It's a life.

### **I Timothy 3:16**

“Without controversy” is *homologoumenōs* in the Greek. A related word means to confess. To confess literally is to say the same thing. *Homos* means the same, *lego* means “to speak,” to speak the same thing. So, this word is used of speaking the same thing, or by agreement of all (agreement of everybody) with one mind. Another way to translate it is “without a doubt,” because everybody agrees on it (they all say the same thing). So “without a doubt,” or “confessedly.” This word “without controversy” or “without a doubt” with everybody in full agreement with one mind/unity of mind, introduces the idea of that which is said together (where you say it/confess it together). You could do it mentally, but you could do it physically where you say the same things in unison. When you sing together, did you all sing different things? No, you were singing the same thing. You were singing in unison. This word introduces the idea of singing in unison, saying it unison, or saying the same thing—by agreement of all with one mind. Now keep that in mind because this is going to be fantastic as we develop it here.

“Great”—words sometimes just aren’t adequate to express the word—it’s great. We over use it sometimes, but it’s great. “Great” is the Mystery. That’s the doctrine that was being challenged back in I Timothy 1:3 and 4. The Mystery is the doctrine that a minister (I Timothy 3:9) needs to uphold. The Mystery is the doctrine that is central to the Church living today. It says, “great is the Mystery.” And what is the Mystery? It’s that the Judean and Gentile would be fellow heirs of the same Body and partakers of the promise in Christ by the Gospel. It’s not that Jesus Christ is God, the Father is God, and the holy spirit is God—that’s not the Mystery. The Mystery is that the Judean and Gentile would be fellow heirs, of the same Body, and partakers of the promise in Christ by the Gospel. And the riches of the glory of that Mystery is what? Christ in you the hope of glory. And had the princes of the world known that, they would not have crucified the Lord of glory. That’s how big it is. And yet how stupid the religious world is. But how thankful I am that somebody taught me what the Mystery is—and that it is no longer a Mystery. You can understand it. It’s not some far out thing that you’ve got to really be taped in to read between the lines or something, it’s the Mystery. Great is the Mystery of godliness.

Godliness is that word *eusebia* that we’ve had before which means a real, true, and vital spiritual relationship. That is the behavior that relates to that Mystery. A real, true, and vital spiritual relationship. The Aramaic word used here is *kainutha*. Remember I told you there were two Aramaic words used and prior to this it’s always been “fear of God.” This word *kainutha* means “righteousness.” This is the first time “righteousness” is used for godliness. But it’s righteousness in the practical sense/context—right living. That’s what godliness is—your true, vital, spiritual relationship with God. And it’s right living because the other term is used with a reverence for God, see? Because your standard for “right living” is the righteousness you have spiritually (that’s why this term is used here rather than the other one). The question is, what is the Mystery (the one Body with Christ in you and all that) of a true, vital, spiritual relationship with God (or of right living)? What is the Mystery of godliness? Is it the Mystery of the one Body that comes from godliness? In other words, do you have godliness to the end that you get the Mystery? Or is it that the Mystery would lead you to the godliness?

You get the Mystery first, right? You get Christ in you first. You become part of that one Body first, then you can live and walk by the holy spirit which is to live in that true, vital, spiritual relationship. So the “of” cannot be a genitive of origin (where it would be the Mystery from godliness). It has to be a genitive of relation (where the direction goes toward the genitive rather than from it). It’s the Mystery and there are a variety of ways of translating a genitive of origin —

“the Mystery pertaining to godliness,”

“the Mystery leading to godliness (that would be a good translation),” “the Mystery with respect to godliness,”

“the Mystery with reference to godliness,”

“the Mystery in connection with godliness (I kind of like that, where you have the Mystery in connection with that real, true, vital spiritual relationship),”

“the Mystery with a view toward godliness,” or

“the Mystery concerning godliness.”

Those are all different ways you could translate it. We picked two of them: The Mystery

with respect to and leading to godliness, I think, is very descriptive. So it's a genitive of relation, and we translated the first part of that verse:

**I Timothy 3:16a**—(Literal)—And undeniably great...

Now on my copy I stuck in another bracket after the word "great." I put "by the agreement of all with one mind."

**I Timothy 3:16a**—(Literal)—And undeniably great [by the agreement of all with one mind] is the Mystery [the one Body—Christ in you with respect to and leading to godliness [a true vital spiritual relationship]....

Then you have the rest of that verse. "God was manifest in the flesh." Now obviously this is a Trinitarian forgery. The words, "God was manifest in the flesh, justified in the spirit,"—it's just sort of hypocritical to think that God could be justified. What was wrong with him that He needed to be justified? "He was seen of angels"—nobody has seen God at any time. "Preached unto the Gentiles"—that could happen. "Believed on in the world, received up into glory"—I thought He was there?

Well, "God was manifest in the flesh" has to be an error because it contradicts everything else in the Word relating to this subject. And of course, most people think the Mystery is the trinity. You can't read it in the Word but you can read it in doctrine and it's the pillar and the cornerstone of "Christianity." NO! *The Twig is the pillar and foundation of the truth*, right? That's right! And the Mystery that's held forth, there is (it explains it in Ephesians very clearly: Jew, Gentile, fellow heirs, same Body, partakers of the promise—no guess work about it). Where can you read that the Mystery is Jesus is God, the Father is God, the holy spirit is God? You CAN'T, not in the Word. You can read it in doctrine some place, but not in the Word. Okay?

The word "God" is *theos* in the Greek. You can read this in *Jesus Christ is Not God* (pages 32 and 33 of the second edition). The names/words for God—Lord, Jesus, Christ, man (sometimes *anthropos*)—were abbreviated in many of the old manuscripts. They called them *sacranoma* or holy names and they would always abbreviate those holy names. So instead of seeing *theos*, what you would see is *ths* with a mark over the top of it. Now the way it looked in Greek (if you've had Greek it's a theta and a sigma, but the sigma in the uncial manuscripts looks like our letter "c" and the theta is like an "o" with a horizontal line through the middle of it, okay? Now, if you take away the horizontal line on top that makes it a contraction, and take away that little horizontal line on the o, what do you have left? *OS* (or omicron sigma) and that is the word *hos* in English that means "which" or "who" (it's a relative pronoun). Technically it's the masculine relative pronoun and it should refer to a masculine noun. The only problem is there are no masculine nouns in the immediate context here. So they say, "Well, that's just wonderful because it's referring to Christ. Who (Christ) was manifest in the flesh"—no problem with that—"and who was justified in the spirit." Now wait a minute. I didn't know he was that bad that he needed to be justified? Did he? NO! So you've got a little problem with that. But again, it's to introduce that Trinitarian idea (to introduce Christ—or God into this context) because of that Mystery. However, in some of the old manuscripts, instead of *hos*, it was just the letter *O* (*ho*) but in the uncials it was just like a capital letter *O*, and you pronounce that "haw." That is the neuter pronoun meaning "which" and it's referring to a neuter noun. The neuter noun is "Mystery." And there is a neuter noun—it's the Mystery relating to godliness

which was manifest in the flesh. Now it will flow. I want to show you this. They did a similar thing in Colossians 1:27. Look at it.

**Colossians 1:27**—The Mystery, of course, is that Jesus is God, the Father is God—NO!! But that’s where their heads are heading! The words “which is” is *HO*, but some manuscripts have *hos*. (“who”) instead of “which.” (i.e., “The Mystery who is Christ in you, the hope of glory.”) Now, if they’re reading the trinity into that, *hos* will flow for them. But if you want the Word to fit and the Mystery to fit with what it says the Mystery is in Ephesians, it’s got to be “which.” Understand? Now isn’t that interesting?

I told you before that the word *homologoumenōs* means confessedly or without a doubt, truly, by the agreement of all with one mind and it introduces the idea of that which is said together, in unison, or sung. These last six phrases in the verse (“manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory”), when you look at them you ask yourself, “What does it have to do with the Mystery?” They are short phrases that are sort of peculiar, and what I believe (and others have indicated it as well because of the way it is structured), is that it was originally part of a song that the believers in the first-century were familiar with.

First of all they are compact, rhythmical phrases which resemble poetry and not prose. I might say that some of the Greek texts set these six lines apart like a poem or hymn. Each of these six lines begins with an aorist passive third person singular verb. All six of them (and that in itself is a figure of speech *homoeoptoton*, which is the repetition of like inflections) in other words, all six of these are the same inflection. You have a similar situation in Aramaic where they are all passive, all the same type of verb, okay?

Secondly, each of these six lines ends with a similar prepositional phrase except one of the lines (“seen of angels”—which is really “seen by angels”). The others all have a common preposition (it’s *en* in Greek) preceding the prepositional phrase. In Aramaic you have a similar situation. Actually there are two variations, but the one is so close to the normal way it’s done that it’s very similar to the Greek.

In addition to that, I’ll give you the number of syllables in each line in Greek.

The first line—“manifest in the flesh”—has eight syllables

The second line—“justified in the spirit”—has nine syllables

The third line—“seen of angels”—has five syllables

The fourth line—“preached unto the Gentiles”—has eight syllables

The fifth line—“believed on in the world”—has seven syllables

The sixth line—“received up into glory”—has seven syllables

Now all of those are pretty close except that third line, but even in poetry or in a song you sometimes come a little short on one of the lines (maybe you hold it out or something like that). In the Aramaic they are even closer:

The first line—“manifest in the flesh”—has six syllables

The second line—“justified in the spirit”—has five syllables

The third line—“seen of angles”—has seven syllables

The fourth line—“preached unto the Gentiles”—has six syllables

The fifth line—“believed on in the world”—has six syllables

The sixth line—“received up into glory”—has six syllables

I tried to talk the Research Department into singing this in Aramaic, but I’ll do my best to read it to you [Rev. Cummins reads the Aramaic to us]. It has a rhythm to it—at the end, some of these lines even rhyme which is real interesting. Many feel this is part of a song or hymn they were familiar with but since it is a song, a song is poetic normally speaking (or many times—I guess there are different types of songs), but many times a song is poetic and when it’s poetic, the thoughts sometimes are stated in a fragmentary way such that it doesn’t have a complete explanation of the prose concepts that lie behind it. In other words, you have the fragments of the line but not the complete prose thought. To get that prose thought, you must understand these phrases in light of the remote context. And that’s where we have to go to see it.

If you happen to have your *Sing Along the Way*, look at number 71 (you sang it here tonight), “Complete in Thee.” Look at the chorus, “Yeah justified, oh blessed thought, and sanctified salvation wrought, Thy blood hath pardon bought for me, and glorified I too shall be.” Now suppose I was teaching on being complete in Christ and to augment it, I put parts of this hymn that you’re familiar with, and I said “Yeah justified, and sanctified, my pardon bought, and glorified.” If you are familiar with this song, you would know what I’m talking about: but to get the complete thing you would have to know it (or at least be familiar with the remote context). You could figure it out even if you didn’t know the song.

We sang #91 “One Day” in the pre-game activities tonight. The chorus is “Living he loved me, dying he saved me, buried he carried, rising he justified, one day he’s coming.” Now I didn’t quote you the whole chorus, did I? But you knew what I was talking about, and you could put it together. Now that’s similar to what we have here in this particular section. What do each of these poetic phrases then indicate? The first one is “manifest in the flesh,” which relates back to the new birth. Look at Acts 2.

**Acts 2:17**—When the Day of Pentecost was fully come they received the spirit for the first time. That’s the first time this Mystery of the one Body as it relates to your true, vital, spiritual relationship with God was manifest in the flesh. It’s manifest in the flesh every time you (as a son of God, filled with the holy spirit) manifest that power in your walk and in your daily living. But for the first time, it came on the Day of Pentecost. “...I will pour out of my Spirit upon all flesh...” and that’s when the spirit became manifest in the flesh. Now they didn’t know what the Mystery was at that time, but they knew they had power and saw and manifested it in that day and time for the first time.

**Acts 2:33**—The promise of flesh? No, the promise of the holy spirit. “...He hath shed forth this, which ye now see and hear”—it’s manifest in the flesh (the first time—the Day of Pentecost).

**Galatians 2:20**—“I have been crucified with Christ...and the life which I now live in the flesh (manifest in the flesh) I live by the faith (believing) of the Son of God, who loved me, and gave himself for me.” That’s how the greatness of that one Body—the Mystery—as it pertains to your true and vital spiritual relationship with God was manifest: in the flesh. And it first came on the Day of Pentecost with the new birth: speaking in tongues (that eternal life), that they were sons of God, filled with the holy spirit. On your literal according to usage, it’s:

**I Timothy 3:16**—continued—(Literal)—...manifested in the flesh [Pentecost];...

Secondly, it's justified in the spirit (or "spiritually justified")...

**Romans 5:1**—We have been justified by faith in Jesus Christ. "Believing" is "believing unto righteousness," which makes it available for you to receive the holy spirit on the inside.

**Romans 8:4**—"The justification of righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit..." That Mystery of the one Body with Christ in you as "it relates to your walk (your true, vital, spiritual relationship with God) is spiritually justified because of your identification with Christ. Because when he died, you died with him; when he rose, you rose with him; and that's why you have Christ in you today. You've got that power in you, and you can manifest it; you are spiritually justified. So, the reality that you could even be part of that one Body—that you could even have Christ in you—is not because of your good works. It's not fleshly justified—it's spiritually justified—you have an open door to that one Body. Now do you see it? Okay.

**Romans 8:30**—"Whom he also called he justified." And if you're justified, it says you are glorified, too.

**Galatians 3:11**—No man is justified by the law because you are justified by the spirit and the just shall live by faith (believing).

**Galatians 3:14**—You receive that promise of the spirit—that's how you are justified (and you do it by believing, not by works of the law). So you are justified spiritually.

"Seen of angels"—when believers could be born again, filled with the holy spirit and manifest that true, vital spiritual relationship with God (power from on high), the angels just sat back in awe and said, "Wow, it's finally here!" Even stuff they didn't know about. Look at Ephesians.

**Ephesians 3:10**—The principalities and powers in heavenly places are the angels, the devils who are fallen angels. You make the manifold wisdom of God known. The angels even look at it.

**Ephesians 6:12**—We wrestle against spiritual wickedness in the heavenlies. It's a spiritual battle and they (the evil angels) see the power you have. All of this, you have to realize, is part of our identification with Christ because everything that he went through we went through with him, and everything he became we are today. He's made us what we are—we are identified with Christ.

**I Peter 3:18**—In verse 18., he's quickened by the spirit and in verse 19, by which quickening also he went and preached unto the spirits in prison. He went and demonstrated to those devil spirits what it's "like to be good." He showed them! And you and I are identified with him: we were raised with him, so we have that power in our lives: Christ in us today.

**I Peter 1:10-12**—"...The Spirit which was in them" is talking about the Old Testament prophets. The "of Christ" is misplaced in the English because they didn't have the spirit of Christ. They saw the sufferings of Christ (i.e., the Christ Administration) and the glory to follow, but they didn't see the Administration of Grace. "... Unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you

with the holy spirit sent down from heaven....” You see, we have it and it says the things we’ve got the angels desire to look into. They just stand with their mouths open at God’s grace and love: that He would give us (most of us Gentiles in background) stuff He didn’t give to His own people in the Old Testament, but it’s because it’s spiritually justified. And the angels see the power that we have today and stand in awe—both the good angels and the bad angels, see? That’s the “seen of angels.” We translated it:

**I Timothy 3:16** continued—(Literal)—...Observed by angels [who stand in awe].

“Preached unto the Gentiles.”—In Acts 1:8 (on the Day of the Ascension), Jesus Christ told them they would be witnesses unto him in Judea, et al. Would that include the Gentiles? Sure, although they didn’t realize the greatness of it at the time. The first Gentiles to hear it was Cornelius’ household (from Peter).

**Ephesians 3:6**—Tells you the greatness of the Mystery—that the Gentiles should be fellow heirs of the same Body and partakers of the promise in Christ by the Gospel.

**Ephesians 2:12-20**—At one time the Gentiles were aliens and strangers from the covenants of promise, but now they are made nigh by the blood of Christ. Jesus Christ made of the two [Jew and Gentile] one new man and reconciled both unto God in one Body. How many? One body. The Gentiles heard the Word. First it was made known to Cornelius, then to others, and finally the greatness of the Mystery was shared with the Apostle Paul. So it was preached/proclaimed to the Gentiles to make that one Body complete. Otherwise you wouldn’t have one Body, you’d have still had two bodies. But now there’s one Body out of both Judean and Gentile.

Then it says, “believed on in the world.” Of course my mind goes to Romans 10:9 and 10—“if you confess with your mouth and believe that God raised him from the dead.” How can they believe unless they hear and how can they hear without a preacher (and all that business)? That’s why that fourth phrase, it had to be preached/proclaimed to the Gentiles, then it was believed in the world. See it? And it’s not just that they believed unto salvation, but they believed the Mystery—that it was one Body (Judean and Gentile).

Then finally “received up into glory.” The word “into” is misleading. It’s “received up or ascended in glory,” not “ascended into glory.” Because you are ascended inside of/wrapped up in glory.

**Mark 16:19**—Here’s that word “received up.” On the day of the Ascension (you can read it in Acts, too) when Jesus Christ ascended he sat down where? At the right hand of God. Now where am I going?

**Ephesians 1:19-21**—He’s seated at God’s own right hand in the heavenlies. It’s just what we read in Mark. When he ascended up, he sat down on the right hand of God in the heavenlies.

**Ephesians 2:6**—And has raised us up together and made us sit together. Where? In the heavenlies! We’re already seated in the heavenlies in Christ. Remember I said we’re identified with Christ? Everything that he accomplished (that’s happened to him), it’s with us. We are identified with him. He’s seated in the heavenlies, we’re seated there with him; he was raised from the dead, we were raised from the dead; he ascended, we ascended; he’s seated at the right hand of God, we’re already seated in the heavenlies. And that phrase, “received up in glory,” is a figure of speech *enargia*, which is a vivid description

(where you represent actions by words). We didn't talk about this ahead of time, John Crouch, but I wondered if "seen of angels," could also be *enargia*, where it's a vivid description. They just stood in awe at what God had made available to both Judean and Gentile. Now when the Word is preached (i.e., that Mystery of the one Body), and it's believed in the world, then you know (as believers) you are already ascended in glory. You are already seated where? In the heavenlies! Now look at those six phrases:

- A Manifested in the flesh [Pentecost];
- B Spiritually justified [by the new birth];
- C Observed by angels [who stand in awe];
  
- A Proclaimed to the Gentiles [to make the one Body complete];
- B Believed in the world [by those who confessed Jesus Christ as lord];
- C Ascended in glory [seated in the heavenlies in Christ Jesus].

I wrote in front of mine: ABC, ABC. The Mystery as it relates to godliness was manifested in the flesh on the Day of Pentecost for the first time (then every time since that when somebody believes and walks. And it's justified spiritually). See, it's not just that it's manifested in the flesh but those two go together—that it's manifested in the flesh *and* justified spiritually. Then you come to "C"—that the angels just look at it with their mouths open and say, "My goodness. Look at that! One Body." That's power evident in the flesh and it's spiritually A-okay—it's moving.

Then the next ABC: It's proclaimed to the Gentiles to make that one Body complete; and believed in the world (you can't believe until it's proclaimed; but after it's proclaimed those that want to can believe); and when this happens (when it's preached and when you believe), you're already ascended in glory! Ah, what an awesome reality for us as believers, and why the angels must also just be so awestruck with it (some of them are afraid because of it). But some of them stand in awe because of God's grace, mercy, and the greatness of the power He made available to believers.

Then on this page we put an expanded translation of verse 16 that sort of capsulizes—in prose—the essence and the significance of it:

**I Timothy 3:16**—(Expanded)—There is absolutely no doubt in my mind that the Mystery, the one Body with "Christ in you" as it relates to our true, vital spiritual relationship, our right living with reverence for God, is the GREATEST. The evidence of this great Mystery was first made manifest in the flesh on the day of Pentecost when the gift of holy spirit was given. At that time believers were identified with Christ Jesus and spiritually justified in the new birth. This spectacular event was observed by angels who stood in awe at the realization of the hope of glory....

They knew what was promised by Joel. They knew the promises of the Old Testament. They didn't know the Mystery, but they knew there was something great coming. And boy, when it happened, on the Day of Pentecost, it says, even the angels desire to look into these things. Man, oh man!

**I Timothy 3:16**—continued—(Expanded)—...The gift of holy spirit was later proclaimed to and received by Gentiles to make the one Body complete. Then

throughout the world the knowledge of the Mystery was, taught to and believed by those who confessed Jesus Christ as lord. Believer's came to the realization that with "Christ in you, the hope of glory" they are ascended in glory, seated in the heavenlies in Christ Jesus.

That's the purpose of Timothy and this first part of this central section that gives the great purpose for the rule of the Church in I Timothy.

***PRAYER:*** *Father, I thank you for the greatness of this Mystery that you've allowed us to learn, and to know, and to realize in this day and time. That truly we can walk forth in one Body endeavoring to keep the unity of the spirit in the bond of peace, and manifest that great power that you've made available. And may all the world have a chance to hear what we know of your Word, regarding this truth of all truths. Thank you, Father, in the name of your son, Jesus Christ. Amen. God bless you!*

**CORPS NIGHT**  
**I Timothy 4:1-5**  
**November 21, 1984**

**Dr. Wierwille:**

It was George Jess who inspired my heart to believe and go on with the guidance I had for the Corps. Without his believing action and encouragement to me, I doubt if there would be a Corps or a Word over the world outreach in our ministry today. An interesting incident is in regard to when the Board of Trustees was considering a new president. George objected and he couldn't see it at all, but he changed his mind. He said to me later, "You sure made a wonderful choice," and he was happy just to continue to help and bless as ever before. As a friend and as a believer, no man ever had a more committed supporter than I did in George Jess. He believed and helped in every endeavor we ever undertook for the ministry. He, too, is awaiting the return.

A couple of weeks ago, I had a wonderful letter from a new grad of the class on Power for Abundant Living. Her name is Shirene Deyell and it came from Chicago, Illinois. I'd like to share that letter with the Corps tonight because it really blessed my heart:

"I took the Power for Abundant Living class a few months ago. Then I heard about Jobbapur, India (while you were in India). I recall my dad telling me about this particular incident when you healed a man. There was a crowd on the railroad station, and my dad was a conductor on that particular train you were on. I wrote this that you would be blessed to hear this...."

I thought that was a wonderful letter to receive from a girl whose father was a conductor on the train that left Jobbapur that wonderful morning where that man was healed. And tonight we go back to the greatness of God's Word with Rev. Cummins. Walter, it's all yours!

**Rev. Cummins:**

Tonight we go back to I Timothy 4. In I Timothy 3 we saw the greatness of the Mystery and how central it is to the life of a leader as well as to the life of an individual believer. If there is one thing that Mr. Jess knew, that all of us know, which makes us distinctively different from the rest of Christendom today, is that we know the reality of the Mystery of the one Body. It's not a part of a mystery religion where you can't understand things, but it's knowing and understanding the great Mystery which has been revealed. It's not something you can't understand, but something you can understand. God has revealed it. The only reason it's called "the Mystery" is because it was kept secret since the foundation of the world until it was revealed to the Apostle Paul. Then people could know it. Now it is known: it is a known truth, a known reality. To know that whether you are a Judean or Gentile in background, you are part of the one Body today—part of that great Mystery—that you are fellow heirs/joint heirs, partakers of the promise; you've got Christ in you the Hope of glory. You know you've got some leverage for power. It does make us uniquely different. If we never knew anything besides that and the Hope of Christ's return for the

Church, which precedes the day of wrath, we'd have enough to live a lifetime and really enjoy it. And we'd have enough to preach about, too.

And of course, that's the greatness of our ministry. Because at the center is the same thing that was at the center of the Church Epistles, and that is the Mystery. And here it is at the center of Timothy. This central section in Timothy deals with the Mystery. Not what it is, but that you ought to know it, and that leaders ought to be holding it forth. And you ought to be living that Mystery as it pertains to godliness and as it leads to godliness.

I want to read the expanded translation I gave you last week:

**I Timothy 3:16**—(Expanded)—There is absolutely no doubt in my mind that the Mystery, the one Body with “Christ in you” as it relates to our true, vital spiritual relationship, our right living with reverence for God, is the GREATEST. The evidence of this great Mystery was first made manifest in the flesh on the day of Pentecost when the gift of holy spirit was given. At that time believers were identified with Christ Jesus and spiritually justified in the new birth. This spectacular event was observed by angels who stood in awe at the realization of the hope of glory. The gift of holy spirit was later proclaimed to and received by Gentiles to make the one Body complete. Then throughout the world the knowledge of the Mystery was taught to and believed by those who confessed Jesus Christ as lord. Believers came to the realization that with “Christ in you, the hope of glory” they are ascended in glory, seated in the heavenlies in Christ Jesus.

#### **I Timothy 4:1**

“They shall depart from the faith,” and the “faith” here has to be the household of faith. That is what they depart from—the Mystery. Back in I Timothy 3:9 one of the qualifications of a minister is to hold/uphold the Mystery pertaining to the family/household of faith in a pure conscience; yet here in I Timothy 4:1, some depart from that household of faith (which relates to the Mystery of the one Body with Christ in you). They depart from that which is in direct contrast to what we had back in I Timothy 3:16 (i.e., “without controversy great is that Mystery as it pertains and leads to godliness”). Now there are some who depart from that household of faith.

The word “spirit” in this verse is usage #1 in *Receiving the Holy Spirit Today*, which is God. Now the Spirit (God) speaks in express words (very clearly, distinctly, specifically, precisely, in very express words). The Spirit doesn't “beat around the bush.” It doesn't euphemistically try to cover up. It says in very distinct words that in the latter times and the latter times is an interesting phrase that must always be understood in light of the context. This is the only place this particular word for “latter” is used in the New Testament. There is a related word that's used other times and translated “afterwards” and it indicates that it doesn't have to be further in the future but after something happens. However, there is another phrase that is similar to it that is used more often regarding the “latter times” or “latter days,” whatever they are. But that has to be determined by the context because whenever it says “latter days,” people automatically think one thing: the time of the resurrections. And that's not always what the Scripture is talking about. It has different usages for this phrase. There are others, but I'll show you a few, and most of them are quite simple to understand. All you have to do is read:

**John 11:24**—This is where Jesus is talking to Martha about Lazarus who had died and he

said he would raise him up, etc. Martha said to Jesus “I know that he (Lazarus) shall rise again in the resurrection....” When? “At the last day.” Now what is that last day referring to? The resurrection in the future. Does that mean every place this phrase is used, it’s referring to the last day? No, this is just one usage of it, okay! It’s talking specifically in the context—no question about it—about the last day.

**John 12:48**—If anybody rejects Jesus Christ and doesn’t receive his words, then he has one that’s going to judge him. The same words that Jesus Christ spoke shall judge him when? In the last day, the latter day. What is it referring to? When will it judge him? The resurrection. That’s when the judgment takes place.

**Acts 2:17**—This is the quote from the Book of Joel and in the last days/latter days He shall pour out His spirit. What was Joel referring to? Joel was referring to the end times. Who is Joel addressed to? The Church? No, it had to be addressed to Judeans or Gentiles. If you read, it’s addressed to Judeans, Israel. However, in the context in Joel it also says, “the day of the Lord.” When is the day of the Lord? Sunday? No. When? When Jesus Christ returns for Israel after the gathering together. The gathering together is the Day of Christ. After that comes the day of the Lord when he returns for Israel. So Joel was talking about the day of the Lord which is future, that’s why Acts 2:16 (and Dr. Wierwille makes an issue of this in the PFAL class) has to be “this is like it.” It’s a metaphor “this is that,” it resembles it. See? It’s not literally what Joel was referring to because that’s still future. It’s only similar to what was spoken by the prophet Joel. What happened on the Day of Pentecost was part of the Mystery—they didn’t know about it, so how could Joel write about it? Joel was talking about what was still future. What happened on the Day of Pentecost was like it, but that was the Mystery and nobody knew about it in the Old Testament, see it? So what does the “latter day” refer to in Joel? The time of Christ’s return. But here in the context, you could say that in Acts it’s referring to the present time in the later days? Now watch where this is used other places.

You see, our minds right away go to what we’ve heard from tradition for years. Tradition has such a hold. You know, conscience. The word “conscience” we’ve talked about is the mental habit patterns (the moral awareness you have from those mental habit patterns you’ve established in your mind) and we have those things “grooved” in there (that’s our tradition). So now, right away, when you hear “latter days,” what does your mind go to? What everybody told you that it means. But, couldn’t “latter days” refer to something else? What about Hebrews 1?

**Hebrews 1:1 and 2**—Here’s that phrase again, “latter days” (last days), when are the “latter days”? When was it? It’s not future. It’s past already to us. When Christ was here the first time, that’s what this is referring to. Is that “latter day”? Sure, it’s later than the Old Testament. That’s why you always look at the context.

**I Peter 1:20**—Jesus Christ was a lamb without blemish, without spot, who was manifest when? In these last times, these latter times for you. These latter times referred to when? When Christ came the first time, not the second time. Is it clear in the context? Sure, that’s the same phrase that’s used of latter days other places.

**I John 2:18**—It is the “last time.” Right now, today, is the “latter times” in this Administration of Grace. Is this talking about the time of the resurrection? No, it’s talking

about today being the latter times. It's talking about a different "latter times," different context.

**Jude 18 and 19**—"...there should be mockers in the last time [latter times] who should walk after their own ungodly lusts. These be they who...[someday in the future will] separate themselves? No. "...they who separate themselves [present tense]." They are people today who are fighting against the Word, and the "last times" here are referring to the present administration.

**II Timothy 3:1, 2-5, 6-8**—The question is, is "last days" referring to today or to the perilous times in the future? Well, let's read on. Do you have those kind of people in the present? Sure. And it says from such you do what? Turn away. These also resist the truth today. These are the latter times here. Ever since Pentecost has been the latter times, like in Jude, like in John 2:18. These are latter times compared with the Christ Administration and the Old Testament, but the Christ Administration was spoken of as a "latter time," when it's compared to a future time (the Old Testament period). And yet the time when Christ returns for Israel (the resurrections), that is a latter time compared to now. So the context must determine it.

God speaketh in very clear words that in the latter times some shall depart from the household of faith. It's not talking about the future (the time of the resurrection), it's talking about right now. And in the very first century there were men who departed/abandoned/left/deserted the household of faith, the Mystery. They taught other things other than the Mystery. They taught myths and endless pedigrees instead of the administration of God, giving heed to seducing of spirits and doctrines of devils. So the "latter times" refers to this administration (since Pentecost).

And it says they "depart" from the household of faith giving heed to seducing spirits. The word "giving heed" means to pay attention to or to adhere to, and the Aramaic means "to follow." I like that Aramaic word because when you depart from the household of faith you start following another type of teaching (another doctrine)—spirits that deceive (you follow them and adhere to them, too). The Greek is not bad but we went with the Aramaic. "Following seducing, deceiving, erring, wandering spirits." The Greek word is related to the word "planet," because most stars move in a set course, but planets sort of wander compared to the rest of the stars so they're called "stars in wandering" (or error), and that is this word "deceiving." It's deceiving spirits and "spirits" here is usage 8, meaning devil spirits.

Doctrine is a key concept in the Pastoral Epistles. This is not the true doctrine, though; this is doctrines of devils—the one that is opposed to that true doctrine. What is that true doctrine we are to uphold? The Mystery—the one Body. The doctrine of devils is what is opposed to that Mystery. And I loved in verse 16, how it's called "the Mystery of godliness" or "the Mystery as it relates to, in respect to, and leading to godliness" as opposed to the mystery of religion (the mystery religions or mysteries of religion). The mysteries of religion are all man made and deceptive. You never know the truth. You never understand them in full because they are mysteries, whereas the Mystery relates to godliness (a true vital spiritual relationship with God). You can understand something. These doctrines of devils are why we need ministers in the Body today. Because it takes a man of God—an individual who has a ministry—to stand against those who are born of the wrong seed on the other side.

Rev. Martindale covered this in the Dealing with the Adversary class he shared with the Corps this past summer. Doctrines of devils is why we need ministries in the Body, because the devils have their ministries in the body (seed people); so our ministers are needed to stand against that so that you are not tossed around like children, blown about by every wind of doctrine (Ephesians, remember chapter 4?).

How about II Timothy 2:24-26—the minister is a servant of the Lord. He must, not strive but be gentle to all, able to teach, patient, in meekness instructing those that oppose themselves, so that they can come back to the truth, the Mystery. And that they may recover themselves out of the snare/trap of the Devil. That’s why you need ministries in the Body—because of these doctrines of devils—men and women who serve to help people get out of that snare (out of the false doctrine) the mysteries of religion and back to the Mystery of the one Body.

We translated this verse:

**I Timothy 4:1**—(Literal)—However, the Spirit says in clear and precise words that in these later times, certain ones will abandon the household of faith and will follow deceiving spirits and the doctrines [teachings] of devils.

#### **I Timothy 4:2**

“Speaking lies” in the Greek is really a noun, not a verb. It’s in the genitive and you would translate it “speakers of lies.” The word is *pseudologos*. Break it down. *Pseudo* is false, and *logos* is word, so it’s “false word.” But it’s genitive and plural so it’s “of false words” literally. But this phrase could mean of false words, of false speeches (because speeches are composed of words) or of those who do that false speaking (a liar).

In the Greek, the word “hypocrisy” really precedes this “speakers of lies” (or false words), so you would literally translate it “in the hypocrisy of false words” or “in the hypocrisy of those who speak false words,” or “those who speak lies” or “in the hypocrisy of liars.” You could translate it that way. Now, you can see by a very strict literal translation that this presents a few difficulties in that it is an awkward statement (It is in the Greek, and the Aramaic clarifies it a little bit. I’ll give that to you in just a minute). But I want to raise this question. Is it one who follows the seducing spirits and doctrines of devils that speaks lies (or that’s in the hypocrisy of speaking lies) that has his conscience seared with a hot iron; or is it the one who deceives him that speaks the lies that has his conscience seared with a hot iron?

Well you know what “conscience” is (the moral awareness due to mental habit patterns we have formed in our minds). “Seared with a hot iron” means branded with a hot iron, cauterized. A brand is something that gives whatever is branded (i.e., a slave, animal) a distinctive stamp of ownership. Now this is a figure of speech *hypocatastasis* where you have a comparison by implication. Not a simile or metaphor. But it’s a comparison by implication where you imply that something is something. Here the conscience is branded (you have an implied comparison here). Who has the branded conscience? One who is born of the wrong seed. Rev. Martindale covered this again in Dealing with the Adversary this summer. Furthermore, the word “seared” is in the perfect tense meaning completed action. They have already had it done. They are branded ones. Using the figure *hypocatastasis* makes it a very vivid picture to describe the wrong seed. That’s why those who follow the seducing spirits and the doctrines of devils are really misled by those who through hypocrisy speak lies, or

who have their conscience branded. They are the ones that deceive and cause people to go away from the true doctrine, the family of the household of faith. Understand? See the two different ways you could go? One is that the ones who are deceived have a branded conscience; or those that deceive them have the branded conscience.

Now look at the Aramaic. I'll give you the translation. By the way, that word hypocrisy means "false pretense" or "false appearance." Hypocrisy is a good translation. Literally it is "those who by false pretense deceive and speak lies." Then you have "and their conscience is branded" would finish out the verse in Aramaic. Now, those who by false pretense deceive and speak lies are the ones who cause these others to follow the seducing spirits and the doctrines of devils. Now look at the translation. We made a break here and picked up a verb [follow] from the preceding verse in order to continue this rather than continuing it as one sentence like it does in the Greek and Aramaic because sentences get too long otherwise:

**I Timothy 4:2**—(Literal)—They follow those who deceive through false pretense and lies, who are branded in their own conscience [seed],

The Aramaic adds the word "deceive." We put the word "seed" in brackets.

### **I Timothy 4:3**

This verse continues the sentence. The group (who does the deceiving—seed—who have their conscience seared and who deceive through false pretense and lies) they also forbid to marry. The reason they do is because they are branded in their conscience. Nobody in their right conscience would forbid to marry. I mean, that's part of life. But they forbid to marry. See the word "commanding"? It's in italics, and that means there is no verb theme. But there ought to be one there because it wouldn't make much sense to say "forbidding to marry and to abstain from meats" would it? It would be better to add the word "commanding" or "bidding"—forbidding to marry and bidding to abstain from meats.

Omitting the verb like this is a figure of speech *zeugma* (I don't think we've had that figure before) where you have one verb used with two subjects where grammatically two verbs are required. You need a second verb but it's just not there. Now this figure *zeugma* in this particular context (by omitting that word) emphasizes this particular phrase, and it emphasizes it to show that these two things (forbidding to marry—or celibacy—and commanding to abstain from meats which is abstinence from meat, that those two things are the marks of their particular brand). I'd like to share with you a background study that Gervais Crouch put together which I think really summarizes it nicely because too often you can get caught up into "Well it's this group. No, it's that group. No, it's this group." And depending on which group you happen to be with, it's the other one. Anything that would promote this particular doctrine in any shape or form really stems from what it's talking about here in Timothy.

She wrote:

This dual requirement of forbidding to marry and commanding to abstain from meats arose through the Gnostic concepts (I've told you about Gnostic concepts before, where some of them believed that Jesus didn't have a body—he just borrowed one, or was a phantom or something. Well, they had other ideas) of matter and spirit. All matter was seen as base and evil, while spiritual things were regarded

as being intrinsically good and on a higher plane. Naturally matter and spirit do not mix, and just as naturally, two different philosophies arose to deal with this predicament. Some individuals became extremely liberal and licentious, reasoning that nothing material could tarnish anything spiritual. Others denounced various carnal pursuits believing that their spirituality would increase if they purged themselves from material things. In other words, the one group said, “Well it doesn’t matter how carnal you are, it won’t affect your spirit life.” The other one said, “Well, the flesh is going to affect your spirit so you better abstain (or purge yourself) from some of these material things.” Now these were called ascetics and there was much variation in what they abstained from. Abstaining from meats is not at all unusual. Virtually every group in society distinguishes between foods that are acceptable and those that are disgusting (we have it in the Corps). It’s only a small step to put a religious explanation on this behavior. And this has been done many times through the centuries. The exclusion of meat has been very common, particularly in eastern cultures, but in other cultures as well. No one minded much. There were lots of other things to eat. The proscription of marriage is a different matter, however. The unmarried state is not at all common. In some societies, it is almost unknown. Forbidding marriage therefore, must have a religious explanation. None other will suffice for such extreme behavior. With few exceptions, isolated religious communities are the only places where this behavior has been found. With abstention from meats being so common and abstention from marriage so uncommon, the ideas have existed in tandem only where the latter is found—in isolated religious communities through the first and second centuries.

Now, this would relate to what the Word is talking about here.

The various Gnostic sects persisted. Their ideas influenced the so-called early Church fathers but did not become Church doctrine at that time. By the third and fourth centuries, the sects in southwestern Europe (which demanded strict asceticism including the proscription of marriage and total abstinence from animal food) were labeled as “Abstinentists.” One of their leaders, name Priscillian, was among the first to suffer death as a heretic in the hands of the Roman Catholic church. Viewed by the Abstinentists as a martyr, Priscillian’s ideas flourished rather than languished after his death. This made Europe particularly fertile ground for the monastic movement which was taking shape in Egypt during this time. The Roman Catholic church embraced the monastic movement in the fifth century because they could document the same ideas in the writings of the early church fathers, who had been influenced by the Gnostics. But Europe and the Roman Catholics were not the only ones to embrace monasticism. Ascetic monastic communities became a part of the major religions (you know, a monastery that “monasticism,” where they go and live in recluse/isolate themselves). Now Islam (another one) had its Sufi mystical communities; Buddhists had their sangha monastic order; the Hindu Brahmins were smarter—they promoted this life-style only after a man had seen his children’s children. Only among the Judeans did these ideas fail to flourish. All ascetic groups being relegated to the fringes of Judaism. In the fifteenth century the Roman Catholics took a further step in forbidding their priests to marry. They are the only major religion to do this.

Look at Colossians 2. You see, there have been numerous sects throughout history, that have practiced this in a variety of forms and it's an earmark of those doctrines of devils, the brand—those that have their conscience branded, and as ministers/leaders you stand against those things and uphold the integrity of the Mystery. Because when you get away from the Mystery, you're heading for seducing spirits and doctrines of devils. You'll follow them and they'll deceive you because your conscience is branded and the earmarks of that: they forbid to marry, command to abstain from meats. Now they may not do that directly (forthwith/right away), but when you get down far enough, they'll do it.

**Colossians 2:23**—“Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body....” Last year we translated this (because of its difficulty): “These things which appear to have a word of wisdom are really self-prescribed religion and a facade of humility and harsh treatment of the body.” (Neglecting of the body is “harsh treatment of the body”). That's what they do when you get that far—what do you call it when you beat yourself, enjoy pain, etc.? Masochistic—where they think it's the thing to do, but it's only a facade of humility and it's a harsh treatment of the body. It's a self-prescribed religion. All of which lack any value as a remedy against carnal indulgence. And that's what it's designed to do. And yet it's just the opposite.

Now back in Timothy. They forbid to marry, command to abstain from meats, which God hath created because He created all things in the beginning. And from that He formed other things. But what He made the animals (formed the animals) and made them, He also created the soul life that He put in those animals. And usually it's meats that are forbidden—usually in that category. To abstain from meats, but the word “meats” literally means “food” or “that which is eaten” of any kind. But it's generally meat, physical meat that is animal food, that is forbidden. To abstain from food which God hath created to be received with thanksgiving of them that believe and know the truth.” Back in I Timothy 2:4 God would have all men to be saved and come to the full, precise, complete knowledge of the truth. Here it's God has made this food for those who 1) believe and 2) know the truth. And guess what the word “know” is? It's *epignoskō*, those who know it completely, or clearly, distinctly, fully.

You know why Peter had to be taught (with the sheet let down from heaven with the unclean animals in it)? Because he wasn't clear. The Mystery had not yet been made known. See? God was teaching him some things. But when you know the Mystery. When it's been revealed and you can hear it and know it, then you ought to have that clear knowledge of it. It doesn't mean you know every little detail, and every Greek word, and every little Hebrew word, and every Chinese word, it's just that you know the Mystery—the concept of the Mystery in its completeness and know it very clearly. The Mystery religions and spiritualism as well, advocate these practices of abstaining from food and forbidding to marry, and it's in direct contradiction to the Mystery of the one Body because the one Body is likened to the family concept, and it's that Mystery of the one Body that leads to a true, vital, spiritual relationship with God, not the Mystery religions.

So anyway, verses 2 and 3 form one sentence:

**I Timothy 4:2, 3**—(Literal)—They follow those who deceive through false pretense and lies, who are branded in their own conscience [seed], who forbid marriage, and who advocate abstinence from foods which God created to be consumed with thanksgiving by those who believe and clearly know the truth.

And when you know the Mystery you're not afraid to eat anything that God made, that's right. You receive it with thanksgiving.

#### **I Timothy 4:4**

“Creature” here means “every created thing,” or it is “that which is the result of creation.” And it is good—in Genesis it said it was “very good.” “Refused” is “rejected.” You shouldn't sit down at the table and say, “I can't eat that” because of some religious reason. God made it to eat. There may be some things you don't like but not for religious reasons (well I hope not). “If it be received with thanksgiving,” that's why you thank God for it, but I want to tell you something: Thanksgiving makes the difference. If you eat food with thanksgiving, it will digest; but if you eat it and you're all upset and in a turmoil and you don't eat it with thanksgiving you could get an upset stomach. That's just the way the body works. The more upset I get the more I eat [laughter]. I know what you're thinking—you think I've been upset for a long time [laughter]. But you know, it doesn't digest as well when you're upset. It's just the nature of the Body. Look at Proverbs.

**Proverbs 15:17**—“Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.” It's better to have a few herbs to eat, as long as you've got love, than to have a stalled ox and hatred therewith because the digestive area doesn't work right when you've got hatred in your system. That's why it just doesn't pay physically or any other way to be upset.

When it's received with thanksgiving and you've got love, tenderness, etc., in your heart it is sanctified (set apart—not contaminated, not mixed with impurities) by the Word of God and prayer. Now that word “prayer” is the Greek word *enteuxis*, which we had back in chapter 2, verse 1 where it was that prayer of intercession with a child-like confidence. When you sit down to pray at the meal/table, do you pray, “Well, Father, we look at this food that's set before us and realize that we have to believe for you to remove those impurities, and to protect us from all the impurities that exist in this food, and so we put our hearts into it.” No you don't. What do you do when you pray at meals? With a child-like confidence. You thank God, you make intercessions, thank God for the food and for blessing it and the hands that prepared it. They put their love and blessing into it as they prepared it for you, and they were praying as they were making it—they should have been. And you just thank God for it with a child-like confidence: that's why that word is used.

So we translated verse 4 and 5:

**I Timothy 4:4, 5**—(Literal)—Everything created by God is good and should not be refused when it is received with thanksgiving,  
for then it is set apart by the Word of God and prayer of intercession with child-like confidence.

And that's why when you sit down to eat food and you pray for that food; give thanks to God for it, make intercession with a child-like confidence, even when you're eating, even when you're praying to eat that food it's the greatness of the Mystery because you know the Mystery, you know the truth, and you know you can eat anything that God provided. Now it doesn't say all synthetic things, but at least the things that God made to eat, right? You ought to be thankful for it and you ought to eat it with joy and love, not hatred. And receive it. Because it's the Mystery that you know. It's those who fall away from, abandon the household of faith, abandoned the Mystery, and start following those deceiving spirits and

the doctrines of devils (they follow those that deceive through lies and hypocrisy that false appearance) who have their conscience seared/branded, who forbid to marry and command to abstain from meats. That's why you know the Mystery, see it? When you sit down you can eat whatever God has provided. Even in eating the Mystery is central. In your family, the Mystery is central (it's one Body). God's the Father, we're His children. And that Mystery of godliness or that Mystery as it pertains to/relates to and leads to that true vital spiritual relationship with God is the doctrine of God and is just the opposite of the doctrine of devils which is the mysteries of the religions (or the mystery religions). We have the Mystery of godliness and they have the mysteries of religion. And our prayer and our believing together and full, complete knowledge of the Mystery and our home Twig fellowships (where that Mystery lives) is so vital. That's the atmosphere, that's where that Mystery lives—in that home/Twig fellowship. That is so vital to maintaining the Mystery and to prevent people from abandoning the faith and following the other doctrines and the mysteries of devils.

When they depart from the faith, they depart from *the Mystery* of the one Body. Now I understand why the four reproof and correction epistles were written to keep people from abandoning, falling away from that unity of the spirit. In Corinthians you've got division that is a central issue—we're to be of one mind (not divided). In Galatians it's the flesh versus the spirit and we're to have the unity of the spirit in that one Body. In Philippians it's oneness of mind in service that is presented. And in Colossians it's one Body with one head (not many heads). All those things relate back to the Mystery and those are the starts—that division, following the flesh, etc.—are the starts of the error that gets people to follow deceiving spirits and doctrines of devils. And so a leader's responsibility is to stand for the Mystery; to bring people back to the Mystery; and to avoid those doctrines of the devils. That's why these five verses and the three verses that closed out chapter 3 form the central section of I Timothy which deals with the rule of the Church. Because the leader in the Body, the minister as well as the overseer, must know the Mystery, stand for it, and uphold it in his Twig, his family, household fellowship in order to prevent people from being seduced by those born of the wrong seed.

***PRAYER:*** *Heavenly Father I thank you for the wonderful night and the joy of our fellowship together, for the greatness of the Mystery that lives in our day and time and that we truly can be faithful stewards of that Mystery, and continue to live in it and live that form of that godliness (that true vital spiritual relationship with you). We thank you for that in the wonderful name of Jesus Christ. AMEN*

**Dr. Wierwille:**

Thank you, Walter. You can take your ball, bat, and glove and go home. Laughter. You're wonderful. That was great. Well, I'm sure blessed that we have our Corps locations on the telephone hook-up tonight... on this November the 28th, 1984.

This has been sort of a hell of a day for me, and I made some notes a little while ago before the Corps meeting entitled "A Man's Soul," and I wrote the following:

Yesterday my friend George Jess died.

Today my heart is numb and I don't know what to do.

I tried to pray and read the Word, but my mind on George is so entrenched that I just can't seem to pull out of my hurt heart.

I don't know what more to do.

First it's Uncle Harry, then it's Ermal, and now George. But tomorrow will be a new day, and I'm believing to move on. But it's hard—but to give up is harder and against God's Word, which would be sin.

My loss can never be repaid until the return. But then, according to God's Word, we will be together throughout all eternity.

And then I wrote, "Hallelujah."

Let's sing, "Tempted and Tried." [The Corps sings]

Give me a chord on "He Touched Me"

"Since I Met the Blessed Savior"

I don't know how many of you Corps have seen a cremated body, but this is the Body of George Jess in here. Such a big wonderful man all compiled into those ashes which we will bury tomorrow. And in cremation, the amount of ashes of the human body is determined by the amount of heat they use in the cremation. I've seen it as small as a cup of coffee for the whole human body. And every time I see this [Dr. Wierwille is crying] I always think of man. You know, many men are so haughty and so proud in life. Many times they own a lot of things and they control a lot of people's lives. But when you get real honest, that's all that's to their life too. There isn't any more. And to me it's always a sobering reality and I'm blessed that tonight at least that our wonderful friend and the first director of The Way Corps (and as I said earlier tonight, I don't think there would be a Way Corps nor would there be a WOW outreach without my friend, George Jess. So you Way Corps ought to be real thankful tonight. Because I know that my heart was so hurt that I just didn't care if we ever did a Way Corps or not, and he was so positive about it when he said that I should just stand on the guidance I had and just move ahead, because sooner or later somebody would believe. And of course, we did just that and that's one of the reasons you're here tonight. So this really has been one hell of a day for me. Tried everything I knew how and never succeeded at nothing all day long. I even went to the Cultural Center thinking maybe I'd get some solace and some comfort, and some blessing from my wonderful Branded group, and all the rest, but you know, they were just messing and I didn't get it there. So finally, you know, all a man can do is just to live and that's it. And so it's just been one of those damn days that you wish you didn't have to live through but if you didn't live through it, you'd be dead too. So you just have to steel your mind like I've had to do today. You just steel it. If you haven't got one friend left, it doesn't make one bit of difference. You just steel it. But I was, you know, my heart was looking for some love and some consolation and some comfort, when I ran to New Bremen to the Cultural Center, but you know, nobody over there said, "Well is there anything we can do for you? Is there any way we can bless your life? Is there any way we can help you?" It seems like, for the most part, all people always believe that I'm so derved strong. If you only knew my heart. I'm very weak, but it's only the strength of God's Word that keeps me going and if it wasn't for the Hope of the return of Christ, I'd give up and forget the whole derved thing. But I believe the Word and I think it's true, and I think the Mystery is the greatest thing that God ever gave (like Walter taught again tonight), and I just believe he's coming back so I'm real grateful and thankful.

The Corps Sings: "My Jesus I love thee...."

“And he walks with me....”

“He speaks and the sound of his voice....”

**PRAYER:** *Thank you, Heavenly Father for the ineffable greatness of your Word and the power of your holy spirit. Thank you for your love, your grace, your mercy, and your goodness to us. Thank you for allowing us to live in this day and time and hour, for having called us out of darkness into the marvelous light of the gospel of deliverance salvation. Thank you for what you've wrought in our hearts and in our minds and in our midst and thank you for the joy of serving you in the name of Jesus Christ. AMEN.*

God night, God bless all the Corps.

**CORPS NIGHT**  
**I Timothy 6:17-21**  
**January 30, 1985**

I Timothy, chapter 6, and tonight we're going to finish up this first tremendous Pastoral Epistle. I Timothy, chapter 6. We've been through this and this epistle deals with the rule of the Church. That's right. The rule of the church.

II Timothy deals with the ruin of the Church. So we've got the rule and the ruin. And we're about ready to finish up this rule section and in the center of it, of course, you have those tremendous verses in I Timothy 3:14-16 that show how it's the greatness of the mystery that's to live in that Twig, that home fellowship. And tonight we're about to close this out and we're in this section that is the charge to Timothy and to the leaders in the Body. It's a Pastoral Epistle.

**I Timothy 6:17**

He starts out in verse 17, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;"

First of all, the word "charge" is the Greek word *parangellō* that we've had so many times before. And it means "to charge, or pass on a message." He was to charge them, or pass on the message that he was given to them. Not as a law or a commandment, but as a specific charge to leaders and to others in the Body how it's best to conduct your life. But this is dealing specifically with leaders here.

"Charge them that are rich"—materially, that have a lot of money and material things in this age. The word "world" is "age." "That they should not be highminded"—and literally highminded is lofty thoughts, to have lofty thoughts. In Ezekial 28:17 it mentions that Lucifer, how he was lifted up, his thoughts were lifted up by reason of his beauty and so on. He had high, lofty thoughts. And lofty thoughts are a pride that defeats you. It's not a pride as far as the pride you have in the integrity of something, but it's where you depend totally upon yourself. You have no reliance on God. That loftiness in your mind.

Then it says "not to be highminded, nor trust in uncertain riches," The word "trust" is the word that's many times and usually translated "hope," and it means "hope." That hope in uncertain riches. But it may be translated "trust" depending upon the context. Once in a while the word "hope" will not fit in the context. It's dealing with things that are available now. But hoping in these uncertain riches; if you have the riches now, perhaps you would think that then it's dealing with the present, not the future, but the reason you have those riches—you put them in an account in a bank and your deposit is so that they earn interest for you in the future. And then you have that hope that that money is going to produce something for you when you retire, or when you need it for a rainy day in the future. Well, he says, don't hope in those uncertain riches. But it also makes available things for you

today, and that's why both ideas are inherent in this word and we translated it that way, "nor to put their trust and hope in unstable riches..."

Now, this "uncertain riches." Literally, in Greek, it reads "uncertainty of riches" but it's put for "uncertain riches." It's a figure of speech. In other words, the very literal way to say it would be "uncertain riches" but it uses "uncertainty of riches" to emphasize the uncertainty of those riches that you have and the figure of speech is *antiptosis*. I don't think we've had that one before in Timothy, but it comes up a number of times in Ephesians. *Antiptosis* is the exchange of cases, where you exchange one case for another. Instead of "riches," in other words, "uncertain riches," which in the Greek happens to be in the dative case here, or would have been in the dative case, instead it's put in the genitive—of riches—and makes it "uncertainty of riches" to emphasize it. That's an exchange of cases. *Antiptosis*.

So, but literally it means "uncertain riches," but it really puts an emphasis, an impact, an oomph to the fact that they're uncertain and you can't trust them.

Now the -Aramaic employs another figure of speech, *polyptoton*. We've had that a number of times before, and that's a repetition of a word in different inflections. Here you have the word "trust" and then another form of the word for "uncertain." Literally you could say "untrustworthy." Do not trust untrustworthy riches. See it? That's the way you could say it in English and retain that figure of speech. And in the literal according to usage, I'd like you to change the word "unstable" to "untrustworthy," to retain that figure in English. "Nor to put their trust and hope in untrustworthy riches, but in the living God," and again, He's not a dead one, He's not an idol, He's not a piece of stone or a chunk of wood. He's a living God. If He's a living God He gives life, He's able to help you; He's able to do something for you. He's not like those gods of the prophets of Baal, but He's like the God of Elijah and Elisha and Samuel and the other prophets. He's not like the gods that Nebuchadnezzar was able to conquer and Nebuchadnezzar figured out he was greater than them because he conquered them, so he was God. No, He's the God of Shadrach, Meshach, and Abednego. He's the God of Daniel. He's a God that's living and able to do something in this day and time. You trust in that living God, not in dead riches that are untrustworthy and unstable and don't produce anything.

God can provide a lot more and He does. The living God, who giveth us, or provides for us, richly all things to enjoy, or for our enjoyment. Then it says "that they do good, that they be rich"—now wait a minute. He says "Don't trust riches" and now he turns around and says "to be rich" in what? "...in good works," but the word "rich" back in I Timothy 6:17 is used of material riches. The word "rich" in I Timothy 6:18 is used of riches of good works. Be rich in good works. So there you have that figure *antanaclasis*, where you have the same word used in a different sense. Like Benjamin Franklin, "Let us all hang together or most assuredly we will all hang separately." The word "hang" used with two different meanings. Here you have "riches" used in two different ways. Not to trust in uncertain material riches but to be rich in good works. See? Two different meanings for the word "rich." One is material, one is in the category of good works.

So, we translated verse 17. Notice—the figures in this verse and in the next verse—how they tie together. And there's more to come, but we had a *polyptoton*, *antiptosis* and *antanaclasis* so far. We translated Verse 17:

**I Timothy 6:17**—(Literal)—Charge those rich in this present age not to be lofty in their thinking nor to put their trust and hope in untrustworthy riches but in the living God, Who richly provides all things for our enjoyment.

See, God provides all things for our enjoyment. Today, whenever you have a need, He provides it for you. You don't have to trust in the riches of uncertainty or untrustworthy riches, the unstable riches. You trust in God. He gives you what you need so you can enjoy it. He wants you to enjoy life. But He also provides it for you in the future. What do you think you're going to do with those rewards? Hate em? Be sad about em? No, To enjoy. They're for your enjoyment.

**I Timothy 6:18**

Now. Verse 18. "That they do good, that they be rich in good works, ready to distribute, willing to communicate;" First of all, "that they do good." In Aramaic, it's again that figure of speech *polyptoton* and it literally is "to do good do-things, do good deeds." "Deed" and "do" are related in English. Do good-deeds. See it? There's an emphasis parallel with the things you enjoy in the previous verse: That you do the good deeds so you can enjoy, because God provides those things for your enjoyment.

Now, there's *polyptoton*. And then you have the word "rich" which ties in to that *antanaclasis* that I mentioned and it's interesting that the word "do good," see that, says the same thing as "to be rich in good works," only in a different way. It's a different way of saying the same thing. They're synonyms. "To do good," "to do good works," and in Greek it uses different words to say the same thing and in Aramaic it uses different words to say the same thing, and in English it uses different words to say the same thing. And so we used different words to say the same thing.

"Charge them to do good deeds." Oh, change your word "works" to "deeds." I think that will bring out the idea of the figure that's here better, "Charge them to do good deeds, indeed, to be rich in beautiful works." Now we're saying the same thing in a couple of different ways.

Then "ready to distribute" is liberal in giving, or liberal in your sharing; generous in your giving. We translated it "to be generous in giving." And "willing to communicate" is in Greek, *koinonikos*. Now that comes from *koinoneo*, or *koindnia*, either one. They're related. *Koinonikos* means "willing to share, to give of yourself, and to give of your material goods." They should be willing to share, to share fully. We translated it "to be sharing fully." We translated that verse:

**I Timothy 6:18**—(Literal)—Charge them to do good deeds, indeed to be rich in beautiful works; to be generous in giving, to be sharing fully.

Now you see all the plays on words, using the two different ways of saying that same thing? Generous in giving, and to be sharing fully? Again, it's saying the same type of thing. To be generous in your giving, to be sharing fully. And then to have those figures in there like *polyptoton* used twice. To have *antiptosis* and *antanaclasis* used in there. Look at the impact on those two verses. You "charge those rich in this present age not to be lofty in their thinking nor to put their trust and hope in untrustworthy riches, but in the living God, who richly provides all things for our enjoyment." "Charge them" to do good. By the way, we added the word "charge" again to break up the sentence in English because many

times in Greek and Aramaic you have sentences that go on and on and on. And it's just not good English grammar. So we inserted it again and started a new sentence. "Charge them to do good deeds, indeed to be rich in beautiful works, to be generous in giving, to be sharing fully." See, this is the charge. To charge them.

Throughout Timothy we've had a number of places where it's used the word "charge." Normally it's been that word *parangellō*. I think once it was *diamarturomai*, but look at these again.

**I Timothy 1:3-5**—Chapter 1, in that very first section, verse 3: "As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest CHARGE [emphasis added—there's *parangellō*. Charge...] some that they teach no other doctrine, [a doctrine of a different kind.]" [Verse 4] "Neither give heed to myths and endless pedigrees which minister questions rather than the administration of God which is in the household of faith..." And the end of the charge is [verse 5] "...charity out of a pure heart, of a good conscience, and of believing unfeigned." See, the charge was twofold: on the negative side it was not to teach a doctrine of a different kind. Not to teach myths, or endless pedigrees; and on the positive side it was to uphold the administration of God, which is the Mystery, the administration of grace, the Mystery. See. The charge was "not to teach a different doctrine—myths and endless pedigrees, but uphold the administration of God, the mystery."

**I Timothy 1:18-20**—Then in verse 18, "this charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest work a good work; Holding faith, the household faith, in a good conscience, which some having put away concerning the household of faith have made shipwreck;" I'm sorry, that first one is believing. Holding believing in a good conscience. "... concerning the household of faith have made shipwreck; Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." The charge that he committed to Timothy according to the prophecies was again to uphold that mystery. For the household. As opposed to, on the negative side, not to make shipwreck. The charge is, "no shipwrecks" concerning the household, but "to uphold that household," which means teach the Mystery. That's central to it.

**I Timothy 4:8-11**—Then in chapter 4, verse 8: "For bodily exercise profits for a little while, but a true, vital, spiritual relationship with God is profitable for all times, having the promise of life, now and in the future." Bodily exercise promises you a little bit of life now, but what about the future? Godliness has the promise for both times. "The word is faithful and worthy of all receiving. For therefore we both labor, we work hard, and we contend in the contest, *agonizomai*, because we trust, or hope, in the living God, who is the savior of all, especially of those that believe. These things charge and teach." Charge and teach. "Not to depend strictly on physical exercise, which only profits for a little while—that's the negative side—but charge them on the positive side to have that true, vital, spiritual relationship which is profitable for all times." So we're charged to uphold the administration of God, the Mystery, the household, and we're charged to live it, to have that true vital spiritual relationship.

**I Timothy 5:7, 8**—Then in chapter 5, verse 7: "And these things give in charge, that they may be blameless." Blameless—prepared on all points. " But if any provide not for his

own, and specially for those of his own house, he hath denied the faith and is worse than an unbeliever.” What is this section dealing with? Widows? But widows where? In the Church. And remember, the family was the model for the Church in the home. Widows were a part of it. He says, “These things give in charge that they may be blameless in the Twig, in the family, with dealing with widows as well as the father, the mother, the brothers, the sisters in that Twig.” Isn’t that beautiful?

On the negative side, the charge is not to be negligent, or slack in the Twig. And, because then you’d be worse than an unbeliever. You provide not for your own. See that? But on the positive side, “Charge them to be blameless in Twig, prepared on all points for the contest.” I think it’s neat.

Don’t you think that’s exciting? What’s the charge? For the rule of the Church. Think about it. Uphold the Mystery, the administration of God, the household, the family, and then to live it—a true vital spiritual relationship with God and make sure that it lives in the Twig; that you’re prepared on all points for the contest. Boy oh boy oh boy.

**I Timothy 5:21, 22**—How about 5:21? Now here’s where you have *diamarturomai*. “I charge thee before God and the Lord Jesus Christ and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.”“ With respect of persons. In this context, it’s—you’re not to be a respecter of persons, that’s the charge, but you’re to honor the elders. Remember, you honor elders? Double honor? Especially those that labor in the Word? And accusations—lack of honor. “Lay hands suddenly on no man,” watch over them; some men’s sins are obvious ahead of time and some aren’t. Some men’s good works are obvious, some afterwards. You got watch over, work with them, and honor them according to what they do, but you don’t do it with respect of persons. You do it with respect of conditions. So I’d say on the negative side, “Charge them not to respect persons but to honor elders with respect to conditions.”

So now we’ve moved from blameless in the Twig, prepared on all points for the contest, to the honoring of the elders with respect of conditions but not with respect of persons.

**I Timothy 6:11-14**—Now, chapter 6, verse 11, talking about the love of money. “But thou, O man of God, flee these things; and pursue righteousness, godliness, a true vital spiritual relationship with God. Believing, love, patience, meekness. Contend in the good contest of the household of faith and lay hold on eternal life, [the rewards. Latch onto it, cause you’re in the contest today, you’re striving for those rewards in the future.] whereunto thou art also called, and hast professed a good profession before many witnesses.” I give thee charge. Here it is, see it? “I give thee charge in the sight of God...that you keep *this* commandment...” What commandment? Of verses 11 and 12. “...without spot...to keep this commandment...” that you contend in the good contest of the household of faith. That you pursue righteousness, godliness, and faith, love, patience, meekness. In other words, on the negative side, charge them not to love money and on the positive side to contend in the contest for the household. Now get out there and contend! Don’t fight a military fight—the war’s over! Old Testament, gospels. But today it’s a contest, like the athletes strove in. We fight hard in that contest, we contend in the contest for the household.

**I Timothy 6:17**—And then, finally, verse 17, “Charge them that are rich in this world, that they be not highminded, nor hope in uncertain riches, but in the living God, who giveth us

all things richly to enjoy.” He’s charging them not to hope in money. The previous one was not to love money. Now it’s not to hope in that money. See it? But to hope in the living God, who gives us all things richly for our enjoyment. Now, isn’t that fantastic? The charge was not to love money, but to contend hard in the contest today for the household. And then not to hope in money, but to hope in the living God. He’s the one that’s going to reward you, who gives us richly all things for our enjoyment. Isn’t that terrific?

Now just look at the positive column. I wrote mine in columns. The first one in chapter 1: uphold the administration of God, the Mystery, that leads us to godliness. It’s that mystery that’s the doctrine—Christ in you, Jew and Gentile fellow-heirs, same Body, partakers. You as a leader must uphold that mystery and then uphold the household of faith, which also relates to the Mystery in verse 18 [I Timothy 3:16?]. Then in chapter 4 [I Timothy 4:8], have a true, vital spiritual relationship, which is profitable for all times. Not only do you uphold that Mystery but you live it with godliness, a true vital spiritual relationship with God. And then, be blameless in the Twig, prepared on all points for the contest. Be blameless in that Twig. Well, if you’re walking in godliness, you ought to be prepared.

And then honor elders in that Body, in that Twig, or whatever. With respect to conditions, but never respect of persons. And then, contend in the contest for the household and hope in the living God who gives us all things for our enjoyment. Now those are the charges of I Timothy. For the rule of the Church. One thing you’ve got to do is make that Mystery live. As a leader in the Body of Christ. Number 2, it’s gotta live in your life in that true, vital spiritual relationship with God. It’s gotta live in your life. And you’ve got to learn as a leader to be blameless in that Twig. You watch your conduct. Be blameless in that Twig, prepared on all points for the contest so that later on you can strive in that contest, and honor elders with respect to conditions but not persons. And then contend in the contest as a leader. If you don’t get out there and play; you know, Rev. Martindale has a great article in here, *The Living Word Speaks*. The *festschrift* that we did in honor of Dr. Wierwille I mentioned a couple of weeks ago.

This article is “Player/Coaches for God.” I’d suggest you somehow get your hands on it. Maybe we can get copies of it circulating, but I think it’s a great article. And it’s all based on Timothy and Titus. How a player/coach is one that—not just, he doesn’t just tell the players what to do, but he plays. He gets out there and shows them. He’s out there with them. He’s one that, he plays and he coaches. And as Rev. Martindale said, he teaches and he shows. He teaches and shows. He doesn’t just teach them what to do, he shows them what to do. He’s in the contest with them. So we as leaders have to be player/coaches. We teach and we show. We tell em what to do and we demonstrate it. We get out there and we do it ourselves. If you’re just a teacher but not a player, you might have some problems. So we contend in that contest as leaders ourselves. See it? Contend in the contest for the household and hope in the living God. Hope is what keeps you going. Remember hope? We saw it throughout this book? The God of hope? Hope is very important to leadership. If you take your eyes off that hope, you’ll fall. You always keep your eyes on that hope, and hope in a living God, not a dead one, not a piece of stone or wood. You hope in the living God who gives us or provides for us all things richly to enjoy...for our enjoyment.

### **I Timothy 6:19**

Well, that’s the charge for the rule of the Church in Timothy. And so, in verse 19, not only in this charge are they to be willing to communicate, or to be sharing fully, generous in

their giving, but laying up in store for themselves. That word “laying up in store” means “treasuring up.” You see, it’s another monetary term. This section is loaded with terms that relate to money, riches, both in the literal and the figurative sense.

**Philippians 4:17**—“Treasuring up for themselves a good foundation against the time to come,” Philippians, chapter 4, verse 17. See, if we hope in a living God, you keep your eyes on that hope because you know your things that you do today are going to provide rewards for you in the future. 4:17 says: “Not because I desire a gift [talking about giving and receiving], but I desire fruit that may abound to [whose account?] your account.” Cause as you give, it’s fruit in your account. It’s interest on what you do. As you abundantly share, as you give, then that adds to your account. If you never put anything in the bank, will you ever get any interest back? And if you never do, you know, give, abundantly share, can God ever give you anything back? There’s nothing to give interest on, is there? And God’s interest rate is 200, 300, 400 percent. See. It’s not 12, 11, 10, 9, 8, 7, 6. It’s up there. “I desire fruit that may abound to your account.” So “treasuring up” is to put it in an account that produces interest in the future.

**I Corinthians 3:10-14**—How about I Corinthians, chapter 3, verse 10: “According to the grace of God which is given to me, as a wise master builder, I have laid the foundation.” In Timothy you’re to treasure up a good foundation for the time to come. Well, Paul laid a foundation. “...and another buildeth thereupon, but let every man take heed how he builds thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now, if any man build upon this foundation, gold, silver...Every man’s work shall be made manifest [in THE day, emphasis added—the day of the return. Shall be made manifest:] for THE day shall declare it because it shall be ... If any man’s work shall abide which he hath built thereupon, he shall receive a reward.” Now there it uses the figure of the foundation in the building, which has been laid, but then you build upon it and you are rewarded. You’re paid for it when Christ returns.

Now, back in Timothy, you see, you’re to treasure up for yourselves a good foundation for or against the time to come. In other words, whatever it is you’re laying today, whatever it is you do today, that builds for the future. That gives you the rewards when Christ returns. Now, this whole section, as I told you, has been dealing with riches. Money, in the physical as well as the spiritual, or figurative sense. And this word “foundation,” I could understand it, having just read Corinthians, but it’s a little strange. It doesn’t fit with those concepts. The Greek word is *themelion*. And it means “foundation” here, in Corinthians, and in other places. But suppose, and we have no text that says this, but somebody else wondered about this as well. Suppose that originally it was *thema* instead of *me*. Then a second word, *lian*, instead of *lion*, And remember in the uncials, as well as the cursives, the manuscripts, there were no divisions between words. Therefore, this could have been that word originally, two words—*thema lian*, instead of *themelion*. Let me tell you something about scribes. Sometimes they would read a sentence, then go over the copy it down, and if something sounded familiar but it was spelled a little different, they might substitute that. Well, you do it all the time—some of you do. Believe and “beleive”—you write ie and ei. You mix those letters up quite a bit, some of you—not all of you. They did it too, and I’ve seen it. In some manuscripts, it’s unbelievable, the spelling errors that are in it.

Secondly, sometimes they would have a room such as this, maybe smaller, where there would be a man sitting up front with the manuscript, and then there would be a number of

people sitting outside the tables, and this individual up front would read the manuscript and they would write down what he reads, and that's how they made other manuscripts. Now, if he said *themalian*, and, plus more of the sentence here, said the whole sentence, they could have taken that as *thema lian* or *themelion*. Understand? As one word or two. These things happen in English, I know, all the time. Well, you say, what difference does it make? *Thema*—maybe I oughta tell you what it means. *Thema* means “a deposit, it's a money deposit, or a treasure.” *Lian* means “exceedingly, very, overmuch.” Then this would read “Treasuring up for themselves an exceedingly good deposit.” Then it flows with the context here. See it? An exceedingly good deposit for the future. And that's what I'd like you to do on your literal. That's what I did on mine. I scratched out “a good foundation account” and I wrote in, “an exceedingly good deposit for the future.” Now, isn't that terrific? I think it is. I think it's neat. It fits with this context that we're dealing with. To be treasuring up for themselves an exceedingly good deposit for the future.

Then it says [I Timothy 6:19] “...that they may lay hold on eternal life.” “Lay hold on” is that word we had back in I Timothy 6:12 called *epilambano* in Greek. And it means “to lay hold on, or latch onto, in manifestation.” And we're not dealing with trying to get eternal life, but the rewards. But I also told you last week that the word “eternal” was a word that means “truly.” It's the same word translated “indeed.” Widows indeed, they're truly widows. This is truly. In Aramaic it's the word *sharire*, and in Greek it's *ontōs*. Both of those mean “truly, that which is truly life.” That you may latch onto that which is truly life. You see, if you treasure up for yourself material goods, it's an untrustworthy foundation, it's an untrustworthy deposit. Deposit fits real neat there. But if you treasure up for yourselves an exceedingly good deposit by your beautiful works that you're rich in, you contend in that contest. Instead of loving money, you contend hard in the contest for the household, then you're able to latch onto that which is truly life, which describes your rewards. Last week I told you eternal life represented the rewards. It was a *metonymy* back in I Timothy 6:12. However, this describes your eternal life. It describes your rewards. Instead of saying rewards, that you may latch on to your rewards, it describes it. That you may latch onto that which is truly life. What is truly life? Money? No. Rewards. Your spiritual rewards. And that's a figure of speech, when you use the description of something instead of the actual word. When you describe it, it's the figure *periphrasis*. It's a description of the thing instead of the actual name of it. In Ephesians 2:11 it talks about the circumcision made by hand. The circumcision made by hand. It uses a phrase to describe the Judeans instead of saying Judeans. They are the circumcision made by hands. That's this figure, *periphrasis*.

So here, instead of saying rewards, it describes it. That which is truly life. Isn't that beautiful? So we translated that:

**I Timothy 6:19**—(Literal)—To be treasuring up for themselves an exceedingly good deposit for the future, that they may latch onto those things which are truly life.

Now look at I Timothy 6:17 [Literal] and look at these riches, the terms that deal with riches throughout. “Charge those rich in this present age...” There's one. Rich. “...not to be lofty in their thinking, nor to put their trust and hope in untrustworthy riches...” See? Untrustworthy riches. “...but in the living God, who richly provides...” See it? Richly provides, all things for our enjoyment. Charge them that do good deeds indeed to be rich in

beautiful works, to be generous in giving. Wouldn't that relate to material giving or spiritual? Generous in giving. To be sharing fully. Sharing fully, another term that locks into it. To be treasuring up for themselves. Wouldn't that relate to riches? An exceedingly good deposit. Deposit—isn't that a monetary term? For the future, that they may latch onto those things which are truly life. Throughout this section. See it? Both physical as well as, I mean material, as well as using it in the figurative sense. But the real riches are keeping your hope in God, treasuring up for yourselves a good deposit for the future, that you can latch onto those things that are truly life; in other words, your rewards when Christ returns. That's what a leader must set his hope on. That's why he hopes in the living God, not in these untrustworthy riches. That's leadership. That's what Timothy is written to—leadership.

### **I Timothy 6:20**

Now, verse 20. That ends basically the rule of the Church. There are two other verses, where he continues in verse 20 to give a charge to Timothy himself, a command, but this particular charge, as I'm going to show you, really ties in to II Timothy. And I think it's interesting that Romans mentions the word "mystery" twice. It's in Romans 11 where it says you're not to be ignorant of the mystery, but that's not written to the Church. Remember that section, Romans 9-11? It's a parenthesis to the Judeans, to the Gentiles. How to get saved. Romans 10:9 and 10. And God doesn't want that Gentile to be ignorant of the mystery, but He never tells them what it is. And the other place is in Romans 16:25 and 27, where He says it's been a secret since the foundation of the world but it's now being revealed, but He never tells them what it is. And the next thing He writes is Ephesians—the next great doctrinal epistle. So in Romans it's only used twice and neither time does it tell you what it is, but it ends Romans 16 by pointing to the Book of Ephesians, and in Ephesians the mystery is mentioned six times—the word "mystery." Besides, the concept of it is all throughout Ephesians. That's why Ephesians was written. But it's interesting that Romans mentions it at the end but doesn't tell you what it is.

The next doctrinal epistle tells you what it is. See how it leads in? Timothy ends with this charge to guard that which was committed to him, to guard it, and that's what we're going to see coming up in II Timothy where you have the ruin of the Church and that leader, Timothy, has to work to guard that which was committed to him, entrusted. It's terrific.

First of all, it starts, "O Timothy." That is a phrase that expresses the care and concern of the apostle Paul for Timothy, his top leader. It's like a man's heart bleeding for his son. In I Corinthians 6:11, when Paul was writing, it says "Oh, ye Corinthians, our heart is enlarged, our mouth is open unto you." What a phrase that expresses that care and concern and heart that one has for someone that's on the Word. Timothy. "Oh, Timothy." Keep. The word "keep" is to guard. It's a term that's used of the watchman that stood on the gate of the city or of the wall of the city to guard, or to watch. You guard. It's stronger than just keep. It's to guard it. "Guard that which is committed to thy trust." That is the word in Greek, *parakatathēkē*. That's the word that's in the Stevens and Elzevir texts, but in the other six critical Greek texts, and others too, but the six you have listed in your Interlinear, it's *parathēkē*. Now they have the same meaning. It's just that *parakatathēkē* was a more familiar term, that some would have substituted for the less familiar, *parathēkē*. *Parathēkē* I think is what was originally here. And it means "the deposit," the deposit that was entrusted to Timothy.

“O Timothy, guard that deposit, the spiritual deposit, entrusted to you.” What was that deposit? The Mystery. The Mystery. What was the doctrine they were to uphold? The Mystery, the administration of God, the Mystery. What was godliness in line with? The Mystery. That Christ in you. You uphold that doctrine. That which is committed to you, the Mystery. That’s the deposit.

**II Timothy 1:12**—In II Timothy chapter 1, verse 12, and notice I said how this now lays the foundation for II Timothy, where he is to guard because of the ruin of the church, to guard that deposit. Look at verse 12: “For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he (God) is able to GUARD...” There’s that word. To guard that which I have committed to him? No. That which He has committed to me, that deposit which He has committed to me. In *God’s Magnified Word*, Dr. Wierwille wrote, pages 83 and 84, this is in the chapter “The Energy of Your Conviction.” He quotes II Timothy 1:11 and 12 and says, “This literally should read ‘I know whom I have believed and am persuaded, fully persuaded beyond a shadow of a doubt, that He [God] is able to keep my deposit, which He has committed [given] unto me against [or until] that day.’” See, God is able to keep my deposit, which He has committed or given to me for that day, until that day. What is the deposit you have until that day? Holy spirit. Christ in you. That Mystery. This accurate translation is given in the margins of the 1881 and the 1901 Revised Versions. “What a tremendous record from God’s Word to be fully persuaded is to know that even if you were in the midst of hell itself, God will keep that deposit which He gave to you, and that deposit is the revelation of the Mystery, that it is Christ in you, the hope of glory.”

**II Timothy 1:14**—So God is able to guard that deposit. Now, look at verse 14 of II Timothy 1. “That good thing which was committed unto thee”—that’s the same thing. Oh, I didn’t tell you, but that word in verse 12 was *parathēkē*. I suppose you figured that out. All right. Verse 14. “That good thing which was committed unto thee.” Now this again, in the Stevens and Ekzevir texts, it’s *parakatathēkē*, but in all the other texts, critical Greek texts, it’s *parathēkē*. And I think it should be *parathēkē*. Committed. That deposit entrusted to you, that good deposit which was entrusted to you, guard. There’s the word “guard” again. Guard it. Hey. Is God able to guard it? That’s what it said in verse 12. He can guard that deposit you have. Now, He says to Timothy, you guard it. You guard it. By the holy spirit, gift in manifestation, which dwells in us. In us. You guard that mystery, that Christ in you. That deposit you’ve got. Hey, God’s able to guard, and Paul was fully persuaded of that, that God is able to guard it spiritually. Now you guard it in your walk. You guard it in manifestation, in your godly walk. God guarded it and He entrusted that to Paul. Paul guarded that mystery, that deposit, and Paul entrusted that to Timothy, “that good deposit entrusted to you.” And then he charged Timothy to guard that deposit.

**II Timothy 2:2**—You know what else he did? He told Timothy to commit that deposit to others, faithful men. Look at chapter 2, verse 2, of II Timothy, “...the things that thou has heard of me among many witnesses, the same commit thou to faithful men...” The word “commit” is *paratithēmi*, it’s the verb form of this word. “The same,” the things you heard of me—what did Paul teach? The Mystery? “The same, you deposit with faithful men. You entrust that deposit to them.” See it? Boy oh boy.

**I Timothy 1:1**—Chapter 1 of I Timothy. One more place this verb is used, *paratithēmi*. I Timothy 1:18: “This charge I commit unto thee, son Timothy.” I entrust this deposit

with you. “This charge I entrust, as a deposit, unto you.” And what was the charge? The Mystery, the household of faith. The Mystery. So God was able to guard it. He entrusted it to Paul. Paul guarded it and entrusted it to Timothy. Timothy guarded it, or was instructed to guard it, and to entrust it to others.

Back to I Timothy 6. “O Timothy, guard that deposit entrusted to you, the mystery. You watch over it, you guard it, avoiding profane and vain babblings.” “Profane” is that word *bebēlos* in Greek and as I told you when we had this before, it’s the opposite of “sacred.” They’re not initiated. There’s no depth of truth in individuals who are profane. No depth of truth. And “vain,” or empty babblings, talk, discussions. And “oppositions.” The Greek is *antithesis*. Antithetic we get from that. Anti means against, thesis is that which is put, or like a thesis—you know what that is. This word literally means “anything that’s antagonistic.” Doctrines of a different kind. Remember where we first started, I Timothy 1? Doctrines of a different kind. They are anything that is antagonistic to science, falsely so-called, or falsely called science. And the word “science” in Greek is *gnōsis*, which means “knowledge.” And it’s knowledge that is experienced by the five senses. Knowledge experienced by the five senses. Is it trustworthy? Not totally. It’s not reliable. Spiritual knowledge is reliable. Sense knowledge is not. So, scientific knowledge is knowledge gained by the five senses. Now, where they really go afield is when they use that scientific knowledge (nothing wrong with scientific knowledge), but when they start trying to bridge the gap with that five-senses knowledge to get to spiritual things, in fields like parapsychology, evolution, etc.

So there are things that are antagonistic to true doctrine and they are falsely called “scientific knowledge.” We translated that verse:

**I Timothy 6:20**—(Literal)—O Timothy, guard the spiritual deposit entrusted to you. You guard that mystery. Avoid profane and empty discussions and antagonistic ideas which are falsely called scientific knowledge.

And that’s where the big spiritual battle is—guarding the deposit, guarding the Mystery, and then avoiding those profane—you see, there’s no depth to them, they’re profane—and empty discussions and antagonistic ideas that they call scientific knowledge. But it’s really falsely called scientific knowledge.

### **I Timothy 6:21**

Now verse 21. “Which some professing have erred concerning the faith.” The word “profess” can mean “to promise, or to profess.” Here the word “promise” will not fit the context, and it means “to profess concerning yourself, as one that is skilled at something.” You profess that you really know this thing, you brag about it. Some have erred. And that’s that word that means to swerve, or miss the mark, that we had back in chapter 1, verse 6, where it says “from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law;” They have swerved, they have missed the mark. That’s this word.

Some bragging, professing to really know this scientific knowledge (which really isn’t) have swerved, they’ve missed the mark, they didn’t hit the bull’s eye, and that bull’s eye is faith, the household of faith. Then it closes with “Grace be with thee.” “Grace” is “unmerited, divine favor.” And where there’s grace there must be mercy, the withholding of merited judgment. And with that there’s always peace, the peace of God.

And we translated that verse:

**I Timothy 6:21**—(Literal)—Some who profess this knowledge have swerved and missed the mark, the household of faith. Grace be with you. Amen.

“Timothy, O Timothy, guard the spiritual deposit entrusted to you.” He’s told him now all the charges regarding leadership, how the Church is to be ruled. “Now, O Timothy, take a stand. Guard it. You guard it. Put your life on the line if you need to. Guard the spiritual deposit entrusted to you. Avoid profane and empty discussions and antagonistic ideas which are falsely called scientific knowledge. Some who profess this knowledge have swerved and missed the mark, the household of faith.” And that’s where we’re heading in II Timothy next week. “Grace be with you, Amen.”

**CORPS NIGHT**  
**II Timothy 1:1-5**  
**February 6, 1985**

We're in II Timothy 1 tonight. And of course, I Timothy dealt with the rule of the Church; II Timothy deals with the ruin of the Church. And I want to begin by giving you the overall structure. Again, it's introversion for this epistle. First of all, put on your page Roman numeral A and chapter 1, verses 1 and 2; that's the Salutation. II Timothy 1:1 and 2—Salutation. Then you indent a little bit and put letter B, and it's the rest of chapter 1, verses 3-18. And for that we put, Stir Up Your Ministry vs. All Asia Turned from Paul. Stir Up Your Ministry vs. All Asia Turned from Paul. Then you indent a little further and put letter C, and that's chapter 2, all of it, verses 1-26. And that's Be Diligent, Rightly Dividing the Word of Truth vs. Erring Concerning the Truth. Then right under that, you put another letter C, and we're starting to go back the other direction. Letter C is chapter 3, verses 1-17. Again, the entire chapter. And we wrote Continue in the True Doctrine vs. Resisting the Truth. Continue in the True Doctrine vs. Resisting the Truth. Then we un-indent, come back out, and put letter B under the other B. And we put chapter 4, verses 1-18. And that's Preach and Preserve the Word vs. Turn from the Truth. Preach and Preserve the Word vs. Turn from the Truth. And then, finally, letter A again, chapter four, verses 19-22, which is the Salutation again.

- A. II Timothy 1:1 and 2: The Salutation.
- B. II Timothy 1:3-18: Stir Up Your Ministry vs. All Asia Turned from Paul
  - C. II Timothy 2:1-26: Prayer— Be Diligent, Rightly Dividing the Word of Truth vs. Erring Concerning the Truth.
  - C. II Timothy 3:1-17: Continue in the True Doctrine vs. Resisting the Truth
- B. II Timothy 4:1-18: Preach and Preserve the Word vs. Turn from the Truth.
- A. II Timothy 4:19-22: Salutation.

There you have an introverted structure, and all of this deals with the ruin of the Church after he has discussed the rule of the Church in I Timothy. Last week in I Timothy 6:20, we went over this. "O, Timothy, guard the spiritual deposit entrusted to you." Now that lays the groundwork for II Timothy, because when the Church does not adhere to the rule, does not adhere to the rule of the Church like it's supposed to, like it's given in I Timothy, then it goes into ruin. They start going away from the leadership, and so on, and then it becomes the responsibility of the faithful leaders to guard that spiritual deposit, the Mystery that you have. "Avoid profane and empty discussions and antagonistic ideas which are falsely called scientific knowledge. Some who profess this knowledge have swerved and missed the mark, the household of faith." There are those in the Body who have missed the mark; they have erred concerning that family of faith. They don't hit the

target any more. And so II Timothy deals with what to do when you have individuals in the Body, and especially leadership, that do not hit the mark any more, but they swerve and miss it.

In the section B, the first one, where it says “Stir Up Your Ministry” as opposed to all Asia turning away from the Apostle Paul in verse 6, of II Timothy. Timothy was instructed to stir up his gift ministry, to guard that spiritual deposit and to put his ministry into action, really get on fire, so to speak. And then II Timothy 1:14. He was to guard that good thing, that deposit that was entrusted to him, that Mystery, by the holy spirit which dwells in us. Then II Timothy 1:15. You see, a lot of individuals, all of Asia it says, has turned away from the Apostle Paul, they turned away from the leadership. And usually the turning away starts with personality differences. They don’t get along on some small points, insignificant things, but they make a mountain out of a molehill. And they turn away from the leadership. And when this happens, that top leader still has to continue to guard the Mystery, to guard the deposit committed to him, or entrusted to him, by the holy spirit which he has inside of him. He has to stir up that gift, that’s number one.

Then the second thing is to be diligent in rightly dividing the Word, because those individuals who leave the leadership, turn away from them, begin to err. They swerve and miss the mark concerning the truth. In II Timothy 2:1, he instructs Timothy as the leader to be strong, to be empowered, enabled, in the grace that is in Christ Jesus. And in II Timothy 2:5. As a leader, you’ve got to contend lawfully in this contest. So you stir up your gift, but you do everything you do according to the rule book, God’s Word. You guard that deposit. In II Timothy 2:15, to do that, it says you’re to be diligent. “Study” is to be diligent, to show yourself approved unto God. We’re to rightly divide the Word of Truth as a leader. And that’s how you stand against those that turn away from the truth or that err, make mistakes, concerning the truth. “But shun profane and vain babblings, for they will increase unto more ungodliness” as opposed to a true, vital, spiritual relationship. “And their word will eat as doth a canker....” They miss the mark, they swerve, they err, saying the resurrection is passed already. See, they miss that mark, the swerve, just like at the end of I Timothy. Here it says they swerved and missed the mark, they err concerning the truth. And that’s why, then, an individual who’s standing, a leader who’s standing for God and His Word has to continue to rightly divide that Word, be strong or empowered and to contend lawfully. But how can you contend lawfully unless you know the Word rightly divided? So you rightly divide God’s Word and that helps you to stand against those kinds of things where men try to teach their own doctrines. They make mistakes, they err, they miss the mark concerning the truth.

Then in II Timothy 3, which is the next section. You are to continue in the doctrine vs. those that resist the truth. In II Timothy 3:5 it says there are these individuals who have a form of godliness, a form of it. But do they have godliness? No. Only a form. A form, but denying the power thereof. Look at II Timothy 3:7—they are ever learning, but never able to come to the knowledge of the truth. Why? They’ve erred concerning the truth, right? Now, they’re constantly learning, learning more and more every day, but they never come to a knowledge of the truth. They stand against the truth. See, they resist the truth. After they’ve turned from the leadership, then they make errors, they swerve concerning the truth, then they start deliberately resisting that truth. And in that case, you have to make up your mind to continue to stand on the true doctrine of the Word of truth. Look at II

Timothy 3:10. II Timothy 3:14. You continue in that doctrine that you learned from me. The Scriptures are what give you the true doctrine, that give you that sound doctrine that you can stand on. And you're to continue in that doctrine, although others start resisting it, you stay put. See it? That's the next section.

Then, the other section B is II Timothy 4:1-18. To preach the Word and preserve it because of those that turn from the truth. Look at verse 2ff. Preach the Word. Here you go, they turn away from the truth. To begin with, they turned away from the leadership and they made mistakes, they erred concerning the truth. Then they started resisting that truth, now they totally turn away from that truth. And when men do that, what do you do? You still keep preaching the Word. Hold forth the Word and preserve it. I think that's why II Timothy 4:13 is so significant, because of this cloke, this carrying case for scrolls. There were certain writing materials he was very concerned with, and I believe that was those copies of the New Testament that were already written. Where he was endeavoring to preserve the truth. To preserve the Word. To preach it, that's holding it forth, and then preserving it in writing for future generations. You see, they resist the truth, they turn away from the truth, and that's when you just keep preaching the Word and do whatever you can to preserve that Word for the future generations. If Paul and others had not written these truths, I doubt if we'd really have it today. The way things go by word of mouth over the ages, I doubt if we'd have it. But to have it preserved like that for us, is tremendous, isn't it? You bet.

So that's II Timothy. It's the ruin of the Church, but it's also what you as a leader need to do when people start leaving the Body, turning from leadership, turning from the truth, and so on. You take a stand, stir up your ministry, rightly divide the Word of truth. Continue in that true doctrine and preach it and preserve it. Back to II Timothy 1.

### **II Timothy 1:1**

He's an apostle of Jesus Christ. Jesus Christ's apostle. Jesus is first, the humiliated one. It is always that way when it is in the light of service. Here it's an apostle, an apostle is one that serves. So it puts Jesus first, an apostle of Jesus Christ, because service is emphasized. Whereas in the latter part of the verse, "in Christ Jesus" it is the promise of life we have that's emphasized, and so it puts the emphasis on the glorified one, Christ Jesus. See, it's the life we have, not because of the humiliated one, I mean, that's what made it available, but the emphasis is on the glorified one, and that's why we have it today.

Same way in II Timothy 1:2, which ties into verse 1, "Christ Jesus our lord." Because of that promise of life, that hope that we have in the life, because Jesus Christ is already ascended. He's already glorified.

God's will, His intense desire, *thelema* in Greek that we've had before. His intense desire.

The words "according to" in Greek is *kata*. This is the word that indicates the standard of something. But that word *kata* can also indicate the end aimed at, the goal or purpose. The end aimed at, that end point that you're striving toward. Now, I know the preposition *eis* is used of purpose also, and it's used to mean immediate purpose. And then the preposition *pros* is used of ultimate purpose. So you have things that are for your immediate purpose and things that are for your ultimate purpose, but this word *kata* when it's used of purpose indicates that end goal, that end point that you're aiming at. So he's an apostle for what end? For what goal? The promise of life. To declare that life. You could say **for** the

promise of life or that leads to the promise of life. That's his whole purpose, that's his end goal, the declaration of that life that we have in Christ Jesus.

Now, look at I Timothy 6:3. We translated this:

**I Timothy 6:3**—(Literal)—If anyone teaches a diverse doctrine and does not agree with the sound words of our Lord Jesus Christ and with the doctrine according to godliness.

See, there you have the word *kata*. Now that bothered me when we first went over it, and then at International, they even put it on the test the next week, and then it bothered me some more. And then when I got to looking at this, I recalled that *kata* could be used of the purpose, because I thought in my mind, "The doctrine is really the standard for the godliness." You have the doctrine of the Word, that's your standard, then you live your life-style in accordance with that, see? And it just looked backward. But then I looked at this as that purpose, the goal, the end to be reached. And if you translated that, "the doctrine that leads to godliness." See it? Or the doctrine for godliness. I think it would make even more sense. So you can slip that into your previous study that we did on that chapter, and I think, if you look at it in that light, that's a tremendous usage of this *kata* as the end to be reached, the goal. It's the doctrine that leads to that godliness, see it? That true, vital, spiritual relationship. You have the doctrine first, then you get your life-style lined up with it. You don't develop a life-style and then line your doctrine up with it. That's what most people do, but that's not the way of the Word. Most people develop their theology then go to the Word to set the doctrine of the Word so it agrees with what they think and what they live, what they practice. Okay. Back to II Timothy.

So he's an apostle *for* the promise of life. Now the promise of life; it's that declaration of life, the promise of life, the message of life. That which God promised and declared. He made it known that we would have it, and we've got it. And it's the total life, the life today, and the life when Christ returns. Your total life spiritually. You have seed born in you, the power of the Holy Spirit is in you. You have that promise of the holy spirit, but that's just a token of that which is to come, the inheritance. You have that eternal life and the inheritance, the rewards. That's the promise, the declaration of life. And a leader has to keep his eye on that total life, not just today, but the life in the future, the hope. He has to believe, he has to hope. And a leader **MUST** stay his eyes on that goal, the hope of Christ's return, or he falls by the way side. That's an absolute must in leadership; really it is for anybody. When you lose sight of your goal or your hope, you stop doing a lot of things. So keep your eyes on the hope as leaders. Anticipate that return day after day. When you get up in the morning, you look in the mirror, you see the glory of the Lord, but you see the return, too. You see the return of Christ. It's that total life that a leader is locking for.

Ephesians 4:11. Five ministries, the gift ministries. To perfect the saints, that's the purpose of the ministries in the Body. That building up of the Body of Christ, is that part of the total life package today? Certainly. And how long? Until we all come in the unity of the faith.... See, the leadership is there in the Body, those with ministries, for the work of the ministry, all the way until Christ returns. They keep their eyes on the hope as well as the life today. They're concerned with that total life. And that's why Paul was an apostle *for* that promise of life, or that declaration of life.

Look at I Timothy 1:1. How did he start the epistle? Hope, keep your eyes on the hope. If

you take your eyes off that hope, which is a great part of our total life, then you start falling by the way side. Never lose sight of the hope. And how many times did we see hope pop up, and promise of life in I Timothy? See.

Look at Titus 1:1, another Pastoral Epistle. Leadership has to be concerned with that hope and with life today. Hope of what? Eternal life. Leadership—all three epistles. Look how they begin! With hope—never take your eyes off of the hope.

Look at I John 1:1ff. The Word of life. There's that same word, promise, the message, that declaration. See it's the message declared. It's the promise that's declared of life. Eternal life, life today in all of its fullness, that total life package.

Now look at I John 2:25. That's the promise. It's what you keep your eyes on. James 1:12. God's promised that crown of life to those that love Him, when you endure the temptation, rightly dividing the Word of truth, you stand approved before God.

I Timothy 4:8. The promise of life, there it is. Today and in the future. Galatians 3:14. The promise of the Spirit, is that life? That's the life you have today. Look at Ephesians 1:13. The holy spirit of promise, that's the life today, which is the token of our future life. See that? Promise, life, total life, all the way through.

Back to II Timothy. That's why it's the promise of that total life which is in Christ Jesus, the declaration of that.

**II Timothy 1:1**—(Literal)—Paul, Jesus Christ's apostle by God's will, for the declaration of the life which is in Christ Jesus.

And as a leader, you never take your eyes off of that hope of the return of Christ nor do you ever forget the life that you have today. If you start thinking that you're so good today because of the life, your own brain cells, forget it. It's because of the Spirit that you have life today. And it's because of the return that you'll have life tomorrow. And those two things a leader never forgets, and that's the whole purpose that we perfect the saints, the work of the ministry, until Christ returns.

### **II Timothy 1:2**

Remember, I Timothy started out "true child"? Well, here it's *agapetos*, which means "beloved." It's from *agape*. And *teknon*, child. It's that term of endearment that we had in I Timothy 1:2. But there it said "true" or genuine child. Here it's beloved child. That beloved one. You're loved and hence beloved. Beloved child. Then he starts again with that greeting grace, mercy, and peace. Not just grace and peace. But grace, mercy, and peace. Grace is unmerited divine favor. Mercy is withholding of merited judgment. And a leader needs to keep that mercy in front of his eyes. That it's grace, unmerited favor, but also you withhold merited judgment at times. They go hand in hand, but he really emphasizes that in the greetings to the leaders. And peace is a state of undisturbed believing, where your believing is undisturbed and you need that peace as leaders.

**II Timothy 1:2**—(Literal)—To Timothy, beloved child. Grace, mercy, and peace from God the Father and Christ Jesus our lord.

Then we begin the next section, which is after the salutation, the first major section that sets the doctrine in this part of Timothy in the second epistle. And I wanted you to see how it ties right in to I Timothy with those closing two verses of I Timothy and it ties right in. So that

you have the rule, but then in the ruin what you as a leader still need to do, see? It's the total doctrine for leadership. What to do. And here you begin this section where you're to stir up the ministry, stir it up, because there are certain individuals that have turned away from Paul, the top leader. When leaders turn away, it's very important for you to guard that deposit, to stir up your ministry. But he doesn't start with verse 6, he starts with II Timothy 1:3, a prayer. Because when everybody else had turned away, he was thankful for Timothy, who had not turned away, who just needed to be encouraged to stir up his ministry.

### **II Timothy 1:3**

The word "serve" in Aramaic is *shamesh*. It means to minister or serve. Now, I'm giving you that word, and I do at times give you an Aramaic word or sometimes a Greek word to correspond, thinking that some day some of you may work in detail, when our concordance comes out in Aramaic, say take this word and work it with the same precision that we've worked the Greek words that correspond.

Now the Greek word is *latreuo*, and I've worked that, and it means to worship or render service. There are basically two words that mean to worship. This one and *proskuneo*. Now *proskuneo*, *kuneo* means to kiss. So it's to kiss toward, and it really means to worship in the sense of bowing down or reverencing someone. You show respect to someone. This word is used of showing respect to God, to Christ, to men, to angels, and of course, wrongly to devils. But *latreuo*, the word that's used here, is never used of worshipping anything except God. It's never used of worshipping Christ or men or angels. It's once regarding serving devils, you know, don't do that, and once it's used of serving the creation, but it instructs you not to do that. But all the other times, it's only used of God, never of Jesus Christ or other men.

So it means to worship. You see, that's an argument they'll bring up to you in the subject of the trinity. Well, it says, you know, they worship Christ. Well, have you ever looked at the words that are used? The word worship *proskuneo* is to show respect by bowing to. They bowed to Peter, they bowed to an angel, they bowed to Christ. And you bow to God, you show respect to Him. It's from the custom in the East of bowing to someone, where you bend over, like you do when you're on stage. But you never *latreuo* Christ, you never *latreuo* men, you only *latreuo* God. You worship the one true God. So you just fire those two words back at them and let them do a little research. Tell them to do their homework before they bring such stupid questions to you. All right.

"From my forefathers" doesn't mean necessarily his parents or his grandparents, but his ancestors, those who went before. And it couldn't be those immediately in his background, like Gamaliel or the Pharisees, because they were kind of messed up on the doctrine of the Word at the time. And he was raised as a Pharisee. But it has to go back to those forefathers who believed God's Word in the Old Testament and had that same heart to worship God, see?

**Acts 22:3**—He had the same heart as they did. He learned it from them. He worshipped God because he learned it from his forefathers, those in the Old Testament, his ancestors that did worship God in the Old Testament manner, they didn't have spirit in them, so they couldn't worship in spirit and in truth. But they worshipped Him with that same heart the best they could at the time. Where was he brought up? In Jerusalem. Now Paul didn't have it all right on as far as practice. But his heart was there; he was zealous toward God. It sort

of reminds me of Renewed Mind, where man is basically God-hungry, but he can't see the spiritual truths, so he invents things, his religion, his super-structures of religion. Paul was certainly zealous toward God, as ye all are this day, but he didn't always have it right in practice. He was sort of messed up in that line. But where did he learn it from? The law of the fathers, see it? That's what I wanted you to see. That takes you back to Abraham, Isaac, Moses.

**Acts 24:14**—That word “worship” is *latreuo*. See, he was raised in that. There were people in the Old Testament that had that same heart to worship God, but they didn't have spirit in them, so they couldn't worship God in spirit and in truth. Acts 26:6. “Serving” is *latreuo*. Where did he learn it from, where did he get that heart from? From his forefathers. It was there, maybe not practiced too much among the Pharisees, but boy, it was there in Old Testament times, the heart. And that's what he's talking about here. Now he didn't learn to worship in spirit and in truth from them, but the heart of it, understand? He learned to worship with pure conscience, and that's why I know it couldn't be just the Pharisees, because their conscience wasn't too pure at times. It had to go back to the Old Testament roots, and pure means unmixed or unadulterated, again.

Conscience, as I've said before, that's that moral awareness, due to the mental habit patterns you have in your mind. You set up those mental habit patterns, and that's what gives you that morality you have in your life, so you can make the proper judgments in practice.

Without ceasing doesn't mean continuously, but throughout the day, whenever he thought of Timothy. And speak in tongues (SIT) throughout the day, where you pray and lift individuals. And I'm sure Timothy was very close to his heart at this 'time, knowing the trouble that he had in Asia. I'm sure between every other task that he was doing, he was thinking of Timothy someplace along the line, and maybe Titus and a few others. But especially Timothy here. See, whenever you're doing things, you go from one task to another throughout the day. Do you SIT in between or do you just mess around? See, you know, if you're doing something, you ought to stay your mind on it, but then when you're done with that and before you get to the next one, can't you SIT and lift things and lift yourself and believe and pray and have fun with God? Sure. That's without ceasing. Doesn't mean continuously, but throughout the day whenever he thought of Timothy.

Remembrance, I believe, is a key concept in II Timothy. See, we need to be brought back to remembrance if we start to get off the Word. If other individuals in the Body get away from God and His Word, if they turn away from leadership, if they err concerning the truth, and so on down the line, then they need to be reminded of the truth of God's Word. They need to be reminded of what they have in Christ Jesus. And when that happens, when they start going the wrong direction, those that stay faithful are brought into remembrance of those others that are faithful and of their background and of the great stand that those individuals have taken on the Word.

It's used in this verse where Paul says, “I have remembrance of thee throughout the day.” And in II Timothy 1:4, remembering your tears. And in II Timothy 1:5, it's a time to remember while there was great believing. I don't forget things like that; I've got to recall that stuff to my mind. Bring it back to my memory. And especially at a time like this.

**II Timothy 2:8**—it's about time some people remembered that. When you get that far

away, you've really erred concerning the truth. Remember it, remember it, remember it. And you need to constantly bring people back, to that remembrance.

**II Timothy 2:14**—Put them in remembrance. Those are things they need to be brought into remembrance about. The basics. Look at Titus 3:1. You'll see this word come up a few times.

Prayers is *deesis* in Greek. And that's the request for a special need.

Night and day is the figure of speech *synathroesmos*, which is an enumeration of the parts of a whole which has not been mentioned. And these two words are put for constantly, at all times, or for the whole day. It was really on Paul's mind to see Timothy. That's the emphasis.

**II Timothy 1:3**—(Literal)—I am grateful to God whom I worship with that same pure, unadulterated conscience as my ancestors had, while unceasingly, night and day, I remember you in prayers of request for specific needs.

Paul knew Timothy had some needs, when all Asia turned away from Paul.

### **II Timothy 1:4**

First of all, the word “tears,” being mindful, remembering your tears. “Tears” is used for putting your heart into the work. It is interesting. A lot of times you think of tears as sadness, but it's any strong, heart-filled, emotional experience that bring tears to your eyes. It could be sadness, it could be joy. It could be excitement, the excitement of things, you sometimes get so excited you cry. Or determination, you're so determined in a contest, you just cry. Thankfulness, you're so thankful or filled with affection that it causes you to cry. Tears, that what it is, for putting your heart into the work. Being mindful of your tears, that Timothy really put himself into it.

Filled, *pleroo*, to be filled to capacity, with joy. See, what a vivid picture that paints in your mind of how Paul really loved Timothy and stood with Timothy and knew and understood his great heart.

**II Timothy 1:4**—(Literal)—I long to see you, as I remember your tears, that I may be totally filled with joy.

### **II Timothy 1:5**

Again, there's that word remember. Faith is believing.

Unfeigned means undiluted, it's true. It's the Greek word *anupokritos*. Now hypocrite you get from the latter part of that word. And *hupokritos* in Greek meant an actor, one on stage. He disguised himself. He pretended to be somebody he wasn't. That's what an actor does, a *hupokritos*. That's what a hypocrite does. Hypocrites are actors, they pretend to be something. But by putting the “an” on the front, it means you're not an actor. You're not pretending; you're undisguised. You don't have a mask on your face. You're genuine, true, undiluted. Quite a word. The unpretended, not acting believing, not acting like you're believing. But genuine, true, undisguised believing.

Again, there's something to be said for that which is passed down from grandparents to parents to children and so on. And Dr. Wierwille has spoken on this on different occasions where you see things recur, especially in grandchildren, from the grandparents, as far as great potential. But parents, too, to some extent where it's passed on. So there's something

to be said. Paul mentioned his forefathers, his ancestors. Now that would take you all the way back. But Timothy had some ancestors, too. Starting, we know, with his mother and with his grandmother. And so he had something good in which he was raised, there's genetically some things there as well as their training of his life, a lot of things involved. And you just can't put your finger on everything, but you know it happens.

So a tremendous principle there of Timothy's potential for leadership and ability to lead. And when it says "I am persuaded" it doesn't mean, well I think you've got it, too. It means I have been persuaded, I know it, in that sense I'm persuaded.

See the word "dwelt." It lived in is the word, *enoikeo*. It lived in first your grandmother, then your mother, and I'm persuaded it's living in you, too. That believing ability, that great believing ability. Boy oh boy oh boy. What a family!

To recall is to call up from your memory.

**II Timothy 1:5**—(Literal)—I recall your genuine believing which first lived within your grandmother Lois and your mother Eunice and I have long been persuaded it lives in you, too.

You've got good stuff in you, Timothy, and I long to see you because I remember your tears, the heart and effort which you put in it, which is an indication of your believing. And so he's constantly making request for him, his specific needs, knowing that in Asia, Timothy needs some spiritual help there, because of the situation. And so he opens with this prayer, and then in verse 6 he tells him, "Now stir up that ministry. Just get it on fire, get it moving, Timothy. I'm praying for you. We're believing together. So let's go out there and get things happening. If nobody else wants to believe in Asia that's believed already, then go out and get a new crew to believe. Let's get other things happening. Chuck all the leadership you've got there and go hire some new ones, spiritually. Let's get things moving here. We're not into being sideline Christians. We want athletes out on the field. We want them in the ballgame. We want them contending in that contest."

That's where you want leadership. We don't want leadership sitting behind the desk all day. They've got to be out on the field moving things, see? Out in the pasture, digging out the manure. That's where you need them—on the lines. You need to get in your office sometimes, maybe, but you need to be on the field, moving the Word on the front lines, teaching, preaching, witnessing, proclaiming.

Stir it up, Timothy. Let's go get 'em, okay?

**CORPS NIGHT**  
**II Timothy 1:6-18**  
**February 13, 1985**

**II Timothy 1:6**

We're in II Timothy tonight, so stir up the gift, all right? "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."

Wherefore is "for which cause," or "for which reason," because of how Paul remembered Timothy, how he was in his heart—and remember the greatness of those tears, being mindful of his tears, that I might be filled with joy. That's why he desired to see him again. And he remembered his mother and his grandmother and the believing that consequently dwelt in Timothy, because of their believing and how it carried on. And so he says, "for this reason, for this cause, I put thee in remembrance, or I remind you, "which I told you is a key idea in II Timothy—to bring things to people's remembrance, to remind them of the greatness of God's Word, to remind them of the power that they have, to remind of them of how they got the Word, where it came from, and who taught them, and that kind of thing. I remind you, to stir up the gift of God.

The word "stir up" in Aramaic, it's *ar* and it means "to awake or to arouse." That's its literal meaning. The Greek word is *anazōpureō*. Now *ana* means "up" or it's used like we use the prefix "re," again, "re" or again. *Zo* comes from *zao*; that means "to make alive," "to live, or make alive." And then *pur* means "fire." So if you put that all together it means "to make alive the fire again," or re-make alive the fire. To enliven the fire again. Now the thing is, fire up would be a better translation than some of them offer, to rekindle or stoke up. In other words, keep the fire going. Timothy's fire was not going out—that's the point. His fire, if it's going out, that's when you need to rekindle. But he just needed to fire it up even more. It wasn't going out, but he was under pressure and he needed to be hotter than ever. There are certain times in your life and ministry where you're in a certain situation where you're just hot on the Word, you've always been hot, but then you need to get hotter than ever in that particular situation. That's this word, "stir up;" to enliven that fire again. And the fire is the gift of God. Gift is *charisma* and it means a gift of grace, or an endowment of divine favor. Endowment means that which which you're clothed. To be clothed with—endowment of divine favor. And it's used here of Timothy's gift ministry, which he received by the putting on of my hands, Paul's hands. That's what publicly set him apart for the ministry and the prophecy and the laying on of hands that accompanied that particular time publicly.

**I Timothy 4:14**—Back in I Timothy 4:14, "neglect not the gift that is in thee,..." That's the gift ministry. "...which was given thee by prophecy with the laying on of the hands of the presbytery." Those presbyters, those elders in the Body. They laid their hands on him, and one of those was Paul. Paul laid his hands on, as he said back here in II Timothy, along with other elders at the time to ordain Timothy, to ordain him.

Now we translated that verse:

**II Timothy 1:6**—(Literal)—For this reason I remind you to fire up the gift of God which is in you by the laying on of my hands.

Fire it up, stoke it up even hotter in these times. And this is the times where the Church is in ruins, so you need to get hotter than ever.

**II Timothy 1:7**

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.” These verses, II Timothy 1:7-11, Dr. Wierwille suggested back when he taught it originally, that this could be part of the prophecy when Timothy was ordained. He’s just told him to stir up that gift, and when I was in Germany I looked for a text that would change some of these “I’s” like in II Timothy 1:11, “whereunto I am appointed a preacher,” to “whereunto you are appointed a preacher.” I looked for some text that had a variation like that that would indicate it, but I was not too successful on this section like I was on some of the other things I worked; but then I got to thinking how these references to Paul, it would be in the first person, could be because of his identification with Timothy. Remember Paul and Timothy were equal-souled, had no one else had an equal soul with me like Timothy. And this section could be the gist of that prophecy, regardless of what person it’s in. Look at it.

**II Timothy 1:7-11**—For God hath not given us the spirit of fear; [Think about it as the gist of that prophecy when Timothy was ordained.] but of power, and of love, and of a sound mind.

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and .grace, which was given us in Christ Jesus before the world began,

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.”

And Timothy could also have been one with these ministries; he went to the Gentiles, he followed in Paul’s footsteps. And I was thinking too, I wondered about II Timothy 1:12-14, if that could be part of the gist of that prophecy.

**II Timothy 1:12-14**—(not KJV)—For the which cause, I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to guard that deposit entrusted to me against that day.

Hold fast the form of sound words, which thou hast heard of me, in believing and love which is in Christ Jesus.

That good thing which was committed unto thee, guard by the holy spirit which dwelleth in us.

At any rate, it has that essence, and it could be the gist of that prophecy.

Back to II Timothy 1:7, “God hath not given us the spirit of fear...” The word “spirit” is

usage 8 in *Receiving the Holy Spirit Today*, which is a devil spirit. It's not a spirit of fear, as the Aramaic says, or cowardice, as it has it in the Greek. Fear or cowardice. It's not a spirit—devil spirit that would produce that, but rather it's a spirit of power and of power and of love and a sound mind, and the "but" in-between there is very emphatic. It's strong...BUT of power and of love and a sound mind. The contrast between the spirits.

These three words—power, love, and a sound mind. You could supply the words, "he has given us the spirit of power, and of love, and of a sound mind." In which case it would be the figure of speech *ellipsis*, where these words were left out instead of reiterating them and placing great emphasis on the qualities of that gift being power, love, and a sound mind. So it's an *ellipsis*. The "sound mind" is "whole thoughts." Now these three things; I had an article in *The Way Magazine*, November/December issue, 1978, called "Living and Learning God's Way," where I did a takeoff on these three words and how they are man's basic needs; what you really need is power and love and a sound mind, but not like the world guarantees power through money, or not like the world guarantees love through sex, and so on, and not like what the world calls sound mind through academia, but it's through the greatness of the Word, the power that you have from the holy spirit, the love of God and the sound mind that comes from God's Word. And you need to receive, retain and release in those three categories:

You need to receive power. Well, has God given you power? All power. He's given you everything you need. So there's no reason you should ever feel unsafe. He's made you safe. He's made you accepted. He's given you in the power category, everything you need, so you should never feel weak or defeated. Then to retain it is to use that power yourself, to be self-reliant and have a good self-esteem, a good self-concept; then to release that power is to be giving and serving and accepting of others. To help others—that's how you release it. Walk by the manifestations of the spirit.

Same way in the love area. You need to receive it, to be loved. Does God love you? If nobody else loves you, God loves you, so never feel that you're not loved. God first loved us with the love of God—*agape*. Then to love your neighbor as yourself, you have to first love who? Yourself. So you love yourself, that's retaining it; and then love your neighbor as yourself, that would be releasing it.

And then in the sound mind area, you receive the Word. You're learning. When you receive that Word you grow in your intelligence of the Word. You feel smart, and so on. It makes you smart, intelligent, wise. And then you retain that Word and you make it your own. You utilize it for yourself. Discover, invent—that type of thing. Then, release it by teaching it to others and using it for others.

So those three things—power; love and a sound mind, cover all your basic needs; all the things you ever need. They're the areas God keeps encouraging us in. In the manifestations tonight I heard all three of these come up in some form or another. God said "I'll make you strong," something about the soundness of the mind, and so on, and how he cares and loves us. Tremendous. Always encouraging. So God has given us these three things. Now we retain them and we release them, put them into action. Tremendous. We translated this verse: "For God did not give us the spirit of cowardice..." (and you could retain the word 'fear' there, either one, it's fear in Aramaic, cowardice in Greek, either one is very descriptive; we left it cowardice on here but I wouldn't mind changing it to fear, so I don't

know—it's one of those where you could keep working it. Maybe there's more light on it).

**II Timothy 1:7**—(Literal)—For God did not give us the spirit of cowardice or of fear, but of power and of love and of sound thinking.

**II Timothy 1:8**

Now verse 8. “Be not thou therefore...” Now, if God supplied all those things, He's given us all that, then we ought to be able to do something with our ministry. We ought to be able to get it hot, on fire, re-fired up again, make alive that fire of the gift.

**II Timothy 1:8**—“Be not thou therefore ashamed of the testimony of our Lord...” “Be not ashamed” in Greek is aorist subjunctive, and that, so it indicates, “Don't begin to be ashamed.” Don't ever be ashamed. Never be ashamed. It doesn't mean, stop being ashamed, like Timothy was shamed. He never was. But there were other people that were ashamed. But it means, don't ever begin to be—never be ashamed. It's an encouragement.

**II Timothy 1:12**—See, down in verse 12: “For this cause I also suffer these things:” He was in prison at this time, standing trial, and he says, “I suffer these things: nevertheless I am not ashamed:” but other people were ashamed of his imprisonment.

**II Timothy 1:15**—Look at verse 15: “This thou knowest, that all they which are in Asia be turned away from me;” See, they were ashamed of him. “...of whom are Phygellus and Hermogenes. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed [what?] ashamed of my chain:” Isn't that terrific? He was not ashamed of my chains, but others were, so he's writing here, “Never be ashamed of the testimony of our Lord.”

And the word “testimony” is “witness.” Witness of our Lord Jesus Christ. See, he witnessed the same way.

**I Peter 3:14-16**—“But and if ye suffer for righteousness sake, happy *are ye*: and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be [what?] ashamed that falsely accuse your good behavior in Christ.” That they may be ashamed. But you never have to be ashamed of yourself and other people that are standing with you don't have to be ashamed, no matter what they do to you.

**I Peter 3:17**—“For *it is* better, if the will of God be so,...” by the way, in the Greek that phrase is in the optative mood, it's the weakest of all wishes. “If it should by chance ever be the will of God that you suffer.” It's not God's will for you to suffer. Puts it in the weakest form there is in Greek. “...that ye suffer for well doing, than for evil doing.” It's better to suffer for well-doing than for evil-doing, because if you suffer for evil-doing, you've got it coming to you. If you suffer for well-doing, God's going to help you overcome it.

**I Peter 3:18-19**—“For Christ also hath once suffered for sins,...” For evil-doing? Did he do evil? No. He did well, for well-doing, “...the just for the unjust, that he might bring us to God, being put to death in the flesh, but made alive by the Spirit: By which also he went and preached...” He went and preached—that was his witness. “...unto the spirits in

prison;” He showed them, after his resurrection, it’s better to suffer for well-doing than for evil-doing.

Back to II Timothy. So don’t be ashamed of the witness of our Lord. He suffered for well-doing, and God did what? Quickened him. And he witnessed to those spirit in prison.

**II Timothy 1:12**—Look at verse 12: “For the which cause I also suffer these things:...” Paul was suffering too. For evil-doing? No, for well-doing. “...nevertheless I am not ashamed:...” See, back in verse 11 he was a teacher of the Gentiles, that’s what he was suffering for. But he was not ashamed.

So he’s telling, back in verse 8, “never be ashamed of the witness of our Lord, nor of me, Paul, his prisoner.” Now it’s a prisoner of the Lord, where he’s attached to the Lord, sold out to the Lord; although he was physically a prisoner at this time, that’s not what it’s talking about here. He’s a prisoner of the Lord.

“...but be thou partaker of the afflictions...” “Partaker of the afflictions” in Greek is *sunkakopatheō*. *Sun* means together. *Kakos* means evil. And *patheō* is to endure, or experience. So endure the evils together, with the gospel. The dative in front of the gospel in Greek, you endure the evils together with, it’s not “to the gospel” but “with that gospel” or “for the benefit of that gospel.” As you proclaim it, as you preach, it, as you share it, you’re going to have those things. They go hand in hand. This word, “be partaker of the afflictions” is also in II Timothy 2:3 in many of the critical Greek texts. “Thou therefore endure hardness together with me, as a good worker of Jesus Christ.” See? It’s not that you want those things, but it’s going to happen, so be prepared for it. It’s those evils that you must endure, that are necessary, that are inevitable, unavoidable, because the adversary’s gonna kick up his heels. He doesn’t like you holding forth the Word. And so you do have to experience or endure together with the proclamation of the gospel—as you proclaim it. So we translated that verse:

**II Timothy 1:8**—(Literal)—So be not ashamed [I thought here, maybe it would be better to say ‘so never be ashamed,’ trying to bring out that emphasis that it’s not that Timothy ever was ashamed but some of the people were. Never be ashamed...] of the witness of our Lord, nor of me, his prisoner, but by the power of God, endure unavoidable evil as you proclaim the good news.

Endure unavoidable evil as you proclaim the good news. And to endure it means you’ve gotta walk by the manifestations; you’ve gotta operate that power within you. But God hasn’t given you the spirit of fear or cowardice, He’s given you the spirit of power, love, and a sound mind. Isn’t that terrific?

### **II Timothy 1:9**

“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purposes and grace, which was given us in Christ Jesus before the world began.” “Before the world began” is literally “before the times of the ages.” When did the ages begin? In the beginning. Whenever God set them up. He knew all this before that time. That’s when He had these things purposed. He called us with a holy calling, before the times of the ages. That’s a phrase meaning “the beginning of time.” Before the beginning of time.

**Titus 1:2**—It’s used in Titus 1:2 also: “in hope of eternal life, which God, that cannot lie,

promised before the world began;” Before the times of the ages, before the beginning of time, God promised eternal life. Not bad, huh? When was Israel called? In Jacob.

**Romans 16:25**—The same phrase is used here, talking about the mystery, verse 25: “Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.” Since, or before the times of the ages—the beginning of time. That’s how long that mystery’s been known, by God. He has called you with this holy calling.

**Ephesians 1:4**—Look at Ephesians, chapter 4. “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the calling, [vocation is calling], wherewith ye are called.” There you have that same, or similar construction there. He called you with, you walk worthy of that calling wherewith you were called. He called us to a holy calling. Now that’s a figure of speech, same word used in different inflections or parts of speech, *polyptoton*. You have it in Ephesians 4:1, you have it in Timothy. He’s called us with a holy calling and Ephesians 4:1 begins the practical section of Ephesians. And it says “...walk worthy of that calling wherewith you were called.” So chapters 1 to 3 deal with the calling wherewith we were called. It’s our standing.

**Ephesians 2:8**—Look back at chapter 2, verse 8, of Ephesians: “For by grace are ye saved through faith;...” By what? Not works, grace. “...and that not of yourselves: *it is* the gift of God.” Not of what? Isn’t that the same thing we read here in Timothy? He saved us and called us with a holy calling. Not according to our works, but according to his own purpose and grace.

**Ephesians 1:5**—Now back in Ephesians 1:5: “Having predestinated us unto the adoption of children by Jesus Christ to himself, according to [what?] the good pleasure of his will.” Whose pleasure? God’s. His purpose.

**Ephesians 1:8, 9**—Look at verse 8: “Wherein he hath abounded toward us in all wisdom and prudence; [good sense] Having made known unto us the mystery of his will, according to his good pleasure which he purposed in himself.” He purposed that good pleasure. Whose purpose? God’s purpose. That’s the mystery.

**Ephesians 1:11**—Look at verse 11: “In whom also we have obtained an inheritance, being predestinated according to the [what?] purpose of him who worketh all things after the counsel of his own will:” It’s God’s purpose that determines our inheritance, the mystery, our sonship; it’s God’s calling, His purpose, His grace.

You see, this verse back here in II Timothy 1:9, “who saved us, called us with a holy calling, not according to our works (Ephesians 2:8, 9) but according to his own purpose and grace (that’s Ephesians 1). This verse sort of summarizes Ephesians 1 to 3, doesn’t it? Summarizes our standing in that one Body. Boy oh boy oh boy. Which was given us in Christ Jesus before the beginning of time. That’s also in Ephesians 3. What a thing to be reminded of, and what you stand for. What was Timothy to hold forth? Doctrine of the world? Philosophy? Whatever he came up in the process of working in his educational career? No. He’s to hold forth the Mystery, the Mystery. And where do you find the Mystery? Ephesians. “Who saved us.” So don’t be ashamed of it. Expect to endure some evils together with the preaching of the gospel by the power of God, because He saved us—He called us with a holy calling, not according to our works, but according to his own purpose and grace. That’s all. Look how we translated it:

**II Timothy 1:9**—(Literal)—He saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace given to us in Christ Jesus before the beginning of time.

### **II Timothy 1:10**

Now verse 10: “But is now made manifest by the appearing of our Saviour Jesus Christ,…” was promised before the world began, before the beginning of time, but now it’s made manifest by the appearing of our Savior Jesus Christ.

The words “made manifest” and “appearing” are interesting. In Aramaic they both come from the same root, *gla*. Now when a word is used in a different inflection or a different part of speech coming from the same root, what is it? *Polyptoton*. However, in Greek, the words are derived from the same root. They are not the same root, but they are derived from the same root. Let me show you. The word “made manifest” is *phaneroō* in Greek. Then the word “appearing” is *epiphaneia*. Now, if that word had been some word like *phaneros*, and *phaneroō* come from the same root, but *epiphaneia* is derived from that same root. It’s not a direct related word. So it’s a different figure of speech. Similar, but not exactly the same. And this figure of speech is called *paregmenon*. So in Aramaic it’s a *polyptoton*, but in Greek it’s a *paregmenon*. But you still have a figure where you’re reiterating that word in some form. *Paregmenon* is the repetition of a word derived from the same root.

Now that word *epiphaneia* in Greek was used in classical Greek to describe the glorious manifestation of their gods. Whenever they burst forth, they were manifested, you know. But here it is used in a better sense of the appearing of Jesus Christ when he burst forth, when he was born. And he’s not a god. And this appearing of course, is his first coming. And by that first coming, he abolished death. He rendered it unemployed, or inoperative. He annulled it legally, but in practice it still is, we’re waiting till the end times. OK? But legally everything is accomplished, it’s annulled.

“...and hath brought to light life and immortality.” Now, in Aramaic, “brought to life” and, are brought to light, and life, “light and life” in Aramaic are from, or have a similar beginning. They sound similar on the beginning of their words. So it’s the figure of speech *homoeopropheron*. Now this section is loaded with figures. So again, in Aramaic it puts an emphasis on that. He brought to light life. Similar in English—light, life. See? Similar beginnings.

And “immortality” should be “incorruptibility.” Both Greek and Aramaic, through the gospel. So we translated verse 10: Yet now it (referring back to God’s own purpose and grace in II Timothy 1:9—you know, he called us with a holy calling according to his own purpose and grace):

**II Timothy 1:10**—(Literal)—Yet now it (that purpose and grace, which was that calling) has been manifested by the appearing of our Savior Jesus Christ, who annulled death, and by the good news brought to light both life and [it should be] incorruptibility.

### **II Timothy 1:11**

Now verse 11: “For this reason [whereunto, that should be ‘for this reason’] I am appointed a preacher, and an apostle, and a teacher of the Gentiles.” I was appointed—“I am appointed” should be “I was appointed”; now, a preacher is what you do. Everybody

does it; should hold forth the Word, proclaim it, to herald it, proclaim. But an apostle and a teacher are two specific gift ministries mentioned in Ephesians 4:11. He was an apostle and a teacher, “of the Gentiles.” Now that phrase “of the Gentiles” was omitted in some manuscripts, and I think it was an accidental omission where some scribe early simply left it off. Now in your Interlinear Greek New Testament, most of the critical Greek texts go with leaving it in. However, Tischendorf leaves it out, and there are some other critical Greek texts that leave it out. Now the reason they leave it out, I want to just share a little bit with you, to give you some idea of what we do when we work with texts; they say the reason it should be left out is that somebody probably added it here so it would agree with I Timothy 2:7, where he says the same thing: “whereunto I am ordained a preacher and an apostle. (I speak the truth and lie not), a teacher of the Gentiles in faith and truth.” See, it has “teacher of the Gentiles.” Well, that’s an argument they use a lot of times, but the thing that got Paul in so much trouble, which II Timothy 1:12 goes on to say, “for the which cause I also suffer these things:...” The thing that got him into trouble was that he was a teacher of the Gentiles, an apostle and a teacher of the Gentiles. If he’d have just gone to the Judeans it might not have been so bad, but he was one that specifically went to the Gentiles.

**Acts 26:16-21**—Look at Acts 26. This is where Paul is recounting to King Agrippa his conversion on the road to Damascus. And in chapter 26, he recounts what God told him. Verse 16: “But rise, and stand upon thy feet: for I have appeared unto thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and *from* the Gentiles, unto whom now [do what?] send thee, To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive remission of sins and inheritance among them which are sanctified by faith that is in me. Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision: But I shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the [what?] Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to [what?] kill me.”

In Galatians 2, you know where he is telling about Peter was sent, John and James to the circumcision, he went to the uncircumcision. And that’s the thing that always got him into trouble. I mean, you know it’s not that, but because people didn’t like that and the things that went along with it. So that’s why I think the words are necessary here in of II Timothy 1:11. Cause that’s the reason he suffers these things.

Now, it’s interesting. I’ll show you some things. If you draw a little chart on your page, on the top of the page put Aramaic original in the middle, at the top of the page in the middle. Put “Aramaic Original” and the Aramaic language that Paul and Peter and the others would have spoken and written would have been Palestinian Aramaic. Then draw a little line down underneath that vertically about a half an inch or three-quarters, and then draw a line perpendicular to that that goes across the page—you know, most of the way across the page. To the left and to the right. Then, from that horizontal line, draw four little vertical lines coming down from, it, one on the extreme left, one on the extreme right, and then two somewhere in the middle. So you’ve got four lines coming down from the horizontal line. Under the first vertical line, on the extreme left, put the word “Western.” (That’s where they made the movies. Naw, it isn’t.) Under the next one to the immediate right of the one

you put “Western” under, put “Koine.” Under the next one, put the word “Egyptian.” And then under the vertical line on the extreme right, put “Eastern.” So you should have across your page, “Western,” “Koine,” “Egyptian” and “Eastern.” Those were four families of texts that developed within the first three centuries, or four. We have no originals left, understand? But versions, and translations, were made from that Aramaic original. Western, what we call the western text, is usually in manuscripts that come from the area of Italy, and northern Africa. There are three primary Greek uncials that fall in this area that we indicate by the capital letters D, F, and G. Plus, all the old Latin manuscripts, not the Vulgate, but the old Latin manuscripts. The Vulgate is a little later. It’s sort of a combination of this and the next one that I’ll show you.

Under “Koine” we only have it here and there in different manuscripts, but if you draw a vertical line down under “Koine” and put the word “Byzantine,” which developed from that, whatever that original Koine was, which is only exists in a few manuscripts here and there, the Byzantine, what we call the Byzantine text is the majority of manuscripts. The majority of all Greek manuscripts we have today are in that area. They are—the reason they are majority is, those are the ones that perhaps were corrupted in a lot of ways and retain the traditions that the Church accepted, that’s why it’s majority.

You see, the Vulgate has some influences from the Byzantine, as well as from the Western. The Vulgate is the Latin traditional text. Then, under the third one you put Egyptian. Skip that one for a moment, and go to the one that says “Eastern.” That is, underneath that you would put the Peshitta text of the Aramaic. Now that is eastern Aramaic—it’s not exactly the same as Palestinian Aramaic, but it’s a sister language. That’s what we have today—the Peshitta text, which comes from around the third century or so.

Now, back under the Egyptian text. This is the one that so many of the modern scholars put so much emphasis on, but they’re not always right in doing that. But I want to split it up and I’ll tell you why in just a moment. I’ll just give you a couple examples. Draw two lines down under Egyptian and under the one put the capital letter C and the Greek letter ψ, which looks like a “U” with a vertical line through it (if you don’t know Greek yet). And then 69, 1739, and 2127. Now the uncials are indicated by the capital letters, or the Greek letters. The cursives are indicated by these numbers, but these cursives represent the Egyptian texts along with those two uncials that I gave you. Now under the other line put, it’s the Hebrew letter *aleph*, you can write that if you know it, otherwise write *aleph*, that represents one uncial; then the letter, the capital letter A, the capital letter I, then the number 1175, 33, and 623. Now all of those in both those columns represent what they call the Egyptian text, which comes from that area of Egypt. Now what the school in Alexandria Egypt did was to try to make it better Greek (what they thought was better Greek), so you see a lot of grammatical changes and some stylistic changes, and so on, and some doctrinal changes. The reason I had you split it up though is because you see the ones, the column that has *aleph*, A, I, 1175, 33 and 623 under it? Those are the only ones, the only manuscripts that omit this phrase. All the other Egyptian manuscripts have the phrase, and all the Byzantine texts have it, all the Western texts have it, all the Peshitta Aramaic, Eastern texts, has it. So this omission probably crept in someplace in the ancestor of these Egyptian texts.

Now, suppose you only found it in the Egyptian text or in some other singular text, but you knew that’s what it had to be in order for the Word to fit together, it would still be right?

Understand? It would show you that tradition crept into all the texts except that one. Now normally it would show you where the error crept in, and here it does. But sometimes you see it sort of crossing over into different families. Well, anyway. That's how we have to work with the manuscripts sometimes, but it really, when you get down to it, it doesn't matter which ones have it, the Word still has to fit, and here I believe "of the Gentiles" should be in the text. Why? Cause that's the thing that got Paul into all the trouble. He was an apostle and a teacher of the Gentiles, "for which cause I suffer these things." OK. Well, that's a little extra.

## **II Timothy 1:12**

"For the which cause..." the word "cause," in verse 12, in Greek is *aitia*. It's used in Acts 25 and other places, but I want to show you this one. I'll read it to you.

**Acts 25:27**—Verse 27 "For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him." The word is "crimes," *aitia*. The crimes laid against him. That's what this word is.

"For the which crime I also suffer these things..." What was the crime? Being an apostle and a teacher of the Gentiles. "For which crime I suffer these things." Now that's a figure of speech, just in case you hadn't detected it, it's *irony*. It's saying the opposite of what you mean. Was it a crime? To be an apostle and a teacher of the Gentiles? No. It's a bit of irony. For which *crime* I suffer these things. Was it a crime? No, it wasn't a crime. It wasn't a crime in Roman or any other law.

**II Corinthians 12:13**—Look at II Corinthians, chapter 12, verse 13: "For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? [Please] forgive me this wrong." For not being burdensome. See, that's irony, another example of it. Forgive me for not being burdensome to you. Well, that's what this is, that's irony.

"For the which crime I also suffer these things..." There was no crime. And "to suffer" is to experience, to endure, good or evil. In this case the context is evil, so you could translate it "suffer these things."

"...nevertheless I am not ashamed" (as others are). You should never be ashamed of the witness of the Lord. I'm not ashamed, and others shouldn't be. "...for I know whom I have believed..." I know whom I have believed. "... and I am persuaded [no doubt in my mind] that he [the one I believe, God] is able to keep that which I have committed unto him against that day." That just doesn't make a whole lot of sense. You could give God about anything and expect him to keep it. No. In the Greek, well in the Aramaic it's *gulani*. It's some Italian dish. No, it isn't. It means "my deposit." Trust, or charge. In the Greek I'm going to give you the phrase: *tēn*, then *parathēkēn*. And then the third word, *mou*. *Tēn* is the article, *mou* means "my." So it's "my deposit." *Parathēkēn*—explained that to you a couple weeks ago from I Timothy. It's "my deposit," or "the deposit entrusted to me," would be the essence of it. It's mine because it's that which was entrusted to me. And I told you that's the same word used in II Timothy 1:14 in most of the critical Greek texts, that good thing which was committed unto thee, that good deposit entrusted to you, keep, or guard, by the holy spirit. So back in II Timothy 1:12, God is able to guard (the word "keep" there is the word "guard" that deposit,) which he has given to me, which he has entrusted to me against that day. Down in II Timothy 2:2 I told you that verb form of it,

“And the things that thou hast heard of me among many witnesses, the same deposit you entrust to faithful men.” See, God is able to guard that deposit. You guard the deposit, and commit that deposit to other faithful men. That’s neat. What is the deposit? It’s the Mystery. It’s that Christ in you. God’s able to guard that Mystery, that Christ in you. Now you, Timothy, turn around and guard that deposit, that Mystery.

“...against that day.” “Against” is “until” and “that day” has to be the day of Christ. So we translated verses 11 and 12:

**II Timothy 1:11, 12**—(Literal)—For this reason I was ordained a preacher and an apostle and a teacher of the Gentiles for which crime I also suffer many things, but I am not ashamed, for I know whom I have believed and I am persuaded that He is able to guard the deposit committed to me until that day, the return.

### **II Timothy 1:13**

“Hold fast the form of sound words, which thou has heard of me, in faith [or believing] and love [*agape*] which is in Christ Jesus.” Hold fast the form. The word “form” in Aramaic is *chaura* and it means a likeness, model, or copy. You could name your photocopy machines after this word maybe. *Hupotupōsis* is the Greek word. See the word “type” in there? *Tupos*, type. It means “example,” or “pattern, outline.” It’s the word we had back in I Timothy 1:16 where Jesus Christ having mercy on Paul, or everything that Paul did, was a pattern, an example, to others that would follow after. So here we’re to hold fast that pattern of sound words, sound words, which you have heard of me. What are the sound words pertaining to? That great Mystery. “...in believing and love which is in Christ Jesus.” See, in II Timothy 2:2, “...the things that thou hast heard of me among many witnesses, the same commit thou...” In II Timothy 1:13, “hold fast what you’ve heard from me,” and in chapter 2, “hold forth what you’ve heard from me.” See? Hold fast and hold forth. We translated that:

**I Timothy 1:13**—(Literal)—Hold with believing and love in Christ Jesus the pattern of sound words which you heard of me.

### **II Timothy 1:14**

“That good thing which was committed unto thee...” and again, that’s that word *paratheke* in most of the critical Greek texts; it’s the mystery, that deposit, entrusted to you to keep. And “to keep” is “to guard.” That good deposit entrusted to you. Guard via *pneuma hagion*, usage 5, the gift in manifestation; which dwells in us. The normal word for “dwell” would be *oikeō* in Greek . You put the word *en* on the front and it means “to indwell.” To live in, within. And that’s on a permanent basis because it’s seed born in you. The gift in manifestation which indwells, lives within us permanently.

### **II Timothy 1:15**

“This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.” Now, “all they which are in Asia”—“all” is all without, or all with distinction. Timothy hadn’t turned away. He was in Asia. And it’s Asia Minor, the province of Asia Minor. Most had turned away from Paul because of their shame. They were ashamed of him as a prisoner, ashamed of the persecution and all the problems. And yet this was that Asia that in Acts 19:10, all of it heard the word of the Lord Jesus, both Judeans and Greeks, in a matter of two years and three months. And now they’re turned away from Paul because of, they were ashamed. We translated 14 and 15:

**II Timothy 1:14-15**—(Literal)—Guard the good deposit committed to you by operating holy spirit, which lives permanently within us.

You know that everyone in the Roman province of Asia, such as Phygellus and Hermogenes, has turned away from me.

**II Timothy 1:16-18**

“The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: But, when he was in Rome, he sought me out very diligently, and found *me*. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.”

This Onesiphorous ministered to Paul in Rome. He found him out diligently, sought him out and found him. He says “may the Lord grant mercy to the household of Onesiphorous.” He’s mentioned in chapter 4, the only other place he’s mentioned, where it says “Salute Prisca [Priscilla] and Aquila, and the household of Onesiphoru.” (II Timothy 4:19). And some have suggested that the reason it says to greet his household is that he may have died at Rome. It doesn’t tell us that, but it could well be. But it’s interesting, he goes on in II Timothy 4:18: “The Lord grant unto him that he may find mercy of the Lord in that day:” the day of Christ’s return.

The name “Onesiphorous” has a meaning in Greek. It means “one who brings a benefit,” or a profit, or an advantage. The name Onesimus, that’s used in Philemon—remember the slave? Onesimus? That means “one who IS beneficial, profitable, or advantageous.” This Onesiphorous is one who BRINGS a benefit, as opposed to one who is. Similar names, similar meanings. But a little bit different. Well, anyway, “The Lord grant mercy unto the house of Onesiphorous, and the house would be his household, his Twig.

Why does it say “grant mercy”; if he was doing well? Mercy is the withholding of merited judgment, right? Well, the word in Aramaic is *rachma*. And it’s in the plural. And in the plural that word means “bowels, tenderness, compassion.” Or Affection. Or, it can mean mercy. It has various meanings in Aramaic. That the Greeks used this word indiscriminately here, I like the Aramaic better. Now this word *rachma*, in the singular. I’ll show you where it comes from. It means “womb, vagina, testicles, or bladder.” It’s used of all those parts. But in the plural, it’s the bowels. And that whole area. And that bowels represents tenderness, compassion.

**Philippians 2:27**—In Philippians 2 you have this word used, and again it’s translated “mercy” because of the Greek word. Philippians 2:27, talking about Epaphroditus, “For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also lest I should have sorrow upon sorrow.” Now, had Epaphroditus done anything wrong, or Paul? No, it wasn’t the withholding of merited judgment; it was a tender compassion, tenderness, or an active compassion.

**Ephesians 2:4**—Look at Ephesians, chapter 2, verse 4. This is real mercy here, in Ephesians 2:4. “But God, who is rich in mercy, for his great love wherewith he loved us. Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved;)” and so on.

See, we deserved it. But he was “rich in mercy,” withholding of merited judgment. That is real mercy. Whereas here in Philippians and over in II Timothy 1, it’s “tender compassion.” There was no problem, no withholding of merited judgment.

**I Timothy 1:13**—In I Timothy, chapter 1, where it's used of Paul, verse 13: "Who was before a blasphemer, and a persecutor, and injurious: but I obtained [what?] mercy." That's withholding of merited judgment.

But in II Timothy 1:16, it would be better to translate it from the Aramaic "active compassion" or "tender compassion."

**II Timothy 1:16**—(Literal)—The Lord give active compassion, or tender compassion, to the household, the Twig, of Onesiphorus, for he oft refreshed me, gave me a breath of fresh air, and was not ashamed, as others were.

He was not ashamed though others were ashamed, of Paul's chain. And that was a chain of imprisonment. I think we could have that figure here again, *amphibologia*, but I haven't had a chance to check this with John Crouch, but I saw this thing where the chain. *Amphibologia* is where a word or phrase is susceptible to two interpretations, or two meanings. Here it could be used of the physical chains, but also of the chains of Christ being in mind. For he was a prisoner of Christ, back in verse 8, remember? A prisoner of Christ? See, Onesiphorus wasn't ashamed of my physical chain, nor was he ashamed of my being chained to Christ. Isn't that terrific? Well, think about it anyway.

And then, these three verses, II Timothy 1:16-18 are another figure, *pathopoeia*. A lot of vowels. It's an expression of feeling or emotion. Where this whole three verses really expresses some feeling for Onesiphorus. Again, I wondered if this could also be the case with II Timothy 1:3-5. You know, "...being mindful of thy tears, that I may be filled with joy; When I remember...the unfeigned believing in you which dwelt in your grandmother,...your mother..." See the emotion involved in it? That could be. But here I know it is.

And then II Timothy 1:17, when he, Onesiphorus, was in Rome, he sought me out diligently. That's *spoudaios*. And you know what that means—diligently. Uses the comparative degree of it here so it would mean "more diligently," "More diligently than others," or "most diligently, very diligently." He sought me out very diligently and he did what? "Found me."

Now, II Timothy 1:18: "The Lord grant unto him that he may find [he just found me—now the Lord grant him to find] mercy of the Lord in that day:..." (what day? The gathering together, the day of the return). The first word "Lord" is God. "Grant unto him that he may find mercy of the Lord [Jesus Christ] in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well." The word "very well" in Greek is *beltion*, which is the comparative degree of an adjective that means "good." So it means "better." You know better, better than I do, cause he had been at Ephesus, Timothy had, with Onesiphorus. The words "unto me" in that verse are omitted.

One other thing I'd like to point out is that the beginning of II Timothy 1:16, "The Lord give mercy..." see that? Beginning of II Timothy 1:18: "The Lord grant" is the same as the word "give" in Greek. "...unto him that he may find mercy." The three words used to begin both sentences, but they're in a different order in Greek. The order of them is different. Plus, it adds the word "find"—that he may find—from the intervening phrase, found me, and there's possibly an *ellipsis* of that intervening phrase "where he sought me out very diligently and found me."

**II Timothy 1:18**—(Literal)—The Lord grant unto, him that he may seek out very diligently and find active compassion, tender mercy, of the Lord, in that day (of the return):...

Again, it cannot be mercy—withholding of merited judgment, because there's no judgment except for rewards for the believers, so it has to be active compassion. Now, whether that's a figure, or a number of figures, I don't know. I know it's very interesting the parallel that you have there. So it's something you can work a little further.

But we translated these last three verses:

**II Timothy 1:16**—(Literal)—May the Lord give [and I'd like you to change the word 'mercy' to 'active compassion'.... May the Lord give] active compassion to the household [add the word 'hold' on the end of 'house'] of Onesiphorus because he refreshed me many times and was not ashamed of my imprisonment like some of the others that turned away from me in Asia.

(Never be ashamed of the witness of our Lord. Our Lord went through all this stuff, and he's alive, seated at the right hand of God, right? It's better to suffer for a while doing that than for evil doing.) "Never be ashamed of that witness of the Lord," and never be ashamed of my chains, he's saying too. But old Onesiphori was not ashamed of my imprisonment.

**II Timothy 1:17**—(Literal)—When he was in Rome, he searched for me [add the word 'very'] very diligently and found me.

Then verse 18: "May the Lord grant him (and we put in brackets [the ability])..."

**II Timothy 1:18**—(Literal)—May the Lord grant him [the ability] to find active compassion [not mercy] from the Lord in that day [What day?—The return.] You know even better than I do how much he served in Ephesus.

He must have been quite a person. And Paul had great reason to remember him when all others were turning from Paul's ministry. But not Timothy. Timothy was standing, and he just needed this encouragement again to continue to stand to keep that fire going. As a matter of fact, get it going hotter than it ever was before. Stir-it up! Get it moving. Let's move with the power of God in our lives. We need to stir something up in our day and time too and keep the word hot like Rev. Clarke was sharing before we came on the air here tonight. We need to keep our love and stuff hot, active, going, moving all the time. That's our ministry and we've got something to love about. We've got something to have our power in manifestation about. We've got something to have a sound mind about. So we ought to do it.

**CORPS NIGHT**  
**II Timothy 2:1-13**  
**February 20, 1985**

Last week we were into this first section where we found that certain ones were turning away from Paul's leadership, and especially all those in Asia. The good deposit that had been entrusted to Timothy he was to guard. We're to guard that deposit, no matter who turns away from you in your leadership capacity. You still stick with the greatness of God's Word, hold fast the form of sound those words, that pattern of sound words, and continue to stand on the Word, and especially the Mystery, and to hold that forth.

Now in chapter 2, verse 1 and following, we have this section that deals with those that have erred concerning the truth, because once you have turned away from the leadership, you're bound to end up in error when it comes to the integrity of God's Word. And yet, we're to continue to study to show ourselves approved, be diligent, as workmen of the Word. And in this section, II Timothy 2, we have the seven characteristics of a faithful minister.

**II Timothy 2:1—Strong in grace**

That's the first characteristic of a faithful minister. He's to be strong in grace. Stand on that grace that's in Christ Jesus, that you know how you were saved, you know the tremendous grace of God, that divine favor you didn't deserve it, but you got it. So stand strong on that grace.

**II Timothy 2:2—Strong in service**

In entrusting that which we have heard to faithful men and women that will be able to teach others. So strong in service is #2.

**II Timothy 2:5—Strong athletes**

The one that contends in the athletic contest. We're to be strong athletes, that's #3. An athlete is one that so disciplines himself and runs according to the rule book, in that particular game, that nobody can beat him. So we're to be strong athletes. We're in a spiritual contest.

**II Timothy 2:6—Strong farmers**

Those that labor in the field, knowing that we're going to receive the rewards of our harvest.

**II Timothy 2:15—Strong workmen**

We're to be diligent in that area as workmen of the Word.

**II Timothy 2:21—Strong vessels**

Vessels that are prepared, vessels that are good-looking vessels. In our walk with God and so on.

**II Timothy 2:24—Strong *doulos***

As a son of God, yet be a strong bond slave or servant in our service as a faithful minister.

Those are the seven characteristics of a faithful minister that are covered in this particular

chapter which Dr. Wierwille presented to us, I believe it was last summer during Corps Week. Seven things we ought to keep in mind in our walk and in our ministry as ordained clergy, but as leaders in any capacity. These are things you have to put on in your mind. Be strong in grace, be strong in service, be strong as an athlete, think what an athlete does, and how is he strong? If you're going to be a strong athlete, you can't be lazy, you've got to be willing to put in that time and effort and energy it takes to get the job done and to win the contest. Or a strong farmer, husbandman. What's a strong farmer? He's not somebody that throws the grain out in the breeze and let it blow over his field someplace and hope that it grows. He takes care of that field, he's diligent, he gets involved in his field. And a strong workman. What is a workman? He's one that works, he gets into the Word, and we're workmen of the Word, that we need not be ashamed of our workmanship. If you do a half-job, I think of an artist, for example. If he just draws like I do on paper, you end up with, chicken scratches, you know! He's not a good workman in that capacity. But if you really put the detail and attention into that piece of artwork, then it becomes something you don't have to be ashamed of as an artist, or as a workman. And a strong vessel. How many vessels have you seen made in children's pottery class that you'd like to have decorating your home? We're to be vessels of honor, sanctified and meet for the Master's use. And then a bond slave is one that's totally committed, sold-out. See? Seven tremendous characteristics. And that's what it takes to deal with those who do err concerning the truth. Who get off the Word, who don't rightly divide God's Word. To deal with that, we have to be strong in these areas.

## **II Timothy 2:1**

The word "son" is *teknon* in Greek, again. It means child, it's that term of endearment that we've run across before. My child.

The word "be strong" in Greek is *endunamoo*. You've got *dunamis* in there, which means potential power, and this means to be empowered, or to be infused with inner strength. It's that word used in Philippians 4:13. That's that word *endunamaoo*. That's what gives us the enablements, the tools to get the job done, is that power, potential power we have. We're to be empowered in grace.

**I Timothy 1:12**—Look at I Timothy 1:12—he infused me with inner strength. Remember when we ran across that? It's not just inside, but it's active. You're empowered, you're infused with that inner strength that you can manifest it and put it into operation.

**II Timothy 4:17**—He infused me with inner strength. When everybody else was going against Paul at his trial, when they were criticizing Paul for his ministry, when they were ashamed of Paul and wouldn't stand with him, yet God infused him with inner strength. He empowered him, *endunamoo*.

If we're to be infused with inner strength, empowered, strong in that grace, that grace that's in Christ Jesus.

And in Christ Jesus is our identification with him, because we were identified with him.

How can you be strong, infused with inner strength, in grace? Grace is again unmerited, divine favor. You didn't deserve it.

**John 1:16**—Look at John 1:16, I started to do a study on this word "grace" 10 years ago or more, and I got sidetracked and never finished it, and then I forget whether it was when Dr.

Wierwille began Ephesians or Romans or something, he really went into detail on this word “grace.” Some of you remember that? But anyway, it was tremendous and really set the pattern for it. But this is a tremendous word. I thought of this verse here in John 1:16. It’s so much grace, you don’t know what to do with it. The Law—there you get what you deserve—under the law. But grace is unmerited, divine favor, you don’t deserve it, but you get it. Grace and truth came by Jesus Christ. The law was by Moses. And grace, real grace, now you had divine favor in the O.T. to some extent, but you didn’t have it like you’ve got it today. You still had law in the O.T. You’ve got *real* grace today. I mean it’s grace! Divine favor that you didn’t deserve. And it came by whom? Jesus Christ.

**Romans 3:24**—Look at Romans 3:24. Talk about all the favor you want. This is the Administration of what? That’s right. It’s called that in Ephesians 3, the Administration of Grace. Why is this whole administration called “Grace”? Because there’s never been grace like you have it today. You didn’t deserve anything of what you’ve got, but yet, you’ve got it. It’s grace. We’re justified, by the law? No, to be justified by the law, you’d have to live by the law, and if you break it, then you have to pay the penalty of the law. You’ve got the curses and all the other stuff to put up with. No. We’re justified by what? Divine favor that you didn’t deserve, but you’ve got it. You’re justified through the redemption, the payment that is in Christ Jesus. When you were identified with Christ Jesus, when Christ Jesus died, you died with him. When he was circumcised, you were circumcised with him. When he was baptized, you were baptized with him. When he suffered, you suffered with him, when he died, you died with him. When he was raised, you were raised with him. When he was seated in the heavenlies, you were what? That’s right, it says so in Ephesians. Redemption! We’ve been bought in Christ Jesus in our identification with him. And it’s totally by grace, divine favor, not something we deserved or we worked at so hard to get. But it’s by His grace.

**Romans 4:4**—Also in Romans 4:4. Under the law, you do what? Work. See the difference between grace and works? Works by the law, then you get what you worked for. It’s debt. You’re owed that. But if it’s not of works, as it is in our case, we didn’t do anything for it, Jesus Christ did all the works, then it’s grace. Divine favor.

**Romans 6:14**—Look at 6:14. You’re not under law, but under grace, so could sin have dominion over you? But if you were under law, it could. But since you’re under grace, it cannot. Another tremendous principle of grace.

**Ephesians 2:5ff**—People always want to put you under law. They want you to—they talk about grace, but they really don’t understand what grace is. And when you are saved by grace it’s not a license to sin, you know Romans goes into that in detail, but you could. It’s still grace. Still divine favor. It’s nothing that you have to work for. To not renew the mind is to grieve the what? Holy Spirit. You’ve got it. You cannot lose it. And if you never renewed your mind to the Word, it’d be a grief to it, and yet you’ve got it. That’s love. That’s divine favor. When you were dead in sins, not that you even halfway looked good! We’re already seated in our identification with him, see it? Who made the gift, who made the offering? Who made the sacrifice? Jesus Christ, not you. It’s totally by grace.

**Ephesians 3:2**—The whole administration is named the Administration of Grace. Isn’t that something? I Timothy 1:12. A great example of grace here.

So to be strong in grace, do you know what that means? As a leader, you go out there, and

you put everybody under any law you want to put them under. You make them tow the line legally. No you don't. Grace. Be strong in grace. Now you let people walk all over the Word? You let them walk on your toes, though, once in a while. Where you're charitable on insignificant points. But when it comes to the Word, you take a stand. But it does not mean, you don't look at them and say, "Look, if you want to stay saved, now you've got to...." That's not it. You're still saved. It's by grace. And there's nothing you can do to change that in our day and time, because that's the way God set it up. But I want to tell you something, if God saved you by grace, wouldn't it be fun to walk with Him? See? Not that you've got to, but boy, if you really want rewards, and that's what I'm working for, that's what we all ought to be striving for, is the rewards. Be motivated by that and by our love for God and His people. Not by the things of the world or out of fear, because of some law. Be strong in grace, infused with inner strength. You don't walk by some law, you walk by what? That spirit where you are infused. And if you have a need in your life or somebody else has a need, it's time for the power of God that infuses you to go into operation. You walk by that spirit. Somebody comes to you and says, "Well I'm sick." Okay, well, according to the law, let's see....You ought to anoint yourself with water, diluted with a little bit of oil, go see the priest twice a day, and you'll make it. Nope. You've got the power of God in you and you're to be strong in that grace.

**II Timothy 2:1**—(Literal)—You, therefore, my child, be strong (infused with inner strength) in the grace which is in Christ Jesus.

Pretty close to the KJV. But there's not a lot you can do with it, I mean, it's good. Except we put that infused with inner strength there in brackets to bring out the significance of that word strong there. Tremendous verse.

## **II Timothy 2:2**

Back in II Timothy 1:13, "...heard of me,..." What did he hear? The Mystery. It's the Mystery that was entrusted to him, that he heard, then he was to guard it, to teach it.

And here, "the things that thou hast heard of me," that foundational doctrine, the Mystery, it's Christ in you. Many witnesses, not just one but many.

"Commit" is *paratithemi* which is related to that noun, means the deposit. It means to entrust a deposit. You are to entrust that deposit, the Mystery, that Christ in you, what you've heard, you're to entrust that to others. To whom? To faithful men, not backsliders, not unbelievers, not people born again that are unfaithful. Who do you entrust it to? And that's who our ministry is to: the faithful men and women; faithful individuals. Maybe we're not winning the whole world, but at least we're winning those that will be faithful and stand upon the Word. You might pick up some more in the process. But our ministry is to faithful individuals and never forget that. That's what makes us unique and different. That's why you hear so many talking about salvation, but very few that want to bring them to a knowledge of the truth. God wants us to come to a knowledge of the truth. Not just to be saved, that's wonderful. But our ministry is to bring people to a knowledge of the truth, a full, precise and complete knowledge of the Word. It's to faithful individuals that will stand. So never be discouraged by numbers, be discouraged though if somebody gets off the Word. Don't get discouraged about anything. Stay standing, and you find those faithful individuals that are going to stand with you, and entrust the deposit, the Mystery, to them.

The word "able" is *hikanos* in Greek and means sufficient or competent. Those that are

enabled with enablements. You're competent. And it's confidence that leads to competence. You get the knowledge and experience of the Word and it develops that confidence in your life, and that leads to competence in being able to handle the Word, to teach the Word, to do other things with the Word. And we want competent men, or men that will be competent to teach others also.

**II Timothy 2:2**—(Literal)—Entrust the things concerning the deposit which you have heard from me through many witnesses to faithful men who shall also be competent to teach others.

### **II Timothy 2:3**

Endure hardness is that word *kakopatheo* that means to endure evil. But most of the critical Greek texts have *sunkakopatheo* that I mentioned before. It has the prefix *sun* on the front. The same word that was used back in II Timothy 1:8. And it means to endure evil together with. We translated it “to endure evil together with me,” In other words, we're not alone, but stand with me in this contest. The word *kakopatheo* is also used in verse 9 of this chapter. See it, in II Timothy 2:9? It'll also come up in II Timothy 4:5. He's instructing Timothy to endure evil, and he says, “I endure evil.” So back here in II Timothy 2:3, to endure evil together in this contest would certainly be significant.

“Soldier” is the word *palcha* in Aramaic. It means a worker, one who works, not a soldier. In Aramaic, though, not in Greek; Greek has soldier. But the Aramaic is more accurate here, and the Greeks misunderstood this word, because it's given a second or third meaning as a soldier. But it's not the base or root meaning of the word. We're to endure evils together as good workers of Jesus Christ. And why do you think it puts Jesus first? Service. Apostle of, worker of. We're workers of Jesus Christ. Those who serve with Jesus Christ. We're workers of his. So it emphasizes the humiliated one first, service. We endure evils together as good workers of Jesus Christ.

I was thinking of this II Timothy 2:15 where we're to be workmen that need not to be ashamed, workers of the Word, see? That do not need to be ashamed. And to be a good workman, you have to be able to withstand, to endure the evils that are presented to you, in order to be a good worker for someone that's employed by Jesus Christ.

**II Timothy 2:3**—(Literal)—Endure (unavoidable) evil together with me as a good worker of Jesus Christ.

It's not that you pray for more evil, but some things are just unavoidable. It was evident in the first century, and it still is.

### **II Timothy 2:4**

“Warreth” in Aramaic is *plach*, now that's the verb form, the other one was a noun. And it means to labor or work. See it's much broader than limiting it to that of a soldier, it's where you work in any capacity; as we're going to see, we'll get to specifically an athlete and a farmer in [verse] 5 & 6. But a worker, no man that works entangles himself with the affairs of life. Now that is interesting.

The word “affairs” in Greek is *pragmateia*. The word “life” is *bios*. Pragmatism we get from it. If you're pragmatic, I guess you're practical. But it can also be used in a negative sense of being meddlesome. You see, if you're, it means to be practical in your business affairs of life, is what the Greek word means. And it's sense knowledge, it would be in this context especially.

But it's like, in the negative sense, you're pragmatic to the end that you become caught up in your business affairs, your own personal ones, instead of really putting yourself into the work of the one that employed you. It's called moonlighting, does that communicate? Where you get caught up in other things instead of putting your efforts into the work for the one that employed you. I thought of that, remember that servant in the gospels where the slave comes home from the field, "I've been working all day long" and he's about ready to sit down, and the master says, "Go fix me some supper, and after you fix my supper, then you can eat." And does the master thank him? No, that's his responsibility. See, now that is serving if you get to that point, you'd be serving to where you're really employed by that employer. Understand? And you're not caught up in your own personal pragmatic things. Okay.

However, the Aramaic literally is "the things of the world." Instead of "business affairs of life," it's the things of the world. And I think that really communicates in the spiritual contest that we're in. Because it is spiritual, and the things of this world are the things that distract you from that spiritual walk at times, understand?

Chosen him to be a soldier in Aramaic it's *gva* and it just means chosen him. To be a soldier is not there. He's chosen him to be a what? A worker. A laborer. He employed him. The one that chose him employed him. Who is our employer? Jesus Christ. See it?

**II Timothy 2:4**—(Literal)—No one who labors gets himself entangled with the things of the world (which interfere with his work) so that he may please the one who chose him to labor.

Now isn't that beautiful? I think, that brings out the significance of it from the Greek and the Aramaic, where it's the things of the world that interfere with his work responsibilities that would entangle him so he wouldn't be a good worker of Jesus Christ.

### **II Timothy 2:5**

"Strives for masteries" is the Greek word *athleo*, and the Aramaic has *kthash* which means to contend or strive, and it is used of contending in the games. But the Greek word is *athleo* and we get the English word athletic from it. Very obvious. It means to contend in the games. And contestants in the first century in those early times of the Greek Olympic games were under very rigid rules. Began with a prescribed diet for their meals. They ate specific things. I suppose you have the same thing today, athletically. And for 30 days before the events began, they resided at one place, they were isolated, one place, where they were under constant supervision. They had to agree to refrain from dainties, to exercise their bodies regularly, and to obey all the rules of the game. Of course, you've got in I Corinthians 9:25...exercises self-control in all disciplined training. He exercises that self-control.

So to be an athlete, contending in the game, we've got to contend according to the rule book, and we've got to be prepared for that athletic contest.

The word *athleo* begins the verse, strive for the masteries, and ends the verse, strive lawfully, *athleo*, see it? The word is used twice, and that's a figure of speech, *epanadiplosis*, where the sentence begins and ends with the same word.

Now, the crowning of course reflects the athletes were given at the end of the games, in

Greek culture, at the Olympian games, the Isthmian games, and other games that were fought in those times. They received that crown. Today you get a gold medal.

**II Timothy 2:5**—(Literal)—If anyone competes in the games, he is not crowned unless he competes according to the rules.

So as a worker for Jesus Christ, you're also an athlete that contends in the games, and you've got to do it according to the rule book. You cannot get messed up and entangled with the affairs of life, but you endure those unavoidable evils. And to do that, you've got to be a good athlete.

### **II Timothy 2:6**

"Husbandman" in Greek is *georgos* and it means a farmer. The farmer that labors.

The word labor *kopiaio* in Greek means work hard, to the end of fatigue, it's not your easy work. It's one that works hard. So it's this farmer that works hard.

If he works hard in that field, he has a right to have the first part of that field, to partake of those fruits, the harvest.

**II Timothy 2:6**—(Literal)—The hard-working farmer has the right to receive the fruits of his harvest first.

So when the gathering together comes, if you've been hard-working as a farmer, you would have the right to your rewards, the fruit of your harvest.

### **II Timothy 2:7**

Consider what I say is equivalent to the Hebrew expression *Selah*. Psalm 3. This word *selah* in Hebrew was a musical pause or bridge in a song which connected the preceding with the following passage. During that pause, you were to consider what was said and how it would relate to what is yet to come. It is a thought-link telling us to consider what was just said and to note its connection to what is to follow. Think about it...in connection with....Think about that in relation to the previous, and then consider that, *selah*, in relation to what's to follow.

Think about what's just been said, to be strong in grace, be strong in your service, holding forth the Word to faithful men, to be a strong athlete, and to be a strong farmer. To be strong in those areas. Think about it.

Understanding *sunesis*, it's where your rivers flow together, the thoughts flow together in your mind, like the rivers flowing together. When those thoughts flow together, you have understanding, *sunesis*. And it says the Lord give thee understanding. With the Spirit of God in you, plus your intelligence, you ought to be able to come up with some things and put it together that the world can't, and it can't, believe me! Well, you know the wisdom of the world.

And it's future, and it should be absolute, the Lord shall give you understanding in all things.

**II Timothy 2:7**—(Literal)—Think about it (*selah*). The Lord shall give you understanding in all things.

Now keep thinking about it. Good or strong farmer, strong athlete, strong in grace, strong in service, and remember....

## **II Timothy 2:8**

In both Greek and Aramaic, those phrases of the seed of David and raised from the dead, are in reversed order in Greek and Aramaic. And they are simply descriptive phrases that reflect Roman doctrine. The seed of David stresses his royal humanity, one that worked hard, he wasn't a king that sat around all day. He worked hard. The raising from the dead, the resurrection, always stirred up the enemy, at least in the Book of Acts. They didn't like that teaching.

My gospel is because it's the gospel or good news that I preach. That phrase is used other places. It's not that he thought it up, it's that he taught it. It's God's gospel.

As I said, this reflects Romans doctrine, just like II Timothy 1:9 reflected Ephesians doctrine, remember that? Look at Romans 1:3, both of those phrases used to begin Romans. And the subject, then of Romans is how Jesus Christ came up and how, by the resurrection, it was totally by grace that we now have what we have. We're justified by grace. And it was the gospel that Paul declared, Romans 1:15. Romans 2:16; 16:25. See it was the good news that Paul taught concerning the foundational doctrine of our justification.

**II Timothy 2:8**—(Literal)—Remember Jesus Christ raised out from among the dead, out of the seed of David, according to the gospel I proclaim.

## **II Timothy 2:9**

Wherein is for which. Trouble is that word *kakopatheo* that means to endure evil in Greek. Evil-doer is *kakourgos* in Greek. Where have you heard that word before? The foundational class. Malefactor, evil-doer, an evil-worker. There you had *duo kakourgoi*; here it's one. I endure evil as a malefactor. You know, malefactors deserve it. I don't. But yet, I'm enduring it, even to the end of bonds, where he was chained up in prison.

But the Word of God is not in bonds, it's not in chains, it's not in prison. You endure evil even to the end of being put in prison, but the Word of God can never be put in prison, can never be chained up. And that's why, when you start now tying this together with what you were to consider, to be a good athlete, to be a good soldier, to be strong in the grace, to be strong in your service, those are things you need to do to endure that evil as a good worker. To endure that evil, even though we look like we're evil-doers, malefactors, even to the end we get put in chains, the Word of God is still not in chains, it's not in prison. So you can still be a good athlete, still be a good farmer, still be a good worker, still be good in service, see it? Terrific. Do it.

**II Timothy 2:9**—(Literal)—For which I endure evil even to the end of being chained like a criminal, but the Word of God is not chained.

## **II Timothy 2:10**

Because the Word of God is not bound, and because of that gospel, the Mystery, it's not bound, I can endure, I can put up with, I can persevere all things. For whose sake? The elect, the called-out of God.

It's wholeness with that eternal glory that's to follow, the whole package wrapped up. It's your eternal life, inheritance, your rewards, everything. Total wholeness! He's not just fighting to get people saved, born again.

That's not why he puts up with evil. It's not why he endures evil. It's part of it, but it's not the total reason. It's for all the believers, that they can really enjoy that wholeness that

comes with that eternal glory, the rewards and everything else. Why do you think, we teach so hard? Maybe you could add a few more to your list. I don't know. But for that eternal glory, that's why you do it, and why you would do it so hard in your Twig or your Branch or your Limb.

“Obtain” in Greek is *tunchano*. It means to hit the mark. Remember, there were those who missed the mark? This means to hit the mark, and it's used of an arrow or a javelin that is discharged at a target. The word is used in two different ways: transitively – this is what it means, and it is used transitively here; but it has another meaning where it's used intransitively that means to happen, to chance, fall out. It just happened, it just fell out that way. Rather than a deliberate hitting the mark, where you're aiming at something. But it's transitive here. To hit the mark! Isn't that terrific?

**II Timothy 2:10**—(Literal)—For this reason, I endure all things for the called-out of God, that they may hit the mark with respect to the wholeness which is in Christ Jesus with eternal glory.

The whole package, your rewards, eternal life, salvation, everything. That's why we work hard, that's why you're patient, that's why you endure evil, and everything else, that others may hit the mark with respect to that total wholeness. And in Christ Jesus is again identification.

See, in II Timothy 2:11, it says...to die together with, to live together with. That's being identified – with Christ. When he died, you died with him; when he was raised, you were raised with him. So when he returns, you're going to live with him. See it? That's identification. And I think that's so important and why this phrase in II Timothy 2:10, because of our identification, that phrase in Christ Jesus, now in Christ means in fellowship with, and sometimes in Christ Jesus in the context seems to be fellowship. But I've seen many times when this phrase in Christ Jesus relates to our identification, where we're identified with him and that's why we have that eternal wholeness, that eternal salvation and other things that go with it, because of our identification. And look at II Timothy 1:1, you're identified with him, that's how you got that promise of life.

Look at II Timothy 1:9, 13; 2:1, 10; 3:12—there it seems to be in the sense of being in fellowship, and yet I can see it relating to your identification with him in your walk. Think about that one. II Timothy 3:15. So think about that whenever you see that phrase in Christ Jesus. In Christ is, I believe, always in fellowship with, but in Christ Jesus can in the context go with identification or fellowship. Watch it closely.

### **II Timothy 2:11**

There you have that tremendous phrase, “The Word is Faithful,” which ties the preceding into what follows. And it's a figure of speech *ecphonesis*. It's an expression of feeling by exclamation. THE WORD IS FAITHFUL! Here, it depicts the apex of this passage, like it did in I Timothy in the four places it was used there. So here we're at the apex of what a faithful minister is to do. If he's faithful, he's to be strong in grace, strong in service, strong as an athlete, strong as a farmer, strong as a worker, etc., as a vessel and so on. And now, in the middle here, THE WORD IS FAITHFUL. As that faithful minister, he is to endure all things. See how it just sets this? It electrifies this whole passage.

Then in II Timothy 2:11, 12, and 13 you have that figure *anaphora* where successive

sentences or clauses begin with the same word. If...if...if...if. There's four conditions and four conclusions. If we be dead...we shall live. If we suffer...we shall reign. If we deny...he will also deny. If we believe not...he abideth faithful. Four conditions, four conclusions. If this, then that.

The four conclusions in Greek are all in the future tense, meaning chat its future. Now the fourth word *menei*, verb I should say, in the conclusions, depending upon how you accent it in Greek, it could be present or future. But I believe it's future. That would make all four of the conclusions future.

However, the conditions, the if...if...if...if The first one in Greek is aorist tense, one-time deal, indicating our identification with Christ in the past. If we died with him, one-time deal. Our identification with Christ. That's why the aorist tense is used there. If we died with him, because of our identification with him, then we shall also future do what? Live in the future with him. That's axiomatic. It's done, it's taken care of. No way you can get out of it. We're going to; we've got it, that spiritual wholeness for the future.

Number 2. If we suffer, and that means to endure, persevere, to remain steadfast, if we endure is in the present tense in the Greek. That's what we do today. If we endure today, then we shall do what? Reign, not just live, but reign, that's the rewards. And it's reign as kings. Tremendous. You know it'd be one thing to get there and to get in the front door, but to reign as kings, that's the rewards. If you endure today, you reign as kings in the future.

The third condition is future. If we shall deny or should deny, indicating potential, if we should deny him. We're born again, so can you deny him and not get born again? No. But you could deny him in your practice, your walk. Like some of these did, they erred concerning the truth. If we should deny him, future, he will future deny us. Can he deny us entrance into heaven? No. We're saved by grace. But the rewards he could deny in the future. We won't reign as kings in that case. We'll be there, but not with all the rewards. See that? Aorist, present, future. And all the conclusions are in the future. We're going to live, we're going to reign if we endure, and if we deny we're not going to have rewards. He's going to deny us the rewards.

Then if we are unfaithful in enduring today, in walking on the Word in practice, yet the conclusion is, he shall remain faithful. Because he cannot deny himself. He in the future will remain faithful. He'll give the rewards to those that deserve it; he won't reward those that don't deserve it. Those that are saved today are going to be with him regardless. But rewards are going to be passed out on condition. He remains faithful. He will not deny himself or his Word. He cannot.

**II Timothy 2:11**—(Literal)—THE WORD IS FAITHFUL. For if we died together with him, we shall live together with him also. If we endure these things, we shall reign as kings together with him also. If we should deny him in practice, he will deny us our rewards also. If we are unfaithful, yet he shall remain faithful, he cannot deny himself.

Now see how THE WORD IS FAITHFUL has just lifted this section and made it shine, that figure, the exclamation. So you tie together II Timothy 2:9 and 10, to endure or put up with the evil, even to the end of being chained, but the Word of God isn't chained.

That's it. So you endure as a faithful minister. You endure all things that others can hit the

mark and be rewarded in the future. That's why you remain a faithful minister. That's why as a faithful minister, you're strong in grace. If others miss the mark, if others err concerning the truth, you still remain a faithful minister. Strong in law? No, strong in grace. Strong in your service. As a strong athlete, as a strong farmer, and rightly dividing the Word of truth, a workman, a strong workman, who's diligent. You have to be a strong and faithful minister in all these categories if you're going to endure all "things that the elect, those called out of God, can hit the mark. If you don't stay strong in those areas, they will never be able to hit the mark. They need your encouragement, they need your teaching of the Word. They need you to stand up and be on fire for God and His Word.

This chapter is absolutely tremendous, we'll finish it next week.

**CORPS NIGHT**  
**II Timothy 2:14-26**  
**February 27, 1985**

In II Timothy 2, we must be strong athletes, we must be strong farmers. we must be strong in grace and service, because the evil that we endure, that we covered last week in these opening verses of chapter 2, there's a tremendous amount of pressure that's put on the believer but especially those in leadership positions. The more you can endure, the more you're permitted to. The more that God—He never allows you to be tempted beyond what you're able. And as you raise your breaking points, your ability to withstand that pressure, God is going to entrust you with more abilities and more responsibilities. And as strong athletes and farmers, strong in grace and service, we're able to endure that evil. And those pressures, that evil, comes from without and from within.

I was thinking and working this in light of the renewed mind which I taught on the field for the first time in about ten years, and it was real, interesting and a joy to get back into it, but went into this word for pressure, or *thlipsis*, that we've covered before, and how people talk so much about stress. But as a leader or an individual you learn to deal with that pressure, and the pressure may come from without or from within. When it comes from without, you have the other believers there to encourage you. Remember how encouragement was such a key issue, especially in I Timothy where that is what you're supposed to utilize in the Body, in the meeting, to help bless one another. Encouragement is a big thing. And we use that encouragement to help overcome that stress with one another—those pressures, that evil that we endure.

But there comes a time perhaps where it's coming from the inside, and maybe it's only you and God. Only maybe it's you and a few others that have to stand against the others that turn away from God's Word, and that's what was happening here in Asia. All of Asia had turned away from Paul and Timothy, but they had to stay put on God's Word.

And I thought about Jesus Christ. What did he do when all that pressure came down upon him? He had to stand. All twelve of the apostles turned away from him. At least, they could not be found. They were behind closed doors. The only at the cross was Lazarus, and he wasn't one of the twelve, and the women. They were there. But none of the twelve. Peter had denied him; Judas had betrayed him; Thomas was ready to doubt it. And he couldn't entrust himself to them, so he had to be like Timothy, or like God says in Philippians where Paul reports that "in all these things I am self-adequate. I've learned in whatsoever state I am to be self-adequate." But it's self-adequacy in light of "I can do all things through [whom?] who strengthens me." You have that ability, and as leaders sometimes you get this evil, but the Word of God is not bound. We read that last week in II Timothy 2:9.

In II Timothy 2:8 he said, "Remember...remember." And now again in verse 14 we pick it up.

## II Timothy 2:14

Remembrance is present tense in the Greek, which indicates continuous action. Keep reminding them and charging them.

The word “charge” is *diamarturomai* in Greek and that is the word that has “martyr” in it and it means to witness or to charge thoroughly, completely, as it were before witnesses.” (Used in I Timothy 5:21.) And the witness here is God. Charge them before the Lord. Some of the manuscripts and critical Greek texts have God. And it should be God.

To “strive about words” in Greek is *logomacheō*. That’s the only place that word is used. However, the noun was used back in I Timothy 6:4. It means “to engage in word battles.” The noun was used in 6:4 where it says “...and strifes of words.” Remember that? Word battles. This is the verb form that means to engage in word battles. Remember that word. *Macheō* is “to fight” and *logos* is “the word” so they’re word battles. That will come up again, not that word, but something related to it a little bit.

“to not profit.” Literally it’s useless, they’re useless. That will come up again in another sense.

The word “but” is in italics and it should be omitted. Doesn’t make a whole lot of sense there.

“to the subverting of the hearers.” Subverting in the Aramaic and the Greek means destruction or overthrow. In Greek it’s the word, from which we get catastrophe—*katastrophē*. When something’s overthrown, it is a catastrophe.

**II Timothy 2:14**—(Literal)—Keep reminding them of these things, charging them before God not to engage in useless disputes, word battles, which undermine and subvert those who listen.

Charge them. Keep reminding them, charging them, before God, not to engage in these useless disputes, these word battles, etc. That’s what was going on in Asia and causing people to turn away from the apostle Paul. All Asia had turned away from him and there were those who had erred concerning the truth because they were teaching things, disputing the Word that Paul taught.

## II Timothy 2:15

Study, be diligent. Covered in *The Bible Tells Me So* on page 167ff. *Spoudazō*, means to be diligent.

“show” in both Greek and Aramaic means “to present yourself.”

Approved – in Aramaic, it’s *gmirath*. You see the word *gmir* in there, which is perfect. And this means perfectly, completely. And the Greek word *dokimos*, means proved or approved, like metals that are proved when you test them but you’re expecting a positive outcome. It doesn’t use the word *paradzo* (?) in Greek, where you expect a negative outcome when you test something or try something. You expect a positive outcome with *dokimos*. That’s why it’s to prove it, or approve. Then you would *gmir*, perfect. You be diligent to present yourself approved before God.

workman – here’s that fifth thing, the seven characteristics of a minister in Timothy, a workman. One who works.

“...that needs not to be ashamed...” A workman that doesn’t need to be ashamed of his work, his workmanship, what he does. Some of them were ashamed of Paul back in chapter 1, remember? In II Timothy 1:8, 12, 16. Onesiphorus wasn’t ashamed of him. Paul wasn’t ashamed of himself and he said, “Don’t be ashamed of me.” But some were ashamed. But when you stand upon that Word, when you rightly divide that Word, and you’re diligent to show yourself approved, you have no reason to be ashamed. They may treat you like a criminal, but the Word of God is not bound. It’s not in chains. You never need to be ashamed of your workmanship, rightly dividing the Word of truth. I don’t need to say anything about *orthatomounta* which is covered in the PFAL class.

So, to be strong, you need to be a strong athlete, a strong farmer, strong in grace and in service. We must also be strong workmen of the Word, rightly dividing the Word of truth. That is a must.

**II Timothy 2:11**—(Literal)—Be diligent to present yourself approved before God as a worker who has no cause to be ashamed of his workmanship, rightly dividing the Word of Truth.

### **II Timothy 2:16**

Profane is that word that’s the opposite of sacred—uninitiated, out of step; they missed the threshold, have no depth of truth in them.

Vain babblings means empty discussions. That phrase “profane and vain babblings” was also used in I Timothy 6:20. Here again it says to avoid them, to shun them.

Ungodliness is the opposite of a real, true, vital spiritual relationship, which is a key concept in Timothy.

### **II Timothy 2:17**

their word—the word of those profane and vain babblings that increase unto more ungodliness, will—

eat away—it’s a medical term in Greek, to have pasture to spread—a medical term for the consuming progress of a disease. It’ll eat away as doth gangrene. That’s a simile. A canker, by the way, is gangrene. But that is the figure of speech *simile*, comparison by resemblance. It has the word “as” in it. What do you do when you get gangrene? Cut it off, right? Amputate.

of whom is Hymenaeus and Philetus—Back in I Timothy, chapter 1, they amputated Hymenaeus, I Timothy 1:20. Because their words were eating away, just like gangrene does, and when it gets to that point, all you can do is amputate.

### **II Timothy 2:18**

erred—that’s that word that means “to miss the mark.” They erred, they missed the mark.

concerning the truth—what is the truth? That’s the Word that’s to be rightly divided in II Timothy 2:15. But their word—these profane and vain babblings they increase and their word eats as gangrene, who concerning that truth that you’re to rightly divide, they didn’t rightly divide it. They missed the mark. They missed the target.

saying, that the resurrection is past already; and overthrow the believing of some. “Faith” is “believing.”

**II Timothy 2:16-18**—(Literal)—Avoid profane and empty discussions. They will lead to an increase of ungodliness and their word will eat away as gangrene. So it is with Hymenaeus and Philetus. They have missed the mark concerning the truth, asserting the resurrection has already happened, and so overthrowing the believing of some.

### **II Timothy 2:19**

Nevertheless—in spite of this, the gangrenous situation you’ve got in Asia and sometimes in various places in our culture, but there specifically in Asia you had it. Some are saying the resurrection is past, they’re overthrowing the believing of some, it increases to more ungodliness, they’re not rightly dividing the Word, and their words are useless.

In spite of that, the foundation of God standeth sure. God’s foundation stands, even if they all turn away from the Word. Does that change the effect of God’s Word? Does that change the truth of God’s Word? No, the Word still stands.

sure—means solid or sure, firm, and it’s an adjective, not an adverb, modifying “foundation.” And it should read “the solid foundation, or the firm foundation of God stands.” It stands. It’s firm. There’s no question about it. And it stands even if everybody were to turn away from it. If everybody got gangrene with the Word, it still would stand. Through the centuries the darkest of ages may have come and gone, but the Word of God still stood. It stayed put. People talked about they’d see the days there wouldn’t be any more Bibles, and they’re gone, dead, gone, but the Word is still here. The Word stands. Tremendous verse.

having this seal—now seals. Back in Ephesians we had a background study regarding these seals. They were used all over the ancient world. They’ve excavated them from all over the East and they had a variety of uses. They were the mark of authority and authenticity. That is the significance of a seal. You had Jezebel in I Kings 21 that sealed a royal order with her husband’s seal, giving the order the authenticity and authority of the king himself, because she used his ring, his seal. They were used as witnesses to confirm covenants, or contracts, letters. They would take a letter and roll it up and they’d put a string around in, and then put the clay in it and then press it with that signet ring, that seal; then if anybody broke that string it would break the clay and you’d know somebody had tampered with the letter. It wouldn’t be sealed properly. Or they would seal a tomb that same way, a grave. They sealed Daniel in the lion’s den that way. They sealed Jesus Christ’s tomb by putting the seal on it, that if you were to remove that cover, that stone, it would break that seal and you’d know that somebody had tampered with it. In Ephesians it talks about us being sealed with that holy spirit, which is the token, until the redemption, and so on. We’re sealed with that holy spirit, and what’s the proof you’ve got it? You can speak in tongues. And that’s the proof that when Christ returns, you’re going to be in the gathering together with him. You’ve got the seal, and nobody can tamper with that seal. It’s eternal.

The seal here in II Timothy. The solid foundation of God stands, having this seal. First of all, that seal is God’s mark of authority and authenticity on the foundation of God, which is the Word of Truth as opposed to those who err concerning the truth. God’s foundation here is that Word of Truth, and that stands if nobody here believes it, if everybody turns away. If all Asia turn away, or all the world turn away, God’s solid foundation stands. That foundation is the Word of Truth, and it has this seal.

That seal has two parts. The Lord knows His own (the Lord knoweth them that are his) and “Let everyone that nameth the name of Christ depart from iniquity.” Some have said this is a quotation, a *gnome* from Numbers 16:5, 26, and Dr. Wierwille said when he originally taught this that he didn’t believe it was, and I agree. I don’t think it is a quotation from Numbers. At the most it could be an illusion to that and several other verses that say essentially the same thing. But when you start comparing some of these you find about one word that’s similar.

First of all, looking at these first phrase, “the Lord knows those that are His” — don’t you think God knows His own?

**Exodus 33:12**—“I know thee by name.” Did God know Moses? Verse 17...I know thee by name. God knows those that are His. In Numbers 16:5, verse 4...who are his and who is holy, etc.... See, the Lord will show who are His. God knows who are His and He’ll show you tomorrow. Nahum 1:7—...and he knoweth them that trust in Him. God knows His own, right? God knows His own people. Galatians 4:9—...but rather are known of God. Then God knows you’re His. Back to Numbers 16:26. The second part of that was “let those who call upon Him depart from unrighteousness.” “And he spake....” etc. Similar in some ways, but obviously not a quote. Psalm 37:27—Depart from evil, etc. Depart from the evil and do good. Look at Proverbs 16:6—“By mercy and truth, etc... men depart from evil.” Proverbs 16:17—“...depart from evil...” That concept is in more than just one place. Isaiah 52:11—“Depart ye,...” etc. Look at II Corinthians 6: Those that name the name of the Lord are those whom the Lord knows, and they are to do what? depart from evil, from unrighteousness. Now in II Corinthians 6:14—“Be ye not,...” etc. (through verse 18). If your sons and daughters, don’t you think God would know you? He knows who is His. He knows who His kids are. Right. And you’re to come out and be separate, not to be unequally yoked together with unbelievers. Now, back to Timothy.

God’s foundation, that Word of Truth, has this seal—the Lord knows those that are His. If you’re born again of God’s spirit, then there’s, that’s a seal for you. Then His Word is in you spiritually. And, let everyone that nameth the name of Christ depart from that unrighteousness, that iniquity, then in your walk you would have that seal. Where you’re separate from that unrighteousness.

**II Timothy 2:22**—See, down in verse 22: Flee youthful lusts. Means grow up. But follow righteousness, believing, etc. with them that call on the Lord out of a pure heart. Those that name the name of the Lord. Pure—unmixed, unadulterated. If you flee those youthful lusts and pursue righteousness, love, believing, peace, etc., with them that call on the Lord out of an unmixed or pure heart, which is what they were not doing back in II Timothy 2:17 and 18, we’re to rightly divide that Word. Then you have that Word of God that stands with that seal in your life. God knows who are His. If you’re born again of His spirit and you depart from that unrighteousness, then in your walk you have it.

Look at Romans 10:12—There is no difference (in the context of Romans 10:9 & 10) between, etc. ...call upon him... (through verse 14). I Corinthians 1:1 —...in every place call upon the name of the lord... When you call upon the name of the Lord, you’re saved, born again.

**I Timothy 2:4**—It says “Who will have all men to be saved,” etc. That’s God’s desires. God wills, He desires intensely for all men to be saved and to come to the knowledge of

the truth. Is everybody going to be saved? That's why you couldn't have the word *bouleuomai* there, to absolutely determine. But he intensely desires all men to be saved—and how are you saved? By calling on the name of the Lord. Then you're saved. But He also desires you to come to a knowledge of the truth. So it doesn't stop there at salvation. And that lines up with the second part of this seal, or calling on the Lord out of a pure heart (back in II Timothy 2). That pure heart would be an unmixed heart where you're not contaminated with unrighteousness, but you have that righteousness in your life, that godliness. And in the seal, the Lord knows those that are His, and, let everyone that nameth the name of Christ depart from that unrighteousness, that iniquity.

God's foundation is His Word, in this context, and it's solid, and it stands no matter what. But it has that seal in your life to the end that you're born again and in your walk to the end that you live it, that you walk by it. Remember the saying "The Word is true, I believe it and that settles it." And Dr. Wierwille scratched "I believe it" out, because the Word is true, that settles it. That's right. Doesn't matter whether you believe it or not. But for your life, you're departing from unrighteousness and believing that Word and receiving it in your heart and holding on to that truth, it's got to be there for it to be settled in your heart. OK.

So, that's the seal. You're born again and you depart from that unrighteousness. Then it's sealed in your life.

### **II Timothy 2:20**

In between II Timothy 2:19 and 22 that deal with the seal, you have another analogy, and that is the vessels. In verse 20, "... vessels of gold and of silver, but also of wood and of earth;..." Now what those vessels were used for is something we've got to look at a little bit further and I'm not going to tell you tonight because I don't know, but I know gold vessels were used for certain things, silver vessels for something, wood for something, earth for something. But there was a big distinction between gold and silver vessels and the wood and earth vessels as far as their value, their cost.

### **II Timothy 2:21**

If any man...he shall be a vessel unto honour, etc. If it just called you a vessel, or said you were as a vessel, like a vessel, then it would be a simile or a *metaphor* or a *hypocatastasis*, but since it's extended, and it doesn't say "like" or "as," it's an *allegory*. Otherwise it would be a parable. It's an extended *metaphor* or an extended *hypocatastasis*. In this case, does it say "you are a vessel?" No, it's implying that. It's an implication. And what's the figure for implication? *Hypocatastatis*. So it's an implied comparison, so this *allegory* is an extended *hypocatastatis*. In other cases the *allegory* could be an extended *metaphor*, but not in this case.

Look at Lamentations 4:1, 2—Here you have an acrostic psalm—each one beginning with different letters of the Hebrew alphabet. But look at the first verse. Gold became dim. They were fine gold, now they're esteemed as earthen vessels. There was a change in those individuals.

**Romans 9:21**—This is potter power, verse 22-24. Now there are two types of earthen vessels. One is to honour and one is to dishonour, whereas over in Timothy, you have vessels of gold and silver, and to honour, and vessels of wood and earth are there for dishonour. So there's a difference in the comparison. The ones in Romans—let me share

with you part of this background study. The vital difference between vessels and people, first of all, is that people have freedom of will. A vessel has no choice whether it will be gold or clay, honorable or dishonorable. While a vessel made of clay or one used to perform tasks of less honor did not have freedom of will and could never change its position, a person in the Body of Christ could change his position. That's the difference where the *allegory* would break down. This truth of freedom of will is vital to understanding the analogy of the vessels both in Romans and Timothy. The comparison being made between the honorable or valuable vessels and the dishonorable vessels or vessels of little value with the believers in the Body of Christ is only valid because believers can become vessels of honor or value if they will, desire. Freedom of will is still involved.

In Timothy, the words “honour and dishonour” — it's *timē* and *atimia*, makes it mean just the opposite. So it's honour and dishonour, or less honour. But it can mean value, or price, worth. So the one could be honour, or not honoured, or valued, or not worth much. See it? Now, in Romans you have both of them are earthen vessels—one for honour, one for dishonour. The potter can make two vessels from one piece of clay. One would be an honorable vessel, one used for anointing people and similar honorable jobs; the other would be a dishonorable vessel, one used to wash feet, hold wastewater and similar dishonorable jobs. See the difference? They're both made of clay, but for different jobs.

In Timothy, however, it's different. In Romans the vessels were made of the same material so the function of the vessels is being emphasized. In Timothy the vessels are made from different materials, thus the emphasis is placed on the value of the material. In Timothy some vessels are made from, gold and silver; others from wood or clay. So Timothy emphasizes the actual value of the vessel, which is what this word *timē* can mean. Value or honor, either one. Since the context of Timothy is leadership, the analogy in Timothy refers to leaders who are not of value to God, or leaders who are of value. The direct contrast to leaders who walk for God, who are valuable to God, and those who walk contrary to the Word, and so they would not be of value in their walk.

Remember Psalm 116:15? “Precious, etc.” and the word is costly. There a valuable piece of gold or silver, whereas an earthen pot could be replaced more easily. In II Timothy 2:21 it teaches what a leader must do if he is to become of value to God; in verse 21 it says he must purge himself, and that is to completely, or to keep oneself complete pure by separation. It's an intensified form of the word for cleansing, or purifying. This separation was necessary because the words of the valueless leaders ate like gangrene, caused more ungodliness, and it subverted the hearers. Therefore, if you're going to be a vessel of honor, a vessel of gold and silver, as opposed to earth or wood, which are not as valuable, you're going to be a valuable, honorable, worth-while, or something that's worth of value—then you must cleanse yourself, totally cleanse yourself from those that are causing the gangrene. A vessel of honor. Then you'll be a vessel of value, sanctified, which means set apart, and meet, or useful, for the master. Very useful is actually the word in Greek. Aramaic is suitable for use.

Remember back in II Timothy 2:14, I told you the word “no profit” was useless? Those words were useless. But when you're someone that isolates yourself from that group you become useful, a valuable vessel. Useful for the master's use and prepared unto every good work.

**II Timothy 2:21**—(Literal)—Nevertheless God’s solid foundation stands, having this seal guaranteed. The Lord knows those who are His, and let everyone who names the name of the Lord stand away from unrighteousness. You just clear out. In a great house there are not only vessels of gold and of silver but also vessels of wood and of clay.

Some, the gold and silver vessels, are valuable, designed for formal, honorable use, while others, the wood and clay vessels, are not worth as much and designed for everyday use. If, therefore, one thoroughly cleanses himself from these [these what? these discussions back in II Timothy 2:14, 16, 17 and 18 that are contrary to the Word, these disputes] he shall be a valuable vessel set apart, well suited for use by the Master, prepared for every good work.

### **II Timothy 2:22**

Lusts—cravings. That literally means “to grow up.” The word “also” is not in the text.

follow—the opposite of flee. You pursue it. You flee youthful lusts and pursue righteousness, believing, the love of God in the renewed mind in manifestation, peace (the state of undisturbed believing) with them that call upon the Lord out of a pure, unmixed, unadulterated heart. With those that have that seal in manifestation.

**II Timothy 2:22**—(Literal)—Flee youthful cravings. [See, if you’re a valuable vessel, set apart, suited for use by the Master, etc. —flee youthful cravings; that’s how you get to be a valuable vessel] and pursue righteousness, believing, the love of God, and peace, with those who call on the name of the Lord out of a pure unadulterated heart.

When we’re strong in grace, in service, we’re strong athletes and farmers, we’re strong workmen of the Word, then we will be strong vessels of honor, valuable, set apart, on the shelf for formal use by the master. Wouldn’t you rather be in the dining room eating than in the kitchen eating while you’re doing the dishes? You see, maybe some of these are born again but they’re not going to get to the formal setting. They’re not as valuable because of their believing. When somebody’s walking on God’s Word and dies, costly in the sight of God is the death of one of His saints. And even if he’s born again, the fact that he would die would be costly too, but the analogy here is that more valuable vessel are those that stay put on the Word, that rightly divide that Word of truth as opposed to those that mingle with and give in to that gangrenous stuff—the profane and vain babblings. Their word eats as gangrene. Their words are useless. They’re in disputes, word battles, all the time. Contrary to the Word.

### **II Timothy 2:23**

Unlearned in Aramaic reads “those who are without instruction, or discipline.” And in Greek it has that same idea—“without learning, or undisciplined.” An untrained mind is easily blown about by every wind of doctrine and discipline is not like you think of a ball bat, but it’s a method of conduct arrived at through unvarying practice and experience. That’s discipline. These are questions that show a lack of discipline. There’s no maturity in their lives, there’s no growing up. There’s no proper method of conduct in their lives. They’re foolish questions. It says avoid them.

“gender” means breed, produce, beget.

“strifes” in Greek is *machē*. It’s a fight, a battle. It’s either a military term or a philosophical term used for those *logo machē*, those word battles we had back previously, II Timothy 2:14. Here you just have the word *machē*, which was a part of that word *logo machē*. And it’s a philosophical term used for “word battles.” So it’s equivalent to the other in meaning.

**II Timothy 2:23**—(Literal)—Refuse to consider foolish questions which demonstrate a lack of maturity, realizing that they breed disputes.

### **II Timothy 2:24**

Number 7, the servant of the Lord, bond slave, *doulos*. He’s a bond slave. This is the 7th characteristic of a faithful minister.

strive—*machomai*. To do battle, fight. In this context the fight would be dispute, word battles. That bond slave of the Lord, he doesn’t get involved in these disputes, these arguments, these fights.

gentle—the opposite of fighting. Soothing, mild, or gentle. It’s used in I Thessalonians 2:7 where it says to be gentle like a nurse. A nurse has to be gentle with the babies, doesn’t it?

apt to teach—able and skillful in teaching. Had back in I Timothy 3:2 where one of the qualifications of a bishop, an overseer, was, he had to be a *didaktikos*, one who is able and skillful in teaching, qualified, willing to teach. So this bond slave must be able and willing to teach.

patient—in Greek it’s *anexikakos*. *Kakos* we’ve had before, means evil. It’s not the normal word for patient or for longsuffering. This word means to hold yourself firm and erect against evil. Or to endure the evil. It’s an enduring of evil, or a sustaining against evil. It’s the only place the word is used.

**II Timothy 2:24**—(Literal)—A bond slave of the Lord should not dispute. Instead, he should be gentle to all, a skillful teacher, holding up against evil.

### **II Timothy 2:25**

instructing—to instruct in discipline, that method of conduct arrived at through unvarying practice and experience. Not just teach, but help them get that discipline in their lives.

those that oppose themselves—In Aramaic it means “who are disputing against him.” The Greek could be translated “who oppose themselves,” or “who sets himself up in opposition to someone else.” So you’ve got two ideas here. The one would agree with the Aramaic, the other one wouldn’t. It would agree with the King James. Both ideas are certainly true. I always liked the King James because of Rufus Mosely: “God’s votin’ for you, the Devil’s votin’ against you, so you determine the election, and when you vote against yourself, you’re opposing yourself.” But the other is true too. You’re opposing the Word when you’re opposing yourself in this case. So we went with, “who stand in opposition” and then we put in brackets “to the Word.” They are still opposing themselves—that’s still true. But I think the big thing in the context here is that they are opposing the Word.

repentance—has to be change of mind. Like Simon—repent, has to be forsake. Here also. These are people already saved, but it’s having that change of mind—forsaking of their wickedness. Remember Jonah? God sent him to Ninevah to tell them a lot of things were going to happen to them because they were sort of screwed up, and Jonah didn’t want to

go. The reason he didn't want to go is because he knew if he got there and really got on the bandwagon and they repented then God would change His mind, and wouldn't destroy the city. That's why it says he didn't go. Anyway, God may give them that change of mind to the acknowledging of the truth, if they want to, but they have to be willing to.

acknowledging—*epignōsis*, that full, precise and complete knowledge of the truth.

## **II Timothy 2:26**

recover—to wake up, or get sober. I have a quotation here from Birder (sp) who worked this verse. He said: “In order to understand this beautiful image, it is proper to observe that this word [that's translated recover] signifies to wake from a deep sleep or from a fit of intoxication.” That's why it is sober up—either a deep sleep or a fit of intoxication. And it refers to an artifice, of fowlers, something that the fowlers use to catch birds. To scatter seeds impregnated with some drugs intended to lay birds asleep that they may draw the net over them without any trouble. They would put drugs in the seeds; then the birds would eat them and they could catch them. Look at this: that they may wake up out of that trap, that snare, of the Devil. He's the fowler. He's the one that laid out the drugs for them so that they become stupid in the head, slumbering. But you're to wake—that they may wake up, or get out of that drunken stupor, the snare of the Devil, who are taken captive by him—literally means “to entrap alive.”

**II Timothy 2:24, 25, 26**—(Literal)—A bond slave of the Lord should not dispute. Instead he should be gentle to all, a skillful teacher, holding up against evil.

He should with meekness correct, [give disciplined instruction to,] those who stand in opposition [to the Word,] in the event that God would allow them to change their minds, to an accurate knowledge of the truth,

and that they may clear their minds, [sober up and escape] from the Devil's trap in which they are held captive by him to do his will.

He's a bond slave. He goes further than normal services required. He's a bond slave because not only does he work with the individuals as an athlete, as a farmer that's strong in grace, strong in service, but a good workman of the Word, rightly dividing that Word. He's a vessel of honor, but then he goes so far as to be a bond slave, to try to get those people that are contrary to the Word back to the Word. You never give up on them. Even though you separate yourself, you don't become contaminated with them, yet you still never give up, peradventure God would give them repentance, that they have a change of mind, that they get out of that drunken stupor that they're in, they sober up and get out of that trap of the Devil. Do you see it? That he would even be so willing to serve.

And how does he do it? By confronting them with the Word, by continuing to stand for the truth of God's Word. It's a solid foundation. So you keep speaking the Word. They tell you “Oh be quiet, you don't know what you're talking about. It's just your theology, it's just what you think.” You just speak the Word more, and maybe some of them will be convinced later on because it's still God's Word that stands firm. It's a solid foundation.

Back in II Timothy 2:2, our ministry. We're to entrust this deposit to faithful men who shall be competent to teach others. Faithful men—that's who our ministry is to. But as a servant of the Lord, as a bond slave, you would never give up on those who have turned away from the Word, who oppose it. You still keep speaking the Word. Maybe even

they'll get a change of mind and get out of that Devil's trap. Isn't that terrific? I think it's a great chapter.

That's why the seven characteristics of a faithful minister are so vital throughout this whole thing. And it leads up to, we're not only strong in grace and service at the beginning, but at the end, bond slaves, willing even to take a stand that maybe they'll get a repentance, or change of heart is a better word as we translated it.

## **CORPS NIGHT**

### **II Timothy 3:1-9**

### **March 6, 1985**

Chapter 2, I just didn't feel real good about this last week when I was done. II Timothy 2:19. I told you how there were those two parts, but it's really that one seal, and you get to the place... This is not the same usage of "seal" as it's used of the holy spirit in Ephesians. In Ephesians when you receive that holy spirit, you're sealed, understand? You're sealed, it's eternal life, you can't lose it. This is a different usage of that custom regarding the seal. This is where you depart from iniquity. You renew your mind, you take a stand on God's Word, then you're sealed in that walk to the end that you walk upon it. You're sealing that foundation, that truth of God in your life. Understand? That's the seal...in your walk. It's not in the new birth. The new birth has to be there first, you name the name of the Lord. But then you depart from iniquity, you walk on the truth, then you're sealed, or you have that truth of God's [Word] sealed in your life as you continue to walk on it. And if you go away from it, then you're no longer sealed in this context. You're still sealed spiritually. Now you "comprende" [understand]? Good. I was blessed Rev. Curtis shared earlier that it does get chilly in Chile at times. He just returned from there. Well anyway. Seal, understand? It's the same custom, but used in a different way. All right.

Now in chapter 1, of course, the big problem is that they turned away from the leadership. And the antidote to that is to hold fast to the form of sound words. Even if everybody turns away from it, you still hold fast to that form or pattern of sound words. Then in II Timothy 2, the next mistake they made was to err concerning the truth. They made mistakes concerning the truth. And the antidote to that, or prescription, is for you, as a leader, to continue to be diligent to show yourself approved to God, a workman rightly dividing the Word of truth. You be diligent in that area of rightly dividing the Word of truth. Even though others err, they make mistakes concerning the truth, you rightly divide the truth. So in II Timothy 1, they turn from leadership; II Timothy 2, the erred concerning the truth. And now in II Timothy 3, they go further, they resist the truth.

Not only are they making mistakes or erring concerning that truth, but they are deliberately resisting that truth. And that's in II Timothy 3:8. They stand against the truth. Not just make mistakes, but they *deliberately* stand against it. And the antidote is II Timothy 3:14, to continue in the things that you have learned. You continue in the truth. Even though others may resist it, you stay put, you continue in that truth. Verse 1 of this chapter [II Timothy 3:1] starts in a very descriptive way. They are deliberately resisting the truth. That's the key to this section. They become all these things, and you are to turn away from those individuals. And verse 14, 16. Now Rev. Martindale covered this chapter in *Dealing with the Adversary* as a very significant chapter of the spiritual contest, and especially between those ordained of God and those born of the wrong seed. Between clergy, for instance, and those that are born of the wrong seed. It's up to our clergy, our top leaders, those that God has ordained, to confront those individuals. You have the seed on the one side, wrong seed,

and those ordained of God on the other side. And you have all these men in these last days that are lovers of themselves, covetous, and so on. Behind it all are those that are born of the wrong seed, who have that form of Godliness, they look good on the outside, but they deny the power thereof. And they don't know the Scriptures, and they deliberately resist the truth. And so it's up to our men of God to stand against them and to resist what they're doing. To stand upon the Word, to continue in that Word. Now—

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II Timothy 3:1-9—Page 2

From such turn away is another concluding statement. The reason you doesn't use any and's is that you move over the series very quickly to get to that concluding statement. Not that you want to dwell a long time on each word. Which we might do as we try to figure out what each of these means. But that's not the way you would normally read it.

Then there's another figure involved, *homoeoptoton*. What it is, is the repetition of inflections. That's when you have a different form of the same word. For example in English we see it often in pronouns. "I" is a personal pronoun, but that's the subjective form we call it. "My" would be the possessive form, and "me" would be the objective form. Well, in Greek and other languages you have different inflections for a lot of words, not just the pronouns. But then if you have several different words where you have the same form, where it has the same ending on the end. The best way I know how to reproduce it in English, you can't do it exactly because we don't have that for every word, but say we had a series with the words meekness, tenderness, gentleness...notice how all those end in "ness," see it? Now in Greek, that would be much more common or in Aramaic and so on. An example you might be familiar with from Latin, Julius Ceasar is quoted as having said.... They all end in "i" right? I came, I saw, I conquered.

Well in Greek, all these words in this list are masculine plural. And most of them end in *oi*. So every word, if you could picture *oi* on the end of it, that would be the figure, got it? So you've got two tremendous figures there that help you to slide over this section.

The first word "for men shall be lovers of their own selves," I want to give you that Greek word, I'm not going to give you all of them, but this is interesting—*philautos*. Now *philo* means love, brotherly, sense-knowledge love; *autos* is self. Love of self—egotism. The word covetous is *philarguros*. See it starts with *phil* then *arguros*, money. So it means a lover of money. They're not only lovers of themselves but they're lovers of money. Money crazy.

And they're boasters. Now this is sort of the background of a lot of people today, and especially those born of the wrong seed. But it carries over into other people in areas of culture. They're boasters, they brag a lot, like to talk about themselves a lot. They're proud, they put themselves over others, as opposed to Philippians where we're instructed to esteem others better than self, remember? They're not willing to serve, they're proud. They put themselves over others.

They're blasphemers, they ridicule others. This word disobedient, the Greek word I'll give you, *apeitheis*. Which is related to *apeitheia*, remember? It means they've heard, but refuse to believe and obey. So they're deliberately disobedient to parents.

Unthankful. The Aramaic literally reads "deniers of grace." They've got to be either wrong seed or so far off of the Word because they reject God's grace and go about to establish their own righteousness, which is unrighteousness. And unholy means they're perverse, they don't observe their Godly obligations.

## **II Timothy 3:3**

They're without natural affection. Is that a familiar word? It's found in Romans 1 in the context of homosexuals, those that leave the natural use of the body and burn in their lust one toward another. This word—

**[Page Missing]**  
II Timothy 3:1-9—Page 4

**II Timothy 3:1-5**—(Literal)—Know this: In these last days dangerous times will set in.

For men will be lovers of themselves, lovers of money, boasters, haughty, blasphemers, disobedient to their parents, deniers of grace, perverse, without natural affection, replaceable, slanderers, unrestrained in passions, savages, haters of good, traitors, head strong, full of conceit, lovers of sensual of pleasures rather than lovers of God, having an outward appearance of Godliness but denying it's power. Turn away from these men.

I think dangerous communicates, but maybe one of these other words would communicate as well. You know, they're very perilous, dangerous, difficult, rough, like that ship on the sea, it's a stormy voyage.

That's the fight, that's the contest, that's what it's all about. And we're in a spiritual contest.

### **II Timothy 3:6**

They're creeps, all right. The word "creep" in Greek is *endunō*. Now we've had another word *enduō* without the "n" in it; same word except without the "n." They are related, words, come from the same root. This word *endunō* does mean to enter or creep into. The word *enduō* meant to clothe with, remember? But that idea is certainly present here in this word *endunō* that means to enter or creep into, because they clothe themselves before they enter or before they creep into with a disguise. They disguise themselves, they clothe themselves with some facade and then creep in unawares. They disguise themselves to get into the party.

**Proverbs 23:1ff**—It's disguise, he puts his dainty meats out there in front of you, and you say, "Mm-mm, that looks good, he must be a nice guy." But beware. You see, that's what they do, they put on that facade. They creep into. They look real good, look real religious, have a form of what? But no what? Power. And boy, if you don't have the power of God working in your life, you ought to ask yourself what you're doing. The power of God has to be in manifestation. All nine manifestations in operation.

They lead captive, like back in II Timothy 2:26. They're captivated by the Devil for his will, remember? Well, these are his seed, his children, who do the captivating for him, and they sneak into houses and they captivate silly women.

And the word "silly" of course is Old English for simple. But it's one word in Greek, simple women—*gunaikarion* and literally the word means a little woman. But it's a derogatory term. It was a term they used for both men and women, because of some women that were easily persuaded to follow certain men of the baser sort and that type of thing. The Aramaic, however, is very interesting. It has the normal word for woman, it doesn't have little women or silly women or simple women, it just has the word for women. And again, this is not women or all women, but it's a derogatory term used for both men and women, understand? Because the next phrase is the qualifier of those women. It's not all women, but it's women laden with sins, led away with diverse lusts. See it? Not all women. But this is a phrase because of certain women in the East, and you've got them in the U.S. too, who are easily

sucked in by certain men and others that manipulate their lives and so on. Not all women, but women laden with sins and led away with various lusts.

I'll show you a little more about these women and how it relates to Eastern culture, but first of all the word "laden" means to heap or load, like the Easterners carried those big loads on their heads, you know,—

**[Page Missing]**  
II Timothy 3:1-9—Page 6

—house, and they might not directly come into your house or Twig, but they'll send you know the cue ball affect and the pool table business. They'll knock another ball into your territory that visits your house. But they're manipulating, controlling the things. They're the ones in Proverbs 6 that pull the strings, that speak with their feet, and wink with their eyes, and all that stuff. Well, they're the ones that manipulate it and cause things to happen, and they somehow creep into your house and they captivate those that are easily deceived, those that are gullible, laden with sins, and easily swayed by sense-knowledge desires and passions, cravings. And then, they're ever learning but never able to come to a knowledge of the truth, why? Because what they're learning from those creepers is not the truth, that's why they can't come to the knowledge of the truth. Their teachers are not teaching them the truth, that's why they're ever learning and never able to come to a knowledge of the truth. Okay, got it?

The word “knowledge” of course is *epignōsis*, not *ginōsis*. And it means that full, precise, complete, accurate knowledge, not just knowledge. But it's emphatic.

**II Timothy 3:6, 7**—(Literal)—These are the kind who enter, disguised, into houses and captivate women loaded down with sins and easily swayed by various cravings.

Always learning by experiences and never able to come to an accurate knowledge of the truth.

I wonder if this, John Crouch, that they captivate women loaded down with sins, we didn't talk about this before, but there's some type of imported image here. And maybe this is a *hypocatastasis* or something? Think about it and we'll talk about it later.

### **II Timothy 3:8**

Jannes and Jambres are the names of those magicians in Exodus 7, 8, and 9. If you want the specific verses, I'll give them to you and you can look the up later. Exodus 7:9-13, 20-22; 8:6, 7, 17-19; 9:10-12. Those are those two magicians, that when Moses threw down his rod, they threw their rods down to try to stand against Moses, and the only thing is Moses' rod swallowed up their snakes, you know. Then he turned the sea to blood, then the magicians thought they'd bring a little blood around, and that didn't set too well Pharaoh either. And then it was the frogs. And then when it got to the lice, the magicians couldn't do that one.

But they tried to stand against Moses, and that word “withstood” literally is to stand against. Like we're to resist the Devil, to stand against the Devil. This is that word. They stand against the truth (same word). And they're men of corrupt minds, utterly corrupted, they're possessed.

That word “reprobate” means devoid of judgment or unfit, unapproved. I'll give you the Greek word, it's interesting—*adokimos*. *Dokimos* we had recently, it means approved (II Timothy 2:15). Approved unto God. Only this has “a” in front of it which makes it mean unapproved. So they're unapproved, they don't stand the test. *Dokimos* is the word for when you prove metals, to prove that they're good. Well, *adokimos* means that they're unproved, they don't stand the test. They're unfit for the competition. And if they're unfit for the competition, they're not fit to make proper judgments that stand approved before God. They're devoid of judgment.

This word is also used in I Corinthians 9:27. Unapproved, unfit, disqualified from the competition, that's the word. I'm unfit to enter the race if—

**[Page Missing]**  
II Timothy 3:1-9—Page 8

[II Timothy 1:5] Again, there's something to be said for that which is passed down from grandparents to parents to children and so on. And Dr. Wierwille has spoken on this on different occasions where you see things recur, especially in grandchildren, from the grandparents, as far as great potential. But parents, too, to some extent where it's passed on. So there's something to be said. Paul mentioned his forefathers, his ancestors. Now that would take you all the way back. But Timothy had some ancestors, too. Starting, we know, with his mother and with his grandmother. And so he had something good in which he was raised, there's genetically some things there as well as their training of his life, a lot of things involved. And you just can't put your finger on everything, but you know it happens.

So a tremendous principle there of Timothy's potential for leadership and ability to lead. And when it says "I am persuaded" it doesn't mean, well I think you've got it, too. I means I have been persuaded, I know it, in that sense I'm persuaded.

See the word "dwelt." It lived in is the word, *enoikeo*. It lived in first your grandmother, then your mother, and I'm persuaded it's living in you, too. That believing ability, that great believing ability. Boy oh boy oh boy. What a family!

To recall is to call up from your memory.

**II Timothy 1:5**—(Literal)—I recall your genuine believing which first lived within your grandmother Lois and your mother Eunice and I have long been persuaded it lives in you, too.

You've got good stuff in you, Timothy, and I long to see you because I remember your tears, the heart and effort which you put in it, which is an indication of your believing. And so he's constantly making request for him, his specific needs, knowing that in Asia, Timothy needs some spiritual help there, because of the situation. And so he opens with this prayer, and then in verse 6 he tells him, "Now stir up that ministry. Just get it on fire, get it moving, Timothy. I'm praying for you. We're believing together. So let's go out there and get things happening. If nobody else wants to believe in Asia that's believed already, then go out and get a new crew to believe. Let's get other things happening. Chuck all the leadership you've got there and go hire some new ones, spiritually. Let's get things moving here. We're not into being sideline Christians. We want athletes out on the field. We want them in the ballgame. We want them contending in that contest."

That's where you want leadership. We don't want leadership sitting behind the desk all day. They've got to be out on the field moving things, see? Out in the pasture, digging out the manure. That's where you need them—on the lines. You need to get in your office sometimes, maybe, but you need to be on the field, moving the Word on the front lines, teaching, preaching, witnessing, proclaiming.

Stir it up, Timothy. Let's go get 'em, okay?

**CORPS NIGHT**  
**II Timothy 3:10-17**  
**March 13, 1985**

Walter started by reading the literals of verses 1-9 in chapter 3, before getting into verse 10.

**II Timothy 3:1**—Comments on verse 1: Remember, this is the section where they turned, or started to resist, the truth. They had turned away from the leadership and then they erred concerning the truth. Now they deliberately resist that truth, or stand against that truth, and they're reprobate concerning the faith and so on and so we have to stand against them. At any rate, they're the ones that resisted truth that make these such dangerous days, or dangerous times, that set in. And these are the last days since the day of Pentecost.

How will this happen? That it will not advance any further? That these men will advance no further? The "how" of that is in verses 10-17.

**II Timothy 3:10**

The words "hast fully known" literally means from the Greek "closely followed." Followed it very closely; made it your own. Used in I Timothy 4:6, attained—followed closely. Timothy had followed it closely to the end that he would remind others about it, he would be a good minister. To be a good minister you must remind others of the words that you have heard and that you have followed closely from the Word of God, the truth. In II Timothy he again says, "you have fully known, you have followed very closely my doctrine." Doctrine is a key concept throughout Timothy. The doctrine is the Word that I have taught you.

1. you followed that closely.
2. my manner of life, and that word means leadership, or manner of life—your lifestyle as a leader, but the word "lead" is in it. So it's a leadership lifestyle. That's great for a leader to do—one that's aspiring or developing. To look to a man of God who walks on the Word and follow closely his doctrine if it's the doctrine of the Word, and his leadership lifestyle—his manner of life as a leader.

purpose—is his plan, or his design. It's not just what he does, but why he does it. He understood the whys and wherefores of why Paul did certain things.

faith—is believing. He-followed very closely Paul's example of believing. longsuffering—is patience with respect to people.

patience—patience with respect to circumstances or things, situations.

In between them you've got the love of God in the renewed mind in manifestation, *agapē*. That's what gives you the ability to have your longsuffering and your patience.

So, you have followed very closely my doctrine, my leadership lifestyle, purpose, believing, longsuffering, love, and patience, and verse 11...

## **II Timothy 3:11**

persecutions—you followed my example of persecutions followed very closely my afflictions.

There's a problem with those two verses. They don't quite flow with the other words in this series. They sort of stick out like a sore thumb. Furthermore, the phrase following that, "which came unto me at Antioch, at Iconium, at Lystra;" —it wasn't at Antioch, Iconium and Lystra that the doctrine came to Paul or his lifestyle or his purpose, believing, and so on. He had those things there, but that isn't where it came to him. But the afflictions and persecutions he did get there, in that area. By the way, if you want to know what persecutions and afflictions came to him there, you read Acts 13 and 14. That's when Paul was at these three cities. When he was at Antioch, they chased him out of the city. When he was in Iconium, the next city, they tried to get to him and stone him, but they were aware of it and they fled to Lystra, and at Lystra they caught him and stoned him to death but the believers stood around and raised him from the dead, and he walked off.

That's where Timothy was from—Lystra. That's where he got in the Word, when Paul was there on his first itinerary. Timothy would have been around 16, 17 years old, a very young man at that time—a teenager. Because he was still a youth, and a youth by Biblical reckoning is under 30. He was a youth when I Timothy was "written, because it says "Let no man think disparagingly of your youth," So if he was not yet 30 by the time that was written and you back it up historically, that means in Acts 13 and 14 he had to be not over 16 or 17 years old, 18, 19—you know, a teenager, in that general area.

We're working on this problem of persecutions and sufferings. The word "afflictions" is sufferings, and it could be mental or physical sufferings, that came to him in these three cities that are in Acts 13 and 14. If you have persecutions, do you have suffering? And if you have suffering, you probably have persecution—as a result of somebody pursuing you. So they sort of go hand in hand, almost like synonyms used here, for emphasis. But the interesting thing about it is we have a figure of speech. In II Timothy 3:10, every one of those words are dative, singular, feminine, in Greek. Doctrine, manner of life, purpose, faith, longsuffering, charity, patience—they're all dative, singular, feminine. And so the endings are similar. And that's that figure of speech we had before, *homoeoptoton*, where you have the repetition of inflections. They have similar sounds on the end. You have like word endings. Not all of them are identical because there are different dative singular feminine endings, but they are similar. Some of them do have the same sounds, and besides they are all preceded by the article *te*, all the way through. So you do have that repetition of sound.

But, when you get to persecutions and afflictions, all of a sudden it switches—instead of *te*, it's *ois*, *tois*. It becomes the masculine neuter; masculine is the first one, and the second one is neuter, and they are dative plural. But both of them end in *ois* and the article in front of it is *tois*. So all of a sudden you have this switch. If you read it in the original, if you could see it in Greek, you would see that sudden switch as you go along. And so it should draw your attention to it. You don't see that in English, but you do in a sense. See the "s" on the end of persecutions and afflictions? It's plural, isn't it? That's one difference between these words and the previous words.

Why are the other words in the dative case? Well, that verb that's used there, has fully known, or closely followed, it requires the dative case. But in II Timothy 3:11, I don't believe that those two words are there because they follow that word that takes the dative case. All of a sudden you have a switch because it wants to draw attention to it. In other words, it's using it as a normal usage of the dative. And the dative is translated "to" or "for." It could be "in" or "during" when it indicates time. And that's what I believe it should be. DURING the persecutions, or in the persecutions and sufferings which I endured, or which came to me, at Antioch. See it? In other words, you didn't fully follow my persecutions. That wouldn't make much sense. But you followed my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, in the persecutions and sufferings which came to me at Antioch.

The figure *homoeoptoton* all of a sudden comes to a halt when you get to II Timothy 3:11 because you've been going along with that figure and all of a sudden it switches. So it says "stop reading this as a series" and something else is indicated. I can tell you that from the Greek you would translate it "in" or "during" the persecutions and afflictions, or sufferings. So that's why we translated that beginning part of II Timothy 3:11 "during the persecutions and sufferings." Because you don't see that in the English. You see it in the Greek, but all of a sudden it switches. But it's a beautiful figure where you're just rolling along and all of a sudden something flies up in your face, where you switch.

I told you before the word "afflictions" in the Greek is neuter. The word "persecutions" is masculine. In II Timothy 3:11, the word "which"—that word, the pronoun, is neuter, so what is it referring back to? Technically, grammatically, it's referring to the sufferings, the affliction, not to the persecutions. It was the sufferings that came to me at Antioch. But what did I say before, these words are virtually synonymous? Where there's, sufferings there's persecutions, and vice versa. But grammatically it would refer to that. Now in the Aramaic it doesn't make any difference. It can refer to both. "But those things which came to me at Antioch." And I think English-wise we did not make a distinction here because if it refers to the sufferings, it also has to refer to the persecutions. That's just a grammatical thing we had to deal with when we were working this.

Then, the word "what" is masculine so it would refer back to the persecutions. Then it even adds the word "persecution" again in the verse. Well, those are just some interesting facts you have to deal with when you're translating this. But when you get right down to it, it's the persecutions and sufferings, that whole ball of wax, that came to me in Antioch, etc., and it's that persecutions and sufferings that I endured, but out of them all the Lord delivered me.

The word "Lord," of course, has to be God who does the delivering.

The word "deliver" is "to rescue."

In II Corinthians 1:8. This is where all the pressure came to him. etc. II Corinthians 1:10: Who delivered us, He rescued us, and doth rescue (He still does)...and will yet rescue us. God rescued, He rescues, and He will rescue. And Paul expresses his trust here. But you get to Timothy, it was a reality. He rescued him out of the persecutions. Finally, he was stoned. But out of these all, the Lord rescued him.

I mentioned this figure *homoeoptoton* in II Timothy 3:10, which abruptly terminates in

verse 11. You do have a similar thing in Aramaic. It's *anaphora*. That's where you have the repetition of a word at the beginning of successive clauses. Literally in Aramaic, each of those phrases reads "you have followed after my doctrine, and after my manner of life, and after my purpose, and after my believing, and after my longsuffering." See all those "and after, and after, and after." So you do have a similar figure used in Aramaic.

**II Timothy 3:10, 11**—(Literal)—You, however, have closely followed my doctrine, leadership, lifestyle, purpose, believing, longsuffering, love, and patience, during the persecutions and sufferings such as happened to me at Antioch, Iconium and Lystra . I endured these persecutions and the Lord rescued me from them all.

That's fantastic. You closely followed my doctrine, etc., during the persecutions. You see, during the time of persecution, that's the time it's easy to knuckle under and give in. But Timothy stayed put; in spite of those persecutions, in spite of all the things that happened to Paul in those three cities, Timothy stayed put and followed very closely Paul's doctrine, leadership, lifestyle, purpose, etc. And he points out "I endured those persecutions and the Lord rescued me from them all." But he stayed put, and Timothy followed that example very closely. And that is important if you're going to—in II Timothy 3:9, "that they will advance no further...." You must follow that man of God's lifestyle who stands upon the Word of God—his doctrine, manner of life as a leader, and so on, during the times of persecution and affliction. You can't be weak-kneed and give in at those times and expect the enemy not to advance.

### **II Timothy 3:12**

"will live"—it just looks like a helping verb in English, but it's really a separate verb in Greek. It's *thelō*. It means "to desire intensely."

All that intensely desire to live godly. "Godly" is that true vital spiritual relationship with God. In the Aramaic it's that phrase that means "in the fear of God." All those who desire to live in the fear of God, which is the one of the two terms used for godliness. If you live in that respect of God, or desire to, in that true vital spiritual relationship with God, it says you are going to suffer persecution. It's just going to happen, because the enemy doesn't like it. And so he's going to pursue you and cause suffering if he can.

### **II Timothy 3:13**

evil, in Greek, is *ponēros*. It means evil. It's evil and it emphasizes the harassment that's associated with evil acts. Remember *kakos*, we've had that a number of times—it's the destructive aspect of evil that is emphasized. Here it's the harassment cause when people are evil, they try to harass you, to get you off the Word. So they're evil men and seducers. In Aramaic, the word is *ta*. It means deceiving, or seducing, and it's an adjective. So the phrase in Aramaic is "Evil and deceiving men," not "evil men and deceivers." That's Greek. We like both of them as adjectives, describing the men who are about to wax worse and worse. However, the Greek word, *goēs*, means a howler, or a wailer. It's used of those enchanters or sorcerers or wizards that wailed in their incantations. The word is also used of a juggler, or anyone that would use deception. An imposter. Any type of deception where they cover up—you know, the howling and wailing of those wizards. That's just to cover up for their lack of power.

Anyway, those evil and deceiving men—men who are evil and deceitful—and they are

harassing you. That's why that word for evil is used there. They're always harassing you and doing their best to deceive you. And they're wailing all the time.

wax worse and worse—literally “to the worse,” but to bring out that phrase in English they've used the phrase “worse and worse.” We retained that because it's really a very emphatic way of saying it in both Greek and Aramaic. Worse and worse is good translation. “Wax” — I'm not sure what that means. Literally the Aramaic reads “will add to their evil.” These harassing evil men and these deceitful men are just going to add to their evil—add and add and add. In other words, they're going to grow, or get worse and worse. The Greek for “wax” is *prokoptō*, and that's the word that we had that means “advance, progress, or to drive forward by repeated strokes (like oarsmen on the boat).” That seems like a funny advancement. It's really an advancement in reverse, “to advance worse and worse.” “To advance to the worse,” or “advanced in reverse.” This is the word used in II Timothy 3:9—but they will advance no further, etc. Here it's “they're going to advanced worse and worse.” That's just a statement of fact. Evil men always advanced to the worse. They always get worse and worse. But, in our realm, in the household, they're not going to get their toe in here as long as you as leadership stand. As long as the leaders continue to stand, then they're going to advance no further. This is the “how” of them advancing no further. As long as you as a leader stand against them in the contest, they're not going to be able to advance into your house, your household, your realm. They can advanced worse and worse. They can get worse and worse, but not in your house. It's up to you to stand against them in the contest.

**II Timothy 2:16**—This is also the word that was used in 2:16:...they will advance....Those profane and vain babblings will advance, if you let them, but it's up to you as a leader to stand against them so that they advance no further. Otherwise, if you give in to it, they advance unto ungodliness, which is not a true vital spiritual relationship with God. And right before that, the key to that is rightly dividing the Word of truth. You rightly divide that Word of truth and take a stand on the Word. Let nothing tear you away from them. Then their evil will advance no further into your domain. Sort of like Rev. Martindale was sharing a while ago—how the Word is, was at the center of the temple. That's what it was there for, to house it.

**I Timothy 4:13-15**—This word was also used back in I Timothy 4:13-15: thy advancing, *prokoptō*, may appear to all. That your advancement may appear to all as you continue to meditate on these things, continue in these things, give attendance to reading the Word, to encouragement by the Word, to the doctrine of the Word, and meditate on it, then your advancement (not the enemy's advancement in evil), is going to appear to all. That's the key to them advancing no further, is your advancement with the Word.

**Philippians 1:12**—unto the advancement of the gospel. Even though the devil puts in the persecutions and the sufferings that we read about in Timothy, it was happening here in Philippi that he was writing about in Rome, when he wrote to the Philippians, but all those things that happened to him, he says, it has turned out to the advancement of the what? Why? Because Paul just sat back and watched it happen; because he was just a mild, meek mannered person that just sat in his prison cell like a good boy. No. Because he spoke the Word. He took a stand on the word against those harassing deceitful men. He took a stand on the Word. Then the Word advanced in spite of persecutions, the circumstances.

**Philippians 1:25**—...for your advancement and joy of believing. For their advancement. That's why it's necessary for the leader to stay alive, to continue to live to hold forth that Word. Remember, "costly in the sight of God is the death of one of his saints?" When somebody's out there moving the Word, it costs something when a man dies, or a woman. When you continue to live, it's for the advancement of their joy of believing. Of the people. For your advancement. You want the Word to advance, and them to stop? Back to Timothy.

They shall advance no further. They may get worse and worse in their evil, but when it comes to the household of believers, they shall advance no further. You've gotta be convinced sooner or later that that's not going to happen in your Twig, in your Branch, in your Limb, in your Area, among the believers. They're going to deceive and be deceived. Evil men and seducers shall wax worse and worse. They're just going to keep getting worse.

Then it says "deceiving, and being deceived." That's the figure of speech *polyptoton*. The repetition of words in different inflections, or parts of speech. The Aramaic not only has "deceiving, and being deceived," but also that word seducers up above, that's from the same root as well. So you have it three times in Aramaic, only twice in Greek, but it's still the same figure *polyptoton*.

See, not only will they continue to deceive, but they're being deceived by their own stupidity.

**II Timothy 3:12, 13**—(Literal)—Indeed, everyone who desires to live godly in Christ Jesus shall be persecuted.

Evil and deceitful men will grow worse and worse while deceiving and being deceived.

You can't stop it from coming, but you can stop them from roosting in your Twig. They're going to advance no further as far our Twig is concerned, as far as our Branch, our Limb, our household is concerned. They will advance no further.

### **II Timothy 3:14**

"Continue..." Continue in them. If you're going to cause their evil to advance no further in your domain, then you must continue in the things that you learned. Did Timothy learn then? Back in II Timothy 3:10: "you have followed closely, etc." Continue in those things. That's the secret. That's the key to standing against those men that resist the truth. Continue in the Word. Continue in the truth.

in the things which thou hast learned and hast been assured of—in Aramaic that means, "to be established in." In Greek it means "to be firmly persuaded, or guaranteed." So they essentially have that same meaning of being established.

knowing—is *oida* in Greek. This means "to know, perceive, or realize." It's not knowing by experience but only that perceptive awareness. That's why we translated it "to realize" here. Realizing from whom you have learned them. You've got to (1) recognize from whom you learned it. That's interesting. Some of the texts have this "whom" in the singular, while others have it in the plural. The Aramaic also has it in the singular. I think the singular is correct. Timothy did learn from Paul, from his mother, his grandmother, and many other people, but when it came to the true doctrine, he learned it from one. Paul. And

I Corinthians 4:15: ...I have begotten you. And I Corinthians 4:16,...be ye followers of me. Ten thousand instructors, but only one that has begotten you in the gospel. One father in the Word. So in Timothy, I think the singular is correct because others were claiming their authority as instructors in communities like in Corinth and other places, and yet there's only one to whom the mystery was revealed and who made it known. There was only one source and one allegiance, and that's to the one who taught you that. One father in the Word.

Knowing from whom—singular. Paul. You have learned these things.

## **II Timothy 3:15**

And that from a child thou hast known the holy scriptures. The word “realizing,” knowing, back in II Timothy 3:14, that has two objects to it: realizing from whom you learned those things and realizing that from a child thou hast known the holy scriptures. Two things to realize. Who you learned it from, and that you learned it from a child. You've known it from the time you were a child. Known what? The Word, the writings.

The word “child” in Greek is *brephos*, and it means a baby, and it's used of a newborn baby or one that's still in the womb, an embryo. However, the Aramaic word is *taliutha*, and that simply means a youth, of whatever age. Now we translated that phrase “and realizing that from infancy you have known the sacred writings” and as I was working this more, and we talked it over today, and got to thinking about this context. II Timothy 3:10 and 11, you have closely followed.... How old was Timothy then? A teenager, young man. And from a youth you have fully known.... If we're talking about Old Testament scriptures, he could have learned it from his mother and grandmother who were Judeans, but I don't think it is because “...which are able to make you wise...in Christ Jesus.” Would you get that from Old Testament? No. It would have to be today. And you know something? The time that Timothy was there at Lystra, Iconium, Antioch, it was sometime shortly after that that the first writing, as far as we know, Thessalonians, was written. And after that the others came forth. So why couldn't this refer to the new writings? The holy writings?

From a YOUTH. Then I would change that word “infancy” to “from your youth.” I'll show you a little more about it, and see if this all fits.

Next the words “thou hast known.” In Aramaic, it's “you were taught.” And I have in my literal according to usage scratched the words “have known” and put “were taught,” so that it reads: “and realizing that from your youth you were taught the sacred writings.” Now, what are the sacred writings?

The word “sacred” is holy in King James. It's the word for sacred in Greek *hieros*. The word for “temple” is the same as that except it has an “n” on the end instead of an “s.” *Hieron*. But it means, that which is devoted to God, like the temple was. That which was sacred or consecrated, devoted to God. The whole set purpose of that was that it was devoted to God. So the scriptures are devoted to God. These writings.

The word “scriptures” in Aramaic is *sephea*. It's similar to the Hebrew *sopherim*. The *sopherim* of the Old Testament were the scribes. They were the ones who wrote, but more than that they had the responsibility of the meticulous care for the scriptures. They were responsible to copy them and make sure it was done accurately and that it communicated properly. In Nehemiah 8, Ezra was a scribe. He was a *sopherim*.

Because it's *sophar* in the singular, *sopherim* plural. But Ezra was one of them, and in Nehemiah 8:4 it says "Ezra the scribe." He was the one that had the care of the scriptures, for writing them, to be technically and understanding it perfectly, having all the proper punctuation. See, the Mazorites, that wrote the Massorah later on, they had the technical care later one, but before them there were the *sopherim*, to make sure that it got communicated properly. Then later the Mazorites put a fence around the scriptures so that you knew exactly how many letters belonged in each line, how many syllables, all that. But here, Ezra was a scribe, etc. Nehemiah 8:5, they stood up. Nehemiah 8:6 and 7...caused the people to understand, etc. So they read in the book of the law of God distinctly, accurately. That was the job of the *sopherim*, to not only write it but to read it accurately. Very minutely, very carefully. And gave the sense, and caused them to understand. If they wrongly divided it, they'd be in error and wouldn't be doing their job here. "Caused the people to understand, give the sense, and read it accurately." Not thoroughly, but throughly, accurately.

The Greek word—By the way, that Aramaic word means "a book, or a writing." But it's interesting that it's similar to that Hebrew and that Hebrew—we need to do word studies on our Aramaic words like Bullinger did on the Greek words and like we've been able to continue on that work that he did. But in the Aramaic we need to work these words. Now that word needs some further work on it. But that Hebrew word, I thought was interesting in that sense, and especially since we already understand the Greek word *gramma*. Get grammatic, grammar, from that. It means "letters, or writings." Emphasizing the grammar, the technical minute details, the content. Very similar to the idea of the *sopherim*, making it or reading it very accurately and causing them to understand. So here you have the *gramma*. He knew, not just a general knowledge of it, he knew the minute details of the Word. He knew it very precisely. He could not only quote it to you but he knew what those words meant and what it meant and how to make people understand the sense of it. From a child you have known the *gramma*, those, the scriptures, or the writings, with all the technical details you need to know about it. Whereas, in verse 16, all scripture—that's a different Greek word, *graphē*. That's the collection of writings, emphasizing their authority. We get graphics from the Greek word, not grammar.

Now the Aramaic word used in II Timothy 3:16 is different. It also means a writing; *kthava*. So you see, in both Greek and Aramaic, there's a difference between the word "scripture" used in II Timothy 3:15 and the one in II Timothy 3:16. The one in verse 15, I believe in both of them when you get done working these Aramaic words, it should line up with the Greek, where it's the technical, minute details of the words in the Word that Timothy knew from the time of his youth, that Paul taught him, that was able to make him wise to salvation through believing in Christ Jesus. But all the scripture, the total writing with all their authority, is God-breathed and profitable for doctrine, reproof. So you need both the Word and the words that are in the Word.

You need to understand the minute details to understand the whole Word.

The word "salvation" is wholeness, or life in Aramaic. The word for salvation is often the word for life, same root. "Make thee wise to life, wise to wholeness, salvation." Which salvation? The salvation that comes by works, or through the believing which is in Christ Jesus. Old Testament made you wise unto works, didn't it? These writings make you wise unto the wholeness or the life that comes through believing in Christ Jesus.

So that was my thinking for wanting to change your literal to “your youth.” Because he knew it from the time he was a young man, and that agrees with the Aramaic but not with the Greek.

**II Timothy 3:14, 15**—(Literal)—You, on the other hand [in other words, contrary to those evil men that grow worse and worse while deceiving and being deceived. Don’t you be deceived] continue in the things you have learned and in which you have been established, realizing from whom you have learned them,

and realizing that from your youth you were taught the sacred writings which are able to make you wise to life through believing in Christ Jesus.

Not through life, the life of works. That’s no life at all. Life through believing in Christ Jesus. If you’re going to keep them from advancing, that they’ll advance no further, that you could say back in II Timothy 3:9 “But they will advance no further,” that’s dependent upon your continuing in the things you learned and have been established, realizing from whom you have learned them and realizing from your youth you were taught the details of those sacred writings, the minute details which are able to make you wise to life through believing in Christ Jesus.

How did you learn the Word when you learned it? You learned it in the class, Power for Abundant Living. And what did you learn in that class? A bunch of somebody’s theology? No. You learned the details of the Word so you could read it and understand it yourself. That’s what you learned. And if you learned it as a youth, you’ve got a better base for the rest of your life. You have less negatives to overcome. You’ve got a greater leverage, like Timothy, to start out and make your whole life account for something spiritually.

### **II Timothy 3:16**

All scripture. That’s *graphē*, collection of writings. The whole business.

is God-breathed—Remember, given by inspiration of God, that’s that one word. We don’t have to go over that. Foundational class. The Aramaic for that phrase is “which was written by the spirit.” “All scripture which was written by the spirit.” Now it’s still that figure *anthropopatheia*. It’s God-breathed, attributing human or natural characteristics to God, who is spirit.

Profitable for doctrine. Doctrine is right believing and again it is a key concept in Timothy. Profitable means you’re ahead. You’re advancing.

Profitable for reproof, where you’re not believing rightly. And profitable for correction, to bring us back to believing rightly.

And profitable for instruction in righteousness. The word “instruction” is that Greek word *paideia*. That’s Ephesians 6:4—nurture is *paideia*. Bring them up in the disciplined instruction, that’s literally what the word is. It’s the word translated chastisement, has nothing to do with whipping. It means a disciplined instruction where you learn those new habits in your life. This disciplined instruction in righteousness, that means the total walk, the total disciplined instruction in God’s righteousness, not your own. That describes the sum of the other three: doctrine, reproof, correction.

You have doctrine. That’s what you need to begin with. If you get off, you need reproof, and then correction to get back on. So you need those three, and those three together make

up this disciplined instruction in righteousness. That's descriptive, or a sum of the other three. It's—that last phrase summarizes in the list. I'm not saying it's the figure, but it's like this figure, *symperasma*, I want to show it to you, because I couldn't find the figure that this would fall under, but it does summarize like it. *Symperasma*.

This is where in our field of figures we need to work some of these things further. Perhaps there are other figures outside of these that are in Bullinger's work because I know in India and so on they did have figures and some of our fellows have different works on these things. At any rate, this figure, *symperasma*, is where you have a whole list of things and then you have a summary at the end. For example, in Matthew 1, it says "so and so begat," and all that list of people from Abraham down to David down to Babylon, down to Christ. Then it summarizes with "and so the generations from Abraham to David, were 14, and from David to Babylon were 14, and from Babylon to Christ were 14." It summarizes in Matthew 1:17.

**Hebrews 11**—Where you have all those men in a list, be believing so and so, etc. In Hebrews 11:13 it says "these all died in believing." Remember? Summary. There's another verse in Hebrews 11 that's very interesting. It's not *symperasma*, but it's closer to the one that's in Timothy. Hebrews 11:32: "of the prophets" is sort of a summary of all, whereas it just got done listing a number of specific ones, and then it gives you a lump category at the end. This needs some more work along that line of that figure, but back in Timothy the total learning is that disciplined instruction in righteousness, and that is made up of doctrine, reproof, and correction.

In addition, that list of those four items is the figure of speech *asyndeton*, a series without any conjunctions that ends in a summary, conclusion. The conclusion though is in II Timothy 3:17. So perhaps this is the figure that would take precedence over the preceding and you just gather the meaning of that from what I just said. You just understand the concepts of these words.

But II Timothy 3:17 is the summary of II Timothy 3:16, the *asyndeton* in verse 16, "that the man of God may be—what?" The word is profitable for doctrine, reproof, correction, instruction in righteousness—why? That the man of God, etc.

And man of God is not a mystical title. We've covered this before in I Timothy. It's anyone who speaks for God.

perfect—in Aramaic it's *gmir*. Means perfect. It was the word "approve" back in II Timothy 2:15. The Greek word is *artios* and it means perfect, like a hip or a ship. Like the hipbone fits into the socket, or like a ship fully outfitted for sea. That perfect. So that you're missing in nothing as a leader, a man of God.

thoroughly furnished—the Aramaic uses a different word that means complete, but the Greek uses a form or a word that's derived from the same root, which you know is *exartizō*, and that means "to be fully perfected," or to be fully outfitted, like a ship is fully equipped with all the things it need for that journey; or like the hip bone fitting in that socket very perfectly so that even if a grain of sand got in there it would cause excruciating pain. That perfect. That's the perfection that is to be strived for in these leaders, these men of God. Perfect. Thoroughly perfected, or thoroughly equipped. Perfectly equipped unto all good works.

So, since the word *artios* and *exartizō* are derived from the same root, then it's that figure *paregmenon*—repetition of words derived from the same root. *Artios* — *exartizō*. And of course that greatly emphasizes the perfection as to the purpose of the Word of Good.

good works--is a key concept again.

All scripture, God-breathed, profitable for these four things, purpose: that the man of God may be perfect, or equipped, fully fitted, and then fully perfect, fully outfitted, fully equipped, for all good works. That you are able to do those things to help and bless in the Body. To keep that evil from advancing. They shall advance no further. That's why you need the Word. Not just the total Word, but all the details, the minute accuracy of it. You need to understand it if you're going to stop that evil from advancing. A great section.

**II Timothy 3:16, 17**—(Literal)—All scripture is God-breathed and profitable for doctrine, for reproof, for correction, yea for disciplined instruction in righteousness, so that the man of God may be equipped, perfectly equipped for every good work.

Then you're ready to move and to keep that evil harassment and those deceivers from advancing into your domain any further. You continue in the Word. That's the emphasis of this section. To continue in the Word that you've heard or learned and been established in, and as you continue in that Word then you as a leader, a spokesman for God, can become *gmir* in every good work. Perfect. In order to halt those who are born of the wrong seed, who stand against the truth, who resist the truth, and who cause others to lose their power and to be ever-learning, never able to come to a knowledge of the truth. And then they start resisting the devil. So that you can stop that advancement into the domain that you're standing in. That's the purpose of the Word of God. And why you as a leader need to understand the minute details of it, as well as the overall scope and understanding of the Word. That's why you rightly-divide it in all of its details.

**CORPS NIGHT**  
**II Timothy 4:1-8**  
**March 20, 1985**

**II Timothy 4:1**

The word “charge” is that word we’ve had before, *diamarturomai*. And it means to charge as it were before witnesses, the witnesses again being God and the Lord Jesus Christ.

Of course the word “quick” means living. He’s going to judge the living and the dead. And God, of course, committed all judgment unto the Son, we covered that a couple weeks ago, and the Son will do the judging when he returns.

By the way, the word “therefore” in the first part of the verse is omitted in most critical Greek texts as well as in the Aramaic.

Now, the Aramaic literally reads “with the appearing of his kingdom.” And the Greek is a *hendiadys*, where two things are said for one thing; two things said, one thing meant. We’ve had that one before. Appearing and kingdom, those things happen simultaneously. But during that kingdom, he appears on different occasions. That’s why I think the Aramaic is neat with the appearing of his kingdom. But there’s more to it than that. He appears a number of times during that kingdom. He appears to the Church, when he gathers us together. Then he appears to Israel, in the resurrection of the just. He appears at the resurrection of the unjust. There’s different appearances throughout that period of his kingdom. Of course, the gathering together of the Church immediately precedes that kingdom.

Now, Dr. Wierwille translated that “at his appearing throughout and during the course of his kingdom,” which I think captures the thought and heart of it whether it’s a *hendiadys* in Greek or the way it’s stated in Aramaic.

**II Timothy 4:1**—(Literal)—I charge you in the sight of God and the Lord Jesus Christ, who shall judge the living and the dead [after they are raised], at his appearing throughout and during the course of his kingdom:

Now, that’s an explanatory bracket placed in there, just in case some people think the dead are alive now. They’re not. But he does the judging of the living and the dead after they are raised, not now, but in the future. The Church is raised with the gathering together, those that are dead. Then comes the first resurrection and there’s others that are raised. Then the resurrection of the unjust, the second one, others are raised. After they are raised, he does the judging. Now, isn’t that beautiful? Each one its own order, remember I Corinthians 15? Christ, the firstfruits, then they that are Christ’s at his coming.... Everything in its own proper order.

So we ended this verse with a colon because the charge hasn’t come up. It’s only to charge in front of those witnesses, God and the Lord Jesus Christ who’s going to do the judging at his appearing. What is he charging them to do in light of this?

## **II Timothy 4:2**

#1 is to preach the Word, #2, be instant in season and out of season. Then reprove, rebuke, exhort.... You have a series here, and are there “and’s” in it? No. So it could be an *asyndeton*. But in order for it to be an *asyndeton*, what has to be at the end? A summary. Is there? Look at verse 3. That’s the summary. That’s why you need to just keep—

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word “rebuke” is also important and it belongs last though. With that reproof, there should be exhortation, encouragement. I’ve told you this before. If you have the responsibility to reprove, you also have the responsibility to encourage, to exhort, to lift people up. You know, you tell somebody he’s off the Word. Now, I know, you get some that are stubborn; we haven’t gotten to that category yet. We’re talking about those that are meek to change, that are willing to hear God’s Word and accept that reproof. The next day, what do you do? You walk around and won’t talk to them and beat them over the head? No, you smile at them, you tell them you love them. You encourage them, unless they become overly concerned with all that pressure and that you don’t love them anymore. If you have the responsibility for reproof, you also have the responsibility for encouragement.

Did I tell you about the time I walked down to the basement of the Wierwille house, the day after I had been reprovved. Dr. Wierwille sort of combed my hair, and I needed it. The next day, I had a meeting in the basement of his home, and I was walking over toward that ramp, and I was just about ready to head down that ramp, and I had my head sort of down, you know. And all of a sudden, I heard this knock on the window. And he was sitting there with the biggest smile and waving. And I knew everything was all right then. That’s all I needed, a little encouragement. I knew I was wrong the day before. But you need that encouragement along with it. You don’t just tell somebody they’re screwed up and then let it hang around on their head for the rest of their life. You go back and encourage them.

Then rebuke; it’s an interesting word. It’s *epitimaō*. Now this word means literally to inform in detail or to charge in detail. It’s used in a positive and a negative sense. It’s used to charge negatively in the sense of rebuking or to censor severely, as a judge sets the penalty or the award, and he charges the individual in detail. Or it can be used in the positive sense of putting further honors upon someone or setting a higher value or price on something, where you in detail put a greater honor on it. Or you estimate the value or honor of something. But the idea of it is with that detail. It’s more than a reproof.

Now if somebody is way off the Word and refuses to accept that reproof, what do you do? You must preach the Word, you must tell them in detail, like the judge has to sit there and explain to the person that’s guilty. You never give up on the Word. You never become impatient with the Word, or with the people that you’re dealing with. It says with longsuffering and doctrine. That’s the Word—the key concept here. The Word, the truth. You keep teaching that Word, and when somebody won’t accept it, what do you do? You give up? No, you keep at it, you keep telling them the Word, the doctrine. And you do it with all longsuffering. You have to have a lot of patience at times to keep working with individuals and circumstances and situations. But you still keep at it. You still keep preaching the Word, reprovving, exhorting, and telling them in detail. That’s why teaching the Word is not getting up and reading a verse of scripture. Remember, preaching is the art of publically expounding, and to expound a scripture, you have to go into the detail to make people understand, to make people make the thing live.

I was reprovved a couple weeks ago, because I didn’t make some of these Greek words and figures live enough for you. So I’m patting a little more effort into it. I hope maybe it sinks in or something. But it’s my—

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Now it sounds like the teachers have itching ears, doesn't it, in the KJV? But they don't. It's the people that have itching ears that pile up the teachers. Teachers don't have the itching ears. The teachers are the ones that go around and scratch their ears for them. They give them what they want to hear. That word means to scratch or tickle or itch. Now if they have itching or tickling ears, somebody comes along and scratches it for them, and that's these teachers. So they'll go anyplace where they can get a good scratch. Where somebody will scratch the ear the way they want it done, you know. "Oh, not there—down, just a little bit lower. That's fine!"

Now, it's sort of similar to an expression in the O.T., tingling ears. I want you to look at this. I Samuel 3:11ff. What is he doing? He is telling them of some impending danger or doom that's to come upon Eli's house. That's how this phrase tingle is used. Look at II Kings 21:12. See the context of that impending danger and doom or evil? Look at Jeremiah 19:3.

II Timothy 2:17. One of the big problems here that Timothy had to confront was here—they were saying the resurrection was already past. Therefore, we must be in that revelation period, that doomsday period. You see why I think it's kind of similar? When God said, "Look, I'm going to send all this evil upon you," it made their ears tingle. Here were these people running around saying the resurrection is already past, so then, logically, what period of time are we in? The Book of Revelation, and what happens in that period? Oh, a lot of love, joy, peace upon the earth. No! A lot of evil, a lot of destruction, right? Sure. They lust after the future. They put a lot of study in the Book of Revelation, you know people like that today?

But also the idea of the teachers scratching where it itches is there. A lot of people are so nose-y about the future. Now, if God tells you something, you can know it, right? But I want to tell you something, we don't spend a lot of time studying the Book of Revelation, because most people can't handle it. They get off on tangents like everybody else does. If we started today, we'd have 5 denominations tomorrow, I'm sure. Because people just can't handle it. They can't allow it to just sit and read for what's there, and you accept what's there and you realize its future. You always want to read into it... "Ah, here's the Russians, here's Israel, here's the U.S., here's Albania." But people want to know those things, so they look for teachers that will scratch their itch. That'll scratch their tingles, it's really tingling when they get all that luscious doomsday stuff.

These teachers scratch where it itches, they teach what the people want to hear, for their gratification of their lusts, not what's truth. The people want their ears tickled with some fantastic idea or theory and especially things about the future or life after death and the phenomena that go along with it, and the teacher comes along and sticks it in their ear.

**II Timothy 4:3**—(Literal)—There will be a time when they will not tolerate the sound doctrine but according to their own lustful desires, they with itching ears will pile up various teachers for themselves (multiple centers of reference).

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“Endure afflictions”—that’s that word we had before, to endure evil. In Greek it was *kakopatheō*; *kako*, that’s evil; and *patheō*, that’s the enduring part. You endure evil. Back in 1:8...there you had a similar word with *sun* on the front, remember, that meant together, endure evil together. And then in 2:3 you had that word. And then in 2:9...I endure that evil. Now he’s again telling Timothy, “YOU endure it. Put up with what you have to. Be instant, constant and ready, in season and out of season.”

That does not mean that Timothy was an evangelist, but it meant that he was to do that work. There was a need for it to be done at that time, so he needed to do it. If nobody in Asia believed or followed Paul any more, then go out and win some others. Start over again. Just preach the good news.

“Make full proof” is to carry out in full. It’s related to the word that is used of Abraham when he was fully persuaded, that’s believing, when you’re fully persuaded. Here, it’s used of carrying out your ministry in full. You’ve got to be fully persuaded in order to do that.

**II Timothy 4:5**—(Literal)—You, however, be clear-headed (sober) in all things. Endure evils. Do the work of an evangelist. Carry out your ministry in full.

Even though there’s people out there that don’t tolerate the sound doctrine, that heap up teachers and that turn their ears from the truth and they’re jerked aside to myths. You see, you can’t afford to let down at any time or any point in your walk, whether it’s your ministry public or private. You cannot let down. Carry it out in full. Don’t do it part way. Don’t take a day off from your ministry.

### **II Timothy 4:6**

“Ready to be offered” in both the Aramaic and Greek, it means to pour out as an offering, a drink offering, where the drink offering was poured out of the cup. It’s used in Philippians 2:17. If I pour out my life for you, as a sacrifice, I rejoice that I’m able to pour out my life for you.

It’s a figure of speech, where you have an implied comparison. You’re comparing pouring out of a drink offering to pouring out your life. It’s an implied comparison, so it’s a *hypocatastasis*. Remember, a *simile* is where you use the words “as” or “like” with it. A *metaphor* is where you used a form of the verb “to be” and in *hypocatastasis*, you don’t use anything. You just say it and imply the comparison. Like you say, “He is like a dog.” That would be a *simile*. He is a like a dog or as a dog or eats as a dog. He is a dog—that would be a *metaphor*, because you’re using a form of the verb “to be,” is. He is a dog. Then a *hypocatastasis* is where you imply it. If I’m talking to you and say, “Dog.” Like Herod... “You tell that old fox.” Remember, Jesus said that? He didn’t say, “Herod is a fox.” He said, “You tell that fox,” implying that Herod is one, at least in some point of comparison. So here we have a point of comparison that’s implied. I pour out my life, just like you take a glass with the drink offering in it, and you just pour it out. So I’m pouring out my life for you.

“Departure” in Greek is *analsis*. Now that’s the only place the word is used, and it means a return or a release or a loosing up, where you loose something up, you dissolve it, you cause it to be released or returned. It’s used here of the time of his return to dust, or his release from life. The verb is used two places. Luke 12:36 (and this is covered in *Are the Dead Alive Now?*). The reason he returns is because he was once—

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—pouring out myself now, and the time of my returning to dust is near. It's a euphemistic way of saying it, returning to dust is opposed to dying.

### **II Timothy 4:7**

“Fought” is *agonizomai*, that athletic term. And it means to fight, as in an athletic contest. And “fight” is the noun form, *agon*. That's a very grueling contest, a fight. So you have a *polyptoton*, words coming from the same root, different inflections or different parts of speech. Here you have different parts of speech. Same word used in different parts of speech. I contended in a good contest, which is clearly athletic, and that's why we used that. It wasn't just any old contest I fought in. I got in the good one. I got in the one where there's some rewards worth having! You could get into any old contest, but we got in the good one.

“Course” is race.

I have observed it carefully or taken care of it (the faith). And of course faith is the household of faith.

**II Timothy 4:7**—(Literal)—I have contended in the good contest. I have finished the race. I have taken care of the household of faith.

See, he was pouring himself out. And boy, when you get to the end of a race, what do you do? You slip it into high gear, don't you? That's right. You pour out yourself, so that you're sure to win the race. You just put everything you've got into it. The race is the household of faith that you're working for.

### **II Timothy 4:8**

“Laid up” is to lay up in store, or keep in store. Because you don't get it now, but it's put away on the lay-away plan.

One of those five crowns that are mentioned in the N.T. The word righteousness in Aramaic is *kainutha*. That's the word that means righteousness. It was also the word used for godliness in some of those places. Because righteousness is the key to right living which is a true, vital, spiritual relationship with God. And this crown of righteousness, it says, is not for me only but also to all them that love his appearing. To love his appearing is because you have contended in that contest for the household of faith in hope of the eternal life. In other words, Paul was looking forward to the crown, to the rewards, to the goal. He had that hope of the return. And so, having that hope of the finish line, he fought hard, he contended hard in that contest. He poured himself out to win. He loved that appearing, he loves it that the judge is going to come back and pass out crowns. He's looking forward to that last day of the Olympic contest, when they pass out the crowns. So we look forward if we've contended hard in the contest, then you love his appearing, because you're looking forward to that day. But if you've just sort of messed around and lost the race, you know something? You don't look forward to that day because there's not many crowns going to be there for you. Those that love his appearing are looking forward to it because they've contended hard in the contest, and they've run a good race.

To love his appearing is not to fear it. Look at I John 4:11ff. Therefore, to love his appearing would be not to fear his appearing. Some people look forward to Christ's return with trepidation or fear. I used to, before I took the class. I used to wonder if I'm going to make it or not. Am I going to be good enough? I used to see this big tablet God had, it had all these black marks on the one side and hardly any—

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—auditorium or in any other auditorium or place around the world wherever you're standing for God. If you really love his appearing, you preach the Word. Then you'll keep your eyes on the hope, the rewards, the crowns, and the things that are coming.

**CORPS NIGHT**  
**II Timothy 4:9-22**  
**March 27, 1985**

I'd like to open by reading with you the literal translation according to usage from last week of the first eight verses. (Reads.)

This section of this epistle to Timothy is written as a charge to proclaim the Word, and especially now in the contest because of those who have turned away from the truth, from sound doctrine. They have turned their ears from the truth and so they're jerked aside to myths, fables, *muthos* in Greek. Yet, we as believers who know the truth, have to continue to stand and to proclaim the Word that much more. That's our major responsibility. Proclaim the Word. You contend hard in that contest, and for everybody that does and loves Christ's appearing, there's a crown. A reward.

**II Timothy 4:9**

He tells Timothy to be diligent to come shortly unto me. Be diligent. If you're in a race, you can't just run slow. You have to run fast, with diligence. You pace yourself, but you do it with diligence. Paul has contended in that contest. He's been a good contender, a good runner in the spiritual contest, and he's encouraging Timothy to be diligent to come to him with all speed. Shortly is with all speed, or speedily. And of course that word "diligence" is that word we've had before, it's in *The Bible Tells Me So*, *spoudazō*. Means "to be diligent, to make haste, but with accuracy." It was used back in II Timothy 2:15. In II Timothy 4:21 he uses it again, "do thy diligence..." That's how quickly he wants him to come. Don't wait until next spring or until till there's a good boat sailing over here; you get going right away. "...before winter, with speed." And that was because of Paul's impending trial, in the courts of Nero.

**II Timothy 4:10**

"For Demas hath forsaken me..." That's another reason why he needed Timothy there. He needed one of his top men there because one of his others that had been with him had forsaken him. Left me, or forsaken me.

world—is age. See I John 2:15-17. This is something Demas hadn't figured out. He still had that lust for the world. He still desired the things of the world; he loved the present age. But the present age is going to disappear. The things of God are going to abide forever.

Crescens to Galatia, Titus unto Dalmatia. Does it say that Crescens and Titus had forsaken Paul? No. So you can't read it in there. Perhaps they were sent to Galatia and Dalmatia on an assignment by Paul, but it doesn't say so we don't know. We just know that they went to some other location. They weren't at Rome with Paul so they couldn't help Paul at Rome, but Paul needed somebody and that somebody was Timothy. But he was informing Timothy where they were, as his top leader, that he would know where they were. In II Timothy 4:12, Tychicus have I sent to Ephesus. Now, there it says specifically he sent

Tychicus to Ephesus, so you know that, but it doesn't tell you about Crescens and Titus. But it doesn't say anything evil about them either, so anybody that reads that into it is just as guilty as anything else, all right? You don't read into the Word. It just doesn't tell you.

## **II Timothy 4:11**

Only Luke is what? There's the thing it wasn't the matter that Titus and Crescens had forsaken him; it's just that they had gone someplace, and perhaps with his blessing, or that he had sent them there. But only Luke was with him; that was the only leader that was left with Paul at this time. Only Luke is with me in the midst of this hot contest that was going on.

Take Mark...that word means to pick him up. Pick up Mark on the way, in other words, and bring him with thee.... The word "profitable" is useful, or very beneficial. This is the word that's used back in chapter 2 where we covered the vessels in II Timothy 2:21. The word "meet" is the word here. He's sanctified and useful, very beneficial, for the master's use. Remember the different vessels? Some were of honor, some were to dishonor, and those honorable vessels were kept for the good occasions. Wouldn't you rather be an honorable vessel? They're useful for the master, very beneficial for the master's use.

Now leaders that walk on the Word and stay put on the Word and don't get turned aside to myths are very profitable, very beneficial for the master's use. One of those at this time was Mark. "...very beneficial to me for the ministry." Now Mark is probably the John Mark of Acts 13 and 14 who later went with Barnabas. You remember, Paul and Barnabas in Acts 13 and 14 had taken John Mark with them and halfway through their itinerary John Mark decided he didn't want to go any further and he went back home to his mother. Jerusalem. Then the Jerusalem Council in Acts 15 and after that, Paul and Barnabas were going to go on another itinerary, but Barnabas wanted to take John Mark with them again, and Paul said he didn't think it was a good idea because John Mark had slipped up on his commitment, his responsibility during that first itinerary. And so Barnabas did take John Mark and they went to Cyprus, I believe it was, and Paul took Silas and went another direction.

Then, in I Peter 5, I think this is interesting. When Peter went to the East, to Babylon (not Rome—Babylon is in the opposite direction). I Peter 5:13: ...Marcus, my son. A term of endearment there. This was probably that same John Mark that was with Paul. Now you know it could be somebody of the same name—you always have to keep those possibilities in mind, but if it were the same one, there he was with Peter, traveling to the East. If that were so, then the next time we here about John Mark is in Colossians 4:10, when Paul was at Rome the first time and he is sending greetings to the Colossians at the end of this epistle. So they were sending greetings, or saluting them, Aristarchus and Marcus, who is the sister's son to Barnabas, which might tell you why Barnabas was so close to him earlier.

Now, if he was with Paul there and he was getting ready to send him someplace, then by the time Paul writes II Timothy, which is just a few years later, he's asking for John Mark to come back to him, and he's very beneficial to him to the ministry, although earlier he wasn't too beneficial in his younger years; but now he became very beneficial. He has matured in the Word.

**II Timothy 4:9-11**—(Literal)—Be diligent to come to me speedily,

for Demas who loved the present age left me and went to Thessalonica. Crescens went to Galatia, and Titus to Dalmatia.

Only Luke is with me. Pick up Mark and bring him with you because he is very beneficial to me for the ministry.

## **II Timothy 4:12**

Tychicus is mentioned in Ephesians 6:21 as the one bringing the epistle to the Ephesians. He is also mentioned in Colossians 4:7 in that same light, as the one delivering the epistle to the Colossians. Tychicus is also mentioned in Titus 3:12. (Covered half a year ago, the second night when we got into all this outline of Timothy and Titus and their travels.)

**Titus 3:12**—remember, Titus was on Crete, the island of Crete. He was on his way to Rome, and he was to come and meet him in Nicopolis on the way to Rome when he would send either Artemus or Tychicus, and I said that I thought it was Artemus that he did send because then Tychicus must have accompanied him and gone on to Rome with him and now he's sending II Timothy back with Tychicus. Titus 3:13: Not only was Titus to come, but he was to bring Zenas (he was the lawyer) and Apollos, who was the golden-tongued orator, that they would go to Rome to handle this situation that was stirred up over the persecutions and things going there, under Nero.

have I sent—is what we call an epistolary aorist in Greek. It's written in the aorist tense, but because it's an epistle that he is accompanying, so that when they get it, it will have been past tense. Aorist is past tense. So when they get that epistle, it will be past. Because Tychicus is delivering the epistle. Right now Tychicus is with Paul when he's writing it, but when they're reading it, it will be past tense. That's why it's an epistolary aorist, from epistle.

And Ephesus is where Timothy is. That's the sore spot where all in Asia had turned away from Paul as we read in II Timothy 1:15, and evidently Tychicus, or could be someone else there, would take over the leadership in Asia while Timothy came to Rome to be with Paul.

**II Timothy 4:12**—(Literal)—I have sent Tychicus to Ephesus.

## **II Timothy 4:13**

“Carpus” means fruit in Greek (must have been a productive person, fruitful). He is very concerned about these books, or scrolls, being brought to him, but especially the parchments. So you go back to the cloak in the first part of the verse, and in Aramaic it's *beith* (house) *kthave* (of books). So it's the house of books, literally, but that was used for a bookcase, or a case for the writings, the scrolls, something that was used to carry those scrolls in them. The Greek is *phailonēs*. Someone had shared that we start with the Greek, and other times we have to go to the Aramaic. Sometimes the Aramaic is very clear and accurate; sometimes the Greek is, and it's because they're both later, and we're trying to get back to that original Word of God. Here's an example where the Aramaic is very accurate but the Greek may also be accurate but it's sure been misunderstood. Literally *phailonēs* means a carrying case for scrolls. The reason it has to be that is because easterners seldom carried extra clothing with them. They wore any extra clothing they wanted along. They didn't carry suitcases as a rule. But they would carry scrolls. Remember the Ethiopian eunuch? He was going home from Jerusalem, sitting along the side of the road in the back of his chariot reading a scroll. They carried scrolls with them—

people that were interested in them. He was reading Isaiah and needed somebody to further expound the Word unto him. So they did carry their scrolls.

But most of the Greek lexicons assume that this word *phailonēs* is a cloak worn on the outside for protection from weather—be a rather large coat on the outside. It was long, without sleeves, and it only had an opening for the head. They assumed that it's a variation of *phinolēs* (you switch the “n” and the “l” around). *Phinolēs*—they thought this was just a different dialect or another way of spelling *phinolēs*, so when they ran across *phailonēs*, instead of translating it carrying case, they translated it a cloak. That's what *phinolēs* means, and it comes from the Latin word *paenula*, which is a cloak of the same sort. So they knew that *phinolēs* and *paenula* both meant cloak, so they assumed that *phailonēs* was also a cloak, instead of a carrying case.

But Hesychius of Alexandria, Egypt, lived and wrote a lexicon in the fifth century, and he said that this word *phailonēs*, the word that's in our text, was derived not from the Latin *paenula* (because that's *phinolēs*), but that that word is derived from a Cretan word, a word of the Crete language, and was used for a chest or a parchment wrapper. Now what is that? That is a carrying case for scrolls. And that corresponds to the Aramaic word, but I don't know of any translation from the Greek where they have translated it carrying case. Lamsa translated it from the Aramaic and Murdoch, I believed they translated carrying case. But that is the background of that word. Then the Aramaic and the Greek both agree. Doesn't that make sense? What's he concerned about in this book? The scrolls, the books, and especially, the parchments.

He left it at Troas with Carpus, this cloak. Why especially the parchments? The parchments, the Greek word is *membrana*; you get membrane from that. It means a parchment. They were scrolls made from costly treated animal skins. They were treated animal skins, very costly, and they lasted longer than papyrus did. Papyrus was made from the papyrus plant where the things were woven together but they were brittle and didn't last very long. We have fragments of papyrus today that are still in existence, but the fine animal skins that were used, we sometimes have complete, or nearly complete copies of the New Testament, or at least various sections of the New Testament. They lasted a lot longer. And Paul was concerned with the preservation of the written Word. In this section, when others are turning away from the Word, he's concerned with two things: Timothy, preach the Word when it's convenient and when it's not; and, let's get the Word down where people in the 20th century can read it. Do it on fine parchment, not black and white, but let's go color. Let's go video—top quality all the way—to preserve it for the future.

Especially these parchments you bring. No doubt most of the New Testament writings were copied and circulated, while parchment copies were collected for preservation and further copying. You could copy them inexpensively on the papyrus, but the parchment preserved it for future generations. And I think that perhaps here at Troas he left it there for the purpose of copying or translating, doesn't say, but preserving that Word for the future; perhaps putting together whatever of the New Testament was written by that time, and most of it was written outside of a few books from the general epistles—that's Hebrews, James, Peter, John, and Jude. Outside of that, all the rest of the New Testament should have been written by this time, and the Book of Revelation, of course.

So, we don't know because it doesn't tell us exactly, but I think he was doing something to

preserve the Word for the future at this time, because he was in the contest, coming to the end of his race, and he says “preach the Word” in this section, and “bring those scrolls with you, but especially those fine parchments that, will preserve the Word for the future.”

**II Timothy 4:13**—(Literal)—When you come, bring the carrying case I left with Carpus at Troas, and the scrolls, especially the parchments. (The fine parchments.)

#### **II Timothy 4:14**

Verses 14-18 goes off on another subject about one of those fellas that turned away from the Apostle Paul, and apparently wasn't into sound doctrine because he did him much evil. Somebody that was withstanding Paul's words, standing against him. This could be the Alexander of Acts 19 that was present at the *ecclesia*, the union meeting of the smiths that were there, where all the people who made idols out of metal of various kinds got together; and he must certainly be the one in I Timothy 1:20 where it says he delivered him to Satan along with Hymenaeus, the fellow that taught the resurrection was past already. It says he's a coppersmith. The word in Greek is a smith of any kind, a worker in any kind of metals, not just copper. It could have been any variety of metals. If he were from Ephesus he could have been one of those shrine makers before he got into the Word, but now he's withstanding Paul, and he showed, displayed or demonstrated much evil. That word “evil” in Greek is *kakos*. That's that word that means a destructive nature of evil. Did me much evil of a destructive nature. The Lord pay him back according to his works.

ware—guard against. You guard against him too. Greatly withstood, or stood against, resisted, our words. And Paul's words that he spoke were the Word of God. And this could have been in reference to his trial that comes up in the next verse.

At my first answer—defense at the trial—no man stood with me. But Alexander certainly didn't stand with him, but he withstood, or he stood against Paul's words.

**II Timothy 4:14, 15**—(Literal)—Alexander the smith displayed much destructive evil against me. The Lord will pay him back for his works. Guard against him yourself, for he strongly stood against our words.

#### **II Timothy 4:16**

At my first answer—that's that word in Greek, *apologia*. It's an answer of truth in the face of accusation, which you've heard before. And at a trial you are accused, and therefore your defense is to give an answer of truth, and the truth with Paul was the Word. That is the only truth. And of course this is the word used of a public defense at trials, and this was probably in the courts of Nero.

stood with me—or stood beside me. When a person is tried under Roman law for any crime, his friends are permitted, or were permitted, to attend him in court to countenance him and to assist him. That was under Roman law that he had that right to have his friends with him to countenance him and assist him. But at his first defense, nobody was there to stand with him. Maybe Luke had just arrived, I don't know. Because only Luke was with him now and nobody else was standing up with him.

but all men left me or forsook me—I still wonder if Zenas the lawyer and Apollos, the golden-tongued orator, ever made it. Remember Titus 3:13. This word “to forsake” can mean they left me or they deliberately departed from me, depending on the context; or it's also the word that can mean “to leave, or spare for someone else, because it's related word

in the gospels where “Why have you left me here?” To spare, to leave. But this usage here of this Greek word is to leave, or forsake, in this context.

The last part of the verse—I pray God that it may not be laid to their charge. What a bunch of crap. Here he is, standing trial in the courts of Nero, not guilty of anything, and people are ashamed of the gospel, that’s why they won’t stand with him; every man has deserted him, has departed from him. It just doesn’t make a whole lot of sense, and that’s exactly what Dr. Wierwille said when he first taught this, I think it was before or while I was at Germany, and he told me to look for a variation in the text. And I found one. Manuscript 2502 omits this phrase, and I think it was not in the original, that it was assimilated here from Acts 7:60 where Stephen said it. Remember? Just because Stephen said it didn’t make it right. Then in Luke 23:34, Jesus says it on the cross (a similar phrase). That is omitted in many of the early Greek manuscripts, in one Aramaic manuscript and many Egyptian manuscripts, the Coptic, and I don’t believe it belongs there. The first part of Luke 23:34—then said Jesus, etc. You can read right on and it’s no problem. Those are the only places I know of in the New Testament where that phrase occurs. Stephen said it, but that wouldn’t make it the Word of God. Jesus said it but it’s omitted in many early manuscripts as well as Aramaic and Coptic, the Egyptian text. And here in Timothy it’s omitted in at least one manuscript and I think it’s an early forgery put into the text to soften this up for the Romans.

**II Timothy 4:16**—(Literal)—No one stood with me in my first public defense. Everyone deserted me.

#### **II Timothy 4:17**

“Notwithstanding the Lord stood with me and strengthened me;...” at the trial, like his friends were supposed to do. They were supposed to stand with him at the trial—his leaders—but no one did. But God stood with him and strengthened him. That word “strengthened” is that word that’s used in Philippians 4:13 (infuses me with inner strength).

“...that by me the preaching,...” the proclamation of the Word, might be fully carried out. That was the word used back in II Timothy 4:5 where Timothy was to carry out his ministry in full. Here he says that the preaching of the Word, the proclamation of the Word, might be carried out in full, by me.

that all the Gentiles might hear—That’s why God stood with me and infused him with inner strength. That the world might hear God’s Word, the proclamation of God’s Word. How did he start out this chapter? Preach the Word When it’s convenient, and even when it’s not convenient—you preach the Word all the time—reprove, rebuke, exhort, etc., and there’s going to be some people that won’t endure sound doctrine. They’re going to turn their ears away from the truth and be turned to fables. But he said, you, preach the Word. And now he says, God infused me with inner strength that this preaching of the Word might be fully carried out—that all the Gentiles might hear.

and I was delivered (rescued) out of the mouth of the lion. I Corinthians 15:2, it talks about him fighting with the beasts at Zphesus. There certainly were lions around in those days that you were thrown to in the arena, and especially at Rome, and the circus maximus, but this could be literal or figurative. For example, in I Peter 5:8 & 9, Satan walks about as a roaring lion. Both ideas would certainly fit here. It could be literal because of the lions

there, or it could be figurative referring to those messengers of Satan who were roaring around; but I know this, that a Roman citizen was not legally allowed to be thrown to the lions and Paul was a Roman citizen. And it says “I was delivered, rescued, out of the mouth of the lion.”

### **II Timothy 4:18**

and, the Lord shall rescue, He shall deliver. There you have a *polyptoton*—the repetition of a word in different inflections. He preserved me, I was preserved, and He will (delivered) and He will deliver. Same word but in a different inflection, different form. I was delivered, and He shall deliver.

evil work. The word “evil” in Greek is *ponēros*. It emphasizes the harassing nature of evil, evil that is evil because it’s harassment as opposed to *kakos*, which is the destructive nature of evil, back in verse 14. Alexander the coppersmith did me much destructive evil, but the Lord is going to deliver me from every harassment of evil, or every evil that’s harassing me.

and he shall preserve me—that’s *sōzō*, which means to make whole, or save. Preserve is a good translation here. He’s going to preserve me, keep me whole.

unto his heavenly kingdom. He would keep his eyes on that future of Christ’s return, which is all under the umbrella of God’s kingdom, which is a heavenly kingdom. Not the kingdom of heaven—that’s Christ’s kingdom, but God’s kingdom overall is heavenly, using the adjective there. And it’s that hope that keeps the leader going, knowing that God has delivered him and He will continue to deliver him. You’ve always got the deliverance of your hope, when Christ returns—that if your believing stopped today, you know you’re going to be in the gathering together, and that you can’t stop.

Then it closes with a doxology, “to whom be glory forever and ever. Amen.” An inscription of praise to God, a doxology.

**II Timothy 4: 17, 18**—(Literal)—But the Lord stood beside me and infused me with inner strength that the proclamation of the Word might be fully accomplished by me, that all the Gentiles might hear and that I would be rescued from the lion’s mouth.

The Lord will rescue me from every evil work and will preserve me for His heavenly kingdom. To Him be glory forever. Amen.

### **II Timothy 4:19**

Prisca and Aquila is Priscilla and Aquila of Acts 18. Priscilla and Aquila are in Asia, in Ephesus, that’s where this is going. So he says salute them there. They had been, in Rome. First they started in Rome, and they got kicked out. They went to Ephesus and that’s where Paul met them. Then you’ll read in some other epistle that they went back to Rome, but now they go back to Ephesus.

Onesiphorus was mentioned in chapter 1, the one that Paul said had helped him so much, and what happened to him we don’t know, but he says “greet his household at Ephesus.” His Twig. [II Timothy 1:16, 18].

### **II Timothy 4:20**

Erastus abode at Corinth. See, he’s telling Timothy where his leadership are (Erastus is

another leader mentioned in Acts). Also mentioned in Romans 16. He was the treasurer of the city of Corinth. He says he left Erastus at Corinth, or he stayed at Corinth, so he's telling him where Erastus is; we know where Priscilla and Aquila are; we know where Luke is; he says, bring Mark with you; we know where Crescens went, we know where Titus went; we know where Tychicus is heading and we know what happened to Demas, too. But Trophimus, that's another leader mentioned in Acts 20 and 21—he left at Miletum sick. If you have a Companion Bible, he makes a note under “sick”—Paul's authority to heal had ceased. And I thought I ought to mention this to you. The reason he does this is because Bullinger puts the beginning of the Church at the end of the Book of Acts rather than in Acts 2. He does this in order to get rid of the manifestations. So when the Church begins, you are no longer able to operate the manifestations. They're no longer in effect, they cease at the end of Acts. So Paul is no longer able to heal the sick like he did before. He didn't recognize principles of believing—first lesson of the Foundational class. But just wanted you to know that in case you ever read that note.

It's because Trophimus was another great leader, but he was sick, couldn't believe at the time, so he needed some help, needed to get delivered, needed to get healed. Trophimus couldn't come at this time. Timothy, I need you here right away, and bring John Mark with you. And the parchments—especially the parchments.

**II Timothy 4:19, 20**—(Literal)—Greet Priscilla and Aquila and the household of Onesiphorus. Erastus stayed at Corinth and I left Trophimus sick at Miletus.

### **II Timothy 4:21**

There's that word “diligence” again. That was because of the trial and the urgency of the times to preserve the Word and to proclaim the Word. Again, the chapter starts out in verse 2 with “proclaim the Word, when it's convenient and when it's not convenient—at all times proclaim the Word, and so on.” Then he said the Lord infused me with inner strength that I might proclaim the Word, to all the Gentiles. And he brings up about bringing those scrolls, but especially the parchments that preserved the Word. Not only are you to preach the Word, but to preserve the Word. I think of how we research—like this last weekend with the research fellowship—and this week with the seminar, and we do it throughout the year, to work the Word to get back to that original as close as we possibly can, and then to be able to preserve it for future generations, that our grandchildren can enjoy it. But then that's not it; you've gotta be able to proclaim that Word, preach it. Otherwise you become an intellectual something-or-other, an academic nut that hasn't the ability to communicate, to teach, preach the Word—and you've got to be able to proclaim it.

Those two things are prominent in this chapter, and you do everything you can to preserve the Word and to proclaim that Word in your generation.

Eubulus—who's Eubulus? I don't know. ...and Pudens, and Linus, and Claudia, and all the brethren. There were other people at Rome, weren't there? Believers. They salute you. It's the leadership—only Luke is with him. The leadership just wasn't there. But there were other believer; No leaders stood with him at his trial. Pudens and Claudia—the Companion Bible has a note, they are supposed by some to be man and wife, and they've been identified with Titus Claudius and Claudius Quintillia (sp) whose inscription over a child they lost has been discovered near Rome. They found a tombstone that has their names on it near Rome. So whether it's them or not, at least they had the same names, and

we know there were two believers at Rome named Pudens and Claudia. And in the middle was Linus. He's listed as the second pope of Rome. Whether it's this Linus or not, I don't know, but at least Linus is listed as the second pope of Rome. And that's after the first pope, who was Simon Magus, Simon the great, or Simon the sorcerer, who was wrongly identified as Simon Peter. That's a fact, or at least a historical fact--there's some documentation of that. Peter never came to Rome, was never near it. He went to Babylon—he went east—and the furthest west he ever got was perhaps to Asia, where he wrote an epistle to some of the churches, but it never even says he went there.

When Paul writes to Rome, Peter is not there because he greets everybody in chapter 16 except Peter. If Peter's there, that wouldn't make a whole lot of sense. And when Paul is in Rome writing other places, he never mentioned that Peter is there, and Peter, if he's a top leader, ought to be worth mentioning, don't you think? So they've got him confused with another Simon, probably Simon the sorcerer.

**Galatians 2:9**—As you know, we've been in this research seminar on the history of the text this week, and we're working with some 49 different manuscripts and texts that represent different parts of the world back in the early centuries. And by working with these, we're able to determine which manuscripts came from that general area of Rome because they agree with what the church fathers utilized at Rome, the texts that they used; we're able to determine which manuscripts came from Egypt; which manuscripts came from the Byzantine era, which came from the east that would agree with the Aramaic, and so on, and that type of thing. We keep working the different manuscripts to determine this. So we found some agree with the Latin manuscripts used at Rome, some Greek manuscripts also that agree with that, as well as the church fathers at Rome that quoted scripture and quote the same type of thing. Now in Galatians, as we were working this this week, we found in Galatians 2:9: See James, Peter, and John? That's the way all the manuscripts in Egypt, in the east, in the Byzantine era, all the things in the east have that order. Because James was the head of the church at Jerusalem. All the manuscripts, or most of them anyway—I believe all—that came from the Rome area, had Peter first—Peter, James and John. You talk about a forgery in the text. Trying to elevate an individual cause they have no right to elevate in Rome; I mean, he was a great man and everything else, but I'm just talking about textual forgeries because of their doctrines, putting Peter as the first pope and all this. Peter wasn't the first pope; and Linus may have been a bishop at Rome, I don't know. At any rate, we have these other believers that are with Paul.

**II Timothy 4:21**—(Literal)—Be diligent to come before winter. Eubulus, Pudens, Linus, Claudia, and all the brothers salute you.

### **II Timothy 4:22**

with your spirit—the word spirit is usage 3, which means you, or it's usage 6, which means spiritually. Three is you personally. Usage 6 is spiritually. We said spiritually, which covers both ideas, and that's what it's trying to communicate.

The word “you” is singular in some manuscripts. It's plural in others, and it's “us” in others. And it's a personal epistle written to Timothy; therefore it has to be “you” singular, and all the others will have to fall in line somehow.

**II Timothy 4:22**—Literal—The Lord Jesus Christ be with you spiritually. Grace be with you. Amen.

Of course, grace closes out this tremendous second epistle to Timothy. We started in I Timothy where it laid the rules of how the church was to be ruled. It laid down the framework for leadership. It gave the qualifications of an overseer, and how elders and so on work together, what to do in your Twig fellowships, about the widows and all those other things enter into the picture. And then when the church turns to ruin, what do you as a leader do?

Well, we started out in II Timothy 1, where you hold fast that form of sound words when they turn away from the leaders. When certain other leaders and people turn away from the leadership, you still hold fast the form of sound words.

Then in II Timothy 2 they start making mistakes concerning the truth. They err concerning the truth. What do you as a leader do? You study to show yourself approved unto God. Be diligent. Rightly dividing that Word of truth. A workman of the Word. You still rightly divide the Word. Hold fast the form of sound words and rightly divide the Word of truth. And it gives you those seven characteristics in that chapter because when others start making mistakes, you as a leader have to be strong in all those areas: grace, in service, as an athlete, as a farmer, workman of the Word, vessel (a strong vessel, honorable for the master's use, not same weak vessel or one that's used for everyday things, but an important one, one that's useful, very beneficial for the master's use). And then a bond slave that's able to help and bring people back to the Word. That's all in rightly dividing the Word of truth.

Then in II Timothy 3, when they had mistakes, then they started resisting the truth, and it says you continue in the truth, though they may resist the truth.

And finally in II Timothy 4, when they turned from the truth, totally away from it and they're turned to myths and fables, you as a leader keep proclaiming the Word. Preach the Word—when it's convenient and when it's not convenient. Endure the pressures; endure the evil, whatever you have to do. You just keep preaching the Word as a leader, and let's preserve the Word for the future generations.

Now those are those two great epistles that set the doctrine for leadership in the body. It uses that word "doctrine" throughout. Doctrine is a key concept. It never once tells you what the doctrine is, but it keeps telling you to keep that doctrine. Maintain it, because you as a leader have to maintain the doctrine, you have to hold it fast. You have to keep it within your heart. You have to preserve it for yourself and for the future generations. You preach that Word; continue in it, and so on. What a doctrine for leadership epistles—and these two great ones, and they just connect together. The first one sets the rule, the second one shows you the ruin but what you as leader must do when those things set in. So that's our leadership.

## **CORPS NIGHT**

**Titus 1:1-4**

**April 17, 1985**

We'll start with the Book of Titus. We'll get into the first few verses this evening and I've already given you the background of both Timothy and Titus so there's really no need for me to run through that again. I think you remember back from the very first night that we got into this and I shared with you how Timothy and Titus both travelled and worked with the Apostle Paul. They were his students that travelled with him, that lived with him and learned from him as they travelled, and so Titus is very similar to Timothy with one marked difference and that is that Titus was not circumcised as it tells us in Galatians 2:3 being a Greek. And yet Timothy whose father was a Greek, Paul took him and circumcised him because of the outreach of the Word—he thought it would help at that time. It was revelation to do it at that time. But that's not the norm because it certainly was not the law and everywhere Paul went he taught them that we're no longer under the bondage of the law—you don't have to be circumcised. And yet he did have Timothy circumcised. But Titus as another example was not. They were both faithful men that stood with the Apostle Paul, travelled with him and taught the Word when he sent them out to different locations. And now Titus is on the island of Crete which is right below Greece out in the Mediterranean Sea and on that island the Church is in a state of flux as I told you before. I Timothy was written regarding the rule of the Church and II Timothy regarding the ruin of the Church and Titus when the Church is in a state of flux.

In Titus 1:9-14 it was pretty sharp there. There were those in the fellowship that were trying to get others away from the Word into these myths, and so the Church was in a state of flux, a state of turmoil. And the Book of Titus was written in order to correct the practical error among the leadership, especially on Crete but it also would apply to any place where the leader gets out of fellowship. I and II Timothy address the doctrine of leadership: I Timothy the rule of the Church; II Timothy the ruin of the Church and how that leader must continue to stand. Remember when we got to the end of I Timothy how it just tied right into II Timothy—how those last couple verses just set the stage for II Timothy because it wasn't done. There's something more a leader must do when that Church is in a state of ruin. And one thing Timothy had to do was do the work of an evangelist. Start over again; go out and win others. Teach faithful men that shall be able to teach others also. But not when leaders start to get off the Word and don't adhere to that doctrine that's given in Timothy, then they need that correction. And Titus corrects that practical error.

And if you notice that statement that we just read here. It's very, very sharp. If you've read Corinthians and Galatians (well Galatians is pretty strong too) but Philippians and Corinthians and Colossians, they're not very sharp. Even Galatians is not as sharp as this and Galatians does get into doctrinal error and that's why it leans more in that direction. But the reason this has to be so sharp is because when you reprove a leader, it takes

sharpness because leaders are elders. They are older; they're adults and they need to understand and sometimes you have to be sharp with them just to get their attention. However, children you aren't as sharp with. You treat them in a whole different way than you do adults. And so other people in the body you can't tell them they're always liars, evil beasts and slow bellies. You've got to encourage them more. You confront them, teach them the truth. If they're off the Word they need reproof, but they still need that tender loving care. The leader needs it too, but you also have to be more sharp just to get their attention at times. And that's why the tone of this particular epistle. In Titus 2:15—that's how you work with leaders that are getting off and out of fellowship.

Now the structure of Titus is again introverted where we move into the center and then move out again.

- A. Titus 1:1-4, the salutation
- B. Titus 1:5-9, instruction for leaders
  - C. Titus 1:10-16, dealing with gainsayers
    - D. Titus 2:1-10, specific instructions to remain faithful in the household of faith
    - D. Titus 2:11-15, general instructions to remain faithful in the household of faith
  - C. Titus 3:1-11, dealing with gainsayers
- B. Titus 3:12-14, instruction for leaders
- A. Titus 3:15, the salutation

When we covered the key concepts of the Pastoral Epistles, I told you that doctrine was one of the key concepts. That is true; it is throughout Timothy and Titus. It only occurs four times compared with more times in Timothy, but it still does come up in Titus but not quite as much. Same way with godliness—only comes up twice in Titus but it is still mentioned. And the subject of hope comes up three times in the Book of Titus. Those are not quite as frequent as in Timothy.

However, there is a greater emphasis on good works being used eight times in the Book of Titus. In Titus 1:16 it is used twice: "...in works they deny him." (They should be into good works but they're not.) And they're reprobate concerning every good work. Now these are the gainsayers. However in contrast to that Titus 2:7 says—in all things you should show yourself a pattern of good work, in doctrine, and so on. And then again in Titus 2:14—we ought to be zealous of doing good works. Do good works save you? No! But in our walk, in our godliness, our true, vital spiritual relationship with God, we ought to manifest those good works. And that doesn't mean circumcision and all those other nice things that's under the law. It's talking about walking by the spirit, the fruit of the spirit: love, joy, peace and all those good things. That's good works—the result of walking by the spirit.

Then in Titus 3:1, he says put them in mind. And this gets back into dealing with gainsayers again. Put them in mind to be subject to principalities and powers...ready to good work. You tell them instead of being reprobate in their good work category, they should be ready, prepared for every good work.

And then in Titus 3:5, now this tells us specifically that it's not our good works that saved us, but it's the works of Jesus Christ that saved us. And those were pretty good works. His good works enter into the picture here. I'll come back to verse 8 in a moment. Look at Titus 3:14, see how the fruit ties into it.

Now back to Titus 3:8, the reason I wanted to look at this one last is because this is the only place in Titus that that phrase that's unique to the Pastoral Epistles comes up. The Word is faithful, remember? This is a faithful saying. And it ties together those in Titus 3:1, who should obey magistrates and be ready to every good work, to speak evil of no man, and so on, realizing that Christ did the works for them but that they in turn should carry on the good works. Right where that neon sign is—The Word is faithful—what's the subject? Maintaining good works. Why? Because they are in a state of flux. Leadership is out in left field. They're out of fellowship, practical error, and they need to learn to maintain those good works, walking by the spirit.

So that's the focus of Titus. Those others are key concepts as in all the pastorals, but this one is even used more frequently in Titus than it was used in I or II Timothy. Of course Titus is a shorter book, so being used 8 times (I think it was 6 in the other; and they're longer books so it's spread out more). Here it's greater frequency.

The other term that has greater frequency here is the word "savior." It's used 6 times in the Book of Titus. It was used less in Timothy. Three of those times it's God our Savior, and three times it's Jesus Christ our savior. God is the producer Jesus Christ is the dancer. He's the agent of the action. God put the whole plan together, He wrote it; but Jesus Christ was the one who carried it out, he was the agent of that plan of salvation. So God is our savior as that overall author and producer; Jesus Christ is the one who carried it out, the agent of our salvation. And whenever you see this phrase "God our Savior," it's in the context of our total salvation—that we're saved by God's grace. And when you see Jesus Christ our savior, it's in light of our hope. That he has saved us by his works, what he did. He's the one that carried it out, but with a view to that hope that we'll be with him when he returns. And we're saved by the good works of Jesus Christ.

First it's used in Titus 1:3 and it's interesting that these come up in pairs: we have God our Savior then Christ our Savior right in the same context. Then God our Savior and then Christ our Savior in another context, and so on. In Titus 1:3 it's that doctrine, that Word that was entrusted to Paul through the commandment of God who is the producer of our total salvation. He's our savior. In Titus 1:4 it's Christ Jesus our savior in the Greek text. The greeting is grace, mercy and peace from God the Father and Christ Jesus our savior. This is in the introduction and it simply sets the stage using that key term, twice here. Once it's used of God; once it's used of Christ Jesus.

Now look at Titus 2:10. God is the author or producer of our total salvation. Titus 2:11, the context God our Savior and that salvation has appeared to all men, the grace of God that brings that salvation. Then Titus 2:12, 13 (literally the appearing of the glory of the great God, even our savior Jesus Christ) our savior Jesus Christ is our hope. He's the one that did the work for us that we might have that hope and I have told you before how much hope enters into the picture of leadership. You must keep your eyes on that hope or you start losing track of everything.

Now Titus 3:4-7. See it? God's the producer of our total salvation and Jesus Christ is the

agent, the one that carried it out and gives us that hope because we look for him to come back. See how those terms, God our Savior and Christ our savior are used in pairs like that three times throughout the Book of Titus. So that's another key concept and the reason it is, is because when you take your eyes off of what Christ has done for you and the total package of salvation that God has made available, you start trusting in other saviors. You start trusting in the flesh. You start trusting in myths, commandments of men. You start trusting in a false hope rather than the hope of Christ's return. You start trusting in yourself, trusting your own ability. One problem they had, you'll see this throughout Titus, is a big mouth problem, always talking but not much coming out of it. Lust—trusting in the lust of the flesh and in the law. Those things become your salvation instead of God and His Son Jesus Christ. So we need to bring the leaders back to correct practice in the body.

Now chapter one. And by the way, chapter one, of course, was in a magazine article back in 1981, the Sept/Oct issue. It's also on a Sunday Night Service tape #844. But it's in this new book, the red book, *Order My Steps in Thy Word*. You ought to read chapter 4, "The Qualities of a Spiritual Leader," because it covers this first chapter of Titus in detail. And while you're at it, you ought to read chapter 5, "The Qualifications for Ordination" and that covers I Timothy 3 that we've already handled. But you ought to read this chapter in light of what we have handled. And then while you're at it, you might as well read chapter 6 too that deals with the higher powers of Romans 13 that ties into leadership. And chapter 7, "The Transfer of Leadership."

### **Titus 1:1**

Paul a servant, and that's the word *doulos*, bonds slave. This is the only epistle that Paul opens with this salutation, a bonds slave of God. In Romans and Philippians he opens with a bonds slave of Jesus Christ. Peter opens his second epistle with a slave and an apostle of Jesus Christ, bonds slave and an apostle. And Jude opens his epistle with a bonds slave of Jesus Christ. The only other one to say a bonds slave of God is James, who opens his epistle with a bonds slave of God and Jesus Christ. So this is the only epistle where Paul opens with a bonds slave of God. And he is showing his commitment. He is totally committed to God. He works for God, not for some man. And he's totally committed as a bonds slave would be committed. And that's why he must address these issues on Crete or among any leadership that's off of the Word, and why he must be sharp because he is a bonds slave. A bonds slave of God and an apostle because he has the credentials as the apostle, a gift ministry, of Jesus Christ. And of course Jesus is first because whenever it's in the context of service, which you have here—an apostle is a servant, it always puts the emphasis on the humiliated one by putting Jesus first. So it's an apostle of Jesus Christ. If the emphasis is on the exalted one, then it would say Christ Jesus, but here it's on the humiliated one.

"According to" is the Greek proposition *kata*. It normally indicates the standard that you do something. But standard just doesn't quite fit here. This word may also indicate the aim, or the focus, or the reason, the ground on which an action is based. And you would translate it "for" or "for the sake of" or even "leading to." So he's a bonds slave of God and an apostle of Jesus Christ and I think it's the aim or focus that's being looked at here *for the sake of* the faith of God's elect. That's why he's a bonds slave and that's why he's an apostle—for God's elect that make up this household of faith. And the household of faith is the faith of Jesus Christ that's common to each individual and collectively it makes up that common faith or household of faith. So it could be (you always have to look at this)

household of faith or believing. And believing does come up in Titus. But by far the emphasis in Titus, as in all the Pastoral Epistles, is on the household of faith. And here, if you just look at it in light of this *kata* being the aim or focus, Paul a bonds slave of God and an apostle of Jesus Christ FOR God's elect in that household of faith—or for the household faith of God's elect, that common faith. And then, of course, it comes up in Titus 1:4. “According to” then should be the aim for or for the sake of the household faith of God's elect.

God's elect or of God's elect—first of all, it's a dual genitive. It's literally in Greek “of the elect of God”—the faith of the elect of God. And in a dual genitive, the emphasis in our past as we've worked this has normally been on that middle one, it's the elect. That's what he does it for, the *elect* of God that are in that household of faith. That's why he's a bonds slave of God and an apostle of Jesus Christ, for those individuals, you and I. The word “elect” is *eklektos* in Greek. It's from *ek* (out) and *legō* (to call). These are the called out or chosen ones. That's who the elect are. They're selected and predestinated by God's foreknowledge as it tells us in other places.

**Ephesians 1:4**—“hath chosen us” that's the word, only it's the verb form *eklegō*. He has called us out, He's chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love. So then if you're born again, you're God's chosen, those that were either called or selected out. It could be “selected out” too from that word. So God's the one that picked you, He chose you from before the foundation of the world. So if you're born again, then are you God's elect, God's chosen ones? Yes you are.

**Colossians 3:12**—here's God's elect again, but here they're to put on. You as God's chosen ones ought to get your life-style lined up with that. He's given you everything; you're righteous, why not live that way? You're the elect of God and as the elect of God, we ought to put on, holy and beloved, compassion, kindness, humbleness, meekness, longsuffering, forbearing, forgiving. Terrific, isn't it?

**I Peter 1:2**—see the word “elect?” It really belongs in verse 1 in front of the word “strangers.” It belongs in I Peter 1:1 in every critical Greek text. Also while you're here in I Peter, these are the chosen of God, in I Peter 2:4—Jesus Christ is the chief corner stone and he is the one that's chosen of God, selected out of all the other stones. And in I Peter 2:6, the word “elect,” same word. And then again in I Peter 2:9, “chosen,” selected out.

Now back to Titus. So Paul was a *doulos*, a bonds slave of God for the sake of God's chosen people, His selected, called out people, predestinated by God's foreknowledge. But yet that leader has to fight for them and that's why he's a bonds slave. And not only for the faith of God's elect, it says “AND the acknowledging of the truth... [Titus 1:1].” The *kata* goes with two things there: FOR the faith of God's elect and FOR the acknowledging of the truth. The word “acknowledging” in Greek is *epignōsis* and that's the word that means full, precise and complete knowledge. It's not just knowledge but it's an *accurate* knowledge, a full knowledge, complete knowledge. So he is a bonds slave of God and an apostle of Jesus Christ for the full knowledge, the complete knowledge, the accurate knowledge of the TRUTH which is after godliness. And that word “after” is again *kata* that we just had. It can mean the standard or it can mean the aim or focus. And I believe here again it should be the aim or focus that he's an apostle for the full knowledge of the truth which is for or

pertains to or leads to godliness. It's that knowledge of the truth that leads us to godliness, a true, vital, spiritual relationship with God. You have to have a full accurate knowledge of the truth and that leads you to a true, vital, spiritual relationship with God. And of course that's the word *eusebeia* that we've had many times before—a true, vital, spiritual relationship and it's a key concept.

The Aramaic phrase used here is *dechlath alaha*. *Alaha* is God, so this is the fear of God, reverence of God, that's the phrase that's used here for that true, vital, spiritual relationship with God. You reverence, you respect, like the servant watches his master, we have that awe, that respect for God. We watch God. We continue in that true, vital, spiritual relationship with God. And again, it's a key concept.

One more thing about this. He's a bondsman of God, and apostle of Jesus Christ for the faith of God's elect and for the full, complete knowledge of the truth which leads to godliness. The question that comes up in leaders' minds is: Is God's Word truth? Whenever he starts, as Eve did, questioning the integrity of the Word, he starts heading downhill. That's the first question that he asks—is God's Word truth? The second question that leaders have: Is God willing to keep His promises? And the third question is: Is God able to keep His promises? Those are the three questions that startle and stimulate leaders to leave the Word, the true doctrine of the Word, the knowledge of the truth, and hence a Godly walk. You see right here he's a bondsman and an apostle for the full knowledge of the truth. In Titus 1:2, in hope of eternal life which God that cannot lie. Is God's Word truth? God cannot lie. And God who cannot lie promised it before the world began. God is willing to keep His promises. But that's the question that comes up. God promised it before the world.

Is He able then if He's manifested it? Sure. He's able. He brought it to pass. Then is God able to bring it to pass in the future for us? Will Christ return? God is able and willing to keep His promises. His Word is truth. But those are the three questions that confront leaders at times and cause them to be deterred from the truth.

**II Peter 1:19**—In chapter 1 he reminisces over the voice that they heard from heaven when they were on the Mount of Transfiguration. Now that's not too bad! If you were with Jesus Christ on the Mount of Transfiguration and heard that voice, that would be something to remember—you'd put that in your diary and scrapbook and write it on your elbows, right? Well II Peter 1:19 says we have a more sure word, A MORE SURE WORD, of prophecy. More sure than that one? Because we can speak in tongues. That's the more sure word. When a leader isn't speaking in tongues much is when he begins doubting. He doesn't have that sure word. Is God's Word truth? SURE IT IS! And the tongues is the proof. II Peter 1:20 and 21 — is God's Word truth? Sure is.

**II Peter 3:3-4**—That's the first thing they question—is God's Word truth. The second is—is God willing to keep His promise. In Chapter 3 of II Peter, verse 3-4a—I don't think God's willing to keep it, or perhaps He's not able. Look at II Peter 3:9—the reason God's waiting so long is He's waiting for all you people to believe. He's not slack concerning His promise; He's just waiting on everybody else to catch up with Him. So God IS able and He IS willing to keep His promises and His Word is truth. But those are the problems, the questions that come up in people's minds.

So anyway we translated:

**Titus 1:1**—(Literal)—Paul, God’s bonds slave and Jesus Christ’s apostle, for the household faith of God’s chosen ones, and for the accurate knowledge of the truth that leads to godliness.

The only thing I might change is instead of for the household, to make it a little more clear, “for the sake of the household.” Then I got to thinking maybe to clarify it a little more and sort of expand the translation in that section, that I might translate it, “for the sake of God’s chosen ones who are in the household of faith.” Because the emphasis is on the chosen ones in the dual genitive relationship.

**Titus 1:2**

First of all, the word “in.” In Greek it’s *epi* and it means upon. The idea here is that it is based upon that hope, that knowledge, that complete knowledge of the truth that leads to godliness is based on the hope of eternal life. Hope is future. We have eternal life now, but the fullness of it is still future with the Return with all the rewards and everything that goes with it, the full realization of it, that’s in the future. But you have it now, today. But the fullness of it is still future, that’s why it’s hope. And this hope of eternal life, the genitive there, is a genitive of apposition. You would translate it hope, that is to say eternal life, or, the hope which is eternal life, or as we did it: the hope, eternal life. Eternal life is simply describing that hope. This phrase occurs one other time in Titus 3:7—we’re heirs according to that hope of eternal life. When you are justified by grace, you have that hope as an heir. You’ve got the eternal life here now, but the full realization of it and when you get the inheritance, all the rewards and everything else, it’s still future. That’s why it’s hope.

Secondly, “God that cannot lie”—the Aramaic says “true God” not “God that cannot lie.” But the Greek says, “God that cannot lie” or “the unlying God,” “the God without lie.” The question is: Is God’s Word truth? Well God cannot lie. The Greek employs this figure of speech by saying it in the opposite, or saying it negatively in order to express the positive so that it puts even greater emphasis on it which is significant at this point in the text. And that figure of speech is *antenantiosis*. And it’s only in the Greek. But it is saying it negatively to emphasize the positive. Another example of this figure. Acts 17:4—not a few, what does that mean? Many. But it says it negatively to express or emphasize the positive. If I said many people were at the open house last week, that would be nice; but if you said not a few, there was emphasis on it if you would use that figure. It’s again used in Acts 17:12—say it negatively to emphasize that positive. So here it’s God that tells the truth, or God THAT CANNOT LIE, THE UNLYING GOD! Using the negative to emphasize the positive. Romans 3:4—let God be true but every man a liar. Numbers 23:19; Hebrews 6:18—see revelation given once wouldn’t be a lie, but it could change because circumstances change. But whenever it’s given twice, it’s established and it’s absolutely impossible for God to lie or to change His mind.

Now in Titus 1:12, it said the Cretians are always liars. Now you know that’s got to be a figure and we’ll cover it when we get to it. There’s the truth tellers and there’s the liars, but these Cretians were always liars. But God is always a truth teller and this figure is used here in Titus 1:2 to emphasize this. He promised it before the world began. Literally, before the times of the ages, or the times of eternity. Is God willing to keep His promises that He promised? Yes He is, but it’s a question that arises. We translated verse 2:

**Titus 1:2**—(Literal)—Based upon the hope (you see it's that accurate knowledge of the truth that leads to Godliness that's based upon the hope), eternal life which God who cannot lie promised before the time of the ages.

### **Titus 1:3**

God promised it before the time of the ages, but hath in due times manifested it. He promised it a long time ago but He brought it into manifestation recently. First that word "But" should be "And." "In due times" is "in its own or proper time; in its own or proper seasons" as opposed to "before time" of the previous verse. God who cannot lie promised before the time of the ages, but manifested it in its own time, its own proper time. And if God manifested it, then is God able to keep His promises? Yes He is. Through or by means of preaching—and that is the heralding, the public expounding of the scriptures. Preaching—and this word puts the emphasis on the manner in which it is proclaimed rather than on the matter, the subject matter. It's put on how it's done. You PREACH it, PROCLAIM it, HERALD it, TELL it, GET OUT THERE AND SPEAK IT, BE A LIGHTBEARER! And it's still the greatest method of outreach, preaching.

In I Corinthians 1:21, it pleased God through the foolishness of preaching to save those that believe, not the wisdom of the world, but the foolishness of preaching. It's still the greatest method of outreach there is. Preach the Word, proclaim it, herald it, tell it! You go to work, talk about it. When you're out on the street corner, talk about it. Through preaching, that's how he did it.

"Which is committed unto me"—or "with which I was entrusted. " Paul was entrusted with making known the doctrine, which as we've seen before is the doctrine of the mystery, the great mystery. That's the Word that he was entrusted with.

"According to the commandment of God our Saviour"—the word commandment is *epitagē*. It's that word that meant an order given with authority back in I Timothy 1:1. He is an apostle of Jesus Christ according to the standard of that commandment God gave and when a leader is given a commandment what does he do? Carries it out if he's given it by God. An order given with authority. And remember this is the word. A form of this word was used by Jesus when he commanded devil spirits to come out, when he commanded the winds to stop, the storms to cease. That's the word. It's an order given with authority. God ordered Paul to be an apostle, to carry the light to this generation with authority. And here the leader is given that authority, or given that order with the authority from God, to preach the Word. Paul was entrusted with the word according to that order given with authority by God our Saviour. Not only must a leader be willing to accept that responsibility of carrying out the orders that he is given by authority, he must also be willing to give orders with authority. In Titus 2:15 that same word is used. When you give an order, you reprove, you exhort, you rebuke, you speak, you do it with authority. The leader must be able to take the order and then to pass it on spiritually. And especially dealing with other leaders. That's why this is so sharp in here.

**Titus 1:3**—(Literal)—And manifested His Word in His own time by the preaching with which I was entrusted according to the authorization of God our Saviour. God's the one that authorized it. "He gave the order with authority and it's up to you as a leader to carry it out.

### **Titus 1:4**

“To Titus, mine own son”—that’s that phrase that we had in Timothy, true child, the term of endearment; or genuine child.

“after the common faith”—“after” is *kata* again which sets the standard. This time it’s used as a standard. The standard for his being a true child is in the common faith, that faith that’s common to all believers, the household of faith. He’s not a child genetically, but he’s a child in that common household of faith. Because he walked with Paul, he lived with Paul, he followed Paul’s example. He was a great, great follower.

“Grace, mercy and peace”—interesting what people can do. The word “mercy” is replaced by the word “and” in many Greek and Aramaic manuscripts and Critical Greek texts. But just like Timothy, I think mercy is necessary in the Pastoral Epistles, absolutely necessary, the withholding of merited judgment and I believe it belongs there.

I told you all a while ago, this should be Christ Jesus, not Lord Jesus Christ which it is in many Greek texts and manuscripts. Christ Jesus our Saviour—Christ is the agent of salvation. He’s the one that gives us our hope, he’s the one that did the work for us. But God was the producer of our total salvation. And that’s why in this opening salutation both of those phrases are used—God our Saviour and Christ Jesus our Saviour with the emphasis on the exalted one here who made it available for us to be exalted. We are servants of Jesus Christ back in Titus 1:1, but we’re exalted with Christ Jesus.

**Titus 1:4**—(Literal)—To Titus, true child according to the common household of faith: Grace, mercy and peace from God the Father and from Christ Jesus our Saviour.

That’s the opening salutation of Titus and next week we’ll get into this next section that deals with our leaders and instruction for leaders and carry on from there.

**CORPS NIGHT**  
**Pastoral Epistles: Titus 1:5-9**  
**April 24, 1985**

Last week we opened with those opening four verses, which is the salutation which sets the stage for an epistle to a leader, where the church is in a state of flux, where men and women that are leaders are not adhering to the principles of leadership that are laid out in the Books of I and II Timothy. And so, after this salutation, we come to verse 5.

**Titus 1:5**

For this cause—does not refer to the preceding, but rather it refers to the following. It's not "for this cause" of what was given in the salutation just preceding, because this begins a new section and this is the instruction to the leaders, Titus 1:5-9, and it has a corresponding section in Titus 3:12-14, as we saw last week in the structure. But in this instruction to the leaders, it begins with "for this cause, "—not what was in Titus 1:4 and preceding, but for this cause—that thou should set in order. That's the cause, that's the reason. For this reason, is another way you could translate it.

"left I thee in Crete"—this is, the reason I left you in Crete, is that you should set things in order there. See how that follows? It's what's, following that's the reason, not what's preceding. Crete is an island about 150 miles long, south of the mainland of Greece. It's where some of the early civilizations of Greek culture settled, the Minoan civilization and others. They had a type of writing—actually three different types of writing that predated the Greek alphabet that was introduced by the Phoenicians. And there's a lot of history connected with it, some history—most of its known by archaeology. There are not a lot of recorded facts in the historical books about it.

**Acts 27**—At any rate, in Acts 27 was the first time that we know of that Paul visited the place. Whether he went there at any other time we really don't know, except that later on he must have visited it and he left Titus there to set things in order, so he must have spent some time there later. But prior to Acts 27:7 there's no mention of it. In Acts 27:7—this is after they had set sail, this is Paul heading for Rome as a prisoner on the boat. Acts 27:9, Paul admonished them (winter was; coming on). Acts 27:11—isn't that typical? Somebody that really believes God and speaks up, and dares to put his neck on the line, but they don't believe him. But they suffer the consequences. Over in Acts 27:21—he goes on to tell them. Acts 27:12-15. They let her drive and they ended up someplace else, and of course eventually they shipwrecked. At any rate, that's Paul's first experience with the island that we know of. He was a prisoner there, and they weren't there just too long, but then later on he comes back with Titus.

**Acts 2**—But it also mentions Crete in that list in Acts 2:11: "Cretes and Arabians we do hear them speak in our tongues the wonderful works of God." So even on the day of Pentecost, there were people there from Crete that could have heard the Word, been part of that 3000 (about 3,000 men) who believed and took it back to Crete. So there could have been quite early people who believed on the island of Crete.

I've got this map back in the library put together by these great Ph.D.s—brains when it comes to history, and they show how the Word was established in different parts of the Mediterranean area. In the first century—that's marked in one color; and the second century is marked another color, and in the third century is another color. Now if you've been to grade school and know your colors, you can probably do better than they did on the map. I think Jerusalem got it in the second or third century. Ephesus I think got it in the second century. At least, it was sort of messed up. Crete could have gotten it quite early and at least we know they did get it by the time Paul left Titus there. There had been something established.

to “set in order”—the Greek word is *epidiorthoō*. You have the word *orthos* in there, which means right, or straight. *Orthotomounta*, remember, straight cutting? *Orthodox*, right doctrine, straight doctrine. Now when you put the *dia*, the *di* in this case, from the preposition *dia* on the front of this, that means through. And then you have a word *diorthosis*; that's *dia*, with the *orthos*, and that means to make it thoroughly straight. It's used of a reformation by way of amendment or correction; to reform something by amendment or correcting it. Now that would be all right here. On Crete you've got some problems with the leaders; not you have to correct those things. You: reform that area by making a correction. However, this word *epidiorthoō* has *epi* on the front, which is used as an intensifier to the word, it intensifies it—to *thoroughly* set it in order. Set it in absolute proper order; That word *epidiorthoō* was also used of setting broken bones, or straightening crooked ones.

Then it says he's to set in that proper order, to amend it, to reform it, correct the whole situation by putting it back in order, the things that are wanting. “Wanting” means lacking, or where there's a deficiency. It's lacking in some essential, something that's needed there in that area. Or it's defective in some way. It's inadequate. Perhaps in this case inadequate leadership—no perhaps about it. Inadequate direction when you don't have adequate leadership, then you're left running aimlessly. And consequently, inadequate quality among the Twigs that are running there. Inadequate quality. So they're lacking in that area. And Paul had left Titus there to set in proper order those deficient areas, where there were deficiencies or inadequacies in leadership, direction, and quality.

That's one reason he left him there in Crete. And the second reason is to ordain elders in every city. The word “ordain” here means to establish, or to appoint. Now both ideas are relevant, to establish or appoint, because if a leader has not done his job and is taken out of that position, or he leaves that position, then you have to appoint a new elder to that position, right? Someone else to handle the job. That would be a deficient area, that you would have to appoint a new leader there, a new elder. But if there is a leader there who is meek enough to receive the reproof, then you establish that area, you establish that leader, by reproving him, by correcting him, getting his area back in alignment and harmony and moving with the greatness of God's Word. That's why when we translated it, we used both words, appoint and establish, because both things are needed when you're in this situation.

Elders, of course, refers to the position rather than the function, and it's interesting that here in Titus 1:5 you're appointing them to a certain position—elders—but in Titus 1:7 he calls them “overseers,” bishops. Remember? *Episkopos*. That relates to their functions, because more important than their position is that they function, and in functioning it gives a list of how they're supposed to function. To ordain elders in every city literally means

“by city.” In other words, city after city. It doesn’t mean every city on the island of Crete; it just means every city where there were fellowships. Why would you want to put an elder in if there was any fellowship there? Let’s raise up some believers, then stick an elder in. So it’s not all without exception; it’s all with distinction.

as I appointed the—the Aramaic is much stronger, it’s the word *pqad*, and it means “to command.” As I commanded, or ordered you, because when it comes to top leadership it’s not a begging or an asking or simply appointing or just setting forth, but it’s—you give an order and it’s carried out among top leadership. In working with others, maybe you can’t always be that demanding, but among top leadership, you just expect those things. You ask something to be done, and it’s done. It’s history. Done before you say it. That’s the way it should be among top leaders. So “as I ordered thee” would be a good translation.

### **Titus 1:6**

“If any”—is an idiomatic way of referring to the antecedent noun.

It sounds to us like you start a new sentence here, but they often used this phrase, if any, to tie it into the antecedent noun, which in this case would be elders. In other words, the elders, if—meaning whoever there is that’s blameless, the husband of one wife, etc. See that? Ties it in to that previous It operates like a relative pronoun. In other words, you only ordain elders that are blameless. You don’t just ordain anybody, but they have to fulfill certain criteria. In other words, whoever is blameless, etc.

**I Timothy 3**—we had another one like this, the same structure basically in Greek. In I Timothy 3:1. Remember this? “If a man, or if anyone desire the office of a bishop.” What anyone? The anyone back in I Timothy 2:15, where the husband and wife are continuing together in love and sanctification and in soundness of mind, such that if that one, or whoever of those individuals that are fulfilling those conditions that desires the office of an overseer, he desires a good work. See that? Very similar construction.

So that “if any” doesn’t start out a new sentence, it ties into the previous. And we translated it “that is, only those who are unimpeachable,” and that’s what the word blameless means. That means no charge can be brought against them as a result of public investigation. They are unimpeachable. You just can’t charge anything. You can talk about them, but you can never prove anything, never find anything about their life that is impeachable.

Then the rest of the verse describes what it means to be unimpeachable. He has to be the husband of one wife—that’s unimpeachable. Having faithful children—that’s unimpeachable. Faithful children that are not accused of riot or unruly.

Riot—in Greek, is *asōtia*, and it means looseness of manners and morals. By the way, these words are pretty well defined, and I’m not going to give you all the Greek words here because they are pretty well covered in that chapter in Volume 5, Dr. Wierwille’s new book *Order My Steps in Thy Word*, and in chapter 4 that deals with Titus, that’s the one that translates and gives you the actual Greek words. But *asōtia* means looseness of manners and morals. It comes from *sōzō*, which you’ve had before, and it means to save, or make whole. So when you put the “a” in front of it, it means you’re unsaveable, unsalvageable. Sort of like the one prodigal son, as he’s called, that went out and just

wasted everything and didn't want to come back. At that point in time he was in that category. But he changed his mind, and so he wasn't unsaveable, was he? Perhaps, and this word is associated with those who worship Bacchus, the god Bacchus. There's a lot of wine drinking with that—inebriated all the time. Ephesians 5:3 says we're not to be, drunk with wine, etc. But when your children of that leader are *asōtia*, they have looseness of manners and morals to the end that they're just like those heathen that worship Bacchus that go into the temple and get drunk and so on; or they're unruly, insubordinate, they don't obey.

So for an elder to be unimpeachable, he must be the husband of one wife and have faithful children—children that are not accused of being loose in their morals and manners and they're not insubordinate. Then he would be an unimpeachable leader. Eli comes to my mind. How Eli could not control his sons, nor did he take the effort to try to control them. And they were sort of loose in their manners and morals and very insubordinate to the Word.

**Titus 1:5, 6**—(Literal)—The reason I left you in Crete was that you might set the deficient areas in proper order and that you might appoint and establish elders in every city, as I ordered you; that is, only those who are unimpeachable, the husband of one wife, having faithful children who are not accused of loose manners and morals or insubordination.

That's the reason he left him on Crete, because of the problems there—to get the area back on its feet, to set things back in proper order, to appoint new elders, to establish some of the old elders, but only those that are unimpeachable, who are the husbands of one wife, etc. etc. And why is that so important? Because the family is the example, it's the pattern for the Twig, and how you are to operate in the house of God in that Twig. That's why it's so important. Look at I Timothy 3:12. You had this same instruction given for deacons and for overseers. Well, if their children have loose manners or morals or are insubordinate, are they ruling their houses well? No. And then for the overseer, back in I Timothy 3:2, the husband of one wife. I Timothy 3:4—one that ruleth well, etc. I Timothy 3:5. The family is the pattern, it's the sample, the example, for how the Church is to be run. So if he can't rule his own house, how is he going to rule the house of God?

#### **Titus 1:7**

Bishop—that's overseer—and that describes his function, he oversees. Elder described his position, this describes his function. Must be blameless. Why would it repeat that same word that it just gave back in Titus 1:6? Because it described it briefly in verse 6 in light of the basics that are given for both the minister and the overseer. Isn't that beautiful? It described his being unimpeachable in terms of the basics first. If you're going to ordain somebody an elder, number one—he's got to have the basics mastered, ruling his own family well. Then a bishop must be blameless. It's absolutely necessary for him to be unimpeachable. Then the rest of Titus 1:7, 8, and 9, describe that unimpeachable in terms of other virtues that that overseer must have. I think it's interesting that these elders were in every city and that they were overseers, because our concept of a Branch coordinator as an overseer of a city, and the Twig coordinator handles the fellowship on the home level. But the Branch, being a city-wide work. Isn't that something?

Then you have this list of virtues that describe how he's to be unimpeachable. And this list

has no ands in it. And it has a summary at the end in Titus 1:9. Therefore, it is the figure of speech *asyndeton*. That means no “ands”, no conjunctions, and there’s a summary at the end. You can have a list of things but there’s no summary at the end, it wouldn’t be this figure of speech. Now *polysyndeton*, it has many “ands” in it; but that says “slow down and take a look at each word.” It has no summary at the end. That’s different. But *asyndeton* has to have a summary at the end—otherwise it’s just a list.

This list describes how this overseer is to be unimpeachable, what virtues he’s to have in order to be unimpeachable as the steward of God. That’s why we put “for it is absolutely necessary for an overseer to be unimpeachable as God’s steward” and then we put a colon—because then the list to follow is that *asyndeton* which clarifies and defines what it is to be unimpeachable as God’s steward. Of course you know the word steward is *oikonomos*. *Oikos*—house, *nomos*—law, and he’s the one that set the law for the house. He’s the steward. Rev. Martindale mentioned that article a while ago in Volume 5, A Man with the Spirit of God, a tremendous chapter on Joseph, and how Joseph was chosen because he was a man that had the spirit of God in him. Today you and I can make a difference in government, in businesses, in professions, or in any part of life, in our families, because we are men and women with the spirit in us, born in us. That makes all the difference in the world. Back then the men that had the spirit upon were relatively few, slim pickins—but Joseph was that steward of Egypt. One of the first things Pharaoh did after he appointed him was to give him the signet ring. That ring was used to seal the documents for the Pharaoh. That meant he could sign for anything. Only Pharaoh was greater than Joseph. Joseph was the steward. He had the responsibility for all the business affairs for Egypt. He even had charge over Pharaoh’s wife and family, to some extent. Whatever Joseph said, that went, because Pharaoh had given him his ring. That’s what a steward is in the eastern culture.

**I Corinthians 4:1**—and stewards of the mysteries of God. Especially the great mystery. A man be found faithful. So if a bishop or an overseer is going to be unimpeachable as a steward of God, he’s got to be faithful. Not only does he have to have faithful children, he’s got to be faithful himself. Faithful himself, faithful children, faithful wife. It’s required that a steward be found faithful. And we are stewards of the mystery, the great mystery of God.

**Ephesians 3:2**—If ye have heard of the *oikonomia*, that’s administration, the stewardship; it’s the administration that the steward is responsible for. And this is the administration of grace of God. Ephesians 3:3: the mystery. And we are stewards of that mystery. That means we’re second in charge to God. God’s the owner. That means you’ve got a direct “hot line.” You’ve got the signet ring. What you say goes as long as you’re walking by that spirit of God within you. Verses 4-9. Ephesians 3:9—administration, *oikonomia*, of the mystery, which is the administration of grace, etc. Administration is related to this word “steward.” We’re stewards of that mystery. Stewards of the administration of the mystery, which is the administration of grace.

While we were in Ephesians we could have looked at that verse that talked about the manifold wisdom of God. Remember that verse in chapter 3? [Ephesians 3:10] It means variegated, or multi-colored grace of God. That’s what we’re responsible for as the stewards—to uphold that wisdom, the integrity of that doctrine.

**I Peter 4:10**—A man in whom the spirit of God is. So you have the ability with that gift, that Christ in you, to minister one to another as good stewards, *oikonomos*. As good stewards. What are we stewards of? The mystery. Here it says as stewards of that manifold, multicolored, variegated, grace of God. The only difference between this manifold and the one in Ephesians is that the only one in Ephesians has another word prefixed to it, it means much, much, much, much. So this one means multicolored, manifold or variegated, and that one means much multicolored. And that's the manifold wisdom. This is the manifold grace of God. And we are to be good stewards of that, serving one another. How can you serve? Because you're a man or a woman with the spirit of God in you. A man in whom the spirit of God dwells. Terrific.

What Rev. Martindale shared tonight did indeed tie into what we're getting into in this section of Titus. We are stewards with the signet ring. We work for God. You've got the spirit in you so you can be a steward, you can seal the documents.

We are stewards of God, stewards of the mystery, stewards of the grace, manifold grace of God, variegated, multicolored—you know, it's all the colors of the rainbow, plus. And that bishop, that overseer, must be unimpeachable as God's steward.

Now, what does it mean to be unimpeachable?

1. Not self-willed. That means, he can't be stubborn, uncoachable, determined to do things his own way. He's not meek if he's uncoachable. He's determined to do things his own way—then he's telling God how to run the show. Sort of like Peter was before Pentecost. Remember in John 21 where Jesus confronted Peter, or was talking to him, and says “in the past you sort of done what you wanted to, but in the future you're going to depend on somebody else?” In the past Peter determined to do what he fool pleased. He did things his own way. And he was a lot like that during the gospel period. See? Well, you're not going to wash my feet! Well, then you're not going to have any part with me. Well then, wash my whole body! I mean, you know Peter. Well, I won't deny you—except 6 times, you know. That's self-willed. But Peter learned. He came around. And you know something? I believe I could pretty safely say everybody in the Corps is stubborn and uncoachable at some point, but you learned something. I was stubborn and uncoachable. I had to go through a lot of things just to learn what it meant to be meek to the Word. And today I'm perfect! No I'm not. I guess I still have my moments. But I'm not like I used to be because I'm meek to the Word, and especially when it comes to the integrity of God's Word. That makes all the difference in the world. So you can't be self-willed, stubborn, uncoachable, or determined to do things your own way. Otherwise you would be impeachable. That means you could be accused and convicted of a charge.
2. soon angry. He can't be soon angry. That's sort of misleading because the word that's used here doesn't mean a quick anger. It means where you have a buildup of emotion which is allowed to fester to the point of seeking revenge. It's sort of a long-term buildup, and it culminates in that sanguinary desire for revenge. Reminds me of the time the apostles were passing through Samaria with Jesus and they didn't want to accept him because his face was heading

toward Jerusalem and the apostles said, “well, let’s call down some fire upon him, you know, like Elijah did.” That’s revenge. But many times leaders are in that heart frame of mind. You just let things build up. Remember what Rev. Martindale read a while ago? You don’t let the sun set on your wrath. That’s short-term wrath back there. You don’t let the sun set on that stuff. You don’t let it build up to where you’ve got to get even. Be angry and sin not. Otherwise you could be impeachable.

3. not given to wine. That means you don’t drink excessively. I couldn’t offhand just think of an example of someone in the Word, a leader. Can you think of one? Well, anyway, it’s such a common thing maybe that’s why it’s not mentioned. People getting off on drinking excessively. And it really tears up your ministry, a cause for impeachment.
4. not a striker. Now that means, in the Corps you know is where a lot of our leaders come from, and that’s why when you strike a match to light a cigarette, this is non-smoking, see? No. This means a hard, tyrannical leader who keeps his people in line with a whip. He’s pugnacious. Very quarrelsome. He’s the opposite of being patient. Remember back in I Timothy 3:3 where it uses this word “no striker?” Then the next phrase was omitted in the critical Greek text and it’s followed immediately by “but patient.” Not a striker, but patient. Not one that’s a hard tyrant, or a hard tyrannical leader that whips his people to get them in line, but he has to be a patient leader. Remember II Timothy where it says, “able to teach, patient.” Remember that? “...patient, in meekness, etc.” So you can’t be a striker, a hard, tyrannical leader.

One that came to my mind here was Rehoboam. Remember Solomon had sort of been hard on the people, and then when Rehoboam took office as king he went to the advisors. He had a group of elder advisors and a group of younger advisors. The elder advisors said, well, what you should do is sort of slacken up, don’t be so hard on the people. And the younger advisors said no, crack the whip, tighten up on them, make them toe the line. He adhered to the younger advisors and tightened it up and as a result, the kingdom split in two. Jeroboam took ten tribes and Rehoboam ended up with two. That’s a striker, a tight leader—runs a ship that’s so tight that it squeaks.

5. given to filthy lucre. That means love of money, or greedy of dishonorable gains. The one that came to my mind was Baalam who looked for certain rewards. A great example of that.

### **Titus 1:8**

But—*ala* in Greek, a very emphatic contrast. In contrast to/ not being all these things he should be a lover of hospitality. That means friendly and hospitable. That would be sort of the opposite of being a hard tyrannical leader, wouldn’t it? Friendly and hospitable.

a lover of good men. Should be a lover of good, or of good things, as opposed to being a lover of money. Why not be a lover of good things so you can really help and bless people. Like the Word. Love the Word. Love to help people, love to serve, instead of loving money and loving power and all those things.

sober—of a sound mind. Whole thoughts. If you’re of a sound mind, then you’re not drunk

and you're not possessed. Legion. When Jesus cast out Legion, the man was sitting in his right mind. That's the word. A sound mind.

just—that means the leader has to be equitable, honest, and fair in his judgments. In other words, he exercises justice—he's equitable, honest, and fair, when he makes a judgment. He doesn't play favorites. That would sort of be the opposite of a revengeful judgment, wouldn't it?

holy—this is not the word *hagios*. It's the word *hosios* in Greek and it means faithful in your obligations to God, undefiled by sin and wickedness. If you're faithful in your obligations to God, you would be undefiled in sin and wickedness.

temperate—means self-control, where you're a strong master over your own will. Remember an athlete in I Corinthians 9 has to be temperate. He exercises self-control in all disciplined training. That's an athlete. We are athletes as leaders. That was one of the things used in II Timothy 2, remember? The 7 qualities of a faithful worker, minister? That was one of them. An athlete. And an athlete has to exercise that self-control in all disciplined training. Well, a leader, an overseer, has to be self-controlled as opposed to self-willed back in the previous verse. To exercise self-control, not self-will. Self-will was where you're stubborn, uncoachable. But you are, you do control your life. You have control over your will, your emotions, your reason.

There's one more in this list. Holding fast—it's part of the list yet, grammatically in Greek and Aramaic. Holding fast the faithful Word—that's the last one in the list that defines what it is to be unimpeachable. And that one's sort of the cherry on top, because if you're going to be unimpeachable, one thing you have to do is hold fast to the Word because it's a faithful Word that's capable of getting results. And if you don't hold fast to that faithful Word, you're going to have trouble living up to these other virtues that are in the list.

It's interesting that in this list there's five negatives and seven positives. The seven positives sort of outdo the five negatives but the negatives are stated that way for emphasis too.

### **Titus 1:9**

as he hath been taught—in the Greek, literally it reads according to the doctrine, “hath been taught” is doctrine. And it's according to the doctrine. So literally this phrase would read, from the Greek, “holding fast the faithful word according to the doctrine.” Now I've got a little problem with that. According to sets the standard. That means that the word is according to what standard? Our doctrine. And to me that's just backward. The Word is the standard for the doctrine. The doctrine isn't the standard for the Word. That's the way most people operate. They get their doctrine. Then they take that for their standard, go to the Word and try to get the Word to line up with it. So it's sort of backwards from the way it should be. Maybe when we get some more of our research brains together on this we'll be able to figure but if that Greek construction is a particular figure of speech, or what it is, or if it's just wrong in the Greek. I don't know.

But the Aramaic has it right. The Aramaic literally says: Holding fast the doctrine of the Word of faith. Of faith is the Aramaic way of expressing an adjective, and can also be translated “the doctrine of the faithful word.” At any rate, if you leave it as a dual genitive, the doctrine of the word of faith, it's always that middle thing in the dual genitive that's

emphasized, and the middle thing is the Word! It's the doctrine that comes from the Word that's faithful. The Word is the important thing. That sets the standard for the doctrine, because it's a faithful Word.

I wondered how frequently dual genitives occurred in other Greek literature outside of the New Testament or if it could be anything to do with the Aramaic style because of the way genitives were used for adjectives at times, but at any rate, maybe we can work on that sometime. Right now I know that the doctrine of the Word of faith or the doctrine of the faithful Word, putting the emphasis on the Word, is the way this needs to be translated. You hold fast to that doctrine of the faithful Word, not the doctrine that comes from your mind, or from somebody else's philosophy.

That word is the same word for doctrine that's used later in the verse...that he may be able by sound doctrine—same word used twice in that verse.

that he may be able—begins the summary of this *asyndeton*, the summary of that leader, why he needs to be unimpeachable by having all these virtues. The reason is that he may be able, by sound doctrine, both to exhort or encourage and to convince the gainsayers. That's the summary and the reason. That he may be able reminded me of the doctrine in II Timothy 2:2, where it says “teach faithful men who shall be able to teach others also.” Able—men with enablements. You just don't teach anybody, but you teach (we're talking about leaders here, raising up leaders), teaching faithful men who shall be able to teach others. They have the enablements, the ability, that natural leadership ability, coupled with that spiritual ability, and they're faithful, they move. You hold fast to that faithful Word, as a leader, an overseer. That's what makes him faithful as a faithful steward. That he may be able, with all the enablements, to encourage and reprove. The word “convince” is reprove.

You don't want people who can just do nothing. They've got to be people with the ability to do two things—encourage and reprove. And we saw in II Timothy how important encouragement was. I Timothy 4:13—exhortation is encouragement. Read the Word, you encourage people and teach the doctrine.

Encouragement is a very important thing he was to give attendance to. In chapter 6, verse 2: teach and exhort (encourage).

**II Timothy 3:16**—for reproof. He's also got to be able to reprove with the Word, the right doctrine. You use the Word, the right doctrine, to reprove, and you use the Word to encourage. II Timothy 4:2—reprove...exhort.

**Titus 1:13**—rebuke is reprove. A leader has to be able to do it. Titus 2:15—encourage and reprove. Two things a leader must do are encourage and reprove. And when you encourage and your reprove, that's how you set the deficient areas back in order of verse 5. In an area is deficient, you set it back in order by encouragement of the people who want to stand faithful and reproof of those that are opposing the Word.

Back in Titus 1:9, you encourage and reprove with sound doctrine. That is the Word. It's the sound doctrine. The word “doctrine” is a key concept.

But I don't believe I ever told you that “sound” was a key concept, have I? But I believe it is because it's used four times in Titus. It's used twice in I Timothy and twice in II Timothy, which makes a total of eight times in the pastoral epistles and it's only used

twelve times in the entire New Testament. Three of them are in Luke, and one in I John. At any rate, I think that is a key concept. Because it's not just any old doctrine, or any old Word, but it's sound doctrine, sound words.

**I Timothy 1:9, 10**—...sound doctrine. Again, the two words used together. I Timothy 6:3—sound words, wholesome words...and to the doctrine. II Timothy 1:13—sound words. The words have to be sound, healthy, wholesome, full of integrity, not corrupt. II Timothy 4:3—sound doctrine. Titus 1:9 and also in Titus 1:13: ...sound in the faith. Titus 2:1 and 2:2. So, sound I believe is a key concept here. And it's that sound doctrine that a leader must have in his heart, hold fast that faithful word that he may be able by sound doctrine to encourage and reprove. Encourage who? The gainsayers? No, you don't want to encourage them, you want to reprove them. Encourage the believers, those that are standing, those that are faithful. Those that are in Crete but want to continue in the Word in spite of what others have said. But you reprove those that speak against it.

The word "gainsayers" in Aramaic is *ethchri*—and it means "to resist or contend, dispute or quarrel." That's the gamut of meanings. Here it would have to be those that dispute in a very negative sense, quarreling. The Greek is *antilegō*. *Anti* means against, and *lego* means to speak. To speak against, is what the Word means, or to contradict. Hence, it means those that speak against the Word, or those who contradict the Word, the sound doctrine. Encourage the believers and reprove those who contradict the Word—that's the twofold mission of a leader, and especially when they've gone away from God's Word.

The rest of this epistle from Titus 1:10 on treats the correction of these various levels of those who speak against the Word, who speak against the truth, until you get to Titus 3:12-14, which is the next section that is for leaders, that leadership, instruction for leaders. In between there it's dealing with gainsayers. It's specific instructions on how to remain faithful in general instructions. How to deal as a leader with other leaders and other individuals when it comes to individuals contradicting the Word, the sound doctrine. And it's all over the question of "Is God's Word truth?" that enters people's minds. "Is God able to keep His promises?" And "Is God willing to keep His promises?" So you have this whole section sandwiched in here. Like in Titus 1:10, 11...and a leader can't be a lover of money. Titus 2:1,2...why does he have to give them this list if they're not faithful? Titus 2:10—not supposed to be arguing. Titus 2:15—Then Titus 3:1, 2, 8. They ought to get back in fellowship. They ought to maintain good works. But when you get down to verse 12-14, look at Titus 3:14 "our's"...now we're back to the instructions to leaders. But sandwiched in between is all to those individuals who are off of the Word, or how to deal with them, the gainsayers, the contradictors, those who speak out against the Word—how you work with them, what you do.

Then he read the literals for Titus 1:5 and 6. In other words, number one, those leaders have to be unimpeachable in the basics, because how are you going to run the church if you can't run your own house; then it repeats that word unimpeachable.

**Titus 1:7-9**—(Literal)—For it is absolutely necessary for an overseer to be unimpeachable as God's steward. (Stewards of the mystery, stewards of that manifold grace of God.) They're not to be stubborn, uncoachable, self-willed; not having a revengeful temper; not an excessive drinker; not hard and tyrannical; not greedy of dishonorable gains;

but friendly and hospitable, a lover of good things, of a sound mind, just and equitable, faithful in obligations to God, undefiled by sin, self-controlled, holding fast the doctrine of the faithful Word so that he, that leader, may be able, by sound doctrine, both to encourage the believers and reprove those who contradict the Word.

That's the job of the faithful minister.

Teach men who are able to teach others also, men who are able because they hold fast to that faithful Word, They are unimpeachable as leaders so that they're able to encourage the believers and reprove those who speak against the Word, who contradict the Word. That's the two-fold role of a leader from Titus 1:5-9.

## **CORPS NIGHT**

### **Titus 2:1-10**

**May 8, 1985**

In Titus 2, it starts with the word “but,” in contrast to what was in chapter 1, all those preceding verses, but especially 15 and 16.

#### **Titus 1:16ff**

...in works they deny *him*, [There are a lot of people here, scholars, that profess to know God but in works they deny Him. Treating God’s Word with such contempt]...unto every good work reprobate.

But [in contrast to that, as for you, Titus, the leader—just because somebody else writes manure like this doesn’t mean that we have to follow it] speak thou the things which become sound doctrine:

Sound doctrine is again a key concept. You speak those things which become sound doctrine.

Maybe a few of the people in the Research Department or others that are working the Word have read some of this stuff and they know where these people are coming from. The principles of higher criticism are just theories, they’re hypotheses that have no foundation for truth. They’re just theories, just like you’d work in any other field, that are supported by certain facts, and so on, and you gather certain facts and you try to support a particular theory using statistics and other things. But what they say as far as the origin of the New Testament, or as far as these documents, they cannot prove it. And you don’t ever have to be afraid of someone that says “Well, I’ve studied this and I’ve got a Ph.D. in the field of higher criticism,” because it’s a field a lower criticism; they don’t know what they’re talking about. And I’ve read their stuff and I’ve worked some of it, enough to know that they don’t know what they’re talking about. They’re just dealing in natural things, and not really concerned about the in-depth accuracy of God’s Word, spiritual truths that are in it.

#### **Titus 2:1**

Did Paul say “evaluate the scriptures to see who actually wrote these things? Test them out to make sure that I did write these particular verses of scripture? Maybe I wrote verses 1 to 3, but Timothy wrote some of these other scriptures so you could enjoy this, Titus, and I want you to be sure to analyze everything that I’m saying.” Spiritual truths can be ascertained but not analyzed. “...sound doctrine.” And with doctrine goes the practice. You gotta have the doctrine and then the practice, the practical side of it.

to speak the things—in the Greek that word “speak” is in the present imperative; present tense, imperative mood, so it means to continue to speak. You continue to speak those things, not just a one-time deal, but you keep it up, Titus, as the leader. Continue to speak....

become—that which is becoming, or suitable. It's in agreement with sound doctrine.

**Titus 2:1**—(Literal)—Now as for you [see, that would set the contrast with the previous chapter] speak things in keeping with sound doctrine.

Not theories of men, commandments of men. Back in Titus 1:14—not giving heed to Judean myths and commandments of men who turn from the truth. Judean myths and that's what they're in to.

**Titus 2:2**

First of all, the Aramaic starts out this verse “and teach the aged men to be sober.” Now the Greek, you could supply it by ellipsis, but the Aramaic definitely has it in there. It says “and teach the aged men to be sober, etc.”

The word “aged men” in the Greek is *presbutēs*. (Then Walter gives a paragraph to the Corps about understanding what he teaches.)

Remember *presbuteros*? That was the elders. This is the word for the older one spiritually, the one that had grown up, he has that position in the Body. He's an elder, an older one. Well, this is not the comparative degree but the simple form of the word meaning “the old one.” Literally, the old one. This means old, one who is old in years. It's not the term that's normally used of the elder in the church, OK? Or the elder in the Sanhedrin, but used of one who is mature—he's over 30. He's a mature adult as opposed to a young man like Timothy, remember? He was a youth. He was under 30 culturally. This is used of those that are adults, mature. They should be not only mature in years but also mature spiritually. They should grow up. Used in Luke 1:18 of Zacharias (an old man, an aged man). Also used in Philemon 9 of Paul the aged. He definitely was over 30 at this time. He was an older man, not a young man. So this word reflects those who are over 30—adults, mature.

sober—grave, temperate. In the Aramaic it says to teach them to be sober, and that they should be grave and temperate and sound. We have successive phrases beginning with the same words, which is a figure of speech *anaphora*. It's like sentence beginnings. Talking about your sonship rights—you are righteous, you are justified, you are sanctified, you are redeemed. It's that “you are” starting out each, to put emphasis on it. Some teachers make use of that particular figure more often than others. It sort of stands out, but it really puts emphasis on what they're saying. In the Aramaic, not in the Greek.

But, it should be emphasized. You should look at each one of these words, what the aged men should be.

sober—clear-headed, alert, vigilant, not getting into problem situations because their eyes are open and they're clear in their minds, they're not foggy. They're stable individuals, clear-headed.

grave—a dignified seriousness; they are reverent, venerable, honorable, and you look at them as such. That's where the respect comes from, because they have that dignified seriousness. That doesn't mean they don't ever tell a joke, but you have to have a certain dignity, OK? A certain seriousness about you. It doesn't mean you all the time have a face like a cow. It means how you walk and how you carry yourself and that you are serious about things, but life just isn't one big joke. A dignified seriousness.

temperate—this isn't the word for temperate. It's *sōphrōn* in the Greek. It means literally,

*sōzō*, whole and from *phronoo*, thoughts, whole thoughts. This is the sound mind word. You have to have a sound mind, whole thoughts. So they're clearheaded, as well as having a sound mind. Sound because of the doctrine that's in their mind. That's what gives you that sound mind. But then in individual situations, you stay clear — you're not foggy on things, clearheaded; and also have that dignified seriousness. That's what the aged men should be.

Now specifically Titus is addressed to leaders. It's a Pastoral Epistle. Therefore, these are specifically older men that are leaders that ought to have this dignified seriousness, this clear-headedness and this sound mindedness. Now, all older men ought to, but especially the leaders, and in Crete we've got a problem with leaders.

Then it says "sound" again. Sound is a key concept. The word that means to be sound, healthy, and wholesome. Here's the verb form used here, *hugiainō*, to be sound, healthy, and wholesome. By the way, a form of this word is used in III John 2: "...be in health." Here it is "in the faith;" sound in faith, sound in charity (love, *agapē*, the love of God in the renewed mind), and sound in patience.

Why those three? We've listed this as the household of faith, but in looking at this very closely and the way we handled it in our literal at this time, I think it could be believing. That's it's emphasizing the action part of the individual, because it's talking about being sound or wholesome. You have no problem with that faith of Jesus Christ and that which is common to all believers, but it's in the action category. And same way then with "in love." It's love in action. And "in patience." Patience would certainly be in the active category. See it? So these aged men should be sound in their believing, love, and patience, those three.

Believing is what appropriates. Love is what activates or energizes. Hope is what anticipates for the future. Hope is to the future what believing is to now. You appropriate by your believing today, but you anticipate by your hope. If it's not available to have it today, then you must hope for it—that's for the future. It's not a wishful hoping. It's a definite anticipation of what is to come—like believing is to the present. It's a definite believing for what's available now. And it's the love that activates both of those. However, it doesn't say hope here, it says patience. But patience is what ties into hope. In Romans 5:3—patience, verse 4, patience. You go through these things, you have to have patience, and that's what gives you the experience with a view to that hope that you have for the rewards in the future. "And hope maketh not ashamed..." Romans 5:5. It's that love energizing in all situations. So patience there ties into that hope.

**I Thessalonians 1:3**—your work of believing. It's believing that appropriates so it takes believing in order for you to work to get the results...and labor of love. Because your work is energized by that love of God...and patience of hope. See how patience ties into hope? If you have your eyes on the hope of Christ's return, that's what gives you patience in many situations today, and you need that patience when you're dealing with articles like I read before. And in other categories. Patience of hope.

**I Corinthians 13:13**—it says "...now abideth..." remember? Believing, hope and love.

**Galatians 5:5, 6**—Verse 5 "...wait (if you wait it takes patience to wait) for the hope of righteousness by faith." Is that believing? I don't have it marked here. Believing. We

believe today that appropriates things, and then through that we also have the patience in anticipation of the hope. Verse 6: “. . .but believing” which is energized (worketh is energized) by love (*agapē*, the love of God in the renewed mind).

**I Peter 1:21, 22**—Verse 21: “. . .that your believing and hope might be in God.” Believing is for the present, hope is for the future. Verse 22: “. . .unto unfeigned love...” And that’s what energizes or activates both of them. “. . .the love of the brethren, etc.” Again, the three of them together, and it’s the love that always energizes the other two. But believing appropriates for today, hope anticipates for the future, and it takes that patience of hope that keeps you going. And remember how hope played such a big part in the Pastoral Epistles? Hope is what keeps that leader going. And he needs that patience that goes with that hope. You keep your eyes on that hope, then you’re able to continue to believe, but both are activated with love.

**Titus 2:2**—(Literal)—Teach the older men to be clearheaded, dignified, sound minded, and sound (or wholesome) in believing, in love, and in patience.

And each one of those words ought to be looked at very carefully. Each is to be emphasized because of that figure *anaphora* in Aramaic. If you walk that way, that sort of capsulizes I Corinthians 13:13, doesn’t it? Which is right in the middle of how the manifestations of the spirit operate. And that’s one thing a leader has to do is walk by the spirit, all nine. With love in his life.

### **Titus 2:3**

Now there are some women in the fellowship too that are over 30; adult, mature women. And they may be in the category of leaders, or working with leaders, or leaders’ wives.

in behaviour—in conduct, or behavior is fine.

holiness—in Greek it’s one word meaning suitable to sacredness; or consecration to God. The Aramaic uses the phrase *dechlath alaha*, and that means “the fear of God, respect of God.” It’s the phrase used for godliness, one of the phrases. That true vital spiritual relationship with God, where you have that respect for God in your walk. The aged women likewise, that they have that godliness, that true, vital, spiritual relationship in their conduct, in their behavior. That sort of covers all of the action, the practice.

not false accusers, not given to much wine—those two phrases further qualify the godly conduct. They are to be aged women who have a godly conduct, and then that godly conduct, part of it is not being false accusers and not given to much wine, so that all describes the godly conduct.

Then the next phrase, “teachers of good things” is another thing they’re to be. Not only to have a godly conduct, that’s the practice, but also to be teachers of good things. Conduct and teaching. (Show and tell.) Teach and show by your example.

Therefore, those two phrases in the middle are a short parenthetical statement thrown in that describes the conduct, the godly conduct. So it’s the figure of speech *epitrechon*, and it means it’s a short parenthetical statement thrown in. So we put it in parentheses in our translation.

not false accusers—that’s a good translation; also it could be “not slanderers. Literally the word is *diabolos* in Greek, the Devil. Not a devil spirit, *daimon*. This is *diabolos*, the head

honcho. Same in Aramaic. It's the word that's used for "the Devil," meaning the backbiter, the false accuser, the slanderer; or one who acts the part of the Devil. It's interesting. They're not to be devils, or slanderers, or false accusers. In I Timothy 3:11 that was also used regarding the wives of the ministers. They're not to be devils, not to be slanderers, or false accusers. Evidently that was a major problem, where they would slander or accuse falsely—backbiting, talking against.

Secondly, in their deportment, their conduct, if it's to be godly conduct, not only can they not be false accusers and slanderers, they cannot be given too much wine. The word "given" in Greek is *douloō*, and of course that's from *doulos*. This is the verb, meaning to enslave, and of course it's a perfect passive participle which means they're totally and completely enslaved. They're not to be where you're totally given to that wine, you become a slave of it. It doesn't mean you can't have wine once in a while, but you're not to be a slave to it. Use a little wine for your stomach's sake, but it doesn't say be enslaved to wine for your stomach's sake.

And older women, I know that there are problems develop once in a while where they'll turn to that. The same way with some older men. But they're not to be enslaved too much wine.

So those two things describe their godly conduct. Then it also says they are to be teachers of good things. Not teachers of the law, but teachers of good things.

#### **Titus 2:4**

Not only are they to act right, having a godly conduct, or behavior, but also they are to be teachers of good things that they may teach the younger women. There's younger women—those under 30. Don't go saying when you've reached the age of 30, you've arrived. Culturally that's the approximate breakoff time. But any way, there's something to that. That they teach the younger women.

That word "teach" is not the normal word for teach. It's *sōphronizō* in Greek. You recognize it? The root in it? It, the root, means sound mind. Remember, whole thoughts, sound mind? This is the verb that means to restore, or to give a sound mind. That's where the idea of teaching, or training them to have that sound mind. The older ones are supposed to have it so they can communicate it. Remember, if you don't have measles, you can't communicate. But you've gotta have a sound mind before you can communicate' it to others, to train others, to teach others to have that sound mind. So you restore, or give a sound mind to, or train with a sound mind, those younger women to be sober, to love their husbands, to love their children. It's the word "teach to be sober." That's all a translation of that word. King James. That's all that word because of the word *sōphronizō* there. It's not just the word teach.

So you teach the younger women to have a sound mind, to love their husbands, to love their children, to be discreet. The Greek word is *sōphronos*. It means "sound mind, whole thoughts." So you older women teach the younger women to have a sound mind, etc....to have a sound mind. Using the same word in a different part of speech is the figure of speech *polyptoton*. It puts a real emphasis on it, doesn't it? The aged men were also to have a *sōphron*, remember? So it has it here too. The aged women, and then they've got to communicate it to the younger women. They've got to train the younger women to have a *sōphron*, a sound mind. *Polyptoton*—same word in different parts of speech.

### **Titus 2:5**

Not only are they to have a sound mind, they're to be chaste. The word means pure, undefiled. Pure in the sense, in their walk. They need to learn to be godly, to where they're untainted by the world, but they have that godliness in their walk.

keepers at home—some text it would literally be keepers of the home; others it means “a worker at home.” We translated it “homemakers. “ Remember in I Timothy 5:14: “...guide the house...” They were to be house rulers, where they guided the activities of that home, that household. So here it uses the word “home worker,” or “home maker.” You put those together it gives you a pretty good description of that role of that younger woman in the home; and the older woman is to teach that younger woman how to do these things. In the context of Timothy, the younger woman there specifically would have been under 70; but here it's culturally under 30, so it's not all that definite. But the older ones train those younger ones. Where do you start your training? Well, at the time you're born it begins; then as you grow and mature. Homemakers.

good—they're to be good. That word is an adjective that modifies homemakers. They're to be good homemakers. It goes with that preceding phrase.

obedient to their own husbands—the word obedient is not obedient. It's the word that means to be subject to, submit to. It's not obey, but to be subject to is the word used in Ephesians of wives. It's children that are told to obey. Wives are told to be subject to their husbands.

**Titus 2:3, 4, and 5**—(Literal)—Likewise teach the older women to be godly in conduct, not slanderers, and not enslaved to wine, teachers of good things, that they may train in sound thinking the younger women to love their husbands, to love their children, to be sound minded, to be pure, to be good homemakers, to be subject to their husbands so that the Word of God will not be blasphemed.

They are to be two things: godly in conduct, those older women; and then teachers of good things so that they can train in sound thinking the younger women to love their husbands and to love their children. They are to be husband lovers and children lovers. But they need to be trained in sound thinking along that line. And then to be sound minded, to be pure (not contaminated with the world), not mixed, to be good homemakers. Because they're the ones that really can make that home live and make it vivacious. To be subject to their husbands so that the Word of God will not be blasphemed, or evil spoken of.

### **Titus 2:6**

I don't have specifically what word it is here, but it's the word that means “sound mind, whole thoughts.” You know there's different forms of this word used throughout here. To have sound mind, or whole thoughts.

Notice how many times that sound mind came up in this? The old men, the young men, and then for the older women to teach the younger women? It's a very important concept to have a sound mind. And the only way to have a sound mind is by knowing God's Word and what it's saying as God's Word, not what it's saying from somebody's historical baloney. Higher criticism, which is lower criticism, which is way out. That's not the kind of working of the Word in Biblical research that gives you sound mind. That's the kind of

working that gives you an insane mind. It's not sound. It's off of the Word. It doesn't give you health or wholesomeness. When I read in the Word about wholesomeness, it comes from God's Word. I read about the strength that it gives you, and how it builds you up, edifies, exhorts, comforts, and I'm gonna read this stuff? And say that gives me health and wholesomeness and edifies me? No. That just makes me doubt and full of worry; makes me think, "Well, is there really a God after all?" What am I doing? If I've got to help myself or depend on the government, we're in pretty bad shape. That's right. The government is my shepherd, and I shall want.

You see, sound mind, sound doctrine—how do you get it? From knowing the Word. You tell me who, or which, is true Biblical research? They called it Biblical research. I don't. I called it...never mind.

That sound mind; young men likewise, you encourage, exhort them to be sound minded, to have whole thoughts; and it comes one thought at a time by putting thoughts from God's Word on, reading the Word, putting it in your mind, getting it in your heart, and living it. It doesn't come by messing up the Word. It comes by putting the Word on and living it. You exhort those men to be sound minded. That's the only word that's used for the young men. Tells the older men they ought to be a lot of things. Tells the older women and the younger women to be a lot of things. The young men, it just says be sober minded, whole minded, or have a sound mind. Well, I think that word sound mind is beginning to cover about all of it. That doesn't mean they shouldn't be doing some of these other things as well. It's just that after you've listed this so many times, why repeat it over and over? These young men need to be sound minded, likewise, in the same way the older men ought to be, the same way the older and younger women ought to be.

**Titus 2:6**—(Literal)—Likewise exhort the younger men to be sound minded.

### **Titus 2:7**

Thyself is singular, and it's referring to Titus—the leader, the top leader. He has to be a pattern to these older men, the younger men, the older women, the younger women—in all these things as it relates to those four categories above. He has to be the example to them, the pattern. In all things—not just some things, but in everything. Showing—and if that top leader isn't in all things, then how can you expect the aged men and younger men who are leaders in the Body and the younger women and older women who are leaders in the Body to be right on with the Word, if that top leader isn't? That's why it starts with him, Titus. Or you, the Branch leader, the Limb coordinator. In all things. Everything.

Showing yourself—means to present yourself, to demonstrate, exhibit. You manifest it. You present yourself a pattern. The Greek is *tupos*, pattern, a type (in English). A pattern or example. When you push the letter "A" on the typewriter, you're going to get the image "A." B, same way. You're a type, an example, a pattern.

of good works—for the other believers. So if you do it, they'll see your example and follow. Number one, as a leader, you've got to be the example, of good works. Isn't that a key concept in the Pastoral Epistles? Yes.

in doctrine—another key concept, which includes the idea of how that doctrine is communicated—teaching. In this context, teaching would be a better translation. And his teaching of that doctrine.

then they have showing—it's supplied by ellipsis. You could supply—we translated it “present yourself a pattern,” so you could supply that here, “present yourself a pattern, or example, of uncorruptness, etc.”

uncorruptness—means without moral decay.

gravity—means a dignified seriousness, a venerableness.

sincerity—is omitted in most critical Greek texts and the Aramaic.

Notice, if you drop the word “sincerity” that this top leader is to be a pattern or an example of good works, and in his teaching he's to show himself an example of incorruptness, which is without any moral decay. That's in the practical side. No moral decay. Like the women were to be godly conduct; practical side, right? Then it says dignity—gravity is dignity, a dignified seriousness. That's the manner of their practice. Not only do they have no moral decay, but they have that dignity about them. It's the air or the manner—

**Titus 2:8** (starts in this paragraph)

—of their practice, and the sound speech would be the words that proceed out of their mouth. I think those three sort of cover a lot as far as a leader in practice. His practice as far as his actions, the manner of his actions, and then the words that proceed out of his mouth. You've got to be an example as a leader in your actions, the manner of your actions, that you carry yourself with that dignified seriousness and not that everything a big joke. You know, when you're young, everything's sort of like that—light, and “so what, so what, this, that, the other; we live, we move, the next day comes along and something else.” Well, anyway, you can't do that as a leader. There's a dignified seriousness to what you do. A venerableness that builds respect.

And then the third is the words that proceed out of your mouth. Those have to be an example to the believers, and to the other leaders too. Those three areas. And it's those three areas that you have in your teaching—no moral decay, your dignity, and your sound speech—those three then cannot be condemned. It's not just referring to sound speech, but those three then cannot be condemned—if you're a good example, an example of good works. And that means no sentence or judgment of guilt can be brought against it. Like in court; you couldn't be charged with perjury or contempt of court. Your speech doesn't say one thing and your actions something else. Your speech, actions, and the manner of your actions should line up to where they say the same thing. If someone says “yes, but I saw you doing this and you were saying something else.” Got it? All right. Quite a responsibility when you move into that position of leadership.

that he that is of the contrary part—literally is “he that is against”; in other words, the opposition, whether it's in a court that's trying to condemn you or otherwise. Here it's not of course in the court; it's in the court of life. Or those that are trying to speak against you, the opposition. Like the gainsayers in Titus 1:9, those that contradict the Word. So if anyone is contrary to you, if he's against you, he's the opposition, contradicting the Word, and what you speak; yet he will have no evil thing to say of you, nothing evil to say about you. We skipped the word “ashamed.” He'll be ashamed because he has nothing evil to say about you. He that is contradicting you, speaking against you, of the opposition, when your sound speech and dignity and no moral corruption are good examples in your life, when they line up, there's nobody that can condemn you then—then he that is against you will have to be ashamed if he talks against you because he has no evil thing to say about you.

ashamed—means “to blush.” Literally it means to turn in to yourself; or you blush, or you’re embarrassed. I think embarrassed is a good translation. That he’ll be embarrassed. He talks against you, but he really doesn’t have anything to say, does he? He’ll be embarrassed.

evil—*phaulos*; it emphasizes the nonproductive nature of evil, where they do evil but there’s certainly no rewards for it. It’s worthless. Those gainsayers those who contradict the Word, cannot speak evil against you. If they do, they will be embarrassed.

**Titus 2:7, 8**—(Literal)—In everything present yourself, [Titus]...

We put the word “Titus” in brackets there so that you would know for sure that this is referring to that top leader, it’s singular, referring to him, not to the young men, the older men, the young women, the older women—it’s referring to Titus, the top leader.

**Titus 2:7, 8**—(Literal continued)—...as an example of good works. In your teaching be an example of incorruptibility, without moral decay, dignity, and sound speech, which cannot be condemned, so that he who opposes you [the word “us” should be “you”] may be embarrassed, having nothing discrediting to say about you [“us” should be “you,” again].

### **Titus 2:9**

servants is *doulos*; slaves; bondslaves; servants or any particular category.

to be obedient—that’s the word to be subject to again; it’s not the word for obey, but to be subject to. To be in submission to, to submit.

their own masters—*despotēs*. That emphasizes that he’s a strong ruler and they must obey or submit to that ruler. We get the word “despot” from it, which doesn’t have quite the negative meaning in Greek. But they’re to be subject to their masters and to please them well in all things. In Titus 2:7, in all things you are to show yourself an example. Then in Titus 2:8, they will have no evil thing to say about you. And here the servants are to obey their masters and to please them well in all things.

not answering again—is to contradict. *Antilegō* (Greek). It’s the word we had back in Titus 1:9, the contradictors. They contradicted the Word. So here you have these servants are not to contradict, or speak against, talk back to their masters; and yet some of the leaders in the church were, and aren’t they *doulos*? Aren’t they supposed to be *douloses*, bond slaves? The leaders in the church? Sure. But here the servant is certainly an example in the household of what the minister is in the Body, and they were contradicting, speaking against the Word, talking back; but these, he says specifically, the servant must never talk back to his master.

### **Titus 2:10**

pilfering—to steal, to pilfer; to embezzle, where you little by little steal things and put them in your pocket and take them home with you. It’ll never be missed. Leaders, or servants, are not to pilfer from their masters, taking things that really don’t belong to them. Same way in leaders—what happened to Ananias and Sapphira? Curtains. That’s right. Because they pilfered a rather large sum, too; but still, the principle is there. Still wrong. They lied to the holy spirit, is what they did; but it was in the category of money. But pilfering, same way. If you’re a servant working for a master, you stick things in your pocket, take it home, is it right? No.

but showing all good fidelity—that’s *pistis*, believing; or here, in this context, you could translate it faithfulness, trustworthiness. The Aramaic uses the word for steadfastness or truthfulness. Because those leaders, they do have to display all good believing. They demonstrate good believing to the end that they are faithful and trustworthy, steadfast, truthful; and that they may adorn the doctrine of God our Saviour in all things.

adorn—Greek, *kosmeō*. Remember cosmetics? Cosmos is world; cosmic and cosmetics come from this. This means “to polish to perfection,” like the world is orderly and perfect. So this meant to polish to perfection, or to embellish with honor.

So what do you do with that doctrine of God (a key concept, by the way)? By being a good servant, pleasing your master in all things, you don’t contradict or steal, but you show good trustworthiness, all good believing. Then in your actions you are polishing up that doctrine so it shines. Instead of just polishing things around the house as a good servant, you’re polishing the doctrine of God in what you do; you’re showing honor, embellishing it with honor rather than discrediting.

And then it says “in all things.” How many times has that come up in this section. Titus 2:7, Titus was to be an example “in all things.” Titus 2:8, they’d have no evil thing to say about you. Titus 2:9, servants, to please their masters in all things. And then they’ll polish, embellish with honor, the doctrine of God in all things. Boy, how important it is for us. None of us are perfect, I know that; but to strive for that goal anyway, in all things, in all categories. Endeavor to be the absolutely best and walk on God’s Word.

Now the servants were like the leaders in Crete. Some of them were off, some of them were on. Some of them were contradicting their masters, some weren’t. But leadership sets the example, and Titus was to be the example for all of them. And wherever you are, you set the example for the people. And I think it’s that all these members of the household in this area are leaders, whether they’re the aged men, the aged women, the younger men, the younger women. They’re in leadership categories, but some of them were as servants that got off the Word. At any rate, it’s the whole household of God represented by the earthly household family in this section again. And so these leaders need to be encouraged to stand or hold fast that faithful Word, like we started back in Titus 1:9, whether they’re older or younger men or women, or servants; they’re all part of the household and need to be so instructed.

**Titus 2:9, 10**—(Literal)—Exhort the servants to be subject to their own masters, to be well pleasing in everything, not to talk back...

Then I inserted in brackets [contradict] so that you wouldn’t forget this refers, it’s like the contradictors back in verse 1, that they wouldn’t contradict, not to talk back,

**Titus 2:9, 10**—(Literal continued)—...[contradict] to their masters.

and not to pilfer from them. Instead they should display complete trustworthiness so that they might bring honor to the doctrine of God our Savior [life-giver—of course Savior is life-giver in Aramaic] in all things.

And it starts with you as a leader as the example. Present yourself that example in all things—in your teaching, without any moral decay, and having that dignity and the sound speech, that they all three line up; then those that do speak against you, that contradict, are

not going to have anything to say about you because your life does line up, and they'll be embarrassed. And so you exhort the servants, whether they're leaders or whatever they are, you exhort them to be these things. Not to talk back, not to pilfer, please their masters in everything, and so on. To display complete trustworthiness so they may bring honor to the doctrine of God, our Savior, in all things.

## **CORPS NIGHT**

**Titus 2:11-15**

**May 15, 1985**

I'd like to remind you that last week we were in this section that dealt with the specific instructions in order to remain faithful in the household, and it began in the first couple of verses with instructions to those more seasoned men, the older men, and what they were to be. And then the older women. And then the younger women, and the younger men. Then in Titus 2:7, specifically to Titus, who was *the* leader, the top leader, what he was to be—an example to the others. Then in Titus 2:9 and 10, the servants in the household and what their relationship and responsibility was to be.

(See literals of Titus 2:7-10.) The top leader is to present himself an example of good works. A leader's life must be that example. A leader is a servant, in that he is serving others in the Body. But he's also responsible to other leadership, and there's a definite parallel between servants in the household and servants in the Body who have that responsibility to others. And these servants are to be subject, not contradicting their masters, like some of the leaders were doing in Crete. They were contradicting the Word, contradicting the top leadership, contradicting what Paul had taught. They were stealing from them.

### **Titus 2:11**

First of all, it's the grace of God. The grace of God has come up a number of times in the Pastoral Epistles. That is the foundation of the doctrine, the doctrine of course being the Mystery, that we're one Body, that it's Christ in you. Although the doctrine is not specifically mentioned, the concept of standing for it is mentioned throughout these Pastoral Epistles. And here you have the grace of God that brings salvation. Again central to what a leader is to stand upon—that grace of God.

I'd like you to go back to I Timothy 1:12, where it came up for the first time as we were working these Pastoral Epistles. In II Timothy 1:9—of course it's in all the salutations and in the closings. II Timothy 2:1 doesn't talk about your receiving it, but it says to be strong; in the grace. Not strong in law, not strong in legalism, but strong in that grace. You were saved by grace, so you walk by grace. That's foundational. This of course precludes that whole list of things that leaders are to be strong in, in this chapter.

**Galatians 5:4**—In Galatia they had a doctrinal problem where they were going astray from the real foundation of the Word, the revelation that's given in the Book of Romans. They weren't adhering to that revelation in Romans that says that you're justified by faith, by the faith of Jesus Christ. It's by grace that you're saved. It has nothing to do with works. In Galatia they were falling, they had left that concept of grace and wanted to put people back under the law, circumcision especially. Galatians 2:21. So they put people back under law and to walk by law as opposed to walking by that grace and being strong in that grace as a leader, would be to frustrate the grace of God. Then you're fallen from grace. And that's what happened to Galatia.

**Ephesians 2:8**—of course, it says we're saved by grace. Can you boast about it? Not what *you* did. It's what *God* did. It's a gift of grace. Now, that's not what I wanted to show you, though. Look at the next verse. He did the work; He put us together and made us what we are. We walk in those good works. Saved by grace, we're His workmanship, created in good works so we can walk in that good works that we received by the law? No by grace. Totally by grace. Ephesians 3:7—minister, isn't that what the pastorals are all about? Ministers, those who serve in the Body. Not made a minister according to the law, not according to his good works, but a minister according to the gift of the grace of God. It's when that power inside of you begins to be energized because you exercise, because *you* put it into operation, you walk by the spirit, then you get results. You're manifesting or walking by that grace. But if you try to walk by law, if you as a leader put other people under the law that you think they ought to walk by, instead of allowing them to walk by the spirit.

(I thought about this in terms of Placements a while ago. Why leaders go through your requests? If you could walk perfectly by the spirit, we wouldn't need Placements; you'd just go there, right? But none of us have arrived yet. Either you want to abuse the freedom you've got, you go to a place because you *like* to go there. You don't really consider it spiritually. Or you go because you feel *compelled* to go there because of some legal reason. Now those are the two extremes—legalism and abuse of freedom. Shoot, if it wouldn't be for that, we wouldn't need Placements. Just teach you the Advanced Class, and you go place yourself. But too often we walk by the senses, as Rev. Moynihan was explaining a while ago.)

But if you never walk by that spirit and that power is never energized, you're going to have trouble walking in that grace and being strong in the grace. Now back to Titus.

The grace of God—and that's the foundation; that's how we got here; we're God's workmanship. In II Timothy we were told to be strong in that grace. You walk by it or you can go back to the law if you don't like it. But it doesn't produce much fruit that's valuable.

“That bringeth salvation” in the Greek could be translated, “the saving grace.” Or in some MSS it's better to translate it, “the grace which is saving,” or “the grace which saves.” At any rate, the saving is a modifier of the grace, whichever construction you would use. Then there are a couple MSS that have a different word. It's not “saving,” it's “savior” and it modifies God, so that it's “grace of God, the Savior.” And some others have “grace of God, our Savior.” I think “grace of God, the Savior” and “grace of God, our Savior” was simply taken from Titus 2:10 where it has that phrase. But I believe the real emphasis is on the saving attribute of that grace. Whereas verse 10, the emphasis was on God who is the Savior or life giver. I'll show you this in a bit.

The Aramaic can be translated “the grace of God, the life cause of all.” Or you could translate it, “the all life giving grace,” because the word “saving” is life giving, same as the word “Savior” back in Titus 2:10 is life giver. This is life giving. Whether you translate it saving or life giving or life cause, it's still modifying the grace. It's still giving an attribute to that grace. And it's that kind of grace that has appeared or been revealed to all men.

And that's all without exception. Not everybody has accepted it, but it's been revealed to everybody so that every man is without excuse. He died for all.

Now, what does this have to do with the context? So what? What does it have to do with

this context of walking by the spirit or these leaders back in Titus 2:9 and 10, the servants, that they should walk, be obedient to their masters, they should be subject to their masters, well pleasing in everything. The life giving grace of God has appeared to all men? What does that have to do with it? Well, it's that life giving grace of God that is the starting point, that's, what got you there. But then you walk by that, like it told us in II Timothy, be strong in the grace. See? It's a matter of not only receiving it, because after that you could go back to walking by the flesh; you could go back to walking by a number of statutes that you want to put up, legal things, laws. Or you could walk by that grace, by that which you've received. Walk by the spirit.

In Titus 2:7 and 8 Titus was to be the example of good works in his teaching. So that if anybody opposed him they'd be embarrassed him because they wouldn't have anything discrediting to say about him. That's the walk that emanates from that grace that made it all available. And it's that grace of God, Titus 2:12, that teaches us. It starts with the grace. You're saved by grace. But that grace then teaches you how to walk.

How about Titus 2:14. He redeemed us by what? Grace. That was by grace. And He purified us by grace. But He purified for Himself by grace a peculiar people that would be zealous of what? And how do you get the good works? Not by good deeds, some laws you figure out. But by walking by the spirit. That's the good works in Titus.

### **Titus 2:12**

The word "teaching" in Greek is *paideuo*. We've had it before, I think. Means to train or discipline or to instruct with discipline. The noun meant a disciplined instruction. It is related to the word *pais* in Greek, means child. You instruct with discipline, like you would a child. How do you train a child? You tell them and you show them. Right? You don't just tell them. You help them along, you train them, and you encourage them to discipline their lives. Now a young child, sometimes you have to do the disciplining for them. But as they grow up, more and more they learn to discipline their own lives, to get their own pattern of behavior that they need to be the best. Self-discipline. It doesn't mean beating them over the head with the ball bat; it means a training, to arrive at a proper discipline or manner of action in their lives.

And it's the teacher, the experience in grace, and the understanding on the part of the learner that together disciplines the learner. See you as a teacher could sit up there and tell them and even show them. But unless he experiences it and there's understanding on the part of that learner, then there's no real training, no discipline. You can tell somebody, but unless they experience it themselves and understand it, there will be no real learning, no disciplined learning.

When I used to teach high school, students would learn more from what the teacher did than what the teacher said. They learned from the teacher's actions, the life-style probably more than what they said. They learn from the books what they're supposed to learn and then they forget it. But what the teacher did, their life-style and so on, they learn a lot from that. You'd be surprised what the students pick up from you if you're a teacher.

So there has to be not only the role of the teacher but the experience in grace. Not experience in law, but experience in grace. And understanding on the part of the learner. And that's that word, to teach with discipline. It's the grace of God that instructs us, but it's in the life of the teacher, the learner, the experience, and the understanding of the learner.

Ungodliness, of course, is the opposite of godliness, a true vital spiritual relationship with God. The word “lusts” is the word *epithumia* in Greek. That word is used in both a positive and a negative sense. In Luke 22:15 it’s used of Jesus Christ desiring with desire to eat the Passover. I’m sure, that doesn’t mean he lusted after it in the negative sense. It’s used in the positive sense there. He had a great desire, I Thessalonians 2:17—used in the positive sense.

But most of the time it’s used in the negative sense, of lust. In Galatians 5:16, 17. Now if they’re fleshly desires, then they can’t be the good desires. But if you walk by the spirit, you’re not going to fill those worldly or fleshly desires. So you can have spiritual desires or you can have fleshly or worldly desires. See Galatians 5:24—in between you’ve got the works of the flesh which are the result of walking by the flesh according to worldly desires, and you’ve got the fruit of the spirit which are the result of walking by spirit, the spiritual desires.

So that grace of God teaches you to walk by the spirit, see it? But if you aren’t satisfied with God’s grace, then you’re going to put yourself under some law, like the Galatians did. And you’re going to do what you can do to fulfill the desires of the flesh as opposed to desires of the spirit.

We should live soberly, with a sound mind. It’s the Greek word *sophronos*. It means with a sound mind. How many times has a form of that word come up in this context? A million almost. In this general instruction in remaining faithful to leadership, it’s that grace of God that teaches us to live with a sound mind. If it’s grace, you can only be thankful. But if you want to put yourself under law, it’s because you’re not thankful for God’s grace and for what He did because you’re not satisfied. You want to do it yourself. You’re not happy with the way He did things. Then you can’t have a sound mind; if you don’t have a sound mind, you have an insane mind.

The grace of God teaches you to live with a sound mind. It teaches you to live righteously and godly. The Greek word here is *eusebos*, the adverb form. The Aramaic word for godly is *dechlath alaha*. That’s the word that means fear of God, one of the terms used for godliness. The other word that was used for godliness, remember, is *kinutha*? Well, that’s the word “righteousness” right above it. It’s interesting it has both of them right there together. Of course it has the normal word for righteousness in Greek. But the emphasis would be here not on the righteousness you receive in here but righteous living, which is walking by that spirit, walking by that righteousness you received. How do you live rightly? By walking by the spirit? And how do you live with respect of God? By a true vital spiritual relationship with God, by walking by the spirit. Then you’re going to fulfill the desires of the spirit, not the desires of the flesh.

The word “world” is “age.” You do that in this present age. But there’s more! The blessed hope is in the future age. You walk or live with a sound mind, righteously, and with a true vital spiritual relationship in the present age, looking in the present age with a view to that future age, the blessed hope.

### **Titus 2:13**

The word “looking” far literally means “eagerly awaiting” or “anticipating” or “anxiously awaiting.” It’s where you not only recognize that there is a hope, but you eagerly anticipate that hope. You just really can’t wait until Christ returns, and yet you can wait because you

know he's going to come when he's ready, when God sets the time table up. But you really look forward to it.

The Trinitarians love this KJV forgery. "Glorious appearing" literally in the Greek is "the appearing of the glory." Now what is the glory of the great God? Jesus Christ. And when you have two genitives like that, it's called a dual genitive, figure of speech. And when you have a dual genitive, the emphasis is on that middle word. So the emphasis here is on glory. And what is that glory? Jesus Christ. And that second "and" should be translated "even." The word "and" in Greek can be translated "and, even, or also." Dr. Wierwille covered this in *Jesus Christ Is Not God* on page 146.

I was thinking, and it's not in your translation, but even that first "and" could be an "even." See your literal according to usage. What is the hope? The appearing. "Even the appearing." It's not two separate things, but they're equivalent. Both of them could be translated "even." That's what did to my copy.

**Titus 2:11-13**—(Literal)—For the life-giving grace of God has been revealed to all men.

It instructs us that, renouncing ungodliness and worldly desires, we should live with a sound mind and righteously and godly in this present age, eagerly awaiting the blessed hope, even the appearing of the glory of the great God, even, our Savior Jesus Christ.

Eagerly awaiting that. One thing a leader has to do in walking by the spirit, is keep his eyes on that hope and eagerly anticipate that hope. Because no matter what happens, when you've got your eyes on that hope, it gives you reason to be thankful, that Rev. Martindale was talking about before. But if you take your eyes off of that hope, the slightest, trying situation may cause you to stumble. And yet, through the most difficult times, if you never lose sight of that hope, you'll keep going. Now if it was the misery (not glory), that would be another thing, wouldn't it? You wouldn't eagerly anticipate the misery. And as a leader, you've got to keep your eyes on the hope and then live by that grace, which gives you a sound mind, righteously, godly, and gives you a reason to be thankful.

#### **Titus 2:14**

He gave himself for us. We didn't do it. To redeem is to buy back. The word iniquity is lawlessness. How did he redeem us, buy us back from all lawlessness? Colossians 2:14. Remember the oriental custom where you have all these bills that you've got to pay? And they'd nail it to the city gate. Then everybody that walked by could see all those sins you had. Then a benefactor would come along and double that, nail it up there, paid in full. That's how he bought us back from all lawlessness, where we were outlaws.

The word "purify" is to cleanse by removing all impurities. He purified us, by nailing all these things to his cross. That made us pure, uncontaminated, cleansed.

This word "peculiar" in Greek is *periousios*. *Peri* is a preposition that means around. *Ousios* is from the verb to be. So it's being around, that which is around something. It is similar to a word used in Ephesians 1:14. Here's a verse that Dr. Wierwille shared with us when he taught Ephesians that really set this word and this section of scripture for us. The purchased possession in the Greek is the word *peripoiesis*. *Peri* again means around and *poiesis* comes from the word that means to make or do. To make around or do around. They are similar in

meanings. To make around, like a perimeter you would put around something, was used of putting a line around a property that would mark off your property. You survey the property, you mark it off, and nobody else better touch that property. It's yours. It's marked off with a line or fence or a hedge. Remember Satan criticized God for putting a hedge around Job. God had marked off Job; he was God's man.

The word then carries this idea of an acquired possession that has been marked off. Here in Ephesians, the holy spirit is the token, down payment of our inheritance until the redemption of that marked off property, until we receive that total inheritance where the property is marked off. This word *peripoiesis* is also used in I Thessalonians 5:9. To mark off as an acquisition or a property, salvation. He has appointed us to mark off that salvation. It's used in II Thessalonians 2:14. You obtained it, you got it marked off, it's all your property. Hebrews 10:39. The word "saving" is this word—your soul is suddenly marked, your life is marked off. You, the individual, are marked, off, God's property. Keep your hands off. I Peter 2:9. God's special marked off property. Acts 20:28—here you have the very form of it. He designated these people as His people and it's the responsibility of the leadership to feed them. I Timothy 3:13. Purchase is the verb form. If you use the office of a minister, then you have marked off for yourself a special property, degree.

Titus is the only place this other word *periousios* is used, but it is similar to the word that we had in Ephesians. It has this special significance in meaning: it implies private ownership, not that which is jointly owned by a family or where you would jointly own it with another group, but where it's your own private property. You go into your homes and a lot of things are community property, belong to the family, right? But there are certain things your brothers and sisters better keep their mitts off, right? Well, we are God's private property, that's the emphasis on this word used in Titus. We're not to be shared by the devil or anybody else. It's not a joint ownership. We're God's private property.

Titus 1:1—elect, God's selected out chosen individuals. We're His private selection, His stock wine, good vintage. I Corinthians 6:19—"your" is plural and is referring to the Body of Christ, temple. You're not your own, there's no joint ownership. You're God's property, purchased with a price. We're part of a special Body.

**Titus 2:14**—(Literal)—He gave himself for us that he might redeem us from all lawlessness and that he might purify for himself a specially acquired people zealous for good works.

And those good works are not good deeds, the results of the work of the flesh. Those good works have to be in the category of walking by the spirit, don't you see? You can talk about good works in two categories. Are you saved by good works? No. Those good works don't get you anyplace. But good works that are the result of walking by the spirit, maybe "best works" would be a better way to describe it. And that's where a leader needs to bring himself. How do you get there? By starting with law? No, by starting with that life giving grace of God. That's what brings us to that point of being zealous for good works and living righteously, soberly, and so on.

### **Titus 2:15**

Speak, number 1, speak these things. What things? The things that emanate from that life giving grace. First of all, you speak about the life giving grace of God that's been revealed to all men. Not works, not law, but the grace of God. Which in turn leads us to renounce

ungodliness and worldly desires, to live with a sound mind, righteously and in a true vital spiritual relationship with God in this present age. And that we're to eagerly await the blessed hope. That's what you're to speak. Why, because we have to? No, because we walk by the spirit and we want to.

Then he adds two other things: exhort, which is encourage, and rebuke, which is reprove. How many times have these two things come up? Two things a leader must do. Where they're off the Word, reprove. And those that are standing faithful need encouragement, especially in the face of all the pressures going on around them. When others are leaving, falling by the wayside, or putting pressure on you in the Body, you need that encouragement from one another, especially from leadership.

And you do it with all authority. This is that word we've had before *epitage*. It's an order given by authority. It was the word used in I Timothy 1: 1—commandment. Again in Titus 1:3. And now you as a leader have to use that same authority. Give an order? Expect it to be carried out. Authority. You speak with authority; you encourage with authority; and you reprove with authority.

The word for despise in Greek is *periphrono*. Now *peri* again means around; *phrono*, to think. So, to think around. One of the meanings of the word was to examine. But that's not the meaning here. It was also used of examining to the end of lifting self-up and look down the nose at them. You exalt yourself above them thought-wise. That would be to challenge their authority. He says, "Speak with all authority, but don't let any man challenge your authority." That's what a leader has to do. This is not the same word used in I Timothy 4:12, *kataphrono*, but it's similar in meaning. Don't let people do that to you. Speak these things, encourage and reprove with all authority. Don't let anyone question that authority.

**Titus 2:15**—(Literal)—Speak these things and encourage and reprove with complete authority. Let no one despise and challenge your authority.

I think that verse summarizes the leader's responsibility. A leader is to speak these things. What things? The things that emanate from that life giving grace of God that teaches us to deny or renounce ungodliness and worldly desires, to live with a sound mind, righteously and a true vital spiritual relationship in this present age, eagerly awaiting the blessed hope, the appearing of Jesus Christ who gave himself. Not that we did it ourselves. He gave himself that he might redeem us from all lawlessness and that he might purify. He did it—grace. For himself a specially acquired people that are zealous of good works as they walk by the spirit. Not deeds, but good works that are the result of walking by the spirit. Those things speak! And reprove and encourage with all authority. And don't let anyone despise you and challenge your authority. That's the responsibility of the leader.

## CORPS NIGHT

### Titus 3:1-11

May 29, 1985

Reviewed Titus 1:9-11. This is the group that is being confronted here on the island of Crete—those who were contradicting the Word, contradicting the leadership. They were unruly, etc. In Titus 2:2, exhorts the older men—that would fall into this category (some contradicting the Word, etc.). Titus 2:3, the older women likewise; Titus 2:4, teach the younger women. Titus 2:6, young men. So all these categories of people—older men, women, younger men, younger women, need to be sober minded; need to learn their proper functioning in the Body and how to walk. That we don't have individuals who are contradicting God's Word and contradicting the leadership.

**Titus 2:9**—servants, another part of the household. The greatest analogy of a minister is that of a *doulos*. When you get to that point of serving as a minister in the Body, the greatest analogy for him is that of a *doulos*, and the *doulos* has to learn to be subject to his master, to please him in all things, not talking back, not stealing, etc.

So those are all categories of individuals who may or may not have been contradicting the Word, contradicting leadership. At any rate, there were some, and many it says on Crete, who were contradicting the Word. And they needed to learn these things, to be confronted and shown these things. Then in Titus 2:15 it says to speak and entourage and reprove with all authority. You as a top leader reprove others, and you encourage others, but you do it with all authority. And let no man despise thee, or challenge your authority. Don't let anyone challenge your authority in the Body.

And you've got to confront people at times when they do contradict God's Word. Then in chapter 3:

#### **Titus 3:1**

Put them in mind. Who? Those who contradict the Word, those older men, women, younger, servants, etc.—whoever they are serving in the Body. You put them in mind, you remind them, you bring to their remembrance that they should be subject to principalities and powers.

To be subject—same as in Titus 2:9, where the *doulos* is to be obedient, to subject to his own masters. Here the *doulos* in the Body, those who are serving, need to be reminded that they're to be subject to principalities and powers. They're not totally the rule of the roost. They might be a leader, but a leader also has to be a servant, a slave, a bondsman, one that serves in the Body. And they need to be reminded of this if they're contradicting God's Word. Remind them to be subject to principalities and powers—can't be governments or devil spirits, although those are all principalities and powers. In this context it has to be the principalities and powers in the Church.

**Romans 13:1-7**—This is covered in *Order My Steps in Thy Word*. Volume 5 of Studies in Abundant Living. It fits real nice with this section. The higher powers in the Church. It

wouldn't make much sense to be subject to a government or to a devil spirit, which would be a higher power—any power that is contrary to God's Word, would it?

**Romans 13:1**—the powers that be are ordained, appointed, ordained of God.

**Romans 13:2**—resisteth the ordinance of God. Has to be the powers in the Church.

**Romans 13:3**—praise of the same—those higher powers in the Church will praise you for it.

**Romans 13:4**—minister of God

**Romans 13:7**—tribute to whom tribute is due—that would be in the category of abundant sharing; custom to whom custom—in the category of honor and respect; fear to whom fear—that's respect or reverence; and honor to whom honor.

So it's the higher powers in the Church. Back to Titus 3:1.

They are to be subject to the principalities and powers in the Church.

“to obey magistrates” is one word in Greek, *peitharcho*. Broken down, *peitho* means to obey, *archo* is where we get the word for leader, or to lead. So, it's to obey leadership, or leaders. It's one word, understand? It's to-obey-leadership. We don't have one word in English that I know of that would communicate that, but in Greek it's that way. But the idea is there, that you are to obey leaders. That's the action. It's obedience to the leadership in the Church. It cannot be others.

**Acts 5**—Here you have the apostles being put in prison and then the angel let them out and told them to go speak in the temple and then they couldn't find them in the prison so they found them in the temple and they brought them before the chief priests.

**Acts 5:28**—Now, aren't chief priests higher powers? In Judaism, certainly they were.

**Acts 5:29**—...we ought to obey God, rather than men. They weren't subject to these higher powers—but these higher powers weren't of God. As a matter of fact, there were some sitting on that ruling body that were even born of the wrong seed. We know that from John 8. Did Peter obey higher powers in the Church? Certainly. In the Church, those that are walking according to the Word. Paul even confronted Peter at one time when Paul was right and Peter was wrong. We ought to obey God rather than men.

**Acts 5:32**—...to them that obey him, not man.

Back to Titus. So, the powers we obey, and the magistrates, and so on, have to be those rulers in the Church that are walking on the Word, not those who are contradicting the Word. Those who are contradicting must be told, they must be confronted and then told they must be subject to those principalities. Remind them to be subject to those powers—

—and “to be ready.” Ready means to be prepared, for every good work. And that's a key concept in Titus. To be prepared for every good work, because as you're subject to those higher powers who do walk upon the Word, who are obedient to God and His Word, then you're going to produce every good work. Then you're going to be prepared in order to do every good work as you need to in the Body. And those good works are the result of walking by the spirit, not good works of the flesh.

**Titus 3:8**—...to maintain good works. And it starts with obedience to the leadership in the

Body. And then, in Titus 3:14, it says let ours also, those who are faithful to the Word, learn to maintain good works etc.

### **Titus 3:2**

You remind them “to speak evil of no man.” The words “to speak evil” are the same as in Titus 2:5 that was translated blaspheme (that the Word of God be not blasphemed, not spoken evil against). So you don’t speak evil against any man. That’s another thing you remind them. Quit speaking evil against individuals. You confront them with the Word when they’re wrong, but when people are just going around talking evil, speaking things contrary to the Word, then they’re wrong and they need to be confronted. See, speaking evil—blaspheming—is not the same as confrontation. You confront somebody when they’re off the Word. That’s not the same as when they’re off the Word and they’re talking bad things about that other individual—things that would contradict the Word, understand? Sometimes it looks the same to the senses mind, but it’s a world of difference.

And they’re not to be brawlers, contentious, always wanting to pick a fight. And that’s where they end up when they start contradicting the Word—want to fight about everything. Never satisfied. Always wanting to quarrel.

And gentle. They’re supposed to be gentle. The Greek word is *epieikes* and it means reasonable, not insisting on your “due rights.” But being actively considerate. It brings out the idea of tempering strict justice with gentle equity. It means to be forbearing. It’s just the opposite of always wanting to pick a fight.

**I Timothy 3:3**—the word “patient.” Has to be one who is actively considerate, tempering strict justice with gentle equity. You can argue about being right, but sometimes it’s better to keep your mouth shut and be actively considerate. You know, husbands and wives. So the toast is a shade darker than you normally like it—don’t start World War III over it. Or the socks are left on the floor—you know you can remind him, but you don’t have to start a big argument over it. It’s being actively considerate. Or, remember to pick them up too. It goes both ways.

**Philippians 4:5**—your moderation, the same word, your yieldingness being actively considerate on insignificant points. Let that be known unto all men. That’s the way you walk—being actively considerate on insignificant points. Now when it comes to the Word, you take a stand. You confront individuals, understand? Don’t let anybody touch God’s Word. If they say, “Well, what difference does it make if you believe three Gods or one?” Well, it makes a world of difference! But when it comes to insignificant things, be actively considerate, forbearing.

**Titus 3:2**—Usually a lot of these problems develop where they just jump on everything, they’re not actively considerate on those insignificant things. They don’t like the way you comb your hair, so they start a big argument over it. They don’t like the way you tie your tie, so they start a big argument. They don’t like the way you lead songs, so they come out and make a big scene about it. (That’s for the benefit of everybody who was here before the meeting tonight.)

All right. That’s this word “gentle.” Isn’t that a terrific word? And yet that’s where things a lot of times start. Just over picky little things. Stupid arguments.

showing all meekness—They should show all meekness. These are things you are to

remind those contradictors about. To show all meekness unto all men. Now if you're going to speak to these men and reprove them and confront them with the Word, is that meekness? You bet your life it is. But they're not being meek—and they need to learn to show or display—not just meekness, ALL meekness. Why does it say all meekness, total meekness? Because that's what it means. It means TOTAL MEEKNESS.

We had one commentary that said it doesn't mean meek to everybody because you can't be meek to everybody. Baloney you can't. If you're walking on the Word you can, you can be meek to all men. And being meek isn't the tone of voice you use, it isn't the manner in which you say it or do it. It doesn't mean being a doormat, lying down and letting everybody walk all over you. That's not meekness. Meekness is action that corresponds to humility, which is mental. Humility is the mental side of it. Meekness is the corresponding action. And humility and meekness means that there are times you must speak with authority, but when you know the truth, not facts, you can speak the truth. But when you don't know the truth, then you'd better keep your mouth shut. That's meekness.

It's not telling God what's what. You've got to know from God and His Word what the truth is. Never tell God what's what. But when you know the truth—when you absolutely know the truth of God's Word, then you can speak it with authority, you can reprove and encourage with all authority. But when you don't know it, you shut up, and you admit it when you don't know. That's being meek. It's not being a doormat. Because if you know the truth and you don't speak up, then that is not meekness or humility. It's a false humility. I think that word occurs someplace in Corinthians—we covered it one time. It talked about a false humility. People having that. It's a cloak of humility, but it's not really being humble or meek. So it's not being a doormat.

That's why you can always be meek. All meekness to all men without exception. You can always show total meekness to all men.

**Titus 3:1, 2**—(Literal)—Remind them to be subject to rulers and those in authority in the Church, to obey leadership, to be prepared to do every good work, to speak evil of no one, not to be contentious, but to be actively considerate, displaying total meekness toward all men.

That's what you need to remind these people to do—those that are contradicting the Word.

Now, Titus 3:3-7 deviate from this immediate problem of the gainsayers and how you're to remind them of these items. In order to explain why we have no cause to speak evil, and why we can display total meekness toward all, why we don't have to be disobedient to leadership, and so on, it's a figure of speech called *anacoluthon*. And it's where you deviate, you go aside to another subject. Changing the person, as it does in this case, from you—Titus 3:1, put them in mind... Now all of a sudden it jumps to we, different person.

First it was them, now it's we. Verse 3—we; verse 5—we; verse 6—us; verse 7—we; verse 8—thou, back to you. So Titus 3:3-7 is this figure of speech *anacoluthon*. Same way if I was speaking and telling you a number of things and all of a sudden I stopped and I started talking about somebody else or something else—I would go aside. That's this figure of speech. It deviates from the immediate situation with a change of person.

### **Titus 3:3**

You could almost put it in a parenthesis. It's that kind of a thing, but we don't call it one of

those parenthetical figures. It's an *anacoluthon*. OK? So I didn't put it in parentheses. But in your mind you could separate it off, because Titus 3:2 will then tie into Titus 3:8.

sometimes—formerly, in times past.

foolish—*anoetos* in Greek. Do you see the word *nous* hidden in there, which means mind, *a* is like “un” in English, your “unmind.” It means without a mind, mindless, senseless, unintelligent. We were formerly mindless.

deceived—wandering in error

serving—*douleuo* in Greek. It means to enslave, like *doulos* is a slave. So this is the verb, to enslave, to put in bondage

divers lusts—various lusts. Desire, whether they're good or bad. In this context it has to be bad lusts.

pleasures—*hedone*. We get hedonism from it. It means sensual pleasures. It's the word used in the parable of the sower, the pleasures of life that choke out the Word. You know, the seed it sown among thorns, and when they grow up the thorns choke out the word that was planted in their life. It's the pleasures of life that choke it out, the sensual pleasures.

So here you have their various desires and sensual pleasures.

malice—a hurtful, destructive evil

envy—always wanting something that somebody else has; jealousy. And that envy leads to that hurtful evil. Whenever you envy what someone else has, then you will even hurt to get it. Hurtful evil. The Greek word *phthonos* is similar to the word *phonos*, which means murder. Cause that envy leads to destructive, hurtful evil—murder. It's like Cain. He envied his brother. And what did he do? Murdered him.

Then it says hateful. And that really means hated, or detestable, where you're liked by nobody. Nobody likes you. You're just detestable.

Then hating one another—that's what you do. One is passive, one is active, see it? You're hated, detestable, nobody likes you, and you don't like anybody else. You dislike or hate one another. That's the way we were, hated and we hated. Great life, wasn't it?

### **Titus 3:4**

kindness—and that should be gentleness, as opposed to severity. It's the opposite of severity. Either you're severe with somebody or you're gentle, like a nurse. This is the word for gentleness.

love toward man—in Aramaic and Greek those three words are one word. In Aramaic it's the word *mrachmanutha* and it means mercy, lovingkindness, or compassion. Bowels is in there. The figure. The Greek word is *philanthropia*. *Anthrapos* is man; *philos*, love, love of man. Philanthropy we get from it. Benevolence, humanity, is what it means. I think it's a rather weak word for God. I think the Aramaic is much better in this case. It's that great compassion or tenderness that God has.

His gentleness and compassion, tender compassion, or God our savior appeared. When that appeared, then we were saved. See that? We were disobedient—formerly—foolish, etc., but—when the gentleness and tender compassion of God our savior appeared, we got saved. That's what Titus 3:5 is all about.

**Titus 3:5**

he saved us...when that mercy and gentleness appeared, he saved us. By our works, our good works. Hasn't been talking about a key concept. No, no. Not by our good works, not by works of righteousness which we have done, but according to his mercy—withholding of merited judgment. That's how he saved us—because he loved us, tender compassion, gentleness. He saved us by the washing of regeneration.

**Titus 3:4**—God our savior is another one of those key concepts; God being the producer of our total salvation which is by grace which is rather apparent in this context and you'll find in Titus 3:6 it's Jesus Christ our savior who is the agent of our salvation with a view to our hope—always with a view to the hope.

The works of Titus 3:5—“...not by works of righteousness...” Remember, works is a key concept, but there are two kinds of works. There are works to salvation and works to godliness. You cannot do works to salvation in this administration—the works of the flesh, the works of the law. That's Old Testament. But today it's by grace. But the good works it's talking about in Titus, outside of this verse, is the good works that indicate godliness—a true, vital, spiritual relationship in your life.

**Romans 10:3, 4**—They go about to establish their own. How do they do it? By works. They think good works will save them. And it doesn't.

**Romans 9:11**—...not of works. That's salvation.

**Romans 9:32**—...by the works of the law. That just doesn't cut any ice with God in this administration. Maybe it did in the Old Testament, but not today.

**Romans 11:6**—...no more of works. So make up your mind—works or grace. When it comes to salvation, it's not of works, it's of grace.

**Romans 3:20**—By the deeds of the law no flesh is justified. That's why works doesn't do anything for you today.

**Ephesians 2:8, 9**—“...not of yourselves; it's the gift of God: not of works, lest any man should boast.” That's how you got saved. Not of your works, but it's a gift of God—grace.

**Ephesians 2:10**—...created unto, or for, good works.... that we should walk them, the good works. Walk in the good works. Galatians 5 tells you to walk by the spirit, and that the deeds or works of the flesh are murder, envy and all those things, but the fruit of the spirit, as you walk by the spirit, is faith, meekness and all those other things. So here the good works followed by walking by the spirit to the end that you have fruit, of the spirit in your life—then you'll have good works. It's not the good works of what you think, or how you determine by your five senses, your flesh, to walk. But the good works have to be in the category of walking by the spirit, your true vital spiritual relationship with God. Not works of the flesh to get saved. You're saved by grace. But good works, as talked about in Titus, are those as a result of walking by the spirit, that true vital spiritual relationship with God—godliness.

Back to Titus 3:5.

washing—or cleansing; literally cleansing of the new birth. It's not a ceremonial washing or cleansing of the law. It just got done saying not of works, didn't it? So how is all the water in the world dumped on you going to help? Throw you in the Pacific Ocean, would

that help? No. Wouldn't hinder you either—well, it might hinder you. At any rate, not by works which we have done, but by the cleansing of regeneration. That's the Greek word *palingenesia*—*palin*, again, and *genesia*, birth. Birth again. Where you're born again. The washing of new birth, or being born again. That's the cleansing it's talking about, not water, dry cleaning or anything else. Washing or cleansing of the new birth.

Matthew 19:28 The only other place that word *palingenesia* is used is Matthew 19:28. When is the regeneration, the *palingenesia* for Israel? Yes, in the future, in the Book of Revelation period. That's still future. So Israel will not have this regeneration until then, but we have it today. Born again, incorruptible seed; beloved, now are we the sons of God. Galatians talks about it—seed, Abraham's seed, and so on. We have that seed incorruptible born in us, and it's the token, the down payment of what's coming in the future of our inheritance. Israel has their *palingenesia* in the future, their new birth, their birth again.

Back to Titus 3:5.

The next word is “and.” And should be even. “...even renewing of the Holy Ghost.” How can you renew the holy ghost? The holy spirit? Well, holy spirit is usage 2a, the gift.

The word “renew” is the same word that's used in Romans 12:2 of renewing the mind in Greek, and I think it doesn't bring out what the Aramaic does. The Aramaic is *chudtha* and it means a making new, initiating, founding, where you institutionalize something— you make it, you found it, you initiate it. The renewing is not a REnewing, but making something new from the beginning. And Dr. Wierwille in *Receiving the Holy Spirit Today* or page 289 of the 7th edition, translated it “new creation of *pneuma hagion*, holy spirit, the gift.”

So he saved us by the cleansing of that new birth, even the new creation of the gift, holy spirit. Now does that make sense? Is that how he saved us, by the new birth, that cleansing of the new birth? Even that new creation of holy spirit within? Which he shed on us abundantly? Does that fit? He didn't shed himself on us abundant. He didn't shed water on us abundantly. And you can't renew seed.

### **Titus 3:6**

The word “shed” means to pour out. It's the word used in Acts 2 where Peter quoted Joel about the spirit that would be poured out upon us and then in Acts 2:33, for God hath done this that you now see and hear. He has poured out this which you now see and hear. So the holy spirit is poured out. See the word “abundantly”? It means richly. Has the word riches in it. He poured it upon us richly through Jesus Christ our savior.

### **Titus 3:7**

...should be made heirs. That's the hope. You're not only saved by grace, but you also have that inheritance. You're heirs of God, joint-heirs with Christ, heirs according to the hope of eternal life, and everything that goes with that hope. And that ends the *anacoluthon*, that we section here that deviated from what it was talking about to show you why, or the foundation for maintaining good works.

**Titus 3:3-7**—(Literal)—We too were formerly mindless, disobedient, wandering in error, enslaved to various lusts and sensual pleasures, spending our lives in hurtful evil and envy, detestable and despising one another.

But when the gentleness and tender compassion of God our savior appeared,

not from the righteous works that we did but according to His mercy, He saved us, through the washing of the new birth, even the new creation of holy spirit which He poured out on us richly through Jesus Christ our Savior.

So having been justified by His grace, we were made heirs according to the Hope of eternal life.

Now that tells you everything we got by works. No, not by works, but by grace, and the hope that goes with it. And if we got it that way, then we ought to go teaching being strong in that grace, teaching that grace, as contrasted with what some of the Judaizers were doing at the time.

Then we go back to you.

### **Titus 3:8**

This is a faithful saying, of course, is that phrase that means “the Word is faithful, that key phrase that’s used only in the Pastoral Epistles—3 times in I Timothy, once in II Timothy, and once in Titus. And it sits like a neon light blinking in the middle of the page, pointing to those things that immediately precede it and follow it. The Word is faithful. And it ties the preceding, Titus 3:1 and 2, into the following Titus 3:8. Because of what we have in Titus 3:3-7, the *anacolothon*.

Now if you look at it, Titus 3:1 and 2, remind them to be subject to rulers, those people that contradict the Word, and those in authority in the Church...not to be contentious, but to be actively considerate, displaying total meekness toward all men—remember, Titus 3:1, to do every good work, then the Word is faithful.

Those that have believed God will be mindful to give careful attention to good works. See it? Why should we be so strong in good works? Because of what God did for us by His Son, Jesus Christ. That’s it’s totally by grace, not by works. But by His mercy He saved us through the cleansing of the new birth, even the new creation of the holy spirit which he poured on us richly. So now why not walk by it? Maintain those good works. Maintain that godliness. All right.

“affirm constantly” is affirm strongly. That is significant in light of telling them to display all meekness back in Titus 3:2. You see, if meekness is what a lot of people think it means, that would be a contradiction. But you affirm constantly because you know what you’re talking about. That word affirm constantly was used back in I Timothy 1:7 of those desiring...whereof they affirm. They don’t know what they’re affirming strongly. They affirm it. Are they meek then? No. They don’t know what they’re talking about. But they’re affirming it, strongly. They’re standing up for their error. That’s not meekness. But when you’re right and you stand for it, you affirm it strongly, that would be meekness. You see it? Well, maybe someday you will.

...might be careful, or mindful, to think it through carefully

to maintain. The word “maintain” means to give careful attention to, where you totally occupy yourself in it. And the thing you occupy yourself in, or give careful attention to, is good works—of the flesh, of the law? No—of the spirit. Walking by the spirit, that true vital spiritual, relationship.

**Titus 3:8**—(Literal)—THE WORD IS FAITHFUL. And I will that you affirm

these things strongly so that those who have believed God will be mindful to give careful attention to good works. These things are good and profitable for men.

Remember in I Timothy 4:8 that godliness is profitable for all times. That's the true vital spiritual relationship. And these good works have to be in that category, of godliness, your walk by the spirit. Those things are good and profitable for all men.

### **Titus 3:9**

But—in contrast to the—you know, you stand to maintain the good works, but those foolish questions you avoid. Foolish questions came up in II Timothy 2:23—talked about foolish questions, where to avoid them. Genealogies came up in I Timothy 1:4, right in the beginning, where it said they were opposed to the administration of God. It was opposite of the administration of God, which is the mystery. So you avoid foolish questions and genealogies. And you avoid contentions—that's strifes.

strivings about the law, or disputings about the law—where they always want to argue. Goes back to the contentious nature of individuals back in verse 2.

unprofitable—that's the opposite of being profitable. And vain. When you are careful to maintain good works, that's profitable. That's godliness. But these foolish questions, genealogies, contentions, and so on, are unprofitable.

vain—without results or purpose. They are vain, pointless.

**Titus 3:9**—(Literal)—Avoid foolish questionings and genealogies and strifes and disputes about the law for they are unprofitable and pointless.

### **Titus 3:10**

heretic—that means he's factious, or dissentious. He always wants to dissent. He's argumentative. Those that have a divergent form of beliefs. They're nonconformists. It's OK to be a nonconformist as long as you're nonconforming to those things that are opposed to the Word. That's not really the issue. But these are being nonconformists to the Word. They're being argumentative to the Word. They're dissenting with the Word. So they're dissentious.

after the first and second confrontation—this is that word *nouthesia* in Greek. You get nouthetic counseling from it; where the idea is that you confront people with the Word in nouthetic counseling. Well, that's this word. After the first and second confronting—reject is to excuse yourself. So you tell them to be careful, to maintain, or to give attention to good works. These things are profitable. But you avoid the foolish questions, genealogies, strifes and all those other things—but after you've confronted somebody twice, then what do you do? Excuse yourself. You have nothing to do with them. You keep ministering to the Body. Does it say you should go on and confront them for several years? Does it say confront them ten, twenty times? You confront them once, confront them twice, and if they don't want to come back to the Word you excuse yourself—have nothing to do with them.

You give them a couple of chances to believe. But if their hearts are hardened...if you really honestly confront somebody and they love God and love His Word, they'll come back to the Word. But if they're hard hearted, they won't. So after the first and second confrontation you excuse yourself.

### **Titus 3:11**

Knowing that he that is such—is such a person, is subverted. He's turned inside out, warped, inverted. I think warped communicates best in our vernacular. He has a warped mind, he's turned inside out. And he sins.

Then it says being condemned. The Aramaic says AND is condemned. So it puts the three things parallel—he is warped and he sins and he is self-condemned. He's one that condemns himself by what he says. He acts one way but what he says contradicts, doesn't line up with that. He says you should do this, but he doesn't do that. So his actions condemn himself, or his words condemn his own actions. He is self-condemned. So he is warped, or a little backwards; he sins; and he is self-condemned.

**Titus 3:10, 11**—(Literal)—After the first and second confrontation, have nothing to do with a dissentious person,  
realizing that such a person is warped and is sinning and is self-condemned.

You see, this section is really lining it up with those who are contradicting the Word that we started with back in Titus 1. They contradict the Word. They need to be told to be sober minded and so on, all those other things that you find in Titus 2. In all categories. To be obedient to their masters and that kind of thing. Then in Titus 3:1, remind them to be subject to rulers and to those in authority in the Church. That's where they get off, and that's where the first-century Church went down the drain because they refused to follow the leadership of Paul and those that stood on the Word. But you remind them to be subject, to obey leadership, to be prepared to do every good work.

If you get away from the leadership that obeys the Word, how you going to be prepared to do every good work? To speak evil of no one, not to be contentious, but to be actively considerate, displaying total meekness toward all men. Then to Titus 3:8: THE WORD IS FAITHFUL and I will that you affirm these things strongly so that those who have believed God will be mindful to give careful attention to good works. These things are good and profitable to men.

That's what you do when somebody contradicts the Word. You remind them to get back to following the leadership, to be faithful to the Word, to give careful attention to good works. But, in contrast to that, do you want to sit around and argue with somebody who doesn't want to believe? No, you avoid foolish questionings and genealogies and strifes, and disputes about it, for they are unprofitable and pointless, and after the first and second confrontation, have nothing to do with a dissentious person, realizing that such a person is warped and is sinning and is self-condemned.

Now that's how you correct the error of leadership. Sometimes they won't be corrected and you have to excuse yourself from them, let them go. Other times you can confront them with the Word and they'll come back to God's Word and you can walk together as one household. Beyond that, you stay faithful to the Word as God's top leader, or whatever you're responsible for. You have to stay—you're responsible for your own life. Don't let them take you down the drain with them. You stay faithful to what the Word says.

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Philemon—Page 1

# CORPS NIGHT

## Philemon

### Page 2

June 5, 1985

Now this fellow Tychicus or Tychicus, depending on which pronunciation your Bible gives, was with Paul earlier when Paul was in this area in Acts 20, I want you to look at it. In Acts chapter 20, why back then this is after Paul had been at Ephesus in Acts 19 he travels over to Macedonia and from Macedonia down to Greece. And while he's in Greece, he spends the winter there and ministers to the people, was there about 3 months. Then he travels back to Macedonia and from there over to Troas.

**Acts 20:4**—Now in verse 4 it says: “and there accompanied him into Asia [he went from Greece back to Macedonia over to Troas and down to Asia] Sopater of Berea and of the Thessalonians, Aristarchus and Secundus and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.”

So Tychicus was one of these 7 men, these leaders that were traveling with Paul way back in this period of Acts. And from here where did Paul go...Jerusalem. Contrary to the will of God, but he went to Jerusalem and as a consequence, ended up in prison for 2 years at Caesarea and then from Caesarea he appealed to Caesar and went to Rome where he stood trial the first time. And that's when he wrote Ephesians, Philippians, Colossians, when he got to Rome that first time in Acts 28.

Well anyway that was the first time in, well we might as well look at Acts 28 while we're here, because I'm going to mention it a little later on. Acts 28, of course in the early part is where he lands, goes up the coast to Rome, stops at the three taverns and so on. And he's chained between soldiers, chained to a soldier and you get down to Acts 28:30-31.

And yet he was chained to a soldier, in house arrest, wasn't in a prison this time, he may have been on his second time through when he was in prison, but not this time. And it was while he was here in this hired house, chained to a soldier, that he wrote Ephesians, Philippians, Colossians and Philemon, the one that we're going to go into next, those 4 epistles.

And Tychicus was the one that delivered Ephesians and Colossians and either he or Onesimus delivered Philemon. All three of those probably went together on the same trip. And Philippians was around the same time. Now look at Ephesians 6. Show you how these things fit in here together, it's neat. He wrote Ephesians, Philippians, Colossians and Philemon while he was in this his hired house here at Rome, chained to a soldier in bonds. Ephesians 6:20, 21... who's going to do it? Tychicus, that's right. He's the one that is delivering this epistle. Same way in Colossians 4:7... Because Tychicus is the one going with this epistle, not only to Ephesus, but then on to Colosse both of them, are in the province of Asia, (Colossians 4:8 and 9).

And again in Colossians 4:8 that is an epistolary error, whom I am sending to deliver this epistle. It's Tychicus and Onesimus, they're going to stop off at Ephesus drop off an epistle there, then on to Colosse and in Colossians it mentions both of them. Because Onesimus was evidently from Colosse and he's heading back there.

## **CORPS NIGHT: Philemon**

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Philemon verse 10, when he's writing to Philemon. In verse 10...while he was in prison at Rome in bonds rather, in chains chained to the soldier. Onesimus came to him somehow he did, and he got him born again at that time. This Onesimus which in time past was to thee unprofitable but now profitable to thee and to me...(to verse 12) and where is Onesimus heading according to what we read in Colossians, to Colosse, see. Apparently,

Apparently, Philemon is from Colosse or Laodicea which is real near-by, because that epistle in Colossians it mentions the Laodiceans also. So in that general area of Colosse, and he's heading back there with Tychicus to deliver this epistle to Philemon, as well as the epistle to the Colossians, and on the way drop off Ephesians. Now, wouldn't you like to be a postman like that?!

How about Philemon 23... (to verse 24) Now those 5 individuals, that are with Paul in Rome, are sending their greetings, their salutations, along with these men in the epistle, to Philemon. In Colossians 4 you have the same 5 men mentioned, which again posits to the fact that these 2 epistles were written around the same time because they're all together there at Rome.

Philemon 12... (back to 10, 11, 12, 14) So all 5 of those individuals are there with Paul when he writes Colossians, as well as Philemon. Which is further evidence to the as far as where these were written from and when they were written at the same time. Okay now back to, Titus.

So this Tychicus that he is sending, or that is going to go with him, at any rate, Tychicus will end up at Rome and will deliver II Timothy back to Timothy. Now this is later, when he first sent him with Ephesians, Colossians, and Philemon Paul was in the house arrest at Rome and then he sends him over there. Then Paul goes over to Macedonia and Asia and so on and Crete. And then he writes I Timothy, he writes to Titus, then he comes back to Rome and now he writes II Timothy and sends Tychicus back with that epistle. And II Timothy, of course, would have been written late in 66 A.D. after Paul got to Rome and he's telling Timothy to come before it gets winter.

Now back in Titus, when I send Artemas or Tychicus, be diligent to come unto me. Be diligent; don't mess around, to come unto me to Nicopolis. Now there are at least 3 places known as Nicopolis, one is in Cilicia, one is in Thrace, and one is in Epirus. Epirus is the one that is the most likely candidate. It's the only city that would have been on the way to Rome and also the only one of major significance. As a matter of fact, it means 'Victory City'. Nike, the victory. We've had that before *nikeo*, *nike* those words in Greek.

Augustos found this, founded this one, didn't find it, he founded it, in Epirus in 31 B.C. to commemorate his victory at the victory of Actium, which was one of the great military victories of Augustos. In 31 B.C. and that's where Paul was going to meet Titus.

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## **CORPS NIGHT: Philemon**

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...praying for that believer so he or she can do it better. Don't you think there's rewards for doing that, sure there is.

Rewards, not everybody can go every place but everybody can help to supply the needs of others that go. There are rewards for what you do. No matter how insignificant you may think, it is, if it's helping, to supply in some way the needs of others then there are rewards for it. Now keep that in mind and don't ever forget it and don't ever live in condemnation. Because God is going to reward you for what you do. Raising children as a mother, if those children grow up to be great leaders, I'm sure there are great rewards. And if they don't, at least you've done your best. There's still got to be rewards for it.

How about a woman in this world or a father that raises his children, is there rewards for it? NO, the whole motive is different. There are rewards for you because you're raising them in the Word. But there not rewards for them because they're not raising them in the Word, big difference. But there are rewards for you and there are rewards for you if you are praying for somebody else. If you're helping to supply their physical comforts and needs, so they can do a better job. There are rewards for those who help to put you through the Way Corps. Now that is so significant because of Titus 3:14... I said before that I thought this was people who stand with us as opposed to Titus 3:8 who were the gainsayers. I think it's everybody in both verses now that I've really worked this in detail. Because, look at the context here, not only should you supply their needs that nothing be lacking, but let our people also learn to help supply needs.

Look at this, the word "maintain" in Aramaic is *plach*, which means to work or labor or in this context you could translate it cultivate in that sense. Let our's learn to cultivate good works not bad. I like the Greek, it's the same word used up in Titus 3:8 that meant to give careful attention to, give careful attention to. Whichever one you go with they're both beautiful. We went with the give careful attention to. "Let our people also learn to give careful attention to good works." And it's good works that result of walking by the spirit not works of the flesh. For necessary uses, for whenever the need arises. For urgent needs. Not only should you supply the needs of Zenas and Apollos to send them on so they can supply the needs of the believers at Rome, but all of our people should learn too. Give careful attention to those good works that help when there is an argent need to supply the needs of a couple of travelers going on to supply same big needs some place else. That's why I think it's all of our people, whether they're standing or not, they need to learn to give careful attention to, cultivate those good works. For those urgent needs, was there an urgent need in Rome? Yes there was. Urgent needs. You have an urgent need, and you help to supply, you may not go, but you help to supply the needs of somebody that is going, wouldn't that be supplying an urgent need...yes.

Then it has, "that they be not unfruitful," and right away that brings to my mind Galatians 5:22, 23, where it talks about the fruit of the spirit. That's the kind of fruitfulness you want. Not the fruit of good works, of you know, works of the flesh... But the fruit of the spirit where you walk by the spirit, then you have the good works, the fruitfulness.

## CORPS NIGHT: Philemon

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Love, joy, peace, long-suffering, goodness, kindness, gentleness all those things. That's the fruitfulness that you want, not because you think it through and you're so intelligent, but because you walk by the spirit and you get real results.

When you walk by the spirit, God supplies the needs in great abundance. He heals people, he supplies their physical needs, their financial needs. If there's a persecution, He can stop the hand of the enemy and the mouth of the enemy. God can do it, don't ever be frightened by what the adversary throws up. Take a stand on the Word, walk by the spirit and nothing can stop you, that's right. Nothing can deter you. "That they be not unfruitful," you don't have to work so hard at it, just walk. God tells you to do something what do you do? Do it. Don't argue you with Him, don't sit around and evaluate it. "Now is that really revelation? Am I really supposed to do it?" Just do it. And if you're wrong once in a while, so what. You know we all make mistakes; I try to make one daily. No I don't, I don't have to try. But I tell you something, if you're not striking out once in a while, you're not playing ball. And you're not going to hit any home runs. You've got to be willing to make a few mistakes to succeed. So here it is, to be fruitful you gotta get out and walk. Do something, minister to somebody, help somebody, speak to 'em. Write a letter, whatever God wants you to do, walk.

And then its great emphasis put on this phrase because it's a figure of speech, spelled *antenantiosis*. That's where you say it negatively in order to emphasize the positive. Say it in a negative way to emphasize the positive way. In Ephesians 1:16 he says I cease not to pray for you, he could have said I continue to pray for you, right. But to cease not, that's saying it in the negative way and it puts emphasis on it, *antenantiosis*. He could have said I continue to pray for you, but instead he says I cease not to pray for you.

Here instead of saying, that they may be fruitful, it says, that they may not be unfruitful. See the negative. Either be fruitful, that would be the literal, but by using the negative, that they not be unfruitful, puts a powder on it, see. Power, a little umf, some emphasis, juices it up, all right. That they be not unfruitful or that they be really fruitful, walk by the spirit. Look if you're into yourself, you'll never get this way but if you're into helping other people, doing what you can to bless others, think about giving, serving, loving, you're gonna be fruitful because you're walking by the spirit. But if you just do it for good works sake, because it's a mental trip, a head trip, that's not it doesn't cut any ice. You've gotta be doing it because you're walking by the spirit, and you know what God wants you to do in that situation so you do it. You do what's right according to the Word.

#### **Titus 3:15**

Well anyway, then it says, all that are with me greet you, salute you is greet you. Greet them that love us in the faith. Faith is the household of faith, that faith that is common to all of us. Those that are in that household of faith, that love us, you greet them. And that word "love" is not *agapeo*. In Greek it's *phileo*, which is a natural human love. It's not *agape*, it's not the love of God. In Aramaic is *rchem*.

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## **CORPS NIGHT: Philemon**

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...and went to Rome. He ran away from his owner, he was a slave, a *doulos*. I mean a literal slave and Onesimus apparently was resourceful because he somehow ended up in Paul's hands. Probably unintentionally, like most of us but he must have been searching for something because somehow he ended up there. And he succeeded in running away from Philemon in Asia and somehow ended up in Rome.

Now Roman law made it illegal to harbor runaway slaves, punished anyone that did. If Onesimus had been apprehended by the authorities, if somebody had caught him and turned him over to the authorities, he would have been severely punished or perhaps even killed. But if they had not killed him, if he had not been killed, then he would have been forcibly returned to Philemon or if they didn't know who he belonged to or it was too far away or something, he could have simply resold in the Roman slave market. So you got Philemon, either he wasn't caught and somehow he ended up in Paul's hands. Or if he were caught, he could have been forcibly returned, he could have even been killed. But, if he were caught, somehow he ended up in Paul's hands. That means somebody must have bought him in the Roman slave market. If he was caught, either that or he somehow avoided it and remember slaves were branded. They were branded in the East.

The very least offence a runaway slave was charged with was stealing, he'd be charged with stealing because he belonged to his owner so if he ran away he would be stealing himself from his owner; that was Roman law. Now whether Onesimus was actually caught or not, and whether he was purchased by Paul or anyone else in the market is unknown. We don't know how he got to Paul. But somehow he ended up in Paul's hands and I think it's interesting, Paul, it says, begot him in his what? Bonds, when he's chained to a soldier. A slave comes to the house, runaway slave, and he witnesses to him on the spot. And Paul's chained to a soldier, that soldier's a Roman what's he gonna do...report him! Unless maybe that soldier's born again or something's happened there, I don't know, maybe sleeping. I kind of doubt that. You just don't know, when God's at work within you and you're walking by the spirit a lot of things can happen. The right soldiers get chained to you, that's right. The ones [that] are hungering for truth. Didn't he reach into Caesar's house, says that I think in Philippians, reached into Caesar's household. Well anyway, somehow Onesimus was witnessed to and came to the apostle Paul sometime during those two years that Paul dwelled in his own hired house in Acts 28 that we just read about. The apostle boldly proclaimed the Word of God even though he was chained to a soldier. And Onesimus believed and was born again. Onesimus stayed in Rome and was taught by the apostle Paul but when Colossians and Philemon were written, by that time Onesimus was called a faithful and beloved brother. Now in Philemon 16 he says you receive him as "a brother beloved" that's how Philemon was to receive them, as a brother beloved. And also in Colossians 4:9 where he says he's going to send him with Onesimus, it says he's a faithful and beloved brother who is one of you. So he must have been from Colosse. So Philemon's from Colosse, Onesimus is from there; Paul is sending him back with these epistles and he is now a faithful, and you can't become faithful overnight. It takes a little bit of time, so they must have spent at least 2 or 3 weeks with him. I don't know a faithful and beloved...

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## **CORPS NIGHT: Philemon**

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Now Onesimus returned to Colosse, his home, and Philemon, his master, at the same time Tychicus delivered Colossians as I said earlier. And it was probably Onesimus or Tychicus that also bore this epistle to Philemon. In the epistle, Philemon is asked to receive Onesimus as a beloved brother, profitable for both Philemon and Paul. There is no doubt, Philemon 12, 16, 17, that Paul believed that Philemon would receive Onesimus with open arms and treat him like a brother in Christ. Because in Philemon 21 it says... Paul really believed that Philemon would. This would show great love on Philemon's part to receive a runaway slave back and a willingness to stand on the Word. Because undoubtedly, Philemon received a tremendous amount of pressure from other slave owning Romans in Colosse. Because remember the punishment was very severe if a slave ran away and if you let one slave get away with it, what are the others going to do? Revolt.

First century Romans were almost universally afraid of their slaves. In 61 A.D. right around the time this is written Pedanious Secundus, a Roman obviously, was murdered by his slave. And as a result, every slave that he owned, around 400 were put to death. The year before that, in 60 A.D., Seneca wrote, you have as many enemies as you have slaves.

Captured runaway slaves were usually very harshly punished as an example to other slaves in order to keep them in line. But Philemon was encouraged to withstand the pressure from other Romans and to treat Onesimus as a brother. Not a slave but as a brother, now can you imagine that, the pressure on Philemon. I got this picture in my mind of Tychicus and Onesimus, traveling with these 3 epistles from Rome. And all the way there, Tychicus and Onesimus are talking "Yea, but what if..." "Don't worry about it Onesimus. God's going to work things out when you get there." "I bet he'll really be mad, I mean I've been gone for gosh, who knows how long. And you know what they do to slaves, why just last year 400 were killed..." "Naa, yea but Onesimus don't wor..." They get to Ephesus, read them Ephesians, and drop the epistle off there. "Boy that was a great one wasn't it. Well we've got to go on to Colosse now you know. And also drop one off at Laodicea." Well anyway they get there and they got the epistle to the Colossians and I don't know which came first, but I got this picture of Tychicus and Onesimus walking together up to the front door of Philemon's house. And Tychicus calling out "Hey Philemon, anyone home here?" Philemon comes out and his teeth drop and Tychicus or Philemon, probably Tychicus would read that epistle to Philemon or present it to him. And there stands his runaway slave, well anyway.

When Onesimus returned to Colosse, protocol and the need for the support of the believers in Colosse for both, Philemon and Onesimus dictated that the local leadership would be involved. In the opening of Philemon, it mentions in Philemon 2 Apphia and Archippus. Archippus was the local leader that is specifically mentioned here. That would necessarily have to get involved. This woman Apphia, we don't know who she is. Tradition says she's the wife of Philemon but I don't know. Why couldn't she have been a prominent leader like Phoebe was in King Cenchræa in Romans 16 or somebody else like that. At any rate, that's the only place she's mentioned. But in Colossians 4:17 it says: ...apparently Archippus was not fulfilling his ministry. He was not living up to the ministry and at Colosse they had a problem, a doctrinal problem. That's why Colossians was written, to correct the doctrinal

error that crept into the church due to the misuse of the revelation that's given to us in book of Ephesians.

Ephesians talks about the one body and who's the head of that one body? Christ, Colossians 1:18 makes a big point...Colossian 2:18...that's right they were setting up different heads, different angels, different saints, different devil spirits, different demons, *daimons*, you know, as heads. They were not holding the head from which all the body, and that head is Christ. He's the head of the body, not a bunch of different angels, not different heads for different things. See it.

So they had a head problem at Colosse. It was doctrinal error regarding the one body they were not holding Christ as the head of the one body. And Archippus he's told here in Colossians 4:17 take heed to that ministry, he could have been and probably was the cause of that problem at Colosse.

Then in Philemon he is included in the introduction and that I believe points to the purpose of Philemon as a Pastoral Epistle. When Philemon and Colossians were written, the believers at Colosse were having doctrinal problems because they were not adhering to the revelation of the mystery. That there is one body with Jesus Christ as the head. Now Colosse was a city with a mixed heritage and population Phrygians, Greeks, Romans and Judeans all living in Colosse. And the respective languages would be heard frequently on the streets. The religious practices in Colosse were also varied. The native Phrygian gods were worshipped, as were the Greek-Roman gods. The Roman emperor himself was worshipped. And the Egyptian gods and the Mesopotamian gods because of synchronism where they had combined the worship of many gods from different cultures. The mystery religions flourished and so did philosophy and Gnosticism many of the Judeans in Colosse worshipped angels. The believers in Colosse allowed themselves to be swayed from the true doctrine of the mystery to the point that they did not hold on to Christ as the head of the body. The doctrinal problem that Colossians addresses not holding Christ as the head of the body and not teaching the ministry is also evidenced in Philemon.

In the 25 verses of Philemon, Jesus Christ is referred to 10 times. In Philemon 6...know that sounds familiar to Colossians 2:2 which we translated in our literal according to usage last year.

**Colossians 2:2**—(Literal)—That your hearts might be encouraged, being knit together in love to the end of having all rich understanding with full persuasion, that is the full exact knowledge of the mystery pertaining to Christ.

See the similarity, Philemon needed that full precise knowledge the Colossians all needed it that there's one head, Christ, That's the mystery. Not that there's a bunch of mystery religions.

Another key concept in Philemon, besides the great doctrinal problem there that's evident and Jesus Christ being...

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## **CORPS NIGHT: Philemon**

### **Page 12 & 13**

...thing that really locked that in and brought it to my attention was when some of our leaders did leave the ministry, a number of years ago, and Dr. Wierwille immediately flew to that area to be with the people and to comfort them. And you know what he read to them, the book of Philemon. And when he came back, you know what he read to the staff at The Way International, the book of Philemon. And that's the only time I can ever remember him teaching this book. I couldn't find it in the scripture indexes, any of them. Just verses, couple verses mentioned here and there. Otherwise it's not in anything. When he taught it to the staff it wasn't on a Sunday night so it's not on the Sunday night service index either.

But there's a tremendous parallel between that master accepting his slave back and you as the church accepting that leader back when he wants to come back. But until that time all you can do is pray for him. It's like the parable of the forgiving father which I'd like to read to you in Luke.

**Luke 15:11-16**—He had to eat the corn where the swine were eating, those, from their droppings and everything else. That's what they call hog country.

**Luke 15:17-32**—All of us as leaders are here, we have access to the word. We live good, we serve but when a leader comes back he's like a brother that was dead that now is alive. Just like that runaway slave. If you run away from God, you'll end up in hog country. And especially as a leader.

**II Timothy 2: 24**—In II Timothy by the way, remember a leader, one of those 7 points in chapter 2 in II Timothy, verse 24 and the *doulos* of the lord must not strive but be gentle unto all able to teach. One of those points is that of a *doulos*, you have to be a strong *doulos* for God.

And here is a bond slave that ran away in Philemon, he's a bond slave that ran away. But now he's coming back to his master. Archippus addressed in the introduction was a leader who needed to learn to take heed to the ministry. He wasn't doing his responsibility, if he came back what do you do? Open your arms, but he has to come back. If he's happy living in hog country, keep praying for him but when that dead brother comes walking back and is alive and wants to get back in the Word...treat him as a brother, just like Onesimus. That's why I think this epistle at this point [is] representing that leadership, that comparison, isn't that fantastic. And as you read this epistle again and again this week, look at it as such a tremendous parallel between that runaway slave and a runaway leader. It is the greatest book on psychology and human relations ever written. It shows you how to fight for people, it shows you how to recommend people, all the principles of human relations are here in Philemon. This is leadership in action, action, leadership in action, even for one individual. A leader has to fight for the body, he also fights for that one individual, even one individual. And an individual of the lowest kind, a bond slave. You set aside all your prejudices when you get to this level of leadership. Remember in Romans 5 where scarcely for a righteous man would one die, but Christ died for us while we were yet in our sins and so on.

Hey when Paul harbored that fugitive slave, that runaway slave, he was putting his neck on

the line for Onesimus. Standing against culture, but standing for that one individual, that runaway slave. Now slavery in Galatians 3 tells us, there's neither bond or free in Christ, neither male nor female. See slavery was done away spiritually. But the issue of slavery is never discussed here, he's telling Onesimus, go back and be a slave. He's telling Philemon, don't receive him as a slave, receive him as a brother. The issue is not slavery, it's how to receive him back. And don't you think Onesimus would serve him after that, he certainly would.

Look at Colossians, same time this epistle is going back. Colossians 3:22-25. This is the same time Philemon is being written. Then Colossians 4:1, how about Ephesians 6:5...and Ephesians 6:9. You don't have to threaten the slave, same time that this epistle is going back to Philemon.

Great lessons, servants what are you to do? Serve your masters, but not with eyeservice as menpleasers, but as serving Christ [Ephesians 6:5]. Masters forbear threatening [Ephesians 6:9], do that which is just and equal to your slaves [Colossians 4:1]. And the parallel between that and the church, the leaders in the church working together bondslaves for God. And you serve in the body and yet if you're a master, you treat others with justice and equality, fairness. So as Philemon was to accept Onesimus, after Onesimus had changed so we are to accept leaders back when they change. When they are ready to come back from hog country, then we open our arms. In the meantime, all you can do is pray for them.