THE SPIRITUAL GIFT OF
PASTOR-TEACHER

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Introduction

The pastor-teacher is a male church age believer who at the moment of salvation and by divine appointment has been given the spiritual gift and authority to communicate the Word of God to his fellow believer priests in the royal family of God who have been assigned to him by God. He is to exercise this authority in order to further the spiritual growth of his congregation to Christ-likeness.

Every believer in the church age has been assigned to a pastor-teacher without exception (1 Pet. 5:1-4). Every believer without exception has been assigned to a pastor-teacher who has charge over them in the Lord (1 Thessalonians 5:12-13). The pastor has been delegated authority from the Lord Jesus Christ. He is the human instrument used by God to communicate His Word.

The pastor-teacher has four responsibilities that are the means by which he tends and shepherds the flock of God: (1) Study (2 Tim. 2:15) (2) Teach (1 Tim. 4:13) (3) Pray (Acts 6:1-4) (4) Set an Example (Phlp. 3:17; 2 Thess. 3:7, 9; 1 Tim. 4:12; Titus 2:7; 1 Pet. 5:3).

The spiritual growth of each individual believer is dependent upon that which the pastor-teacher provides, namely, the Word of God, which he is to communicate (Eph. 4:7-16).

God has given the spiritual gift of pastor-teacher to men only (1 Timothy 2:11-14; 3:2; 2 Timothy 2:2). According to the Scripture a woman is to never exercise authority over a man (1 Timothy 2:11-14).

If a pastor loves the Lord and the Lord’s flock, he will feed them (John 21:15-17). The pastor who is diligent in feeding the flock of God are to be highly esteemed (1 Thessalonians 5:12-13). The congregation is to imitate their conduct, which is a result of applying that which they teach their congregation (Hebrews 13:7). The congregation is to submit to their spiritual authority since they keep watch over the souls of the congregation (Hebrews 13:17).

The pastor is to make the Word of God available on a daily basis to the congregation. Our Lord set the example for the pastor-teacher in the church age by teaching daily in the Temple (Matt. 26:55; Mark 14:49; Luke 19:47). He is to be repetitious in his teaching since he is the believer’s spiritual drill instructor and just like drill instructor in the military is repetitious in training troops in the use of their weapons for combat so the pastor-teacher is to be repetitious in training his spiritual troops in their use of the spiritual weapon (the Word of God) for spiritual combat (Phlp. 3:1; 2 Pet. 3:1-2).

No accusation against a pastor should ever be received unless there are two or more witnesses (1 Timothy 5:19).
Although the pastor-teacher is the spiritual authority in the local assembly, he is not to lord his authority over the congregation. He is to adhere to the principle of spiritual authority operate, namely, humility. The pastor’s humility is expressed through his dedicated, self-sacrifice and service to the congregation by study, teaching and praying, which provides the congregation their spiritual food and protection from the kingdom of darkness (Matthew 20:24-28; John 13:1-17).

His authority is solely derived from the Scriptures. His policies are to be solely are to be derived from the mystery doctrines for the church age. He is not to employ any Madison Avenue techniques to get people to come to his church. He is not to institute programs to attract parishioners but is simply to communicate the Word of God. The Word of God is to be the attraction.

The pastor is not to be looked down upon because of his youth or age (1 Timothy 4:12). The man with the gift of pastor-teacher is not promoted to the office of pastor-teacher until he first demonstrates over a period of time his Christ-like character in a local assembly and his obedience to another pastor’s authority (1 Timothy 3:1-7).

The pastor is also under stricter discipline because of his position of authority and responsibility (James 3:1). He should be supported financially by his local assembly or his flock (Gal. 6:6; 1 Cor. 9:7). He will be rewarded for his faithful service at the Bema Evaluation of the church (1 Corinthians 9:24-27; 1 Thessalonians 2:19-20; 1 Peter 5:4).

Different Terms for the Man with the Spiritual Gift of Pastor-Teacher

Episkopos

There are many terms used in the Greek New Testament for the pastor. The first one we will note is the noun *episkopos*, “overseer.” As we noted, this word emphasizes his role as the protector of the souls of his congregation from the false doctrine that permeates the cosmic system of Satan (Phil. 1:1; 1 Tim. 3:2; Titus 1:7; 1 Pet. 2:25).

*Episkopos* is a compound word composed of the preposition *epi*, “over, upon” and the noun *skopos*, “one who watches,” hence, “one who watches over someone.” The word means “guardian, overseer, supervisor, superintendent.” It should never be translated “bishop” because this gives rise to an ecclesiastical system never authorized by the Word of God.

Acts 20:28 Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers (*episkopos*), to shepherd the church of God which He purchased with His own blood. (NASU)
1 Timothy 3:2-3 An overseer (*episkopos*), then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. (NASU)

Titus 1:5 For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you, 6 namely, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. 7 For the overseer (*episkopos*) must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, 8 but hospitable, loving what is good, sensible, just, devout, self-controlled, 9 holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict. 10 For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, 11 who must be silenced because they are upsetting whole families, teaching things they should not teach for the sake of sordid gain. (NASU)

In the Greek New Testament, *episkopos* means, “Guardian, overseer, supervisor, superintendent, one who watches over others.”

The *episkopos* is responsible for the protective care of his congregation’s spiritual life. The pastor-teacher is responsible for the protective care of the souls of his congregation. He is to keep watch over their souls through the consistent daily communication of the Word of God, which roots out any false doctrine that has invaded the souls of his congregation from contact with the cosmic system.

Hebrews 13:17 Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you. (NASU)

Acts 20:17-28 From Miletus he sent to Ephesus and called to him the elders of the church. (NASU)

*Presbuteros*

*Presbuteros* is an adjective which means, “elder” and emphasizes the pastor’s role as chief policy maker of the church since he is the one delegated by the Holy Spirit with authority to communicate the Word of God (Acts 20:17, 1 Tim. 5:1, 17, 19; Titus 1:5; 1 Pet. 5:1).

1 Timothy 5:17 The elders (*presbuteros*) who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. 18 For the Scripture says, “YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING,” and “The laborer is worthy of his wages.” 19
Do not receive an accusation against an elder except on the basis of two or three witnesses.” (NASU)

Titus 1:5 For this reason I left you in Crete, that you would set in order what remains and appoint elders (presbuteros) in every city as I directed you. (NASU)

1 Peter 5:1 Therefore, I exhort the elders (presbuteros) among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, 2 shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; 3 nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. (NASU)

This word is frequently found in Homer and the poet Pindar and means, “old man” but not in the sense of age but in the sense of authority. The presbuteros were to received respect, honor and authority based upon their wisdom and experience. The plural form of presbuteros, which is presbuteroi, referred to the committee or group of older men who controlled the business, economic and social affairs of society. They were to be honored and respected because they were in positions of authority.

The Spartans used the word as a political title to denote the president of a college. The heads of the tribes of Israel were called presbuteroi. Also, outstanding theologians and expositors of the Law were called presbuteroi. The members of the Sanhedrin were called presbuteroi. The leaders of the Jewish synagogues were also identified by the word.

Presbuteros is used in the Gospels with reference to the Sanhedrin. It referred to the leaders in Israel who were the enemies of our Lord and the apostles (Matt. 16:21; 21:23; 26:3, 47, 57; 26:59; 27:1, 3, 12, 20, 41; 28:12; Mark 8:31; 11:27; 14:43, 53; 15:1; Luke 9:22; 20:1; 22:52; John 8:9; Acts 4:5, 8, 23).

Presbuteros is also used to refer to pastor-teachers (1 Tim. 5:17, 19; Titus 1:5; James 5:14; 1 Pet. 5:1, 5; 2 John 1; 3 John 1). It is synonymous with episkopos in the NT epistles. J. H. Thayer says that the two words are employed indiscriminately (Page 536, The New Thayer’s Greek-English Lexicon).

In Acts 20:18-28, both episkopos and presbuteros refer to the pastor-teacher who presides over a local assembly of believers. They are not two different offices in the Church but one in the same. This is attested to by some of the greatest scholars that the church has ever produced, such men as Lightfoot, Thayer, and Jerome.

Poimaino
The verb *poimaino* means “shepherd” and emphasizes the function of the pastor in feeding and nourishing his congregation with the Word of God (Acts 20:28; 1 Cor. 9:7; 1 Pet. 5:2).

**1 Peter 5:2 Shepherd** *(poimaino)* the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness. *(NASU)*

The fact that *episkopos*, “overseers”, *poimaino*, “shepherd,” and *presbuteros*, “elders” are synonymous is attested to by the passage in Acts 20 where the apostle Paul calls for a meeting with the pastor-teachers in Ephesus.

Acts 20:17-28 teaches that *episkopos*, *poimaino* and *presbuteros* are synonymous terms and Jerome, who lived from 347 A.D. to 419 A.D., and was one of the greatest scholars that the church has ever produced wrote, confirms this rather forcefully in his Letters (The Nicene and Post-Nicene Fathers, 2nd series, volume 6, page 288).

Jerome, who lived from 347 A.D. to 419 A.D. who translated the Latin Vulgate and was one of the greatest scholars that the church has ever produced, confirms forcefully in his letters that these two words *episkopos*, “overseer,” and *presbuteros*, “elder” are synonymous (The Nicene and Post-Nicene Fathers, 2nd series, volume 6, page 288).

Jerome writes, “We read in Isaiah the words ‘the fool will speak folly,’ and I am told that someone has been mad enough to put deacons before presbyters (*presbuteros*), that is, before bishops (*episkopos*). For when the apostle clearly teaches that presbyters (*presbuteros*) are the same as bishops (*episkopos*), must not a mere server of tables and of widows be insane to set himself up arrogantly over men through whose prayers the body and blood of Christ are produced? Do you ask for proof of what I say? Listen to this passage: ‘Paul and Timothy, the servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi with the bishops (*episkopos*) and deacons.’

Chrysostom, Theodoret, and Polycarp, all acknowledge that *episkopoi* and *presbuteros* are synonymous with each other, referring to the pastor-teacher who has authority over the local church.

**Diakonos**

There is another word in the Greek New Testament that is used to describe the pastor-teacher and it is the noun *diakonos*, “minister.” This word emphasizes the pastor’s responsibility to the Lord in being devoted and faithful in studying and teaching the Word of God to his congregation and praying for their spiritual growth (1 Cor. 3:5, 2 Cor 3:6, 6:4, Eph. 3:7, 6:21, Col. 1:7, 23, 25, 4:7, 1 Thess. 3:2, 1 Tim. 4:6).
Our Lord teaches His disciples to be the diakonos of each other meaning that they are not to be self-absorbed and self-centered but to serve each other as He served them by dying for their sins (Matt. 20:26, Mark 9:35, 10:43; Jn. 13).

The diakonos of Christ must be occupied with doing his Lord’s will as His doulos (“slave”), which is to become like Christ. All believers are the diakonos, “servants,” of Christ (John 12:26). The word is used in reference to those men who hold the office of deacon in the local assembly (Phil. 1:1; 1 Tim. 3:8, 12).

Ephesians 6:21 But that you also may know about my circumstances, how I am doing, Tychicus, the beloved brother and faithful minister (diakonos) in the Lord, will make everything known to you. (NASU)

Colossians 1:7 just as you learned it from Epaphras, our beloved fellow bond-servant, who is a faithful servant (diakonos) of Christ on our behalf. (NASU)

Colossians 4:7 As to all my affairs, Tychicus, our beloved brother and faithful servant (diakonos) and fellow bond-servant in the Lord, will bring you information. (NASU)

1 Thessalonians 3:2 and we sent Timothy, our brother and God's fellow worker (diakonos) in the gospel of Christ, to strengthen and encourage you as to your faith. (NASU)

When diakonos is applied to the pastor-teacher, it refers to the pastor’s devotion and faithfulness to studying, teaching bible doctrine to his congregation and praying for their spiritual growth.

Diakonos is synonymous with episkopos, presbuteros, didaskalos, and poimen when referring to the pastor-teachers with each describing a different aspect of the pastor-teacher’s role in the body of Christ.

The apostle Paul describes himself and Apollos, who was a pastor-teacher, as a diakonos (1 Cor. 3:5).

Apostolos

The fifth word that we will note that is used in the Greek New Testament for the pastor-teacher is the noun apostolos. This word does not always signify the office of apostle but at times refers to the fact that the Lord Jesus Christ has delegated the pastor as the spiritual commander of his congregation (Acts 14:14; 2 Cor. 8:23; Phlp. 2:25; 1 Thess. 2:6; Rev. 2:2).

The noun apostolos is first found in maritime language since the Greeks were a seafaring people and it was also used of military expeditions. It was used by the Greeks to designate a cargo ship, a freighter, transport ship, or the fleet sent out (Demosthones). Later it denoted a commander of a naval expedition, or a band of colonists sent overseas. In striking contrast with classical Greek, apostolos is used
in the NT only in the general sense of messenger, and particularly as the fixed designation of a definite office, the office of apostleship.

In classical Greek, the LXX and in Judaism *apostolos* designates an authorized messenger or one who is commissioned by legitimate authority. It is significant that with a few exceptions this word in the NT designates one who has received a commission from the Lord Jesus Christ and has been authorized to represent Him before the churches throughout the Roman Empire as His messenger. It is critical to understand that the apostolos never receives his authority from men but from the Lord Jesus Christ.

The authorized messenger of the Lord Jesus Christ has 3 different manifestations: (1) Spiritual gift of apostleship (Eph. 1:1; Col. 1:1; 1 Tm. 1:1; 2 Tm. 1:1). (2) Colonial apostles (Acts 14:14; Rom. 16:7; Gal. 2:9; 1 Thess. 1:1). (3) Spiritual gift of pastor-teacher (Acts 14:4 2 Cor. 8:23; Phlp. 2:25; 1 Th. 2:6).

**Philippians 2:5** Also, I myself have concluded it essential to send to all of you Epaphroditus, my brother, co-worker and fellow-soldier as well as your commander (*apostolos*) and servant to my need since he has been longing for all of you and has been upset because all of you have been informed that he was sick. (My translation)

**Hegeomai**

The sixth word that we will note that is used of the pastor-teacher is *hegeomai*, which is a verb that is used as a substantive participle and means, “leaders.” It emphasizes the pastor’s role as the spiritual authority in the congregation whose function is to watch over the soul’s of his congregation by feeding them the Word of God and praying for them (Heb. 13:7, 17).

Just as the physical body has many members with each having a different function so the body of Christ has many members with each having a different function (1 Cor. 12).

Just as the physical body has joints, which give it freedom of movement, so the pastor-teacher gives the body of Christ freedom of movement by abundantly supplying his congregation the Word of God (Eph. 4:11-16).

**Tous Poimenas kai Didaskalos**

**Ephesians 4:11** And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers. (NASU)

“Pastors and Teachers” is composed of the accusative masculine plural definite article ho and the accusative masculine plural form of the noun *poimen*,

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“pastors” and the conjunction kai, “and” which is followed by the accusative masculine plural form of the noun didaskalos, “teachers.”

This expression tous poimenas kai didaskalous, “pastors and teachers” is a figure of speech called hendiadys, where these two nouns are used to express one idea or concept. The two words are of the same parts of speech, i.e., two nouns, and are always joined together by the conjunction “and.” The two nouns are always in the same case. One of the two words expresses the thing, and the other intensifies it by being changed (if a noun) into an adjective of the superlative degree, which is, by this means, made especially emphatic.

Here in Ephesians 4:11 the nouns poimenas and didaskalous are separated by the conjunction kai, “and,” and are both in the accusative case.

The noun didaskalous becomes an adjective and can be translated with the English adjective “teaching.” So we can translate these two nouns with the phrase “teaching pastors.”

The Granville Sharp rule applies here as well in Ephesians 4:11 and this rule states that when two nouns are separated by the conjunction kai (and) and the first noun has a definite article preceding it and the second noun does not, the two nouns express one idea or concept, thus, the expression tous de poimenas kai didaskalous translated “pastor-teachers” refers to one office, two fold ministry.

The noun poimen, “pastor,” emphasizes his role of feeding his congregation the Word of God, which nourishes and cares for the spiritual well being of his congregation (Eph. 4:11).

The noun didaskalos, “teacher” emphasizes the pastor’s responsibility to systematically impart his technical knowledge of the Word of God to his congregation on a regular or sustained basis (Eph. 4:11; 1 Tim. 2:7; 2 Tim. 1:11; James 3:1).

Haphe

Ephesians 4:13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature, which belongs to the fullness of Christ. 14 As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; 15 but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, 16 from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love. (NASB95)
“By what every joint supplies” is composed of the preposition dia, “through” and the genitive feminine singular form of the adjective pas, “every” and the genitive feminine singular form of the noun haphe, “joint” and the articular genitive feminine singular form of the noun epichoregia, “abundantly provides.”

The preposition dia with the genitive noun haphe denotes intermediate agency and denotes the means or the instrument by which a thing is affected. The source of the spiritual growth of the Body of Christ is Christ Himself. Christ affects this spiritual growth in the believer through the intermediate agency of the man with the spiritual gift of pastor-teacher.

Haphe refers to the pastor-teacher who is the intermediate agency that the Lord uses to affect the spiritual growth of the individual members of the Body of Christ. The word is found only twice in the NT (Eph. 4:16; Col. 2:19). Haphe has three basic meanings in classical literature. The word is used by the historian Herodotus for the “lighting of the lamps” (Herodotus 7.215). It also meant “point of contact, or “touch,” and was used for the “grip” of wrestlers. Aristotle used haphe for the point of contact in the physical body such as a ligament or joint.

The word is used metaphorically in Ephesians 4:16 and Colossians 2:19 for the pastor-teacher and should be translated “joint.”

Epichoregias a compound word found only twice in the NT (Eph. 4:16; Phil. 1:19) and means “ample supply, ample provision, ample support and aid for someone.” This compound word is composed of the preposition epi, “over, above,” and choregia, “support to defray the cost of a public chorus.”

The preposition epi intensifies the meaning of the noun choregia. Its cognate verb is epichoregeo, which means, “To give, to provide for, support someone or something at one’s own expense.” The preposition epi also intensifies this verb’s meaning, thus it means, “to provide or supply with unrestraining generosity.” The verb choregeo in classical literature meant, “to lead a chorus.”

Metaphorically, the word means “to minister to, to furnish abundantly with.” It is found only twice in the NT (2 Cor. 9:10; 1 Pet. 4:11). The great dramas that were produced in Athens, Greece during the fourth and fifth century B.C. were financially supported by one of the rich citizens of the community. This person was called a choregos meaning “director of the chorus.” It was the privilege and responsibility of this man to pay the cost of training the singers, dancers, and actors, and to meet the expenses of presenting one of the compositions. Sometimes the choregos would spend a fortune upon scenery, costumes, and actors. The choregos would often spend a fortune to produce the play that would win the prize.

The word choregeo developed from the role of provider of the needs of a production to the metaphorical meaning, “to supply, to furnish, to minister.” The root meaning of the noun epichoregia is derived from this verb choregeo and means “ample support and provision for the members of a choral dance troupe.”
The metaphorical meaning of the noun is “abundantly provide.” We will translate this, “through every joint which abundantly provides”

The prepositional phrase $dia\ pases\ haphes\ tes\ epichoregias$ is used the apostle Paul as a metaphor for the pastor-teacher who is the intermediate agency used by the Head (Christ) to abundantly provide the Body (the Church) with the necessary spiritual food (Word of God) that produces spiritual growth.

The $Haphe$ Metaphor is used by Paul to illustrate the fact that the Lord Jesus Christ uses men with the spiritual gift of pastor-teacher to abundantly supply the individual members of His Body with the Word of God.

The noun $haphe$, “joint” is a metaphorical term which emphasizes the importance of the pastor-teacher’s function in the body of Christ since the Word of God which he supplies the congregation is essential to their spiritual growth, function of their spiritual gifts and protection of their souls from the lies of the cosmic system of Satan (Eph. 4:16; Col. 2:19).

Paul employs $haphe$ metaphorically for pastor-teachers in the church who are to abundantly supply their congregations the Word of God, which gives the congregation the capacity to grow to spiritual maturity and gives them freedom of movement to serve the Lord and the body of Christ (Eph. 4:16; Col. 2:19).

The source of the spiritual growth of the Body of Christ is Christ Himself. Christ affects this spiritual growth through the intermediate agency of the man with the spiritual gift of pastor-teacher. $Haphe$ refers to the pastor-teacher who is the intermediate agency that the Lord uses to affect the spiritual growth of the individual members of the Body of Christ.

The Lord Jesus Christ, as the Head of the Body, feeds the individual members of His Body (the Church) through men with the spiritual gift of Pastor-Teacher, who by metaphor are referred to here in Ephesians 4:16 as His “joints.”

The pastor-teacher is to amply supply his congregation with the Word of God (John 21:15-17). This joint metaphor is found in the book of Colossians as well as in Ephesians.

Colossians 2:19

Colossians 2:18 Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on {visions} he has seen, inflated without cause by his fleshly mind, 19 and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God. (NASb95)

“From whom the entire body, being supplied and held together by the joints and ligaments” is composed of the following: (1) preposition $ek$ (ἐκ), “from” (2) genitive masculine singular form of the relative pronoun $hos$ (ὁς),
“whom” (3) nominative neuter singular form of the adjective pas (πᾶς), “entire” (4) articular nominative neuter singular form of the noun sōma (σῶμα), “body” (5) preposition dia (διὰ), “by” (6) articular genitive feminine plural form of the noun haphē (ἅφη), “joints” (7) conjunction kai (καί), “and” (8) genitive masculine plural form of the noun sundesmos (σύνδεσμος), “ligaments” (9) nominative neuter singular present passive participle form of the verb epichorēgeō (ἐπιχορηγέω), “being supplied” (10) conjunction kai (καί), “and” (11) nominative neuter singular present passive participle form of the verb sumbibazō (συμβιβάζω), “having been knit together”

The noun haphē has three basic meanings in classical literature. The word is used by the historian Herodotus for the “lighting of the lamps”. It also meant “point of contact, or “touch,” and was used for the “grip” of wrestlers. Aristotle used haphē for the point of contact in the physical body such as a ligament or joint.

The noun haphē appears only twice in the Greek New Testament, here in Colossians 2:19 and also Ephesians 4:16. In both instances, the word means “ligament,” which literally refers to the tough fibrous band of tissue in the human body which connects the articular extremities of bones or supporting an organ in place. However, here it is used metaphorically for the communicators of the Word of God to the church which would include those men with the spiritual gift of apostleship, teaching and prophecy. This interpretation is indicated by a couple factors. First of all, the Scriptures make clear that the believer’s spiritual food is the Word of God and enables them to grow spiritually (cf. Matthew 4:4; 1 Peter 2:2). Secondly, Ephesians 4:11-14 teaches that the major function of these three gifts was to equip the saints for the work of service, to build them up spiritually, to produce unity among the members of the church. The exercise of these gifts was also to provide the church knowledge of the Son of God and to protect here individual members from false doctrine. Lastly, in Colossians 2:19, Paul asserts that from the head, Jesus Christ, the individual members of the church grow spiritually and are united experientially through the intermediate agency of the joints and ligaments of the body. Therefore, since the Christian grows spiritually by learning and obeying God’s Word and the function of the gifts of apostleship, teaching and prophets provided the Word of God for the church and the ligaments and tendons of the body enable the growth of the body of Christ, these ligaments and tendons in Colossians 2:19 are a reference to these communication gifts.

The articular construction of the noun haphē is generic meaning it is distinguishing the communicators of the Word of God to the church from those who in the church who receive their teaching.

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1 Herodotus 7.215
This noun is in the genitive case and is the object of the preposition *dia*, which means “by, through” and functions as a marker of intermediate agency indicating that these communicators of the Word of God are the intermediate agency who Jesus Christ employs in order to produce growth in the individual members of His body, the church. The source of the spiritual growth of the body of Christ is Christ Himself. However, Christ affects this spiritual growth in the believer through the intermediate agency of those men with the gift of apostleship, teaching and prophecy.

The noun *sundesmos* is a compound word composed of the preposition *sun*, “with” and the noun *desmos*, “band, fetter.” This word denotes the link or the fastening that binds two elements together. Euripides in the fifth century B.C. used the word in a literal sense for the sinews of the human body. Here in Colossians 2:19 the word means “sinew, tendon” which literally refers to a tough cord or band of dense white fibrous connective tissue in the human body that unites a muscle with some other part and transmits the force which the muscle exerts. However, here in Colossians 2:19, this word is used in a figurative sense since it is used in the body metaphor. This noun is also referring to those men in the church with the spiritual gift of apostleship, teaching and prophecy which is indicated by the fact that Paul is employing the figure of hendiadys.

This figure takes place when two nouns are used to express one idea or concept and it literally means “one by means of two” and takes place when the author uses two words but only one idea is intended. The two words are of the same parts of speech, i.e., two nouns, and are always joined together by the conjunction “and” and are also always in the same case. One of the two words expresses the thing, and the other intensifies it by being changed (if a noun) into an adjective of the superlative degree, which is, by this means, made especially emphatic.

In Colossians 2:19, the conjunction *kai* is used to connect together the nouns *haphē* and *sundesmos* in order to form the figure of hendiadys. This figure indicates that these two nouns are not referring to two different groups of people in the church but rather one. These two words are related to each other with *sundesmos* intensifying or advancing upon the idea expressed by *haphē*. They are related to each other because ligaments and tendons are both found in the human body. Therefore, since both words speak of those who communicate the Word of God to the church in the first century apostolic church, the articular construction of the noun *haphē* is modifying the noun *sundesmos* as well.

The verb *epichorēgeō* means “to abundantly provide for, to abundantly supply” since it pertains to making abundantly available whatever is necessary to help or supply the needs of someone. The word pertains to abundantly providing what is necessary for the well-being of another. This verb is the intensified form of the *chorēgeō*, “to provide for, to supply.” Thus, this compound word expresses the
generous nature of the one providing. Here in Colossians 2:19, this verb is used in reference to the ligaments and tendons of the body of Christ which refers to those men in the first century apostolic church who possessed the gifts of apostleship, teaching and prophecy. Therefore, the verb *epichorēgeō* speaks of these men “abundantly supplying” or “abundantly providing” the church the Word of God.

The verb *epichorēgeō* is in the participle form and in the nominative case. It functions as a nominative in simple apposition meaning it stands in apposition to the nominative subject which is the noun *sōma*. Therefore, this verb is describing something about the body of Christ, namely that its spiritual growth is dependent upon the function of the communication gifts.

The passive voice of the verb *epichorēgeō* means that the subject receives the action of the verb from either an expressed or unexpressed agency. Here the subject is each and every member of the body of Christ. The expressed agency is those in the church with the communication gifts that benefit the church. Therefore, the passive voice of this verb indicates that each and every member of the body of Christ receives the action of being abundantly supplied the Word of God through the intermediate agency of those men with the communication gifts that benefit the church.

The present tense of the verb *epichorēgeō* is a gnomic present which here it used of a general timeless fact indicating an eternal spiritual truth or spiritual axiom. Thus, it denotes that each and every member of the body of Christ is “as an eternal spiritual truth” abundantly supplied the Word of God through the communication gifts.

The present tense of the verb *epichorēgeō* is also a customary or stative present used to signal an ongoing state which would indicate that each and every member of the body of Christ is “exists in the state of being” abundantly supplied the Word of God through the communication gifts.

This time the conjunction *kai* is adjunctive meaning it is introducing a participial clause which presents another benefit the body of Christ receives through the communication gifts that are in addition to being abundantly supplied the Word of God through the function of these gifts.

The verb *sumbibazō* is used in a figurative sense and means “to unite” since it pertains to bringing a certain group of people together as a unit. The word is used of the body of Christ being united experientially through the function of the communication gifts. Positionally, the body of Christ is already united through the baptism of the Spirit and in a perfective sense it will be united permanently at the rapture or resurrection of the church. Here Paul is speaking of a unity that the members of the body of Christ experience when they learn and obey the teaching
of the Word of God as it is communicated to them by those men with the communication gifts.

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“*Grows with a growth which is from God*” is composed of the following: (1) third person singular present active indicative form of the verb *auxō* (αὔξω), “*grows with*” (2) articular accusative feminine singular form of the noun *auxēsis* (αὔξησις), “*a growth*” (3) articular genitive masculine singular form of the noun *theos* (θεός), “*God.*”

At this point in Colossians 2:19, the apostle Paul is employing the figure of asyndeton meaning he is using a connective word between his previous assertion in this verse and the statement to follow regarding the spiritual growth of the body being produced by God the Father. He utilizes this figure in order to emphasize this spiritual truth that God the Father is the ultimate cause of the spiritual growth of the individual members of the body of Christ.

The verb *auxō* means “to grow” since it pertains to increasing in size whether of animate beings or of plants. Here it is used in a figurative sense in relation to the body of Christ and speaks of spiritual growth in the individual members of the body of Christ.
The noun *auxēsis* means “growth” and is used figuratively of spiritual growth in a Christian. The articular construction of this noun is well-known to the Colossians because it speaks of spiritual growth in a Christian.

This word functions as an accusative direct object meaning it is receiving the action of the verb *auxō* indicating that spiritual growth is receiving the action of taken place in the Christian.

The present tense of this verb is a gnomic present which is used to make a statement of a general, timeless fact and says that something does happen. Here it would indicate that the spiritual growth of the members of the body of Christ is “as an eternal spiritual truth” from the Father.

The active voice is a simple active meaning that the subject performs the action of the verb indicating that the members of the body of Christ grow spiritually and which growth comes from the Father.

The indicative mood of the verb is declarative meaning that it is presenting this assertion as a non-contingent or unqualified statement.

The noun *theos* refers to the Father which is indicated by the word’s articular construction which in the New Testament commonly signifies the first member of the Trinity unless otherwise indicated by the context. The articular is also functioning as a relative pronoun phrase and should translated “which is.”

The noun *theos* functions as a genitive of production meaning it produces the noun to which it stands related which in our context is *auxēsis*. This would indicate that spiritual growth is “produced by” God the Father.

**Colossians 2:19** In fact, he absolutely never at any time existed in the state of being united with the Head from whom, each and every member of the body is, as an eternal spiritual truth being abundantly provided for as well as united experientially through the ligaments who act as tendons too. As an eternal spiritual truth, it grows spiritually with a growth which is produced by God the Father. (Author’s translation)

Colossians 2:19 continues the apostle Paul’s discussion regarding those teachers from the Essene branch of the Judaizers who taught Christians that they must obey the Mosaic Law to govern their lives. Not only does this verse continue this discussion of the Judaizers but it also serves as a climax to this discussion of these false teachers.

In verse 19, Paul emphatically asserts that these teachers were unregenerate or in other words, they were not declared justified by the Father as a result of trusting in His Son Jesus Christ as Savior. He asserts that they absolutely never at any time existed in the state of being united to the Head, who is of course Jesus Christ. The emphatic negative adverb *ou* and the meaning of the verb *krateo* make this clear. This verb means “to be united” to someone and does not speak of severing of a relationship. Rather it simply expresses the idea of being united to someone.
verb’s meaning is emphatically negated by the emphatically negated by the emphatic negative adverb *ou* which emphatically denies the reality of an alleged fact occurring. It is a clear cut, point-blank negative which is objective and final. Therefore, these two words express in emphatic terms that these teachers from the Essene branch of Judaism absolutely never existed in a state of being united with Jesus Christ. Thus, they were unregenerate or in other words, they were not declared justified by the Father as a result of trusting in His Son Jesus Christ as Savior.

This interpretation of these two words is further supported by the entire epistle to the Colossians and other passages of Scripture in which the apostles like Paul or John order the church to administer discipline to those teachers in the church who were teaching false doctrine. Nowhere in the Colossian epistle does Paul suggest or explicitly state that these men were Christians or in other words, were declared justified by the Father through faith in His Son Jesus Christ. If they were Christian pastors living in apostasy and teaching false doctrine, Paul would have ordered the Colossian church and Epaphras to administer church discipline to these men just as he did with Timothy and the Ephesian church. In First and Second Timothy, Paul orders Timothy to continue to administer church discipline to those pastors who were teaching false doctrine. He does the same with Titus and the Cretan church. Interestingly both Timothy and the Ephesian church as well as Titus and the Cretan church were dealing with the teaching of the Judaizers. Many pastors had fallen victim to their misinterpretation and misapplication and misuse of the Mosaic Law. So the fact that Paul does not mention administering church discipline to these false teachers in Colossae makes clear that these individuals were unregenerate or in other words, they were non-believers.

The apostle Paul has described for the Colossians in Colossians 2:8-18 the character and teaching of those from the Essene branch of the Judaizers who asserted that one must live according to the Mosaic Law to be pleasing to God. He also communicated to the Colossians as to how they should continue to respond to these false teachers.

Now, in Colossians 2:19, after asserting that the false teachers were unregenerate, the apostle Paul ends this discussion of the teachers from the Essene branch of the Judaizers so as to embark upon a discussion regarding the church and her spiritual growth. In particular, he discusses the importance of the Colossians appropriating by faith their union and identification with Christ in His crucifixion, death, burial, resurrection and session in order to deal with this confrontation with false doctrine. He immediately asserts that Jesus Christ is the source from which the individual members of the church experience growth spiritually. He reminds the Colossians that each and every one of them as members of the body of Christ is
being abundantly provided for as well as united experientially through the ligaments who act as tendons too.

The ligaments and tendons are used metaphorically for the communicators of the Word of God to the church which would include those men with the spiritual gift of apostleship, teaching, prophecy and evangelism. In other words, they speak of those men who are apostles, prophets, teachers and evangelists. This is clearly indicated by Paul’s teaching in Ephesians 4:7-16. That the ligaments and tendons are a reference to the communication gifts is also indicated by a couple of other factors. First of all, the Scriptures make clear that the believer’s spiritual food is the Word of God and enables them to grow spiritually (cf. Matthew 4:4; 1 Peter 2:2). Secondly, Ephesians 4:11-14 teaches that the major function of these three gifts was to equip the saints for the work of service, to build them up spiritually, to produce unity among the members of the church. The exercise of these gifts was also to provide the church knowledge of the Son of God and to protect here individual members from false doctrine. The church grows numerically through evangelism and the function of the gift of evangelism. Lastly, in Colossians 2:19, Paul asserts that from the head, Jesus Christ, the individual members of the church grow spiritually and are united experientially through the intermediate agency of the joints and ligaments of the body.

Therefore, since the Christian grows spiritually by learning and obeying God’s Word and the function of the gifts of apostleship, teaching and prophets provided the Word of God for the church and the ligaments and tendons of the body enable the growth of the body of Christ, these ligaments and tendons in Colossians 2:19 are a reference to these communication gifts.

The communicators of the Word of God are the intermediate agencies who Jesus Christ employs in order to produce growth in the individual members of His body, the church. This growth is also numerical. The source of the spiritual growth and numerical growth of the body of Christ is Christ Himself. However, Christ affects this spiritual growth in the believer through the intermediate agency of those men with the gift of apostleship, teaching and prophecy. He affects this numerical growth through the man with the gift of evangelism. Paul asserts that these men with the gifts of apostleship, prophecy and teaching are abundantly providing the church the Word of God. The spiritual growth of the body of Christ is dependent upon the function of the communication gifts.

Then, Paul reminds the Colossians that these men with the communication gifts are the intermediate agencies used by the Lord Jesus Christ to affect unity experientially in the church. Positionally, the body of Christ is already united through the baptism of the Spirit and in a perfective sense it will be united permanently at the rapture or resurrection of the church. Here Paul is speaking of a unity that the members of the body of Christ experience when they learn and obey
the teaching of the Word of God as it is communicated to them by those men with the communication gifts.

Therefore, Paul in Colossians 2:19 is reminding these faithful Christians in Colossae that they are to reject the teaching of those from the Essene branch of the Judaizers and instead continue to listen to and obey the teaching of the apostles as well as their pastor-teachers and prophets. He is warning them in Colossians 2:8-19 that they will not continue to grow spiritually listening to the Judaizers misinterpret and misuse and misapply the Word of God to the church. They will not grow spiritually by obeying the teaching of the Judaizers. Paul is encouraging the Colossians to continue doing what they are doing which is being taught by Epaphras and obeying what he is teaching them. He wants to encourage them to continue to obey the apostolic teaching, i.e. the gospel. Specifically, he wants them to continue to obey the commands of the gospel. They are to continue to appropriate by faith their union and identification with Jesus Christ in order to continue to experience victory over the indwelling sin nature and Satan and his kingdom. They are to continue to appropriate by faith their union and identification with Jesus Christ in order to continue to grow spiritually.

Colossians 2:19 ends with Paul asserting that the spiritual growth of the body of Christ is ultimately produced by God the Father. This is the case since it was the Father who sent His Son into the world to become a human being in order to save sinful humanity. It was also the Father’s plan to identify Christians with Christ in His crucifixion, death, burial, resurrection and session. This union and identification is the foundation and basis for the Christian way of life. It is by appropriating by faith this union and identification with Christ that the Christian experiences fellowship with the triune God and grows up spiritually to become like Christ.

The Spiritual Gift of Pastor-Teacher

Ephesians 4:1 Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, 2 with all humility and gentleness, with patience, showing tolerance for one another in love, 3 being diligent to preserve the unity of the Spirit in the bond of peace. 4 There is one body and one Spirit, just as also you were called in one hope of your calling; 5 one Lord, one faith, one baptism, 6 one God and Father of all who is over all and through all and in all. 7 But to each one of us grace was given according to the measure of Christ's gift. 8 Therefore it says, ‘WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN.’ 9 (Now this expression, ‘He ascended,’ what does it mean except that He also had descended into the lower parts of
the earth? 10 He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things) 11 and He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers. (NASB95)

Ephesians 4:11 says that after the ascension and session of our Lord in heaven that our Lord gave the church four great communication gifts: (1) apostles (2) prophets (3) evangelists (4) pastor-teachers.

1 Corinthians 12:28 has a corresponding list.

1 Corinthians 12:28 God has appointed in the Church (Body of Christ), first apostles, second prophets, third teachers (Pastor-Teachers). (NASU)

First he gave the church the apostles, some of whose writings are found in the New Testament. Paul says in Ephesians 2:19-20 that the Church which is “God’s household” has been “built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone.” The mystery doctrine of the church age was revealed to the apostles and prophets through God the Holy Spirit (John 13-17; Eph. 3:4-5).

The gift of apostleship is no longer extant and is a temporary spiritual gift. Apostleship was the highest temporary spiritual gift and was accompanied by the gift of teaching, healing, prophecy and miracles, which were given to prove that the apostles were from God. The men with spiritual gift of apostleship had maximum authority to command in the church.

The gift of apostleship was given only to twelve men. The spiritual gift of apostleship functioned under two categories: (1) Writers of the New Testament (2) Establishment of local churches.

The apostles in establishing local churches were responsible for: (1) The clarification of the mystery doctrine for the church age (2) The maintenance of a true systematic theology with dispensational emphasis (3) The training of pastors (4) Establishment of local church policy.

The second spiritual gift mentioned in Ephesians 4:11 is that of the prophet. This also was a temporary spiritual gift and is no longer extant today. The prophets were given to the church for the purpose of communicating God’s will, purpose and plan for the church age before the canon of Scripture was completed in 96 A.D.

Now that the canon of Scripture has been completed there is no longer a need for prophets. Everything that God desires to say to us today is found in the completed canon of Scripture. We now have the completed revelation from God now that the canon of Scripture is closed. God does not communicate to man in the church age through dreams or visions or through prophets because everything He desires to communicate to the church is found in the completed canon of Scripture (Hebrews 1:1-2).
The third spiritual gift mentioned in Ephesians 4:11 is that of the evangelist. This too was a communication gift just as the gifts of apostleship and prophet. This spiritual gift is still in existence today and is for the benefit of the unbeliever and not for the believer. The spiritual gift of pastor-teacher is specifically designed for the believer. The spiritual gift of evangelism is specifically designed for the unbeliever.

The man with the spiritual gift has the dynamic ability to communicate the gospel to the unbeliever. The evangelist must be under the authority of a pastor-teacher. He does not have authority over the pastor-teacher.

The fourth gift given to the church by our Lord after his ascension and session is that of the gift of teaching. As we noted in our vocabulary study of the different words ascribed to the pastor-teacher in the Greek New Testament, the phrase “pastors and teachers” in Ephesians 4:11 is an incorrect translation. It does not speak of two individuals but in fact speaks of one man because of the figure of hendiadys.

God uses all types of men to communicate His Word throughout history. He employed kings, peasants, prime ministers of countries, fisherman and even a donkey (Nm. 22:30). The personality of the man is not important or critical in choosing a pastor. You choose a pastor-teacher based upon the content of his message and not his charming personality or dignified appearance. It’s the message not the man that counts. It is the content of the Pastor’s message that is important and not his overt personality or appearance. Paul rebuked the Corinthians who rejected his authority due to his unimpressive personal presence and oratory skills (2 Corinthians 10).

The Scriptures do not place any personality qualifications on the pastor-teacher. He is responsible to study and teach the Word of God to his congregation. The delivery of the pastor’s message is not the issue, only the content of his message. Never select a man to be your pastor on the basis of his overt personality or appearance.

The selection of a pastor-teacher must be based upon the content of his message. Does he have the spiritual gift? The presentation or delivery of his message is irrelevant. The content of his message is what is relevant. The content of his message will be determined by how faithful he has been studying the original languages of Scripture.

A pastor who studies diligently the Word of God will not rely upon his personality. Pastor’s who do not study have no content in their message and rely upon being personable behind the pulpit. The pastor must level with his congregation (Gal. 4:16). He is a sinner with an old sin nature saved by the grace of God just like the members of his congregation; therefore, the members of his congregation should also deal him with in grace.
The arrogance of certain members of the congregation put the pastor on a pedestal and become shocked when he sins or doesn’t measure up to their own false concept of what a pastor should be. He does and will sin. He is not impeccable, the Lord is. This does not imply that the pastor is not responsible to exemplify Christian conduct, he is. His job is not to marry and bury you but to feed you the Word of God on a daily basis. He should communicate Bible doctrine and not emote.

The pastor’s doctrine should be imitated and not his personality or lifestyle. His lifestyle should be one of studying and teaching Bible doctrine. The pastor, who loves his congregation, feeds his congregation the Word of God. His love for his congregation is determined by his attitude toward studying and teaching Bible doctrine (John 21:15-17).

He is not a counselor but rather the Word of God is his council. The pastor is not a marriage counselor. He is not someone you tell all your problems to or sin for that matter! He is responsible for communicating the Word of God to you in order for you to deal with your own problems under your very own royal priesthood.

*Qualifications That Must Be Met by Men with The Spiritual Gift of Pastor-Teacher in Order for Them to Assume the Office of Overseer*

In 1 Timothy 3:1-7 and Titus 1:6-9, Paul discusses the qualifications of the man who aspires to the office of overseer, i.e. the gift of pastor-teacher.

1 Timothy 3:1 It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. 2 An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, 3 not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. 4 He must be one who manages his own household well, keeping his children under control with all dignity 5 (but if a man does not know how to manage his own household, how will he take care of the church of God?), 6 and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. 7 And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil. 8 Deacons likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, 9 but holding to the mystery of the faith with a clear conscience. 10 These men must also first be tested; then let them serve as deacons if they are beyond reproach. 11 Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things. 12 Deacons must be husbands of only one wife, and good managers of their children and their own households. 13 For those who have served well as deacons obtain for themselves a high
standing and great confidence in the faith that is in Christ Jesus. 14 I am writing these things to you, hoping to come to you before long; 15 but in case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth. 16 By common confession, great is the mystery of godliness: He who was revealed in the flesh, was vindicated in the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory. (NASB95)

Titus 1:5 For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you, 6 namely, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. 7 For the overseer must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, 8 but hospitable, loving what is good, sensible, just, devout, self-controlled, 9 holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict. (NASB95)

1 Timothy 3:1-7 contains what scholars call a “duty code” or we could call it simply a “code of conduct.” This pericope corresponds and parallels the duty code in Titus 1:6-9. That they correspond to each other is indicated in that a specific introductory line appears in each passage which is “it is necessary for the overseer to be above reproach” (anepilempton, 1 Timothy 3:2), “it is necessary for the overseer to be beyond reproach” (anenkleton, Titus 1:7). In both lists, both positive and negative characteristics appear. The positive characteristics are to be manifested by the overseer and the negative ones must not.

There are fifteen qualifications listed by Paul in 1 Timothy 3:2-7 and 17 in Titus 1:6-9. Many of the qualifications listed in 1 Timothy 3:2-7 appear in Titus 1:6-9, therefore, when we don’t count the duplicates we have twenty-five qualifications listed by the apostle Paul. The number twenty-five is significant in Scripture because being the square of five; the number twenty-five expresses the essence of the signification of five, i.e. grace. Of these twenty-five qualifications listed by Paul in 1 Timothy 3:2-7 and Titus 1:6-9, seventeen are positive and eight are negative.

J. Hampton Keathley III has an excellent comment regarding the nature of these two duty lists and the attitude the Christian must adopt towards them, he writes, “An important question that needs to be asked and answered pertains to the exact nature of these qualifications. What exactly are these qualifications? (1) They are moral qualities or qualities of high moral character. But they are more. (2) They are the marks of leadership, marks which demonstrate a man’s capacity to leads
others in the Christian life. (3) As those qualities that mark a man for leadership, they are primarily the marks of spiritual maturity, the marks of one who has grown in Christ and has experienced the life-changing power of the Lord through the ministry of the Spirit of God and the Word of God. Primarily they are marks of maturity. This certainly fits the context which warns against choosing a ‘new convert’ (1 Tim. 3:6). But by way of further definition there are three more things about these qualifications as marks of maturity that are important in grasping the nature of these qualifications. (1) They are goals and they provide us with a target, something we should all set our sights on. Since all believers should grow and mature in the Lord, these qualifications should be the goal of every believer, not just elders and deacons. These are goals we will all strive for if we mean business with Jesus Christ. In essence this should be our aim because as these marks are realized, we will also be accomplishing the other goals God has for our lives (cf. Phil. 3:12-15; cf. also 1 Tim. 1:5-6). In a context concerned with having the right goals in ministry, Paul warns Timothy about those men who wanted to be teachers, but who had strayed from the goal of 1 Timothy 1:5-6. In verse 6, the Greek word for ‘straying,’ astocheo, means ‘to fail to aim carefully, and thus to miss the mark.’ They were disqualified because they were aiming at the wrong goals. (2) Next, these qualifications are marks of identification and confirmation. They make the person who possesses these qualities a marked person with the brand of Jesus Christ emblazoned across their lives. Today, the church has lost its distinctiveness because, far too often, you can’t tell believers from unbelievers—and I am not talking about manner of dress. Rather, I am referring to values, priorities, pursuits, and godly character. (3) Finally, as marks of identification and confirmation, they also make the possessors of these qualities examples, patterns to follow. They demonstrate the reality of Christ in our lives which enables us to be influential in the right way. In keeping with these thoughts, especially the concept that these qualities are targets we should all set our sights on, let’s look at 1 Timothy 3:1 and the phrase, ‘aspire to the office of overseer.’…. If a man is honest about his life on the inside, when he reads these qualifications his response may be, “who can ever truly be qualified? Who can completely fulfill all these qualifications?” And these kinds of feelings will often cause a man to shrink back from what could be God’s will when he very well may be qualified. The principle is simply this: No one is perfect. No one, other than the Lord Jesus, ever hits the direct center of the bull’s eye. In fact, I am convinced no one ever really gets close enough to hit the bull’s eye. You see, one of the most fundamental principles of Scripture is that we all fall short of God’s glory and perfection. While godly maturity and Christlikeness should be the goal or target of every believer and while one of the goals of every ministry and its leadership should be to bring its people into higher and higher stages of godly maturity (cf. Col. 1:28), still, no matter how mature or how godly
one becomes, none of us even comes close to perfection. Do you remember
David’s plea in Psalm 143:3? David, a man after God’s own heart and a leader of
God’s people, when praying for God’s help said: ‘And do not enter into judgment
with Thy servant, For in Thy sight no man living is righteous.’ Paul also brought
out this truth in Philippians 3:10-16. The goal, indeed, the mark we are all to
pursue as did Paul is spiritual maturity, being conformed to the character of the
Lord Jesus, but no matter how much we have attained that goal, there will always
be plenty of room and need for more growth and change. No person has ever
attained full maturity except the Lord Jesus Himself! So, what does this truth and
fact mean—the fact that no man is perfect or fully measures up all the time? (1) It
means there will always be room for improvement and growth in the qualities men-
tioned in these passages. Being “above reproach” is not a demand for perfection
before selection. If that were so, no man would ever be qualified. (2) However, it
teaches us that being above reproach in relation to these qualities means that a
man’s life-style is such that, generally speaking, no one can legitimately accuse
him of conduct which is unbefitting a mature believer. (3) It means that these
qualities should exist in a man’s life to such a degree that they stand out as
prominent and consistent characteristics. They are clearly distinguishable, but there
will be room for growth and times when he may fall short. (4) It means that,
because none of us is perfect, we should not expect our leaders to walk on water.
They all have feet of clay. (5) However, being above reproach does mean we
should look for those men who are mature and examples of Christlikeness, and we
should expect them to continue to grow.”

The list of qualifications in 1 Timothy 3:1-7 and Titus 1:6-9 indicate that the
man with the spiritual gift of pastor-teacher had to demonstrate that he possessed
these qualifications must stand out as prominent and consistent in his life before he
can be assigned to oversee a local assembly. In other words, even though he had
the gift of pastor-teacher, he was not promoted until these characteristics were
prominent and consistently being manifested in his life. This is the reason for
Peter’s statement in 1 Peter 5:5-6 where in the context addressing pastors, he
teaches the younger men with the gift to humble themselves under the mighty hand
of God in order that He might promote them at the proper time.

1 Peter 5:1 Therefore, I exhort the elders among you, as your fellow elder
and witness of the sufferings of Christ, and a partaker also of the glory that is
to be revealed, 2 shepherd the flock of God among you, exercising oversight
not under compulsion, but voluntarily, according to the will of God; and not
for sordid gain, but with eagerness; 3 nor yet as lording it over those allotted
to your charge, but proving to be examples to the flock. 4 And when the Chief

2 Qualifications for the Evaluation of Elders and Deacons, pages 1-4; Bible Studies Press, 1996; www.bible.org
1 Timothy 3 is a continuation of 1 Timothy 2:11-15 in which Paul prohibited Christian women from assuming a leadership role in the body of Christ and gave his reasons for this prohibition. Now, in chapter 3 he continues his discussion regarding the qualifications for those in leadership positions in the body of Christ, namely those men with the spiritual gift of pastor-teacher, which is referred to by the term “overseer” and leadership, which is referred to by the term “deacon.” This two-fold aspect of church leadership began with the early first century apostolic church, which is indicated by Acts 6. This passage reveals that there was a group that taught, namely the apostles and then those who were designated as deacons who did not teach but helped the apostles administrate the church so that they could be occupied with the ministry of the Word and prayer.

Acts 6 records a crisis that arose in the early days of the church during the 1st century A.D. The apostles dealt with this crisis by exercising their delegated authority by creating the office of deacon. Remember the Lord delegated authority to the apostles (Matthew 16:17-19).

The Lord gave the apostles authority and in Acts 6 we see the apostles exercising this delegated authority that they received from the Lord. Out of this crisis arose the office of deacon.

Acts 6:1 Now at this time while the disciples were increasing in number, a complaint arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food. (NASB95)

“Hellenistic Jews” refer to Greek speaking Jews, who could not speak the native Aramaic language and were descendants of those Jews dispersed during the Babylonian captivity and were immersed in the Greek culture, including language, of the countries in which they were born in the dispersion and were considered inferior by the Hebrews, or Palestinian Jews, who were the majority in the church.

“Native Hebrews” refers to Aramaic-speaking Jews who lived in Israel.

Acts 6:2 So the twelve summoned the congregation of the disciples and said, “It is not desirable for us to neglect the word of God in order to serve tables. 3 Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task.” (NASB95)
“Select” is the second person plural aorist middle imperative form of the compound verb episkeptomai, which denotes choosing or selecting someone for a position of service in the local church on the basis of having investigated them carefully, thus the word means, “to select carefully, to choose after careful investigation.”

The deacons were men elected by their fellow believers. This election gave a precedent for the office of deacon, which is mentioned in 1 Timothy 3:8-12 and Philippians 1:1.

The prepositional phrase “from among” you is important in that this is the first law of Christian service meaning that those employed in serving the church should be members of the church. This condemns the practice of placing unbelievers in positions of administration in the local assembly.

“Good reputation” indicates that a deacon must be respected by and have credibility with those he serves.

“Full of the Spirit and of wisdom” contains the figure of speech called hendiadys and is composed of the accusative masculine plural form of the adjective pleres, “full” and the genitive (of means) neuter singular form of the noun pneuma, “of the Spirit” and the conjunction kai, “and” and the genitive (of product) neuter singular form of the noun sophia, “of wisdom.”

The adjective pleres in Acts 6:3 does not mean “full” in the literal sense but rather is figurative in meaning describing someone who is “totally and completely under the influence of” God the Holy Spirit. The believer is influenced by means of the Spirit when he makes it a habit of obeying the Holy Spirit’s voice, whose voice is heard through the communication of the Word of God.

The noun pneuma in Acts 6:3 does “not” refer to the Person of the Holy Spirit but rather it refers to the wisdom that the Spirit imparts to the believer who obeys His voice, whose voice is heard through the communication of the Word of God.

The anarthrous (without the article) construction emphasizes the quality of the noun pneuma, thus emphasizing an operation (producing wisdom in the believer) of the Spirit here rather than His personality.

The noun pneuma in Acts 6:3 is a genitive of means indicating a deacon must be totally and completely influenced “by means of” the Spirit.

Ephesians 5:18 And do not permit yourselves to get into the habit of being drunk with wine because that is non-sensical behavior, but rather permit yourselves on a habitual basis to be influenced by means of the Spirit. (Author’s translation)

The noun sophia in Acts 6:3 means, “wisdom” that is acquired from obeying the voice of the Spirit, whose voice is heard through the communication of the Word of God. It is a genitive of product indicating that being totally and completely influenced by means of the Spirit “produces” wisdom in the believer.
Therefore, we could translate the expression *pleréis pneumatos kai sophias*, “totally and completely influenced by means of the Spirit, who produces wisdom.”

This expression contains the figure of hendiadys, which takes place when two nouns are used to express one idea or concept and it literally means “one by means of two.” This figure of speech takes place when the author uses two words but only one idea is intended. The two words are of the same parts of speech, i.e., two nouns, and are always joined together by the conjunction “and.” The two nouns are also always in the same case. One of the two words expresses the thing, and the other intensifies it by being changed (if a noun) into an adjective of the superlative degree, which is, by this means, made especially emphatic.

Here in Acts 6:3 the nouns *pneuma* and *sophia* are both in the genitive case, and are separated by the conjunction *kai*, “and” therefore, if we take into account the figure of hendiadys we could translate this expression *pleréis pneumatos kai sophias*, “totally and completely influenced by means of the Spirit, yes-by means of the Spirit who produces wisdom.”

**Acts 6:3** “Therefore, brethren, carefully select from among you seven men of good reputation, totally and completely influenced by means of the Spirit, yes, by means of the Spirit, who produces wisdom, whom we may put in charge of this task.” (Author’s translation)

**Acts 6:4** “But we will devote ourselves to prayer and to the ministry of the word.” 5 The statement found approval with the whole congregation; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a proselyte from Antioch. (NASB95)

The names of these men elected by the congregation to be deacons are all Greek, thus clearly indicating that they were Greek-speaking Jews. This is significant because the majority in the congregation were Aramaic speaking rather than Hellenistic or Greek-speaking Jews. This demonstrates the Holy Spirit’s work in the lives of these believers. The deacons were all chosen out of a minority group. They would be in charge of the distribution of food to the entire church including the Hebrew speaking Jews, thus no possible complaint could be lodged by the Greek-speaking Jews for they were now in charge. Language was not a barrier in the early church.

**Acts 6:6** And these they brought before the apostles; and after praying, they laid their hands on them. 7 The word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith. (NASB95)

The office of deacon came into existence as a result of a need. The twelve apostles were administering the “helps” ministry. They were engaged in an essential ministry, but it was taking them away from their primary responsibility,
naturally, the ministry of the Word. From this came the origin of the office. The apostles brought the need before the church. They pointed out that an undesirable situation had arisen. They gave them a directive to select seven men to cover this ministry. This, they noted, would free them to devote themselves to praying, studying, and teaching. They outlined the qualifications the seven deacons should possess. The church responded to the leadership of the apostles. They saw the spiritual issue at stake and responded immediately. They sought out men who fulfilled the qualifications. They picked seven men who were Greek speaking Jews to diffuse the complaint of the Greek-speaking believers. They then brought the seven to the twelve for final approval. The seven were then ordained and the result is stated in verse 7.

1 Timothy 3 can be divided into five sections: (1) Commendation of the Overseer (verse 1). (2) Qualifications of the Overseer (verses 3-7). (3) Qualifications of the Deacon (verses 8-13). (4) Paul’s Purpose of Pointing Out These Qualifications (verses 14-15). (5) Poem About the Incarnation that Supports the Uniqueness of Christianity (verse 16).

This chapter is addressing the situation in Ephesus at the time of writing, which Paul describes in chapter 1, which reveals that certain pastors in Ephesus were teaching false doctrine as a result of adhering to the teaching of the Judaizers. Consequently, these pastors were occupied with Jewish myths which were the result of misinterpreting the genealogies of Genesis. They were misapplying the Law, which was hindering the spiritual growth of the Ephesian church.

Mounce commenting on this situation with respect to 1 Timothy 3, writes, “Almost every quality Paul specifies here has its negative counterpart in the Ephesian opponents. They are bringing the church into disrepute, so at the head of the list Paul says that a church leader must be above reproach. They are teaching only for financial gain; Paul says that an overseer must not be greedy or a lover of money. They are promiscuous; Paul says the overseer must be a ‘one-woman’ man. Once a full picture of the opponents is developed, chapter 3 becomes one of the strongest arguments that the Pastoral Epistles are directed toward a specific historical problem and should be understood in light of that situation.”

In 1 Timothy 3:1, the apostle Paul is employing the figure of “asyndeton.” The common practice of the Greek language was that each clause be connected with the preceding by some connective word. The term for the lack of such a connective is “asyndeton.”

The use of conjunctions came to be very common in the Greek so that the absence was noticeable and was called “asyndeton,” which literally means, “not bound together.”

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3 Mounce, page 153
“Asyndeton” is a vivid stylistic feature that occurs often for emphasis, solemnity, or rhetorical value (staccato effect), or when there is an abrupt change in topic. Thus, it is found, for example, with commands and exhortations, put forth in rapid succession (cf. John 5:8; Eph 4:26-29; Phil 4:4-6; 1 Thess 5:15-22), sentences in a series (cf. Matt 5:3-11 [the beatitudes]; 2 Tim 3:15-16), sentences unrelated to each other/topic shift (cf. 1 Cor 5:9).

In 1 Timothy 3:1, Paul is not using a connective word between his thought expressed in 1 Timothy 2:15 with his thought here in 1 Timothy 3:1. He does this in order to emphasize his statement in 1 Timothy 3:1 that he wants to reaffirm the importance of the office of overseer. This figure emphasizes how serious Paul viewed this office and its importance to the spiritual growth of the body of Christ, which is the household of God, i.e. the local assembly, the church.

The Second of Four Trustworthy Statements

1 Timothy 3:1 It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. (NASB95)

“It is a trustworthy statement” is composed of the nominative masculine singular form of the adjective pistos (πιστός), “a trustworthy” and the articular nominative masculine singular form of the noun logos (λόγος), “statement.”

This expression πιστὸς ὁ λόγος appears five times in the Pastorals, three in 1 Timothy (1:15; 3:1; 4:9), once in 2 Timothy (2:11) and once in Titus (3:8). The direction and extent of the “sayings” referred to by the formula in 1 Timothy 3:1 and 4:9 are disputed. Though in the opinion of this author, 3:1 precedes the saying and 4:9 follows it. However, most expositors agree that in 1 Timothy 1:15 and 2 Timothy 2:11 the formula precedes the saying and that in Titus 3:8 it follows.

1 Timothy 3:1 This saying is trustworthy: “If someone aspires to the office of overseer, he desires a good work.” (NET)

1 Timothy 4:8 For “physical exercise has some value, but godliness is valuable in every way. It holds promise for the present life and for the life to come.” 9 This saying is trustworthy and deserves full acceptance. (NET)

2 Timothy 2:11 This saying is trustworthy: If we died with him, we will also live with him. 12 If we endure, we will also reign with him. If we deny him, he will also deny us. 13 If we are unfaithful, he remains faithful, since he cannot deny himself. (NET)

Titus 3:4 But “when the kindness of God our Savior and his love for mankind appeared, 5 he saved us not by works of righteousness that we have done but on the basis of his mercy, through the washing of the new birth and the renewing of the Holy Spirit, 6 whom he poured out on us in full measure through Jesus Christ our Savior. 7 And so, since we have been justified by his
grace, we become heirs with the confident expectation of eternal life.” 8 This saying is trustworthy, and I want you to insist on such truths, so that those who have placed their faith in God may be intent on engaging in good works. These things are good and beneficial for all people. (NET)

The expanded phrase καὶ πᾶσης ἀποδοχῆς ἄξιος, “and deserves full acceptance” that appears in 1 Timothy 1:15 and 4:9 “serves as reinforcement stressing the need to affirm as true the cited material when (perhaps) the material did not elicit this affirmation clearly on its own.” (Knight, Faithful Sayings, 29, 144)

Towner writes, “In the Hellenistic world, the phrase is attested in Dionysius of Halicarnassus (Roman Antiquities 3.23.17; 7.66.2) and Dio Chrysostom (Oration 45.3) and serves the same basic purpose of affirming its referent, but it does not appear to be formulaic as such. The only Jewish parallel reported (‘The Book of Mysteries’=1Q27 1:8; see the discussion in Nauck, ‘Herkunft’ 50) is no more than a parallel. This leaves the occurrences in the letters to coworkers as the first ‘formulaic’ use (Marshall 327). For some the origin of the phrase has been thought to rest in the similar description of God as faithful: pistos ho theos (1 Cor. 1:9; 10:13; 2 Cor. 1:18; cf. 1 Thess. 5:24; 2 Thess. 3:3; Heb. 10:23; cf. Fee, 52). While the trustworthiness of the ‘saying’ in each context surely owes to its divine origin, that factor would seem to be somewhat farther back in Paul’s thinking and the desire to continue to draw the line between the sound teaching encapsulated by the sayings and the false teaching by means of the πιστὸς word group more to the fore.”

These faithful sayings are an articulation of the gospel and an expression of Paul’s apostolic authority and are designed by way of implication to oppose those pastors in Ephesus who sought to be teachers of the Law and taught false doctrine.

In 1 Timothy 1:15, this faithful saying “that Christ came into the world to save sinners” is the heart of the gospel and is an articulation of the gospel as well as an expression of Paul’s apostolic authority. It is designed to rebuke and refute those pastors in Ephesus who sought to be teachers of the Law and taught false doctrine. It implicitly rejects the Law as the basis for eternal salvation and as the means of transforming the sinner into an obedient child and servant of God. This faithful saying in 1 Timothy 1:15 epitomizes what Paul has been saying in verses 12-14. It expresses perfectly the teaching of the Lord Jesus Christ and His apostles. This faithful statement also echoes the Lord Jesus’ teaching as recorded in the gospels.

Luke 19:10 For the Son of Man came to seek and to save the lost. (NET)

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4 Towner, Towner, Philip H., The Letters to Timothy and Titus; page 144; William B. Eerdmans Publishing Company; Grand Rapids, MI, 2006
John 3:17 For God did not send his Son into the world to condemn the world, but that the world should be saved through him. (NET)

In 1 Timothy 3:1, the trustworthy statement is “If someone aspires to the office of overseer, he desires a good work.” (NET)

This statement is a commendation of the office of overseer designed to refute those who reject the authority of the overseer as a result of those overseers in Ephesus who were abusing their authority and teaching false doctrine. It is a Spirit inspired evaluation of the office of overseer, affirming its value and implying its importance to the body of Christ.

Some contend that the trustworthy statement does not refer to this conditional clause but rather that it refers to Paul’s statement in verse 15. In response to this, this conditional clause in 1 Timothy 3:1 would be appear much too abrupt without the formula πιστὸς ὁ λόγος and seems very appropriate with the conditional clause in 1 Timothy 3:1. (Knight, page 153)

Also, the function of overseer, i.e. pastor-teacher and its value in the church is taught throughout the New Testament (John 21:15-17; Acts 6:1-6; Romans 12:7; 1 Corinthians 9:14; 12:28; Galatians 6:6; Ephesians 4:1-16; Philippians 1:1; 1 Thessalonians 5:12-13; 1 Timothy 4:11, 13, 16; 5:17; 2 Timothy 2:24; 3:16; Hebrews 13:7; 1 Peter 5:1-7).

In 1 Timothy 3:1, the adjective pistos means “faithful, trustworthy” and is again modifying the noun logos as it did in 1 Timothy 1:15. Logos means “statement” and refers to the statement that “if any one aspires to the office of overseer, it is a fine work he desires to do.” (NASB95)

Pistos expresses the idea that this statement is an accurate and faithful commendation of the office of overseer as a good work. It also is a commendation of the value of the office of overseer. The adjective pertains to the fact that this statement is worthy of trust or belief and is dependable and implies that it originates from God and is inspired by Him.

This adjective ascribed to this statement is an expression of Paul’s apostolic authority. It is designed to rebuke and refute those pastors in Ephesus who rejected the authority of the overseer after the failure of many of the overseers in Ephesus who sought to be teachers of the Law and taught false doctrine. It is designed therefore to reaffirm the value of the office of overseer and the spiritual authority delegated to the overseer by the Lord. It expresses Paul’s Spirit inspired evaluation of this office.

The adjective pistos, “faithful” functions as a predicate nominative as indicated by the articular construction of the nominative form of the noun logos, “statement” which indicates that it is the subject. It is therefore making the assertion about the statement Εἴ τις ἐπισκοπῆς ὀρέγεται, καλὸν ἔργον ἐπιθυμεῖ, “if any one aspires to the office of overseer, it is a fine work he desires to do,” namely that it is
trustworthy in the sense of reaffirming the value of the office of overseer and commending this office as a good work.

In 1 Timothy 3:1, the noun logos means “statement” or “saying” and denotes a declaration or an assertion, which is identified for the reader by the conditional clause It is therefore making the assertion about the statement Εἴ τις ἐπισκοπῆς ὄρέγεται, καλὸν ἔργον ἐπιθυμεῖ, “if any one aspires to the office of overseer, it is a fine work he desires to do.” This statement is trustworthy in the sense that it reaffirms the value of the office of overseer and commend this office as a good work. Therefore, we will translate pistos, “trustworthy.”

The noun is a nominative subject as indicated by its articular construction which distinguishes it as the subject and pistos as the predicate nominative. The article has a demonstrative force since it is pointing to this following statement. It is also kataphoric meaning that it is pointing to the statement that follows it.

“If any man aspires to the office of overseer” is composed of the conditional particle ei (εἰ), “if” and the nominative masculine singular form of the indefinite pronoun tis (τις), “any man” and the genitive feminine singular form of the noun episkope (ἐπισκοπή), “the office of overseer” and the third person present middle indicative form of the verb orego (ὁρέγω), “aspires to.”

The conditional particle ei introduces a protasis of a first class condition that indicates the assumption of truth for the sake of argument. It is employed with the indicative mood of the verb orego, “aspires to” to explicitly convey a protasis of a first class condition that indicates the assumption of truth for the sake of argument. However, the apodosis is introduced implicitly meaning without a structural marker, thus we will insert the word “then” into our translation before the apodosis statement in order to account for this.

The idea behind the first class condition is not “since” but rather, “if-and let us assume that it is true for the sake of argument that, then...” This would encourage Paul’s audience to respond and come to the conclusion of the apodosis since they already agreed with him on the protasis. Therefore, Paul is employing the first class condition as a tool of persuasion with his audience. Paul’s audience would respond to his protasis.

Here the protasis is “if and let assume that it is true for the sake argument that any man who aspires to the office of overseer.” The audience would respond that there are men who do aspire to this office. The apodosis is “(then) he desires a good work.”

The basic relation that the protasis has to the apodosis is “equivalence.” This means that the office of overseer is a good work and a good work is that of overseeing the body of Christ.
Therefore, we will translate or paraphrase the conditional particle *ei*, “*if, and let us assume that it is true for the sake of argument that...and we agree that there are...then...*”

The indefinite pronoun *tis* introduces a member of the body of Christ without further identification. It speaks of any member of the human race without exception and distinction. Paul’s use of *tis* here indicates that this conditional clause is presenting an eternal spiritual truth.

The masculine form of the word indicates that only men can hold this office and possess the spiritual gift of pastor-teacher, which is supported by the fact that in 1 Timothy 3:2, Paul says that the overseer must be a one-woman man. If women could be pastors, then why didn’t he address their qualifications for ministry? Also, Paul just got through teaching the women in the Christian community in Ephesus that they could not teach men the Word of God in public in the local assembly or exercise authority over them.

In 1 Timothy 6:10, the verb *orego* speaks of a negative ambition or desire and in Hebrews 11:16, the word speaks of a positive or virtuous desire. Here in 1 Timothy 3:1, it denotes a positive ambition that is virtuous since it is produced by the Holy Spirit and is thus according to the will of the Father. That it is a positive ambition is clearly indicated by the fact that Paul is commending the position sought after.

The present tense of the verb is a “gnomic present,” which is used to describe something that is true “any” time and “does” take place. Therefore, the “gnomic” present says that if, any man in the body of Christ “does at any time” aspire to the office of overseer, then he desires a good work.

The middle voice of the verb is an indirect middle indicating that the subject acts for himself or in their own interest. It indicates that if any man in the body of Christ aspires to the office of overseer, they are acting in their own interests since the apodosis states that it is a good work. In other words, they are benefiting themselves.

The noun *episkope* is related to the noun *episkopos*, which means “overseer” emphasizing the pastor-teacher’s role as the protector of the souls of his congregation from the false doctrine that permeates the cosmic system of Satan (Phil. 1:1; 1 Tim. 3:2; Titus 1:7; 1 Pet. 2:25).

Luke Timothy Johnson commenting on the word writes, “As the etymology suggests, the verb *episkopein* means simply ‘to oversee, supervise’ (e.g. Plato, Republic 506A; Philo, On the Decalogue 98). One who fulfills that role for a group, be it club or cult or community, is an *episkopos*, a ‘supervisor/superindependent/overseer’ (Josephus, Antiquities 10.4). The office of the supervisor, therefore, is *episkope* (LXX Num 4:16: ‘the episkopos is to have
the office of *episkope*). In 1 Timothy 3:1, it is the office of *episkope* (position of supervisor) that one seeks and in 3:2, the *episkopos* is to be blameless."

Therefore, in 1 Timothy 3:1, the noun *episkope* means “office of overseer” or “position of overseer” and emphasizes the pastor-teacher’s role as the protector of the souls of his congregation by teaching them sound doctrine and refuting false doctrine that originates from the cosmic system of Satan. *Episkepe* is distinguished from *episkopos* in that the former refers to the position that the latter holds. As Mounce writes, “This would help explain the use of the singular form when elsewhere church leadership is spoken of in the plural. There is one office held by many people.” (Mounce page 168) This man holds this office possesses the spiritual gift of pastor-teacher.

“It is a fine work he desires to do” is composed of the genitive neuter singular form of the adjective *kalos* (καλός), “a fine” and the genitive neuter singular form of the noun *ergon* (ἒργον), “work” and the third person singular present active indicative form of the verb *epithumeo* (ἐπιθυμέω), “he desires.”

In 1 Timothy 3:1, the verb *epithumeo* means “desire” and is used in a positive sense as indicated by its object *καλοῦ ἔργου*, “a fine work.” It means “to greatly desire to do or have something” (Louw and Nida, 25.12). The word describes a strong positive desire.

The present tense of the verb is a “gnomic present,” which is used for a general timeless fact or spiritual axiom, or an eternal spiritual truth. This indicates that if any man in the body of Christ aspires to the office of overseer, he “as an eternal spiritual truth” desires a noble work.

In 1 Timothy 3:1, the adjective *kalos* means “noble” in the sense of possessing outstanding qualities and great importance. It describes something whose importance is superior to all others. Here it describes the office of overseer and describes this office as “noble” in the sense that this position in the body of Christ is of the utmost importance in life possessing outstanding qualities because it is on behalf of a superior sovereign king, Jesus Christ and the body of Christ. The word speaks of this office as of the utmost importance or the most important thing that a Christian man could do in life since the function of this office promotes spiritual growth of the body of Christ and glorifies God. It is of the utmost importance because its function protects the flock of God from false doctrine.

The noun *ergon* means “occupation” since it speaks of the function of the office of overseer or in other words, the function of the spiritual gift of pastor-teacher. The word is a genitive direct object meaning that it is receiving the action of the verb *epithumeo*.

5 L.T. Johnson 212
1 Timothy 3:1 This saying is, as an eternal spiritual truth, trustworthy: if and let us assume that it is true for the sake of argument that any man, at any time does aspire to the office of overseer for himself and we agree that there are, then he, as an eternal spiritual truth, desires a noble occupation. (Author’s translation)

1 Timothy 3:2 An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach. (NASB95)

“An overseer, then, must be above reproach” is composed of the inferential conjunction οὖν (οὖν), “then” and the accusative masculine singular form of the noun ἐπίσκοπος (ἐπίσκοπος), “an overseer” and the third person singular present active indicative form of the verb δεῖ (δεῖ), “must” and the and the present active infinitive form of the verb εἰμί (εἰμί), “be” and the accusative masculine singular form of the adjective ἀνεπίλημπτος (ἀνεπίλημπτος), “above reproach.”

The inferential conjunction οὖν is introducing a statement that is the result of an inference from Paul’s statement in verse 1, which taught that if any man aspires to the office of overseer, then he desires a noble occupation. That the office of overseer is a “noble occupation” emphasizes that is of the utmost importance in life possessing outstanding qualities because it is on behalf of a superior sovereign king, Jesus Christ and the body of Christ. It speaks of the office of overseer as of the utmost importance or the most important thing that a Christian man could do in life since the function of this office promotes spiritual growth of the body of Christ and glorifies God. It is of the utmost importance because its function protects the flock of God from false doctrine.

Now, in 1 Timothy 3:2, the conjunction οὖν introduces a statement that draws an inference from verse 1, which affirms the importance of the office of overseer to the body of Christ. Therefore, Paul is saying with this word that based upon the importance of the office of overseer to the body of Christ, the man who aspires to this office must possess meet certain qualifications in order to hold this office.

So the conjunction οὖν in verse 2 emphasizes the connection between the list of qualifications in verses 2-7 with the office. These qualifications are commensurate with the importance of the office. Since the office is so important to the spiritual growth and protection of the flock of God, demands a particular type of Christian man, namely it demands a man whose lifestyle generally speaking is such that no one can legitimately accuse him (and make it stick) of conduct that is not befitting a mature believer. These characteristics must stand out as prominent and consistent in the man. They must be clearly distinguishable, even though there is room and times that he will fall short. He must be spiritually mature and an example of Christ-like character. Therefore, because of the stature and importance of the office, the man who aspires to the office of overseer must possess certain qualities that characterize a mature believer.
**Episkopos** is a compound word composed of the preposition *epi*, “over, upon” and the noun *skopos*, “one who watches,” hence, “one who watches over someone.” The term means “guardian, overseer, supervisor, superintendent.”

In classical Greek, the term was originally a religious expression which referred to gods who “guarded” or “protected” individuals or cities. Later it was used of persons who had a trusted position in the polis, “city.” The word in the plural was used of persons in authority.

It is found only 15 times in the Septuaginta where it corresponds to different derivations of the Hebrew root *pā·qāḏ*, which means “to take care of, to have supervision over.” The word appears only five times in the New Testament (Acts 20:28, Philippians 1:1, 1 Timothy 3:2; Titus 1:7; 1 Peter 2:25). In the New Testament, it should never be translated “bishop” because this gives rise to an ecclesiastical system never authorized by the Word of God.

Peter uses it to describe Jesus Christ as the “protector” or “overseer” of the Christian’s soul (1 Peter 2:25). It is used to describe those with the spiritual gift of pastor-teacher in the remaining passages in which it appears in the New Testament. The word emphasizes the pastor-teacher’s role as the protector of the souls of his congregation by teaching them sound doctrine and refuting false doctrine that originates from the cosmic system of Satan. Episkepe, which appeared in verse 1, is distinguished from *episkopos* in that the former refers to the position that the latter holds. Both terms “imply a fixed office with a definite function.” (Knight, page 155; cf. BDAG)

As Mounce writes, “This would help explain the use of the singular form when elsewhere church leadership is spoken of in the plural. There is one office held by many people.”

This man holds this office possesses the spiritual gift of pastor-teacher.

The Scriptures teach that the pastor-teacher, i.e. the overseer fulfills this office by fulfilling four responsibilities that are the means by which he tends and shepherds the flock of God: (1) Study (2 Tim. 2:15) (2) Teach (1 Tim. 4:13) (3) Pray (Acts 6:1-4). (4) Exemplify the Christian way of life.

The *episkopos* is responsible for the protective care of the spiritual life of his congregation. The pastor-teacher is responsible for the protective care of the souls of his congregation. He is to keep watch over their souls through the consistent daily communication of the Word of God, which roots out any false doctrine that has invaded the souls of his congregation from contact with the cosmic system.

**Hebrews 13:17** Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you. (NASU)

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6 Mounce page 168
Presbuteros is also used to refer to pastor-teachers (1 Tim. 5:17, 19; Titus 1:5; James 5:14; 1 Pet. 5:1, 5; 2 John 1; 3 John 1). It is synonymous with episkopos in the New Testament epistles. J. H. Thayer says that the two words are employed indiscriminately.\(^7\)

Both, episkopos and presbuteros refer to the pastor-teacher who presides over a local assembly of believers. They are not two different offices in the church but one in the same. This is attested to by some of the greatest scholars that the church has ever produced, such men as Lightfoot, Thayer, and Jerome.

The fact that episkopos, “overseers” and presbuteros, “elders” are synonymous is attested to by the passage in Acts 20 where the apostle Paul calls for a meeting with the pastor-teachers in Ephesus.

Acts 20:17 From Miletus he sent to Ephesus and called to him the elders (presbuteros) of the church. 18 And when they had come to him, he said to them, “You yourselves know, from the first day that I set foot in Asia, how I was with you the whole time, 19 serving the Lord with all humility and with tears and with trials which came upon me through the plots of the Jews; 20 how I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house, 21 solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ. 22 And now, behold, bound in spirit, I am on my way to Jerusalem, not knowing what will happen to me there, 23 except that the Holy Spirit solemnly testifies to me in every city, saying that bonds and afflictions await me. 24 But I do not consider my life of any account as dear to myself, so that I may finish my course and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God. 25 And now, behold, I know that all of you, among whom I went about preaching the kingdom, will no longer see my face. 26 Therefore, I testify to you this day that I am innocent of the blood of all men. 27 For I did not shrink from declaring to you the whole purpose of God. 28 Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers (episkopos), to shepherd the church of God which He purchased with His own blood.” (NASB95)

Notice that Luke says that Paul called the presbuteros and then addressed these same individuals saying that the Lord made them episkopos.

Chrysostom, Theodoret, and Polycarp, all acknowledge that episkopoi and presbuteros are synonymous with each other, referring to the pastor-teacher who has authority over the local church.

Acts 20:17-28 teaches that episkopos and presbuteros are synonymous terms and Jerome, who lived from 347 A.D. to 419 A.D., and was one of the greatest

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\(^7\) Page 536, The New Thayer’s Greek-English Lexicon
scholars that the church has ever produced wrote, confirms this rather forcefully in his Letters (The Nicene and Post-Nicene Fathers, 2nd series, volume 6, page 288).

Jerome, who lived from 347 A.D. to 419 A.D. who translated the Latin Vulgate and was one of the greatest scholars that the church has ever produced, confirms forcefully in his letters that these two words *episkopos*, “overseer,” and *presbuteros*, “elder” are synonymous.\(^8\)

Jerome writes, “We read in Isaiah the words ‘the fool will speak folly,’ and I am told that someone has been mad enough to put deacons before presbyters (*presbuteros*), that is, before bishops (*episkopos*). For when the apostle clearly teaches that presbyters (*presbuteros*) are the same as bishops (*episkopos*), must not a mere server of tables and of widows be insane to set himself up arrogantly over men through whose prayers the body and blood of Christ are produced? Do you ask for proof of what I say? Listen to this passage: ‘Paul and Timothy, the servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi with the bishops (*episkopos*) and deacons.’”

In 1 Timothy 3:2, the articular construction of the noun *episkopos* is generic distinguishing a particular group of Christian men from the rest of the body of Christ. It is also functioning as the subject of the infinitive form of the verb *eimi*, “to be.”

In 1 Timothy 3:2, the verb *dei* “denotes compulsion in the sense of what is necessary or one must do.” (Knight, page 155) The term expresses necessity that the man who aspires to the office of overseer possess certain characteristics in order for him to function in the office. It denotes an absolute must indicating that “it is absolutely imperative” that the man who aspires to the office of overseer possess certain characteristics which are listed in verses 2-7.

The present tense of the verb is “gnomic” used of a general timeless fact indicating an eternal spiritual truth or spiritual axiom. This indicates that it “is as an eternal spiritual truth” necessary or imperative that the man who aspires to the office of overseer possess certain qualifications that are listed in verses 2-7. The indicative mood is “potential,” which is used with verbs of obligation, wish or desire followed by an infinitive. In our passage, we have the verb *dei*, which is a verb of obligation and is followed by the infinitive form of the verb *eimi*, “to be.”

The verb *eimi* means “to be” in the sense of possessing a particular characteristic. It indicates that it is absolutely imperative that the man who aspires to the office of overseer “possess the characteristic of being” beyond reproach, the husband, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money, one who manages his own household well, keeping his children under control with all

\(^8\) The Nicene and Post-Nicene Fathers, 2nd series, volume 6, page 288
dignity, not a new convert, having a good reputation with those outside the church. The present tense and the active voice of the verb *eimi* stative indicating that the man who aspires to the office of overseer must “exist in the state of” possessing these qualifications. The verb *eimi* also functions as a subject infinitive meaning that it is functioning as the subject of the verb *dei*.

The adjective *anepilemptos* was found in the writings of Thucydides, Euripides, Xenophon in an adverbial sense. It often had the specific definition of “not open to attack, blameless.” (Liddell-Scott, page 134) The term does not occur in the Septuagint and only three times in the New Testament, all of which are found in 1 Timothy (3:2; 5:7; 6:14).

Towner writes that the word “has in mind mainly aspects of behavior (inward and outward) that have observable results, and as a measurement it signifies that no grounds for reproach or blame have been found. Its placement within the opening phrase and its wide scope suggest that this is the essential requirement for candidacy. Within the overseer code it is equivalent to the requirement of a ‘good reputation with outsiders’ with which the instructions conclude (verse 7). Together these bracketing requirements frame and magnify the concern for the leader’s public image. This high ideal parallels the concerns of secular lists that enumerated similar qualities to be found in leaders, which reveals something of Paul’s sensitivity to the expectations of wider society. The leader’s reputation must be able to withstand assaults from opponents inside or outside the church (verse 7).”

Mounce writes that the term “cannot mean that an overseer must be free from any sin, internal or visible but the emphasis here is on the type of external personal reputation that would be a credit to the church.”

Therefore, in 1 Timothy 3:2, the adjective *anepilemptos* is a summary statement that means “irreproachable character.” The term refers to a general assessment of a man’s maturity and reputation (Swindoll, page 56). It describes a person who “afford nothing that an adversary could use as the basis for an accusation, one against whom it is impossible to bring any charge of wrongdoing such as could stand impartial examination, one who cannot be laid hold of, irreproachable.”

The man who aspires to the office of overseer must not afford anything that an adversary could use as the basis for an accusation. It must be impossible to bring any charge of wrongdoing that could withstand impartial examination. The word does not imply sinless perfection on the part of the man who aspires to the gift of pastor-teacher. The term refers to a man who has integrity of character so that no one can lay hold upon anything in his life, which would be of such a nature as to cast reproach upon the cause of the Lord Jesus Christ.

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9 Towner, pages 249-250
10 Mounce, page 170
“Husband of one wife” is composed of the accusative masculine singular form of the noun *aner* (ἀνήρ), “the husband” and the genitive feminine singular form of the adjective *heis* (εἷς), “one” and the genitive feminine singular form of the noun *gune* (γυνή), “wife.”

The noun *aner* “To her husband” refers to a male as opposed to a female and in context, denotes a husband since it is used in relation to *gune*, which denotes a “wife.” The cardinal number *heis* functions as an adjective modifying the noun *gune*, “wife” and means “one” in contrast to more than one. This word indicates that the man who aspires to the office of overseer must be a one woman man and not a polygamist. This phrase does not mean that if a man is not married he cannot assume this office since Paul and Timothy were both unmarried. So the expression does not emphasize the man’s marital status but rather his character.

Monogamy is God’s requirement for the pastor-teacher. Polygamy is not condoned in the Word of God. Polygamy, easy divorce and remarriage were prevalent in the ancient world. The fact that Paul has to list polygamy as a requirement reflects the social condition in the Roman Empire. This does not imply that he cannot remarry as a widower.

The apostle Paul is addressing bigamy and polygamy here. The man who aspires to the office of overseer must be a one-woman man. This phrase speaks of a life-long commitment to one woman. It does not forbid remarriage after a death or divorce since Moses divorced and remarried. This expression “husband of one wife” emphasizes the avoidance of any sexual immorality on the part of the overseer. It denotes that if he is married he must be faithful to his wife. This word is used with respect to the relationship between the man who aspires to the office of overseer and his family.

In 1 Timothy 3:2, the noun *aner* functions as a predicate accusative meaning that it stands in predicate relation to the accusative form of the noun *episkopos*. The noun *gune* is an attributive genitive meaning that it specifies an attribute or innate quality of the head noun *aner*. It is similar to a simple adjective in its semantic force but more emphatic. It expresses quality like an adjective but with more sharpness and distinctness. Thus, this construction emphasizes that the man who aspires to the office of overseer must be a “one-woman man.” We will translate the expression μιᾶς γυναικὸς ἄνδρα, “one-woman man.”

Ed Glascock makes the following excellent comment, he writes, “This view holds that the translation ‘husband of one wife’ is not the best understanding of the Greek phrase *mias gunaikos andra*, but that it should be translated ‘a man of one woman’ or a ‘one-woman man.’ This understanding emphasizes the character of the man rather than his marital status. Thus even a single man or a man who has been married only once must demonstrate that he is not a ‘playboy’ or flirtatious, but that he is stable and mature in character toward his wife or other females. A
man who demonstrates a character of loyalty and trustworthiness in such personal relationships is qualified in this area. He, being a one-woman type of man, can be placed in this high position and trusted to deal in maturity and with discretion in a situation involving female members. This view shifts the emphasis away from an event that took place in a man’s life before his conversion and properly concentrates on the character and quality of his life at the time of his consideration for this high office.”

J. Hampton Keathley III makes the following comment on this expression, he writes, “This is not saying a man must be married to be an elder. Most men were and are, so this becomes a very important quality that must be considered. Being married, however, is not a qualification which would seem to go contrary to Paul’s teaching in 1 Corinthians 7:6-9, 25-28 where he encourages the benefits of singleness for the sake of ministry. The whole passage is dealing with subjective qualities of Christian character, i.e., qualities in which no man is 100% perfect and in which there will always be room for growth and maturity. If the clause means married only once, then it would be the only absolute quality in this list of qualifications. The qualities that follow have to do with temperance and self-control. The point is that a man needs self-control here as in all areas. There must be no sexual promiscuity or laxity with other women. A further support for this position is the similar qualification placed on widows to be enrolled in the list of widows who could receive support in 1 Timothy 5:9. Concerning this Saucy makes an important point: ‘The Scriptures nowhere forbid or even suggest as morally questionable remarriage after the death of a spouse. Paul explicitly advises the younger widows to remarry (1 Tim. 5:14). If the qualification in 1 Timothy 3:2 prohibits elders from second marriages, then the requirement for a widow to be ‘a one-man woman’ in order to be enrolled for aid (1 Tim. 5:9) also precludes a second marriage and thus excludes from aid in their later years the younger women who followed Paul’s counsel for remarriage.’”

“Temperate” is the accusative masculine singular form of the noun nephalios (νηφάλιος), which is used 3 times in the New Testament (1 Tim. 3:2, 11, Titus 2:2). It is related to the adjective nepaleos, and is related to the verb nepho, which in the literal sense means, “to be sober with reference to alcohol, not excessive with alcohol.” The noun nephalios means to be free from spiritual drunkenness, free from excess, passion, rashness, and confusion, to be level headed, to be clear and rational in one’s thinking, to be sober in one’s thinking, to be self-possessed under all circumstances, to be self-controlled.”

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The word in 1 Timothy 3:2 indicates that one of the qualifications of the man with the spiritual gift of pastor-teacher that aspires to the office of overseer is that he must be level-headed, temperate, shows moderation in all things, and is sober in his thinking. Thus, he is one who employs doctrinal rationales to solve problems and whose soul is influenced by God the Holy Spirit, therefore, it is used here as a synonym for the filling of the Spirit. Paul’s genius makes clever use of this word *nephaleos*. It does *not* have a reference to alcohol here because Paul addresses that issue in verse 3. *Nephaleos* describes the man who is “sober and rational in their thinking, level-headed and temperate” because they are influenced by the Spirit.

“Prudent” is the accusative masculine singular form of the adjective *sophron* (σώφρων), which can be found all the way back to Homer in classical Greek. Later Aristotle in the fourth century B.C. used this word to contrast the man who is temperate with one who is self-indulgent. The term thus can mean “chaste, discreet, moderate, sober, temperate” and could take on the meaning of “sane.” This usage appeared in Josephus and Philo in the first century A.D.

The adjective *sophron* occurs only 9 times in the Septuagint and is used of a quality of mind which enables one to “restrain one’s emotions and desires.” It was the quality of reason which enables one who is persecuted the strength to suffer. It occurs only 4 times in the New Testament (1 Timothy 3:2; Titus 1:8; 2:2, 5).

In 1 Timothy 3:2, the adjective *sophron* pertains to being sensible and moderate in one’s behavior (Louw and Nida, 88.94). It refers to “having a sound or healthy mind; as having ability to curb desires and impulses so as to produce a measured and orderly life.” (ANLEX, page 373) The term refers to one who is of sound mind, one who has control over their emotions and desires and is wise from application of the Word of God. It denotes one who uses discretion, and has self-control, and discipline, thus one who is wise because one is under the influence of the Spirit. This word is used with respect to the relationship between the pastor and himself.

“Respectable” is the accusative masculine singular form of the adjective *kosmios* (κόσμιος), which is used of those men in the Christian community who possess the spiritual gift of pastor-teacher and aspire to the office of overseer. It indicates that this individual must be a man who fulfills his duties incumbent on his place and order (operates in his spiritual gift) as a member of the royal family of God. It speaks of the pastor as one who must be disciplined through enforced and genuine humility resulting from right priorities in life, thus one who has virtue. This word is used with respect to the relationship between the pastor and himself as well as himself.

“Hospitalable” is the accusative masculine singular form of the adjective *philoxenos* (φιλόξενος), which means “hospitalite towards foreigners, strangers and all members of the royal family of God without expectation of reward.” It is a
compound word made up of the stem *phil*, “to love, to have a fondness for, to have an affection for,” and *xenos*, “hospitality shown to a stranger or guest.”

The word does not appear in the Septuagint and is used only three times in the New Testament (1 Tim. 3:2; Titus 1:8; 1 Pet. 4:9). The man possessing the spiritual of pastor-teacher must be willing to open his home to strangers and foreigners and other displaced members of the body of Christ. During the first and second centuries, many members of the royal family of God were displaced from their homes because of various persecutions in the Roman Empire. Hospitality was to be shown to these individuals. Our Lord spoke of hospitality towards strangers and in particular toward Jewish believers during the Tribulation in Matthew 25:35. The apostle Paul mentions it in Romans 12:13 as a function of the royal family honor code.

The writer of Hebrews 13:2 commands members of the royal family of God to be *philoxenia*, “hospitable.” By doing so, some believers such as Lot and Abraham entertained the angels. Abraham entertained the pre-incarnate Christ in Genesis 18:1-22 and Lot entertained only the two angels in Genesis 19:1.

*Philoxenos* in 1 Timothy 3:2 expresses the fact that the man who aspires to the office of pastor-teacher must be an individual who tries to meet the needs of displaced members of the royal family of God through his own financial means or even opening his home to them. It describes the man who has the gift of pastor-teacher who is willing to open his home to other members of the Royal Family of God in order to teach them. This term is used of course with respect to the relationship between the pastor and others.

In the first century, born-again believers met in homes and not in large buildings as they do today, therefore, the pastor-teacher had to be willing to open his home to strangers, who were unbelievers and needed the gospel, and to believers who needed the Word of God taught to them.

“Able to Teach” is composed of the accusative masculine singular form of the adjective *didaktikos* (διδακτικός), which means “skillful in teaching, able and apt to teach or instruct.” This word goes back to the first century A.D. and is found only twice in the New Testament (1 Tim. 3:2; 2 Tim. 2:24).

The word is found only in Philo outside of the New Testament. The word’s usage in the Pastoral Epistles suggests or implies that the man who with the spiritual gift of pastor-teacher and aspires to the office of overseer must be willing and able to not only teach but also to refute errors or accurately answer questions (cf. Titus 1:9). This word also describes the relationship between the pastor and others. This adjective in 1 Timothy 3:2 indicates that only those with spiritual gift of pastor-teacher can hold the office of overseer because the word denotes one who is skillful in teaching, which only those with the gift of teaching can fulfill.
Commenting on this word in 1 Timothy 3:2, Vine writes that this word denotes “not merely a readiness to teach is implied, but the spiritual power to do so as the outcome of prayerful meditation in the Word of God and the practical application of its truth to oneself.” (Page 51). Thus, overseers were suppose to possess the gift of teaching so that they could be skillful in teaching others.

1 Timothy 3:2 Therefore, it is, as an eternal spiritual truth absolutely imperative the overseer be irreproachable in character, a one-woman man, level-headed, wise, responsible, hospitable, a skillful teacher. (Author’s translation)

1 Timothy 3:3 not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. (NASB95)

“Not addicted to wine” is composed of the negative particle me (μή), “not” and the accusative masculine singular form of the adjective paroinos (πάροινος), “addicted to wine.”

Paroinos is made up of the words para, “beside,” and oinos, “wine” describes a person who “sits long over his wine.” Thus, the adjective refers to a person who is an alcoholic. It speaks of a person who is “overindulgent with alcohol and argumentative under its influence, argumentative alcoholic, argumentative over wine.” The term occurs only twice in the New Testament (1 Tim. 3:3; Titus 1:7). In each instance it is used in a list of qualifications that the man with the spiritual gift of pastor-teacher must consistently manifest in his life over a significant period of time before he can be promoted to the position of overseer in a local assembly.

In 1 Timothy 3:3, the adjective paroinos means “alcoholic” and its meaning is negated by the negative particle me, which denies any idea of a man with the spiritual gift of pastor-teacher being promoted to the office of overseer if he is an alcoholic. He cannot be promoted to the office of overseer if he is an alcoholic.

This expression is the first negative characteristic that appears in 1 Timothy 3:1-7, which means that this characteristic must not be manifested in the life of the man with the spiritual gift of pastor-teacher if he is to assume the office of overseer. It is also one of two characteristics that address the pastor’s relationship to things. The other is being free from the love of money, which is listed at the end of verse 3.

In 1 Timothy 3:3, Paul paroinos rather than methe since the former is a stronger word than the latter. Some contend that this prohibition indicates that the pastors in Ephesus who fell victim to the teaching of the Judaizers were involved in excessive drinking but this is not the case since the Judaizers were prone to asceticism rather than immoral degeneracy and drunkenness. 1 Timothy 4:3 indicates that those pastors in Ephesus who were teaching false doctrine and attempting to become teachers of the Law as a result of the influence of the Judaizers were involved in
asceticism. This injunction has in mind of avoiding the influence of the Dionysus cult that was prominent in Asia Minor and Ephesus.

“Not pugnacious” is composed of the negative particle μή (mē), “not” and the accusative masculine singular form of the noun plektes (πλήκτης), “pugnacious.”

In classical Greek, the noun plektes was used to describe a man who was “a violent, a brawler, a fighter” and speaks of the man who bullies others into getting his own way by whatever means. He lacks feeling and is inconsiderate and intolerant of others and their opinions.

In 1 Timothy 3:3, the noun plektes means “violent” and its meaning is negated by the negative particle μή, which denies any idea of a man with the spiritual gift of pastor-teacher being promoted to the office of overseer if he is violent. He cannot be promoted to the office of overseer if he is a violent person. This expression emphasizes that a pastor cannot succumb to anger and expresses that anger with violence.

1 Timothy 6:3-5 and 2 Timothy 2:23-24 indicate that those pastors in Ephesus who were teaching false doctrine and attempting to be teachers of the Law rather than the gospel were involved in angry disputes and abusive language.

There is a close connection with the first prohibition in verse 3 in that excessive alcohol consumption often leads to violent behavior. This of course is demonstrated in our day and age at football games and in Europe at soccer games where crowds get drunk and then violence often breaks out.

“But gentle” is composed of the adversative conjunction ἀλλά (āllā), “but” and the adjective ἐπιεικής (ἐπιεικής), “gentle.”

The adversative conjunction ἀλλά is a marker of an emphatic contrast. It introduces a statement that stands in direct contrast with the previous prohibition. Therefore, Paul is emphatically contrasting the overseer being violent with that of his being magnanimous.

The adjective ἐπιεικής in the Greek New Testament expresses the concept of magnanimity and is a compound word composed of the preposition ἐπί, “upon” and the adjective εἰκός, “reasonable, probable.”

The adjective ἐπιεικὴς and the noun ἐπιεικεία are both derived from εἰκός, “becoming, decent,” or from εἶκο, “to yield, give way,” and mean from Homer onwards “the proper way of life,” or from Thucydides onwards “forbearance, indulgence, mildness.”

Epieikes, together with its derivatives, was originally an expression for the balanced, intelligent, decent in outlook in contrast to licentiousness. Then it was used for a considerate, thoughtful attitude in legal relationships, which was prepared to mitigate the rigors of justice, with its laws and claims, in contrast to the attitude, which demands that rights, including one’s own, should be upheld at all costs. It is opposed to unbridled anger, harshness, brutality and self-expression. It
represents character traits of the noble-minded, the wise man who remains meek in the face of insults, the judge who is lenient in judgment, and the king who is kind in his rule. Hence, it appears often in pictures of the ideal ruler and in eulogies on men in high positions.

*Epieikes* expresses moderation or kindness towards men. *Praotes*, which is also translated “gentleness” in the English translations pertains more to the attitude of the individual, whereas *epieikeia* is related to the outward conduct of the individual. *Praotes* is unrestricted divine whereas *epieikeia* is directed towards others.

The adjective *epieikes* appears only four times in the Septuagint. Each time it translates *sallach*. The adjective *epieikes* is found five times in the New Testament (Phlp. 4:5; 1 Tim. 3:3; Titus 3:2; James 3:17; 1 Pet. 2:18). Its cognate noun *epieikeia* is found twice in Acts 24:4; 2 Cor. 10:1.

Commenting on the word E.K. Simpson wrote “*Epiekes* defies exact translation…Gracious, kindly, forbearing, considerate, magnanimous, genial, all approximate to its idea”.  

Hawthorne says that this word is “one of the truly great Greek words that is almost untranslatable” and suggests that the word means “magnanimity, sweet reasonableness.”

The adjective *epieikes* in the New Testament denotes one who is magnanimous in their behavior since the word speaks of a wise man who remains meek in the face of insults and of a judge who is lenient in judgment, and the king who is kind in his rule. It means magnanimous because the word speaks of someone who is considerate, thoughtful attitude in legal relationships and did not demand his own rights at all costs.

Paul uses *epieikes* in Philippians 4:5. Magnanimous behavior among the Philippian believers will resolve the personality conflict between Euodia and Syntyche. If they were magnanimous with each other in the first place, there would not have been a problem between the two.

**Philippians 4:5 Permit your magnanimity to become manifest to everyone. The Lord is immanently near. (Author’s translation)**

“Peaceable” is the accusative masculine singular form of the adjective *amachos* (ἁμαχος) which means “a fight, combat,” and is used of those in arms, “a battle,” and the prefix *a* negates it, thus the word means, “not a fighter.” Wuest states “the word describes a person who does not go about with a chip on his shoulder.” Louw and Nida define the term “pertaining to a lack of conflict and contention-‘not contentious, peaceful’.”

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13 Page 51
14 Philippians, page 182
15 Greek-English Lexicon of the New Testament Based on Semantic Domains, 39.24
In 1 Timothy 3:3, the noun *amachos* means “not a fighter, not contentious, not combative, not argumentative. It indicates that the overseer must not be a contentious person. 1 Timothy 6:3-5 and 2 Timothy 2:22-26 indicates that the pastors who in Ephesus who were teaching false doctrine as a result of falling victim to the Judaizers’ teaching were often involved with quarrels and arguments and were contentious.

“Free from the love of money” is the accusative masculine singular form of the adjective *aphilarguros* (ἀφιλάργυρος) which is a double compound word composed of the alpha privative and the noun *philos*, “love” and the noun *arguros*, “silver,” thus the word literally means “not a lover of silver.” It is attested in inscriptions and certain papyri dating to the second century B.C.


This term does not occur in the Septuagint and only twice in the new Testament (1 Timothy 3:3; Hebrews 13:5).

Hebrews 13:5 Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, “I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU,” so that we confidently say, “THE LORD IS MY HELPER, I WILL NOT BE AFRAID. WHAT WILL MAN DO TO ME?” (NASB95)

In 1 Timothy 3:3, the adjective *aphilarguros* means “not a lover of money.” It speaks of the love of money and materialism. It indicates that the pastor can never be in the ministry for the money or because it pays well. It also denotes that he is to serve in the ministry regardless even if he is not making a great salary. Some don’t serve because the ministry does not pay well.

The adjective *aphilarguros* teaches that the pastor must be known for the love of his work for its own sake and not for the material wealth that his work can provide him. This term indicates that the man with the spiritual gift of pastor-teacher must possess an attitude toward material wealth that is one of healthy detachment but of course not irresponsibility.

It refers to the fact that the man who aspires to the office of pastor-teacher must not be involved in always making “deals” outside of the church since these activities erode his character and hinder his ministry. Also, many times pastors are woefully underpaid and at times at poverty level, thus there is a great temptation to attempt to supplement one’s salary by outside means or endeavors which take the pastor away from his duties of studying and teaching and prayer. The sin of loving money is thus not relegated to the rich but the poor who don’t have it.

Paul warns of the consequences of loving money in 1 Timothy 6:7-11.

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16 Page 157
1 Timothy 6:7 For we have brought nothing into the world, so we cannot take anything out of it either. 8 If we have food and covering, with these we shall be content. 9 But those who want to get rich fall into temptation and a snare and many foolish and harmful desires, which plunge men into ruin and destruction. 10 For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs. 11 But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness. (NASB95)

Peter also warns pastors about sordid gain.

1 Peter 5:1 Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, 2 shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness. (NASB95)

1 Timothy 3:3 Not an alcoholic, not violent but rather magnanimous, not contentious, not a lover of money. (Author’s translation)

1 Timothy 3:4 contains an ellipsis meaning that Paul deliberately omits a couple of words though they are implied and can be supplied from verse 2. Therefore, the apostle in verse 4 we can supply the accusative masculine singular form of the noun episkopos (ἐπίσκοπος), “an overseer” and the third person singular present active indicative form of the verb dei (δεῖ), “must” and the and the present active infinitive form of the verb eimi (εἰμί), “be.”

The noun episkopos means “overseer” and describes those men with the spiritual gift of pastor-teacher. It emphasizes the pastor-teacher’s role as the protector of the souls of his congregation by teaching them sound doctrine and refuting false doctrine that originates from the cosmic system of Satan.

The episkopos is responsible for the protective care of the spiritual life of his congregation. The pastor-teacher is responsible for the protective care of the souls of his congregation. He is to keep watch over their souls through the consistent daily communication of the Word of God, which roots out any false doctrine that has invaded the souls of his congregation from contact with the cosmic system. The word is the subject of the infinitive form of the verb eimi, “be.”

The verb dei expresses necessity that the man who aspires to the office of overseer possess certain characteristics in order for him to function in the office. It denotes an absolute must indicating that “it is absolutely imperative” that the man who aspires to the office of overseer possess the characteristic of being able to manage his own household correctly.

The present tense of the verb is “gnomic” used of a general timeless fact indicating an eternal spiritual truth or spiritual axiom. This indicates that it “is as an eternal spiritual truth” necessary or imperative that the man who aspires to the...
office of overseer be able to manage his own household correctly. The active voice is also “stative” indicating that the subject exists in the state indicated by the verb *dei*. Therefore, the “stative” active voice indicates that the nature of the office of overseer as the subject “exist in the state of” demanding that the man who aspires to this office manage his own household correctly. The indicative mood is “potential,” which is used with verbs of obligation, wish or desire followed by an infinitive. In our passage, we have the verb *dei*, which is a verb of obligation and is followed by the infinitive form of the verb *eimi*, “be.”

The verb *eimi* means “to be” in the sense of possessing a particular characteristic. It indicates that it is absolutely imperative that the man who aspires to the office of overseer “possess the characteristic of being” able to manage his own household correctly. The present tense and the active voice of the verb *eimi* stative indicating that the man who aspires to the office of overseer must “exist in the state of” possessing this qualification. The verb *eimi* also functions as a subject infinitive meaning that it is functioning as the subject of the verb *dei*.

1 Timothy 3:4 He must be one who manages his own household well, keeping his children under control with all dignity. (NASU)

“He must be one who manages his own household well” is composed of the accusative masculine singular present middle participle form of the verb *proistemi* (προϊστήμι), “one who manages” and the articular genitive masculine singular form of the adjective *idios* (ἵδιος), “his own” and the genitive masculine singular form of the noun *oikos* (οἶκος), “household” and the adverb *kalos* (καλῶς), “well.”

The verb *proistemi* appears in 1 Timothy 3:4-5 and in each instance the word means “to exercise a position of authority” and is used with reference to the man with the spiritual gift of pastor who aspires to the office of overseer. It is used with reference to the pastor’s authority over his own household. In 1 Timothy 3:12, the term is used in the same manner but with respect to those who aspire to hold the office of deacon.

The word conveys a leadership style characterized by loving care. The word expresses the idea that the man’s children submit to his leadership out of respect for him and not out of fear. The pastor’s wife and children must love, respect and follow his leadership and his children should have respect for authority in every area of life.

Fee correctly concludes that this word has a double nuance of caring and protecting. He writes that the word “carries the sense of either ‘to rule, govern,’ or ‘to be concerned about, care for.’ The clue to its meaning here lies with understanding the companion verb about the church in verse 5, ‘to take care of,’ which carries the full force of that idiom in English. That is, ‘to take care of’ implies both leadership (guidance) and caring concern. In the home and church
neither has validity without the other.”

Mounce writes that this word “provides a commentary on the nature of a Christian father’s role within his family: his leadership should not be dictatorial but caring and protecting.”

The present tense is also a “customary” or “stative” present used to signal an ongoing state. This indicates that those men with the spiritual gift of pastor-teacher who aspire to the office of overseer must “exist in a state of” managing their own households correctly. The middle voice of the verb proistemi is an indirect or benefactive middle meaning that the subject acts for himself or in his own interest. This indicates that it is in the pastor’s own interests that he manages his own household well.

The adjective idios pertains to “being the exclusive property of someone – ‘one’s own, one’s property.”

The noun oikos means “household” consisting of those related by blood and marriage as well as slaves and servants living in the same house or homestead (Louw and Nida, 10.8). Towner writes, “Although the phrase to follow this requirement resolves itself into family leadership (TNIV), and ‘family’ is the modern equivalent in Western culture to the ancient household concept (oikos), the stipulation here initially exceeds issues of parenting and husbanding to include management of slaves, property, business interests and even maintenance of important relationships with benefactors/patrons or clients.”

Mounce writes “Oikos is a significant metaphor in this chapter and ties the argument together. The church is the household of God and the church must protect the truth of the gospel (1 Tim. 3:15). Yet the opponents were leading whole households away from the truth (Titus 1:11).”

In 1 Timothy 3:4, oikos is a genitive direct object meaning that it is receiving the action explicit in the verb proistemi, which is a verb of governing or ruling that commonly have a genitive direct object.

The affirmative adverb kalos means “correctly” since it pertains to meeting relatively high standards of excellence, which would be managing one’s own household in accordance with the teaching of the Word of God. The emphasis with the word is not so much the quality of the performance of some task but rather

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17 Fee, Gordon, D., New International Biblical Commentary: 1 and 2 Timothy, Titus; page 82; Hendrickson Publishers; Peabody, Massachusetts, 1984, 1988
18 The Word Biblical Commentary, volume 46, Pastoral Epistles; page 178; Thomas Nelson, 2000
19 Greek-English Lexicon of the New Testament Based on Semantic Domains, 57.4
20 Towner, Philip H., The Letters to Timothy and Titus; page 254; William B. Eerdmans Publishing Company; Grand Rapids, MI, 2006
21 Ibid., page 178
whether one does it correctly. The word conveys the idea that the man who aspires to the office of overseer must be governing his own household according to the standards of God’s Word and specifically with regards to operating in God’s love by the power of the Spirit. Running one’s household according to the world’s standards will not cut it. Towner writes that the word “establishes the high standard of proficiency Paul expects in candidates for church leadership.”

“Keeping his children under control” is composed of the accusative masculine singular present active participle form of the verb echo (ἐχω), “keeping” and the accusative neuter plural form of the noun teknon (τέκνον), “his children” and the preposition en (ἐν), “under” and its object is the dative feminine singular form of the noun hupotage (ὑποταγή), “control.”

The verb echo denotes the “possession of persons to whom one has a close relationship with.” Here it refers to the children that the man who aspires to the office of overseer “possesses.” The present tense of the verb is a stative present and the active voice is stative as well indicating that the man who aspires to the office of overseer must “exist in the state of” possessing submissive children. The word also is a participle of means, which indicates that it is defining what Paul means in the previous clause the pastor, i.e. the overseer must be managing his own household correctly. He is to do so “by” possessing submissive children. The participle of means indicates the means by which the action of the finite verb is accomplished. This indicates that echo is indicating the means by which the action of the verb proistemi is accomplished. The participle of means echo is defining the action of proistemi and makes more explicit what Paul means that the overseer must be managing his own household correctly.

In 1 Timothy 2:11, the noun hupotage means “submission” and refers to Christian women submitting to the spiritual authority of the man with the spiritual gift of pastor-teacher by receiving silently his instruction while in a public setting in the local assembly.

In 1 Timothy 3:4, the noun hupotage means “submission” but this time it refers to the children of the overseer submitting to his parental authority. The word is the object of the preposition en, which functions as a marker of a state or condition. This is indicating that the children of the overseer must be in a submissive state towards him.

“With all dignity” is composed of the preposition meta (μετά), “with” and the genitive feminine singular form of the adjective pas (πᾶς), “all” and the genitive feminine singular form of the noun semnotes (σεμνότης), “dignity.”

The noun semnotes means “dignity” and is used with respect to the overseer rather than the children. This is indicated by the fact that the word is used later in 1

22 Ibid., page 254
Timothy 3:8 to describe deacons, their wives (1 Timothy 3:11) and older men (Titus 2:2) and the noun is used to describe believers in 1 Timothy 2:2 and in Titus 2:7. The word refers to conduct that is worthy of honor, reverence and respect by others. The term speaks of the overseer’s conduct as worthy of honor, reverence and respect by the Christian community in which he lives as a result of caring for his children and disciplining them to be submissive to him.

In 1 Timothy 3:4, *semnotēs* is the object of the preposition *meta*, which is a marker of manner denoting the manner in which the aspiring overseer was to manage his own household correctly, namely “with all dignity.”

The adjective *pas* means “absolute” in the sense of perfectly embodying godliness and dignity. Thus, Paul wants the aspiring overseer to perfectly embody dignity while managing their households.

1 Timothy 3:4 *It is, as an eternal spiritual truth absolutely imperative the overseer be managing his own household correctly for his own benefit by possessing submissive children with absolute dignity.* (Author’s translation)

The apostle Paul in verse 5 poses a rhetorical question that is a strong argument for the qualification mentioned by him in verse 4. This verse is parenthetical since it does not depend on the δεῖ εἶναι that appears in verse 2 but intrinsically it is not parenthetical (Knight, page 162).

1 Timothy 3:5 *(but if a man does not know how to manage his own household, how will he take care of the church of God?)* (NASB95)

“But if a man does not know how to manage his own household” is composed of the conjunction *de* (δέ), “but” and the conditional particle *ei* (εἰ), “if” and the nominative masculine singular form of the indefinite pronoun *tis* (τίς), “a man” and the articular genitive masculine singular form of the adjective *idios* (ἴδιος), “his own” and the genitive masculine singular form of the noun *oikos* (οἶκος), “household” and the present active infinitive form of the verb *proistēmi* (προϊστήμη), “how to manage” and the emphatic negative adverb *ou* (οὐ), “not” and the third person singular perfect active indicative form of the verb *oida* (οἶδα), “does know.”

The conjunction *de* is employed by Paul in a mildly adversative sense meaning that it is introducing a statement that a first class conditional that contains a rhetorical question in the apodosis that stands in contrast with his statement in verse 4.

This verse teaches that if the man with the spiritual gift of pastor-teacher desires to be promoted to the office of overseer in a local assembly, then he must manage it correctly according to the Word of God and he is to do this by possessing submissive children with absolute dignity. Now, in verse 5, Paul employs the conjunction *de* to introduce a first class condition that contains a rhetorical question in the apodosis and is a strong argument for this qualification in verse 4.
As Mounce writes “With this rhetorical question Paul makes explicit what is implicit in verse 4: there is a direct connection between a person’s ability to manage his family and his ability to manage the church.”

In verse 5, the first class condition presents the assumption of the truth for the sake of argument and in the apodosis there is a rhetorical question that demands a negative answer. In the protasis, Paul states for the sake of argument a hypothetical situation where a man does not know how to manage his own household. Then, in the apodosis, he asks rhetorically how can that man take care of the church of God? The answer is he cannot.

Therefore, we can see that the contrast that *de* is marking is between the qualification in verse 4 with the protasis of the first class condition in verse 5. The contrast is between the qualification in verse 4 with that of the man who does not manage his own household correctly. The contrast is between managing one’s own household correctly according to God’s Word by possessing submissive children with all dignity due to disciplining them to act properly with that of a man who does not know how to manage his own household.

The apostle Paul does not use the strong adversative conjunction *alla* here but *de* since he is not contrasting two fundamentally different individual but rather the same type of individual, namely a man with the spiritual gift of pastor-teacher who aspires to the office of overseer. He is contrasting the positive function of this man in his own household with that of the negative function.

The conditional particle *ei* introduces a protasis of a first class condition that indicates the assumption of truth for the sake of argument. It is employed with the indicative mood of the verb *oida*, “does know” to explicitly convey a protasis of a first class condition that indicates the assumption of truth for the sake of argument. However, the apodosis is introduced implicitly meaning without a structural marker, thus we will insert the word “*then*” into our translation before the apodosis statement in order to account for this.

The idea behind the first class condition is not “since” but rather, “if-and let us assume that it is true for the sake of argument that, then...” This would encourage Paul’s audience to respond and come to the conclusion of the apodosis since they already agreed with him on the protasis. Therefore, Paul is employing the first class condition as a tool of persuasion with his audience. Paul’s audience would respond to his protasis.

Here the protasis is “if and let assume that it is true for the sake argument that someone does not know how to manage his own household.” The apodosis is “(then) how will he care for God’s church?” The audience would respond that there is absolutely no possibility of this man being able to care for God’s church.

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23 The Word Biblical Commentary, volume 46, Pastoral Epistles; page 179-180; Thomas Nelson, 2000

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The basic relation that the protasis has to the apodosis is “cause and effect.” If a man does not know how to manage his own household is the cause and the effect is that he will not be able to care for God’s church.

The indefinite pronoun *tis* introduces a member of the body of Christ without further identification. It speaks of any member of the human race without exception and distinction. Specifically, it speaks of any man with the spiritual gift of pastor-teacher who aspires to the office of overseer. Paul’s use of *tis* here indicates that this conditional clause is presenting an eternal spiritual truth.

The masculine form of the word indicates that only men can hold the office of overseer and possess the spiritual gift of pastor-teacher, which is supported by the fact that in 1 Timothy 3:2, Paul says that the overseer must be a one-woman man. If women could be pastors, then why didn’t he address their qualifications for ministry? Also, in 1 Timothy 2:11-15, Paul just got through teaching the women in the Christian community in Ephesus that they could not teach men the Word of God in public in the local assembly or exercise authority over them.

The verb *oida* means “to have the knowledge as to how to perform a particular activity.” Here the activity is a man managing his own household correctly according to God’s Word.

The word is emphatically negated by the emphatic negative adverb *ou*, which means “absolutely no idea.” It is used to deny the reality of an alleged fact of this occurring and is the clear cut, point-blank negative, objective and final. It therefore emphatically negates the idea of a man having knowledge as to how to manage his own household correctly according to God’s Word. Thus, these two words denote that a man “having absolutely no idea how to” manage his own household correctly according to God’s Word.

The perfect tense of the verb *oida* is a “perfect with a present force” demonstrating little distinction between the act and its results since the verb is a “stative” verb emphasizing a state.

Therefore, the perfect tense of the verb *oida* emphasizes the state of a man having absolutely no idea how to manage his own household correctly according to the instructions found in God’s Word.

The indicative mood of the verb is “conditional” meaning that it is employed with the conditional particle *ei*, “if, in fact and let us assume that it is true for the sake of argument” in order to form the protasis of a first class condition that indicates the assumption of truth for the sake of argument.

As it did in verse 4, the verb *proistemi* in verse 5 means “to exercise a position of authority” and is used with reference to the man with the spiritual gift of pastor who aspires to the office of overseer. It is used with reference to the pastor’s authority over his own household.
The word conveys a leadership style characterized by loving care. The word expresses the idea that the man’s children submit to his leadership out of respect for him and not out of fear. The pastor’s wife and children must love, respect and follow his leadership and his children should have respect for authority in every area of life.

The aorist tense of the verb is a constative aorist describing in summary fashion a hypothetical man who aspires to the office of overseer having absolutely no idea how to manage his own household.

The adjective *idios* is used of the man who aspires to the office of overseer in relation to his household. The word functions as a possessive personal pronoun and means, “his” referring to the man with the spiritual gift of pastor-teacher who aspires to the office of overseer.

*Idios* functions as an attributive adjective meaning that it is modifying the noun *oikos*. The word functions as a genitive of possession emphasizing the object possessed which is the family of the man who aspires to the office of overseer.

The noun *oikos* means “household” consisting of those related by blood and marriage as well as slaves and servants living in the same house or homestead.24 In 1 Timothy 3:4, *oikos* is a genitive direct object meaning that it is receiving the action explicit in the verb *proistemi*, which is a verb of governing or ruling that commonly have a genitive direct object.

“How will he take care of the church of God?” is composed of the interrogative pronoun *pos* (πῶς), “how” and the third person singular future middle indicative form of the verb *epimeleomai* (ἐπιμελέομαι), “will he take care of” and the genitive feminine singular form of the noun *ekklesia* (ἐκκλησία), “of the church” and the genitive masculine singular form of the noun *theos* (θεός), “of God.”

The interrogative particle *pos* is used to ask a rhetorical question, which demands a negative answer. This rhetorical question rejects the idea that a man who has absolutely no idea how to manage his own household being qualified to take care of God’s church and demands a negative answer.

Therefore, the interrogative particle *pos* should be translated “how” or “how is it possible” since there is no possibility of a man being able to care for God’s church if he has no idea how to manage his own household.

The verb *epimeleomai* means “to be diligent in showing concern and care for” the body of Christ, the flock of God. This word denotes that the pastor’s “managing is to be characterized by a sensitive caring and not a dictatorial exercise of authority.”25 The word denotes a compassionate care and concern for the flock of God.

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24 Louw and Nida, 10.8

25 Mounce, page 180
The future tense is a deliberative future which asks a question that implies some doubt about the response. The force of the question is whether it is possible that a man could manage God’s church when he has not idea whatsoever how to manage his own household. Therefore, the deliberative future of this verb in this rhetorical question indicates that it absolutely impossible that a man could do so. The middle voice of epimeleomai is an intensive middle focusing attention on the subject, as if the intensive pronoun autos has been used with the subject. It focuses attention upon a hypothetical Christian man having no capacity whatsoever to care for God’s church when he has no idea whatsoever how to manage his own household. The indicative mood is an interrogative indicative used to ask a rhetorical question that demands a negative answer.

In 1 Timothy 3:5, the noun ekklesia refers to the Christian community and specifically a local assembly of Christians who meet in a particular location whether a house or school room. It views this local assembly as the household of God. This is indicated by the noun oikonomia, which appears in 1 Timothy 1:4 and means “administrate a household” and is used in relation to those pastors in Ephesus who were failing in their duties “administering the household” of God.

The noun theos means “God” and refers to the Father and is a genitive of possession indicating that the church “belongs to” the Father or is “His possession.”

1 Timothy 3:5 However, if, and let us assume that it is true for the sake of argument that someone has absolutely no idea how to manage his own household then, how will he himself care for God’s church? (Author’s translation)

1 Timothy 3:6 and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. (NASB95)

1 Timothy 3:6 contains an ellipsis meaning that Paul deliberately omits a couple of words though they are implied and can be supplied from verse 2. Therefore, the apostle in verse 6 we can supply the accusative masculine singular form of the noun episkopos (ἐπίσκοπος), “an overseer” and the third person singular present active indicative form of the verb dei (δεῖ), “must” and the and the present active infinitive form of the verb eimi (εἰμί), “be.”

The noun episkopos means “overseer” and describes those men with the spiritual gift of pastor-teacher. It emphasizes the pastor-teacher’s role as the protector of the souls of his congregation by teaching them sound doctrine and refuting false doctrine that originates from the cosmic system of Satan.

The verb dei expresses necessity that the man who aspires to the office of overseer possess certain characteristics in order for him to function in the office. It denotes an absolute must indicating that “it is absolutely imperative” that the man
who aspires to the office of overseer possess the characteristic of being able to manage his own household correctly.

The present tense of the verb is “gnomic” used of a general timeless fact indicating an eternal spiritual truth or spiritual axiom. This indicates that it “is as an eternal spiritual truth” necessary or imperative that the man who aspires to the office of overseer be able to manage his own household correctly. The indicative mood is “potential,” which is used with verbs of obligation, wish or desire followed by an infinitive. In our passage, we have the verb dei, which is a verb of obligation and is followed by the infinitive form of the verb eimi, “be.”

The verb eimi means “to be” in the sense of possessing a particular characteristic. It indicates that it is absolutely imperative that the man who aspires to the office of overseer “possess the characteristic of being” able to manage his own household correctly.

“Not a new convert” is composed of the negative particle mé (μή), “not” and the accusative masculine singular form of the adjective neophutos (νεόφυτος), “a new convert.”

This adjective is composed of νέος, “new” and φυτόν, “a plant,” thus the word literally means “new plant.” The word means “newly planted” and in classical Greek it is used commonly in speaking of newly planted vineyards or trees. It occurs only 5 times in the Septuagint where it is used in a metaphorical sense.

A.T. Robertson commenting on the word, writes, “Vernacular word from Aristophanes on, in LXX, and in papyri in the original sense of “newly-planted” (νέος, φυω [neos, phuō]).”

Simpson writes, “The word νεόφυτος pertains properly to nurseries of plants, and its metaphorical sense, whence comes our term neophyte, unexampled except tentatively in the LXX version of Psalm 143:12, may have suggested the image to the apostle.”

The term appears only once in the New Testament, 1 Timothy 3:6 where it is also used in a metaphorical sense where it describes a person who has been recently converted to Christianity. Just as a newly planted tree or vine requires time to grow and to become well rooted and strong so a new believer needs time to grow up spiritually and become firmly rooted in the teaching of the Word of God and have to time to grow strong spiritually. The English word “neophyte” is transliteration of this word and it is where we get the word “novice.”

The word’s meaning is negated by the negative particle mé, “not,” which denies any idea of a new converted Christian being given authority of an overseer. Therefore, Paul wants mature Christian men with the spiritual gift of pastor-teacher

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26 Word Pictures in the New Testament (1 Ti 3:6); 1997; Oak Harbor: Logos Research Systems
to assume the office of overseer in the local assembly and does not want new believers in this position. A new believer is very vulnerable and susceptible to false teaching, thus it is dangerous to place them in a position of authority over the flock of God. He goes on to teach here in verse 6 that they are susceptible to pride, which brought the devil to ruin.

This is why Paul issues the following prohibition in 1 Timothy 5:22.

1 Timothy 5:22 Do not be hasty in the laying on of hands, nor take part in the sins of others; keep yourself pure. (ESV)

Both, new or immature believers in spiritual childhood and mature believers are susceptible to arrogance. The difference between the two is that the believer in spiritual adulthood has more doctrine in his soul to combat the arrogance than does the believer still in spiritual childhood. In other words a believer in spiritual adulthood has a greater understanding and awareness of the deception of his sin nature and the devil and his position in Christ and his dependence upon the Spirit and the Word to deal with these two enemies.

Therefore, 1 Timothy 3:6 and 5:22 emphasize that the overseer should be at some level of spiritual maturity since if he is not he will become arrogant. It also indicates that the church in Ephesus has been in existence for some time.

“So that he will not become conceited” is composed of the conjunction hina (ἵνα), “so that” and the nominative masculine singular aorist passive participle form of the verb tuphoo (τυφόω), “he will not become conceited” and the negative particle me (μή), “not.”

The conjunction hina is employed with the subjunctive mood of the verb empipto, “fall” in order to form a purpose clause that emphasizes the “intention” of the action of the verb eimi, “be” and dei, “it is, as an eternal spiritual truth, absolutely imperative,” which are both omitted due to the figure of ellipsis but clearly implied. This indicates that the conjunction hina is introducing a clause that presents Paul’s purpose for prohibiting new believers being promoted to the office of overseer.

The verb tuphoo means “to become arrogant” and is used to describe the man with the spiritual gift of pastor-teacher but who is a new believer being installed in the office of overseer. The word indicates that a new believer will “become arrogant” if he is installed in the office of overseer in the local assembly. The term speaks of the arrogance that comes about in a person when they feel they are superior because of their position of authority.

The meaning of the verb tuphoo is not being negated by the negative particle me but rather it is actually negating the meaning of the verb empipto, “fall.” The reason is that the former functions as a participle of cause indicating the cause or reason or basis of the action of the finite verb empipto, “fall.” It normally precedes the verb it modifies as it does here in 1 Timothy 3:6 and thus the form follows
function or in other words cause of an action precedes the action.\textsuperscript{28} Therefore, as a participle of cause the verb \textit{tuphoo} indicates that a man who has been placed in the office of overseer will fall into the condemnation of the devil “because” he has become arrogant due to assuming this position. Therefore, it indicates that arrogance precedes a fall.

\textbf{Proverbs 11:2} When pride comes, then comes disgrace, but with the humble is wisdom. (ESV)

\textbf{Proverbs 16:18} Pride goes before destruction, and a haughty spirit before a fall. (ESV)

Thus, Paul is saying that it is absolutely imperative that the man who aspires to the office of overseer must not be a new convert in order that he will not fall into the condemnation that the devil incurred “because” he became arrogant.

The aorist tense of the verb is ingressive used to stress the beginning or an action or the entrance into a state. Here it indicates the man with the spiritual gift of pastor-teacher “entering into the state of arrogance” as a result of being unwisely promoted to the office of overseer.

The passive voice of the verb \textit{tuphoo} means that the subject receives the action of the verb from either an expressed or unexpressed agency. The subject is the man with the spiritual gift of pastor-teacher who aspires to the office of overseer. The agency is unexpressed and refers to God. Now, the noun \textit{diabolos}, “\textbf{devil}” is an objective genitive and speaks of the judgment that the devil received from God because of his pride and arrogance. Therefore, the passive voice indicates that Paul does not want a man with the spiritual gift of pastor-teacher to be placed in the office of overseer because he will receive condemnation from God due to the fact that he is susceptible to pride and arrogance because he does not have the capacity to assume such a position. Thus, just as the devil received condemnation from God because of his pride and arrogance, an immature believer will receive the same from God due to pride and arrogance.

\textit{“And fall into the condemnation incurred by the devil”} is composed of the third person singular aorist active subjunctive form of the verb \textit{empipto} (ἐμπίπτω), “fall” and the preposition \textit{eis} (εἰς), “into” and the accusative neuter singular form of the noun \textit{krima} (κρίμα), “\textit{condemnation}” and the articular genitive masculine singular form of the noun \textit{diabolos} (διάβολος), “\textit{the devil}.”

In 1 Timothy 3:6, the verb \textit{empipto} means “to fall into” in the sense of experiencing a particular state or condition. Here it is speaks of a man with the spiritual gift of pastor-teacher experiencing divine discipline from the Lord because he became arrogant as a result of becoming an overseer when he did not have the spiritual maturity to handle such a position.

\textsuperscript{28} Wallace, page 631
Obviously, Paul is speaking of a believer here thus his condemnation due to arrogance is not the same as the devil who rejects Jesus Christ. A believer receives divine discipline from God as a child would receive from his parents. Only unbelievers receive eternal condemnation like the devil.

Thus this condemnation that the believer receives for arrogance is not the same as the condemnation that the devil received. They are similar in the sense that they both received punishment from God. They are also similar because this punishment in both instances is due to pride and arrogance. However, the devil’s punishment is permanent and the believer’s is not temporary.

As we noted earlier, the negative particle *me* is not negating the meaning of the verb *tuphoo* but rather *empipto*. The particle denies any idea of a man with the spiritual gift of pastor-teacher who assumes the office of overseer prematurely, falling into the condemnation of the devil because he became arrogant due to not having the capacity to be an overseer.

The subjunctive mood of the verb *empipto* is employed with the conjunction *hina* as we noted to form a purpose clause. The active voice indicates that the man with the spiritual gift of pastor-teacher who is unwiseely installed as an overseer over a local assembly performs the action of falling into the condemnation that the devil incurred because he became arrogant as a result of having no capacity to handle such a position. The aorist tense is an ingressive aorist indicating entrance into a particular state or condition, which is identified by Paul as the condemnation incurred by the devil.

The noun *krima* means “condemnation” and refers to the guilty verdict that the devil received for rebelling against the Lord and not repenting of it. It is the object of the preposition *eis*, which functions as a marker of entrance into a particular state or condition indicating that a man who does not have the capacity to be an overseer will enter into the state or condition of being punished by the Lord.

The noun *diabolos* means “devil” referring to God’s greatest enemy among the angels. The articular construction of the word indicates that this noun and who is refers to is well-known to Paul’s readers.

In the New Testament the word *diabolos* is used the majority of the time to refer to Satan, the fallen angel. The only exceptions appear in 1 Timothy 3:11, 2 Timothy 3:3 and Titus 2:3 where it refers to “malicious gossips.” In each of these instances, the word is anarthrous and in the plural. The only two instances where this word appears in the Pastoral Epistles is 1 Timothy 3:6, 7 and 2 Timothy 2:26. In each of these instances, the word is in the singular and is articular. Also, with one exception, the noun in the New Testament is articular singular and always means “the devil.” The exception is in John 6:70 where the word is anarthrous singular but still refers to the devil. Therefore, based upon this evidence, the noun
diabolos means “the devil” and refers to God’s greatest enemy among the fallen angels.

The word can be interpreted either as an objective or subjective genitive. The former functions semantically as the subject of the verbal idea implicit in the head noun. The latter functions semantically as the direct object of the verbal idea implicit in the head noun. The former would indicate that devil himself would be the agent used by God to inflict punishment upon the believer who falls into arrogance as an overseer. The latter would indicate that the believer who falls into arrogance as an overseer would be punished by God like the devil was punished for his arrogance.

In support of the subjective genitive is the phrase παγίδα τοῦ διαβόλου, “the snare of the devil” that appears in verse 8 and has the devil as the subject of the action. However, parallel structure does not necessarily solve the issue since it would make verse 8 redundant. Also, further support for the subjective genitive is found in 1 Timothy 1:20, which teaches that Paul disciplined Hymenaeus and Alexander by handing them over to Satan indicating that Satan would be used by God as God’s agent in disciplining these two wayward pastors.

The answer lies in the fact that the Bible teaches us that God judged Satan because he became arrogant. The judgment of Satan is emphasized throughout the New Testament. Thus, Paul is comparing the arrogance of the overseer with that of the devil. Satan once led the angels in ministering to God but fell from his position because of arrogance and was punished by God. Paul is comparing an immature overseer with Satan and does not want an immature overseer falling from his position of ministering to God like Satan fell. So Paul’s emphasis is that arrogance in a leadership position results in God’s punishing the one in that position. Therefore, it is better to interpret diabolos as an objective genitive indicating that the believer who falls into arrogance as an overseer would be punished by God like the devil was punished for his arrogance.

1 Timothy 3:6 It is, as an eternal spiritual truth absolutely imperative the overseer not be a new convert in order that he will not fall into the condemnation incurred by the devil because he may became arrogant. (Author’s translation)

The apostle Paul in verse 7 presents the fifteenth qualification that must be met by those men with the spiritual gift of pastor-teacher who aspire to the office of overseer in order for them to be promoted to this office. This qualification demands that the man who aspires to the office of pastor-teacher must be an individual whose life consists of actions, which serve as testimony to a man’s character and integrity. The life of the pastor-teacher must reflect his relationship with the Lord Jesus Christ. He should have a reputation for character and integrity even with the unbeliever (See 1 Peter 2:12).
1 Timothy 3:7 And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil. (NASB95)

“And he must have a good reputation with those outside the church” is composed of the third person singular present active indicative form of the verb dei (δεῖ), “he must” and the conjunction de (δέ), “and” that is followed by the conjunction kai (καί) and the accusative feminine singular form of the noun marturia (μαρτυρία), “a reputation” and the accusative feminine singular form of the adjective kalos (καλός), “good” and the present active infinitive form of the verb echo (ἒχω), “have” preposition apo (ἀπό), “with” and its object is the articular genitive masculine plural form of the adverb exothen (ἐξωθεν), “those outside.”

These two words appeared together in 1 Timothy 1:9 to mark an emphatic contrast. Here in 1 Timothy 3:7 they present an emphatic addition. The conjunction de is used in an adjunctive sense meaning that it is introducing a qualification that is in addition to the previous fourteen qualifications listed in verses 2-6. The conjunction kai is emphatic meaning that the word is emphasizing this fifteenth and final qualification that appears in the pericope. It is emphasizing that the man with the spiritual gift of pastor-teacher who desires to be promoted to the office of overseer must have a good reputation with unbelievers is extremely important in order that they might not fall into disgrace and not be caught in the devil’s trap. The pastor must have a reputation among the unsaved in his community because he possesses a lifestyle of unquestioned in integrity.

The verb dei expresses the necessity that the man with the spiritual gift of pastor-teacher, who aspires to the office of overseer must possess a good reputation with the unsaved in the community if he is to be promoted to this position. The present tense of the verb is “gnomic” used of a general timeless fact indicating an eternal spiritual truth or spiritual axiom. This indicates that it “is as an eternal spiritual truth” necessary or imperative that the man with the spiritual gift of pastor-teacher, who aspires to the office of overseer must possess a good reputation with the unsaved in his community. The active voice is also “stative” indicating that the subject exists in the state indicated by the verb dei. Therefore, the “stative” active voice indicates that the nature of the office of overseer as the subject “exist in the state of” demanding that the man with the spiritual gift of pastor-teacher, who aspires to this office must possess a good reputation with the unsaved in his community. The indicative mood is “potential,” which is used with verbs of obligation, wish or desire followed by an infinitive. In our passage, we have the verb dei, which is a verb of obligation and is followed by the infinitive form of the verb echo, “have.”
The verb *echo* means “to possess a particular characteristic,” which is identified by the expression μαρτυρίαν καλὴν, “good reputation.” This indicates that the man with the spiritual gift of pastor-teacher who desires to be promoted to the office of overseer must “possess” a good reputation with the unsaved in his community.

The present tense of the verb *echo* is a customary present signaling an ongoing state indicating that the man with the spiritual gift of pastor-teacher who aspires to the office of overseer must “exist in the state of” possessing a good reputation with the unsaved in his community if he is to be promoted to that position.

The noun *marturia* means “reputation” and is used of the opinion of the unsaved with regards to the character and integrity of the man with the spiritual gift of pastor-teacher who aspires to the office of overseer. It refers to the unsaved’s evaluation or assessment of the conduct and character of the man with the spiritual gift pastor-teacher who aspires to the office of overseer.

The noun denotes the truthful evidence given by the unsaved in assessment of the man with the spiritual gift of pastor-teacher who desires to be promoted to the office of overseer. It is the “testimony” of the unsaved with regards to the moral character and worthy of the man with the spiritual gift of pastor-teacher who aspires to the office of overseer. The word speaks of the recognition by the unsaved that the aspiring overseer has a lifestyle that is marked by good moral character and integrity.

The appearance of the adjective *kalos* in 1 Timothy 3:7 marks the fourth time that the word has occurred in the epistle. It is used to modify the noun *marturia*, which as we noted speaks of the “reputation” of the man with the spiritual gift of pastor-teacher who aspires to the office of overseer. The adjective means “excellent” and describes this reputation as being of a high moral quality or character with the implication that this person is a great benefit to the community in which he lives.

The adverb *exothen* is in the plural and functions as a substantive, which is indicated by its articular construction. The word means “those outside” and refers to those who are not saved through faith alone in Christ alone and are thus not part of the Christian community from God’s perspective. Paul uses the shorter form of *exothen*, which *exo* in order to refer to unbelievers in 1 Corinthians 5:12-13, Colossians 4:5 and 1 Thessalonians 4:12.

*Exothen* is used here in 1 Timothy 3:7 as the object of the preposition *apo*, which functions as a marker of source. This indicates the source of the excellent reputation of the man with the spiritual gift of pastor-teacher who aspires to the office of overseer. It indicates that this excellent reputation must “originate from” those outside the Christian community.

“So that he will not fall into reproach” is composed of the conjunction *hina* (ἵνα), “so that” and the negative particle *me* (μή), “not” that is followed by the
preposition eis (εἰς), “into” and the accusative masculine singular form of the noun oneidismos (ονειδισμός), “reproach” and the third person singular aorist active subjunctive form of the verb empipto (ἐμπίπτω), “he will fall.”

The conjunction hina is employed with the subjunctive mood of the verb empipto, “fall” in order to form a purpose clause that emphasizes the “intention” of the action of the verb dei and echo. This indicates that the conjunction hina is introducing a clause that presents Paul’s purpose for demanding that men with the spiritual gift of pastor-teacher and who desire to be promoted to the office of overseer must have an excellent reputation with the unbelievers in the community.

The verb empipto means “to fall into” in the sense of experiencing a particular state or condition. Here it is speaks of a man with the spiritual gift of pastor-teacher who aspires to the office of overseer “falling into” reproach. The verb’s meaning is negated by the negative particle me, which denies any idea of a man with the spiritual gift of pastor-teacher who aspires to be promoted to the office of overseer falling into reproach because he has a bad reputation with the unsaved in his community.

The subjunctive mood of the verb empipto is employed with the conjunction hina as we noted to form a purpose clause. The active voice indicates that the man with the spiritual gift of pastor-teacher who is unwisely installed as an overseer over a local assembly performs the action of falling into the condemnation that the devil incurred because he became arrogant as a result of having no capacity to handle such a position. The aorist tense is an ingressive aorist indicating entrance into a particular state or condition, which is identified by Paul as reproach.

In 1 Timothy 3:7, oneidismos means “disgrace” and speaks of justifiable reproach or rejection by the unbelievers due to immorality or improper behavior. It refers to a total loss of credibility as a result of immoral or improper conduct. The word is the object of the preposition eis, which functions as a marker of entrance into a particular state or condition. This indicates that a man with the spiritual gift of pastor-teacher, who aspires to be an overseer will enter into the state or condition of being disgraced if he has a bad reputation with the unbelievers in his community.

“And snare of the devil” is composed of the conjunction kai (καί), “and” which is followed by the accusative feminine singular form of the noun pagis (παγίς), “snare” and the articular genitive masculine singular form of the noun diabolos (διάβολος), “of the devil.”

The conjunction kai is consecutive meaning that it is introducing a clause that presents the result of the falling into disgrace with the unsaved in the community or in other words, falling into disgrace “is the direct result of” the devils’ trap.

This word in classical Greek primarily denotes a “trap” or a “snare.” It represents devices that bring danger or death with an often unexpected suddenness.
The term is found in the Septuagint where it appears 62 times to denote a “trap.” The noun occurs only 5 times in the New Testament where it is used to describe the trap or snare in terms that make the results grim and lethal because of the unexpected aspect of the situation (Luke 21:35; Romans 11:9; 1 Timothy 3:7; 6:9; 2 Timothy 2:26).

In 1 Timothy 3:7, the noun pagis means “snare” and refers to the various temptations such as pride, money, women and ambition that lead one into sin, which pastor-teachers are warned about throughout the Pastoral Epistles. The word is the object of the preposition εἰς, which we noted functions as a marker of entrance into a particular state or condition. This indicates the entrance into the state or condition of trapped by the devil.

1 Timothy 3:7 It is, as an eternal spiritual truth, absolutely imperative to possess an excellent reputation from those outside in order that he would not fall into disgrace as a result of the devil’s trap. (Author’s translation)

1 Timothy 3:7 speaks of the royal ambassadorship of the man with the spiritual gift of pastor-teacher who aspires to the office of overseer.

At the moment of conversion, God gives the church-age believer two royal commissions: (1) a royal ambassadorship (2 Corinthians 5:20), which represents Christ before the unbeliever and (2) a royal priesthood (1 Peter 2:5, 9), which represents himself before God.

At the moment of his conversion, the church age believer was given a royal ambassadorship in which he is to represent the absent Christ who sits as the right hand of the Father and presents the gospel message of peace with God to the unsaved through faith alone in Christ alone (2 Cor. 5:20a).

2 Corinthians 5:17 Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come. 18 Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, 19 namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. 20 Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. 21 He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him. (NASB95)

The believer’s responsibility is to clearly present the gospel message to the unbeliever and the rest depends upon the convincing ministry of God the Holy Spirit (John 16:7-11). He is also to conduct himself with respect to the unsaved in an excellent and praiseworthy manner, bringing no reproach to the name of Christ.

1 Peter 2:12 Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your
good deeds, as they observe them, glorify God in the day of visitation. (NASB95)

The church age believer as a member of the royal family of God represents his King, the Lord Jesus Christ, on official business. This official business is the communication of the gospel or the good news that Jesus Christ died for every sin committed in the human race-past, present and future and has reconciled us to God the Father with His death.

An ambassador is a high-ranking minister or member of royalty sent to represent his nation in a foreign country. As spiritual ambassadors, the church age believer represents the Lord Jesus Christ in the devil’s kingdom. The church age believer represents the King of kings and Lord of lords, the Lord Jesus Christ who is now absent from the earth because He sits at the right hand of God representing us before God the Father as our High Priest.

As royal ambassadors, believers are responsible for “witnessing” to the unbeliever, which is communicating God’s plan of salvation to unbelievers on a personal basis in two ways: (1) The example of your life (2 Cor. 3:3; 6:3). (2) Your words (2 Cor. 5:18-21; 6:2).

Just like an ambassador in the natural realm has his instructions in written form so the church age believer’s written instructions are found in the Bible. Just like an ambassador in the natural realm does not belong to the country to which he is sent so church age believers are citizens of heaven, and do not belong to the devil’s world (Phil. 3:20).

Philippians 3:20 For our citizenship exists from eternity past in the realm of the heavens, out from which also we ourselves at the present time are eagerly anticipating as Savior, the Lord Jesus Christ. (Author’s translation)

Every church age believer as a royal ambassador for Christ has the responsibility to proclaim the gospel to the unbeliever and to conduct himself an excellent fashion with respect to them so as to lead them to the Savior.

Titus 1:6-9

The apostle Paul wrote not only to Timothy regarding the qualifications for the man who aspires to the office of overseer but also to a man named Titus. The name Titus means, “pleasant.” He was a trusted companion of the apostle Paul who had been left as superintendent of the churches on the island of Crete. Like the first epistle to Timothy, this letter had as its purpose to give the young pastor instructions to aid him in his work.

Paul first mentions Titus in Galatians 2:1-3. As an uncircumcised Gentile, Titus accompanied Paul and Barnabas to Jerusalem as a living example of a great theological truth: Gentiles do not need to be circumcised in order to be saved.
Titus next appears in connection with Paul's mission to Corinth. While Paul was in Ephesus during his third missionary journey, he received disturbing news from the church at Corinth. After writing two letters and paying one visit to Corinth, Paul sent Titus to Corinth with a third letter (2 Corinthians 7:6-9). When Titus failed to return with news of the situation, Paul left Ephesus and, with a troubled spirit (2 Corinthians 7:5), traveled north to Troas (2 Corinthians 2:12-13). Finally, in Macedonia, Titus met the anxious apostle with the good news that the church at Corinth had repented. In relief and joy, Paul wrote yet another letter to Corinth (2 Corinthians), perhaps from Philippi, sending it again through Titus (2 Corinthians 7:5-16).

In addition, Titus was given responsibility for completing the collection for the poor of Jerusalem (2 Corinthians 8:6,16-24; 12:18). Titus appears in another important role on the island of Crete (Titus 1:4). Beset by a rise in false teaching and declining morality, Titus was told by Paul to strengthen the churches by teaching sound doctrine and good works, and by appointing elders in every city (Titus 1:5). Paul then urged Titus to join him in Nicopolis (on the west coast of Greece) for winter (Titus 3:12). Not surprisingly, Titus was remembered in church tradition as the first pastor of Crete. A final reference to Titus comes from 2 Timothy 4:10, where Paul remarks in passing that Titus has departed for mission work in Dalmatia (modern Yugoslavia).

Titus was a man for the tough tasks. According to Paul, he was dependable (2 Cor 8:17), reliable (2 Cor 7:6), and diligent (2 Cor 8:17); and he had a great capacity for human affection (2 Cor 7:13-15). Titus possessed both strength, tact, and calmed a desperate situation on more than one occasion. He is a good model for Christians who are called to live out their witness in trying circumstances.

Paul gave Timothy 15 qualifications but he gives Titus 17. Of course, many of these qualifications that Paul gives Titus he also gave to Timothy, therefore, we will only note here in Titus 1 those qualifications that were not given to Timothy.

Titus 1:1 Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness, 2 in the hope of eternal life, which God, who cannot lie, promised long ages ago, 3 but at the proper time manifested, even His word, in the proclamation with which I was entrusted according to the commandment of God our Savior, 4 to Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior. 5 For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you. (NASB95)

“Elders” is the adjective presbuteros, which as we noted in our vocabulary study emphasizes the pastor’s role as chief policy maker of the church since he is
the one delegated by the Holy Spirit with authority to communicate the Word of God (Acts 20:17, 1 Tim. 5:1, 17, 19; Titus 1:5; 1 Pet. 5:1).

Titus 1:6 namely, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. (NASB95)

We have here an elliptical 1st class condition statement where the protasis is absent but implied from the context (namely, verse 5) and the particle oun that usually introduces the apodosis in 1st class condition statements is absent as well since it is implied too. The protasis is the premise and apodosis is the conclusion.

Titus 1:6 If-and let us assume for the sake of argument you appoint elders, and we agree that you need to appoint elders, then they must be of irreproachable character, the husband of one wife, having believing children, who are not under accusation of loose living, or rebellious. (Author’s translation)

“Above reproach” is the adjective anenkletos refers to the fact that in order to be ordained the man with the spiritual gift of pastor-teacher must have a good reputation in the local assembly in the sense that he has led an exemplary life that there is no occasion to call him to account or bring a charge against him.

We have already noted in 1 Timothy 3 the second qualification listed here in Titus 1:6, “the husband of one wife,” therefore we will move on to the third and fourth qualifications.

“Having children who believe” refers to the fact that the man who aspires to the office of pastor-teacher must also be able to lead his own children to the Lord.

“Not accused of dissipation or rebellion” refers to the fact that the children or teenagers of the man who aspires to the office of pastor-teacher must not be under the accusation of rebellion against legitimate authority.

Titus 1:7 For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain. (NASB95)

“Not self-willed” is composed of the negative particle me and the adjective authades, “one who pleases himself, self-pleasing, self-satisfied, self-willed, stubborn, obstinate, arrogant, one who pleases himself without regard for the rights, feelings and interests of others, selfish.”

Trench defines the word, “the person who is so pleased with himself and his own actions that nothing else pleases him. He is the person who regards nothing as correct except what he himself does. He so overestimates any determination of his own that he will not be moved from it. Such a person obstinately maintains his own opinion and asserts his own rights, regardless of the rights, feelings, and interests of others. With no motive at all, he is quick to act contrary to the feelings of others, rather than to fall in with them” (Trench Synonyms of the New Testament pages 367-368).
“Not quick-tempered” is composed of the negative particle *me* and the adjective *orgilos*, “quick-tempered, inclined to anger, irritable, easily provoked to anger.” It is related to the noun *orge*, “anger, wrath.” This adjective describes a person who cannot control his anger. Anger is a sin (Prov. 22:24; 29:22; Eph. 4:31; Col. 3:8).

The next four qualifications that appear in Titus 1:7 also appear in 1 Timothy 3:2-3, thus we will not study them.

**Titus 1:8 but hospitable, loving what is good, sensible, just, devout, self-controlled. (NASB95)**

“Loving what is good” is the adjective *philagathos*, “a lover of divine good, a lover of good of intrinsic value.”

We have already noted the next qualification “sensible” in 1 Timothy 3:2.

“Just” is the adjective *dikaios*, “just, righteous, virtuous, one who fulfills his obligations to God and man, well-balanced in his relationships with both God and man.”

In the Greco-Roman world, *dikaios* applied to the model citizen. In the classical period, *dikaios* described individuals who were “well-balanced, fair, impartial, lawful, and just in their dealings with men.” They were individuals who fulfilled their legal obligations in life. Our Lord used *dikaios* to describe the Father (John 17:25). It is also used to describe Abel (Matt. 23:5), and God’s judgment on an unbelieving world (Rev. 19:2). It is used with reference to those believers in Christ who have received the imputation of divine righteousness at the moment of salvation (Rom. 5:19; Gal. 3:11; Heb. 10:38; 1 Pet. 3:12; 4:18).

*Dikaios* in Titus 1:8 describes the man who has personal love for God the Father, thus fulfilling his obligation to God and operates in the love of God toward all men, thus, fulfilling his obligation to man. It describes the model citizen according to the Word of God.

“Devout” is the adjective *hosios*, which means “holy, one who has integrity, one who is faithful or loyal in his relationships with both God and man.”

“Self-controlled” is the adjective *enkrates*, which describes someone who is “disciplined, self-control, organized life, one who has right priorities” which are based upon the Word of God.

*Enkrates* comes from the verb stem *krat*, “power, lordship,” and the prefix *en*, thus it expresses the power or lordship, which one has either over oneself or over something. In classical literature, it could mean, “to have power or dominion over all things and over oneself, to be inwardly strong, one who has endurance.” According to Galatians 5:23, God the Holy Spirit will produce this Christ-like characteristic in a believer (Gal. 5:23).
The adjective *enkrates* indicates that the man who aspires to the office of pastor-teacher must be disciplined meaning that he makes the study of the Word of God and applying it his number one priority in life.

**Titus 1:9** holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict. (NASB95)

Titus 1:9 states that the man who aspires to the spiritual gift of overseer must hold fast clinging to, be devoted, occupied with the Word of God in the midst of stiff opposition.

The Greek word translated “holding fast” speaks of occupation and devotion to something. The man who aspires to the office of overseer must continually devote or occupy himself with the Word of God in the midst of stiff opposition in accordance to that which his pastor-teacher has taught him.

Paul uses the phrase “sound doctrine,” which means “healthy doctrine” that promotes spiritual growth and protects the believer’s soul from the lies of the cosmic system of Satan. The man who aspires to the office of pastor-teacher must be able to do two things according to Titus 1:9: (1) Teach the Word of God (2) Refute the heretics.

**Three-Fold Purpose of the Spiritual Gift of Pastor-Teacher**

**Ephesians 4:12** for the equipping of the saints for the work of service, to the building up of the body of Christ. (NASB95)

There are three prepositional phrases in verse 12 which express the three-fold purpose of the Lord Jesus Christ providing the church with the spiritual gift of pastor-teacher.

“For the equipping of the saints” is composed of the preposition *pros*, “for” and the articular accusative masculine singular form of the noun *katartismos*, “the equipping” and the articular genitive masculine plural form of the adjective *hagios*, “of the saints.”

The preposition *pros* plus the accusative *katartismos* in Ephesians 4:13 not only expresses purpose but is also used adverbially to express the manner in which this training is to take place. The preposition *pros* means, “face to face,” and implies a close intimate personal intercourse with someone.

In Ephesians 4:12, *pros* plus the adverbial accusative noun *katartismos* expresses the face-to-face manner of training in the Word of God that the believer is to receive from his divinely ordained pastor-teacher.

The first purpose in giving the body of Christ the spiritual gift of pastor-teacher is to train members of the body of Christ to operate in their spiritual gift by communicating the Word of God to them in a face-to-face manner.
The apostle Paul under the inspiration of God the Holy Spirit does not use the preposition *eis* here as he does in the following prepositional phrases because he wants to emphasize the manner in which the training is to take place.

The noun *katartismos* is from the *katartizo* word group and is a medical term in classical Greek denoting the “setting of the bone.” It also has a more general meaning “preparation, equipment, equipping,” and it also can be translated “training,” or “discipline.” Plutarch used the word twice of education with *paideia* (Themistocles and Alexander). *Paideia* referred to a child’s training, teaching and its goal was for the child to become an obedient and useful citizen of the community. The training was designed to produce character, self-control and courage.

*Katartismos* refers to the training one receives which equips them to serve in a particular capacity. In Ephesians 4:12, the word refers to the training in the Word of God received by the church age believer in a face to face manner by the function of the spiritual gift of pastor-teacher, which in turn equips them to operate in their spiritual gift, which is designed to edify the body of Christ.

“For the face to face training of the saints” refers to the pastor-teacher training individual members of the body of Christ under his spiritual authority for Christian service by communicating the Word of God in a face to face manner.

“For the work of service” is composed of the preposition *eis*, “for” and the accusative neuter singular noun *ergon*, “the work” and the genitive feminine singular form of the noun *diakonia*, “of service.”

*Eis* plus the accusative denotes a purpose or a goal in time. The anarthrous construction of the noun *ergon*, “work” emphasizes the quality of the noun and therefore, the quality or character of the work involved here and this quality is defined by the noun *diakonias*, “service,” which is an epexegetical genitive. The noun *diakonias* explains or defines the quality of the work here, namely it is work, which is Christian service to the body of Christ. Furthermore the anarthrous construction of the noun *diakonias* indicates the quality or character of the service, namely, Christian service. Therefore, the second prepositional phrase *eis ergon diakonias*, “for work, which pertains to Christian service.”

This second prepositional phrase refers to the fact that the function of the spiritual gift of pastor-teacher provides the believer the capacity to operate in his spiritual gift and therefore, to take part in Christian service, which produces divine good.

The communication of bible doctrine trains and prepares the believer for Christian service, which produces divine good.

The progression of these prepositional phrases here in Ephesians 4:12 indicates that the training of the believer through the communication of the Word of God in
a face to face manner by the man with the spiritual gift of pastor-teacher precedes Christian service.

The prepositional phrase *pros ton katartismon ton hagion* preceding the prepositional phrase *eis ergon diakonias* emphasizes the fact that the believer must first receive training from their right pastor-teacher before they are to serve. The function of the spiritual gift of pastor-teacher provides the necessary training needed to perform effective Christian service.

The first prepositional phrase *pros ton katartismon ton hagion*, “for the face to face training of the saints,” states that the initial purpose of the spiritual gift of pastor-teacher is to communicate the Word of God to the believer in a face-to-face manner.

This leads to the second prepositional phrase, which refers to the fact that the function of the spiritual gift of pastor-teacher provides the believer the capacity to perform Christian service, which produces divine good of intrinsic value that will be rewarded at the Bema Seat Evaluation of the believer that will be conducted by the Lord Jesus Christ.

The third purpose for the Lord Jesus Christ providing the body of Christ with the spiritual gift of pastor-teacher is expressed by yet a third prepositional phrase.

“To the building up of the body of Christ” is composed of the preposition *eis*, “to” and the accusative feminine singular form of the noun *oikodome*, “the building” and the articular genitive neuter singular form of the noun *soma*, “of the body” and the articular genitive masculine singular form of the proper name *Christos*, “Christ.”

The preposition *eis* plus the accusative means, “for,” and expresses the ultimate purpose for the Lord Jesus Christ bestowing the spiritual gift of pastor-teacher to the body of Christ. In Ephesians 4:12, *oikodome* has both a metaphorical and collective connotation and should be translated “construction, building up,” or “building process.” *Oikodome* in Ephesians 4:12 refers to the building up of the Body of Christ. The noun *Christos* is a genitive of possession expresses the fact that the body mentioned here in Ephesians 4:12 belongs to Christ who is the Head of the body.

The third prepositional phrase: “For the ultimate purpose of the construction of the body belonging to Christ.”

Ephesians 4:11 And He (the Lord Jesus Christ) gave the apostles, and the prophets, and the evangelists, and the pastor-teachers 12 for the face to face training of the saints for the work, which pertains to Christian service, for the ultimate purpose of the construction of the body belonging to Christ. (Author’s Translation)

The Lord Jesus Christ provided the body of Christ with the spiritual gift of pastor-teacher in order to train in a face to face manner each individual member of
the body of Christ, which in turn enables the believer to perform Christian service resulting in the spiritual growth of the body of Christ (1 Cor. 3:9; 1 Pet. 2:5).

Four-Fold Responsibility of the Pastor-Teacher

The Scriptures teach that the pastor-teacher, i.e. the overseer has four responsibilities that are the means by which he tends and shepherds the flock of God: (1) Study (2 Tim. 2:15) (2) Teach (1 Tim. 4:13) (3) Pray (Acts 6:1-4). (4) Exemplify the Christian way of life.

Let’s take a look at the first responsibility of the pastor-teacher, which is to study. The pastor-teacher’s study of the Word of God involves many different aspects.

Ezra 7:10 For Ezra had set his heart to study the law of the LORD and to practice it, and to teach His statutes and ordinances in Israel. (NASB95)

Acts 26:20 While Paul was saying this in his defense, Festus said in a loud voice, “Paul, you are out of your mind! Your great learning is driving you mad.” (NASB95)

2 Timothy 4:13 When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments. (NASB95)

William Tyndale, made a similar request in 1536 just before he was martyred, “. . . kindly permit me to have my Hebrew Bible, Hebrew Grammar, and Hebrew Dictionary, that I may spend time with that in study.”

John Wesley told the preachers under his care to read or get out of the ministry! The great men of God have notoriously been great prayer warriors and great readers! While Timothy is to be instructing and warning his disciples, he must never lose sight of his own spiritual welfare. There is a holy selfishness, which must characterize the man of God if he is to have an eternal impact upon his generation.

Wesley, wrote in his diary: “I sit down alone; only God is here. In His presence I open, I read His book . . . and what I learn, I, teach.”

The pastor-teacher’s impact for God in public is predicated upon God's impact on him in private.

2 Timothy 2:15 confronts the pastor-teacher with his earthly responsibilities to God and His Word. The pastor-teacher must first devote himself to prayer and study of the Word of God before he can communicate the Word of God. The content of his message will be determined by how diligently he studies and prays. The lifestyle of the pastor must be one that is constantly devoted to prayer, study and the teaching of the Word of God.
2 Timothy 2:15 Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth. (NASB95)

“Be diligent to present yourself approved to God as a workman” is composed of the following: (1) second person singular aorist active imperative form of the verb spoudazō (σπουδάζω), “be diligent” (2) accusative second person masculine singular form of the reflexive pronoun seautou (σεαυτοῦ), “yourself” (3) accusative masculine singular form of the adjective dokimos (δόκιμος), “approved” (4) aorist active infinitive form of the verb paristēmi (παρίστημι), “to present” (5) articular dative masculine singular form of the noun ergatēs (ἐργάτης), “as a workman.”

The apostle Paul is once again employing the figure of asyndeton and this time it is to emphasize the solemn nature of the command he is issuing Timothy here in Second Timothy 2:15. The figure emphasizes with Timothy how important it is for him to obey this command because it will result in his remaining faithful to Paul’s apostolic teaching, i.e. the gospel.

The verb spoudazō appears over 1400 times in classical literature, 11 times in both the Septuagint and Greek New Testament (Gal. 2:10; Eph. 4:3; 1 Thess. 2:17; 2 Tim. 2:15; 4:9, 21; Titus 3:12; Heb. 4:11; 2 Pet. 1:10, 15; 3:14). It can have the following meanings depending upon the context in which it is used: “to be busy or eager to do a thing, to pay serious attention to a person, to be serious or earnest, to give diligence to something, to diligently study, to lecture, to teach, to do anything hastily or earnestly, to zealously pursue something, to take up a serious occupation with something, to treat someone or something with respect, to do something with intense effort and motivation.” The word is used often of being “intensively involved with something, to be intensely serious about something.” The Athenian Philostratus who lived between third and second century B.C. wrote that Dio of Prusa “did not neglect the diligent study (spoudazo) of letters but sustained himself with two books” (Lives of the Sophists 1.7.2).

Here in Second Timothy 2:15, the verb spoudazō means “to conscientiously make every effort to” discharge a particular duty, “to conscientiously try hard to” discharging a particular duty since it pertains to doing something conscientiously with intense effort and motivation. This verb speaks of being conscientious in discharging an obligation or a duty. Here it speaks of Timothy conscientiously making every effort to present himself as a proven worker who does not need to be ashamed, teaching the message of truth accurately.

The second person singular form of the verb means “you” referring of course to Timothy and the active voice indicates that he as the subject of this verb is to fulfill
the command to conscientiously make every effort to present himself as a proven worker who does not need to be ashamed, teaching the message of truth accurately.

The aorist imperative form of the verb *spoudazō* is a constative aorist imperative which emphasizes solemnity or urgency of the action. Therefore, the aorist imperative form of this verb is emphasizing how important it is for Timothy spiritually to conscientiously make every effort to present himself as a proven worker who does not need to be ashamed, accurately teaching the message of truth. It emphasizes how important it was for Timothy to continue executing this command.

The verb *paristēmi* is a compound word composed of the preposition *para*, “beside” and the verb *histemi*, “to place, stand.” Thus the word literally means, “to place or set beside or near,” thus, “to place or put at one’s disposal.” This compound word is found in classical Greek where it has the meanings, “cause to stand, place beside” or “present.” In the middle voice, *paristēmi* denotes the act of producing or bringing forth something. The word appears in the papyri in a judicial technical sense of appearing in court before a judge.29 The word appears 89 times in the Septuagint, which uses the word to translate a variety of Hebrew terms with the primary one being `amadh, “stand” and yatsav in the hiphil, “to take one’s stand, station oneself behind.” In the Greek New Testament, the verb appears 41 times and is used in both an intransitive and transitive sense.

A Greek-English Lexicon of the New Testament and Other Early Christian Literature-Third Edition lists the following meanings for the verb: (1) transitively to cause to be present in any way (a) place beside, put at someone’s disposal (b) present, represent (c) to make, render (d) as a technical term in the language of sacrifice offer, bring, present (e) as a legal technical term bring before (a judge) (f) prove, demonstrate (2) Intransitively, to be present in any way, be present.30

In Second Timothy 2:15, the verb *paristēmi* means “to offer” and is functioning in a transitive sense. The word is employed with the reflexive pronoun *seautou*, “yourself” as its direct object and the noun *theos*, “God” which is functioning as a dative of advantage. The word is used in a sense of offering a sacrifice to the Father. This is how it is employed in Romans 12:1.

**Romans 12:1** Therefore, I appeal to each and every one of you spiritual brothers and sisters on the basis of the merciful acts produced by God the Father to offer your bodies as a sacrifice-alive, holy, extremely pleasing and beneficial to God the Father, which is your reasonable service. (Author’s translation)

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29 Moulton-Milligan, 494
30 Page 778
So here the verb *paristēmi* speaks of Timothy “offering” himself to God as a workman who does not need to be ashamed because of accurately teaching the message of truth.

The infinitive form of this verb is functioning as a complementary infinitive meaning it is completing the thought of the verb *spoudazo* and is identifying for Timothy what exactly Paul is commanding him to conscientiously make every effort to do.

The active voice of this verb is a reflexive active indicating that the subject acts upon himself or herself and is found with a reflexive pronoun. Therefore, the reflexive active voice of this verb expresses the idea of Timothy acting upon himself by offering himself to God as a workman who is not ashamed because he is accurately teaching the message of truth.

The aorist tense of this verb *paristēmi* is a constative aorist describing in summary fashion Timothy offering himself up to God as a workman who need not be ashamed because he is accurately teaching the message of truth.

The reflexive pronoun *seautou* indicates that the subject is also the object of the action of the verb and is used to highlight the participation of the subject in the verbal action, as direct object, indirect object, intensifier, etc. The subject is of course Timothy. Therefore, the reflexive pronoun indicates that Timothy as the subject is also the object of this verb *paristēmi* and is used to highlight or emphasize Timothy’s responsibility to offer himself up to the Father as a workman who is unashamed because he is accurately teaching the message of truth.

The reflexive pronoun *seautou* functions as the “object” of an object-complement double accusative construction. The “complement” is the adjective *dokimos*, “approved,” which means that this word is complementing the reflexive pronoun in that it predicates or affirms something about Timothy. Therefore, this construction indicates that Paul is making the assertion that Timothy would be approved by God by offering himself up to God as an approved workman who need not be ashamed because he is accurately teaching the message of truth.

In Second Timothy 2:15, the adjective *dokimos* means “approved, reliable” since it pertains to a qualification that is the direct result from trial and examination. It speaks of being approved by someone after undergoing sufficient testing to determine one’s reliability in carrying out a particular task. Therefore, here the adjective *dokimos* means “approved” and would describe Timothy as an approved workman in the sense that he is considered by God as reliable after undergoing testing to determine his reliability as a teacher of the gospel.

As we noted earlier, the adjective *dokimos* is functioning as the “complement” in an object-complement double accusative construction. The reflexive pronoun *seautou* functions as the “object” of an object-complement double accusative construction. The adjective *dokimos* is complementing the reflexive pronoun in
that it predicates or affirms something about Timothy. Therefore, this construction indicates that Paul is making the assertion that Timothy would be approved by God by offering himself up to God as an approved workman who need not be ashamed because he is accurately teaching the message of truth.

The adjective *dokimos* also has another usage in the sentence in that it is functioning as a predicate accusative meaning it stands in predicate relation to another accusative, namely the noun *ergates*. With this type of accusative function, the two accusatives will be joined by an equative verb, either an infinitive or a participle. Here these two accusatives are joined by the infinitive *paristēmi* which is the noun *ergates*. Therefore, the adjective *dokimos* is making an assertion about *ergates*, namely a workman who is approved by God.

In Second Timothy 2:14, the noun *ergatēs* means “worker” and is used of Timothy in a figurative sense describing him as someone who works for the Father in communicating the Word of God to the non-Christian and Christian. It speaks of him as engaging in the work of communicating the Word of truth.

This noun *ergatēs* functions as an accusative subjective of the infinitive *paristēmi* accusative meaning it stands in predicate relation to the accusative form of the adjective *dokimos*. With this type of accusative function, the two words will be joined by an equative verb which is either a participle or an infinitive. Here the infinitive form of the verb *paristēmi* is joining these two accusatives. Therefore, the adjective *dokimos* is making an assertion about the noun *ergates*. The assertion is a workman who is approved by God.

The noun *theos* means “God” and refers to the Father which is indicated by the word’s articular construction which in the New Testament commonly signifies the first member of the Trinity unless otherwise indicated by the context.

The noun *theos* functions as a dative of advantage meaning that it would be for the benefit of the Father that Timothy conscientiously make every effort to offer himself up as a worker who He approves of.

“Who does not need to be ashamed” is the accusative masculine singular form of the adjective *anepaischunton* (ἀνεπαίσχυντος), which means “unashamed” since it pertains to one who has caused no disgrace to himself or others or pertaining to one who has no need to be ashamed. Here it is used of Timothy would describe him as someone who has no need to be ashamed before the Lord Jesus Christ at the Bema Seat in relation to his responsibility to communicate the gospel to both the non-Christian and Christian. Timothy would be unashamed before the Lord at the Bema Seat if he obeys Paul’s command to conscientiously make every effort to offer himself up as an approved worker for the benefit of the Father because he accurately taught the Word of truth.

This word functions as an accusative of simple apposition meaning it stands appositive to the accusative noun *ergatēs* and is identifying specifically what
Timothy would be if he conscientiously made every effort to offer himself up to God as an approved worker because he accurately taught the Word of truth.

"Accurately handling the word of truth" is composed of the following: (1) accusative masculine singular present active participle form of the verb orthotomeo (ὀρθοτομέω), “accurately handling” (2) articular accusative masculine singular form of the noun logos (λόγος), “the word” (3) articular genitive feminine singular form of the noun alētheia (ἀλήθεια), “the truth.”

The verb orthotomeo is made up of two words, orthos, “straight,” and temnos, “to cut,” thus “to cut straight.” It is hapax legomenon meaning it is found only once in the New Testament. It is not found in classical literature but is found twice in the Septuagint (Prov. 3:6; 11:5), where it is used along with hodos, “path,” and thus means “to cut a path in a straight direction.”

Temnos and hodos were used together by the classical authors. Thucydides used this phrase in the literal sense for “cutting a path” through thick forest or rough terrain in order that a traveler may go directly to his destination. Plato though used this same phrase in the figurative sense, “to proceed along the way of legislation which has been cleared by our present discourse.”

The classical authors used orthos both literally and metaphorically. Literally, the word meant, “straight in height, standing, straight in line as the antithesis to what is crooked, straight, such as right opposite the sun,” or “to face the front originally held.” Metaphorically, orthos meant, “right, safe, prosperous, to speed in a prosperous course, right, true, correct, real, genuine, upright, just,” and of persons, “straightforward.” It was also used by Aristotle of right angles.

In Second Timothy 2:15, the verb orthotomeo addresses the pastor-teacher’s responsibility of exposition where he is to accurately communicate the Word of God to his congregation. This verb expresses the idea of holding a straight course and here it is used of accurately teaching the Word of truth. It refers to the straightforward, line upon line, precept upon precept, accurate communication of the Scriptures by a man who is competent to do so (Isaiah 28:13).

The participle form of this verb is functioning as a participle of means which indicates the means by which the action of a finite verb is accomplished. It answers “how?” something is accomplished. It defines or explains the action of the controlling verb which in our context is the verb paristēmi. This type of participle usually follows its verb which is the case here in Second Timothy 2:15. It makes more explicit what the author intended to convey with the main verb. If the participle of means is absent or removed the point of the main verb is removed as well. If we remove the participle form of this verb orthotomeo, Timothy will not know how he is to offer himself up to God as an approved worker who is

31 Plato, Laws 7.801E
unashamed. So the participle form of this verb is critical for Timothy to understand how to offer himself up to God as an approved worker who is unashamed. Without this participle, Paul’s command would vague whereas with this participle the command is crystal clear. So the participle form of this verb orthotomeo defines for Timothy how he was to offer himself up to God as an approved worker who is unashamed.

The present tense of this verb orthotomeo is a customary present used to signal a regularly occurring action indicating that Timothy is to offer himself up to God as an approved worker who is unashamed by “making it his habit of” accurately teaching the Word of truth.

The participle form of the orthotomeo is also functioning as an accusative of simple apposition meaning it stands appositive to the accusative noun ergates and is defining specifically how Timothy was to offer himself up to God as an approved worker who is unashamed.

In Second Timothy 2:15, the noun logos means, “word, message” and refers to the content of the message of the gospel which Timothy was to faithfully make it his habit of teaching accurately. It refers to the divine revelation that was communicated through the apostolic teaching which was communicated to the believers in Ephesus by Timothy and is now recorded in the New Testament. Specifically the noun refers to the apostolic teaching communicated by Timothy to the Ephesian church and the non-Christian in Ephesus.

The articular construction of the word emphasizes the “uniqueness” of this word in that it is from God, which is indicated by the genitive adjunct, τῆς ἀληθείας. Together, both articular expressions express a “monadic” concept. So the articular construction of the noun logos is emphasizing that this teaching is unique in that it is truth which originates from and is revelation from God.

The noun logos is functioning as an accusative direct object meaning it is receiving the action of the verb orthotomeo which indicates that the message of truth, i.e. Paul’s apostolic teaching was to receive the action of Timothy accurately teaching it to the Christian community and the non-saved in the community.

In Second Timothy 2:15, the noun alētheia means “truth” and refers to Paul’s apostolic teaching and specifically it refers to his apostolic teaching which Timothy was to make it his habit of accurately teaching to the Christian community and non-Christian members of the community. Therefore, the word refers to the truth of God in an objective sense as a body of knowledge containing the revelation regarding the will of the Father for the Christian and the non-Christian. This revelation also contains information regarding the character and nature of the Trinity. It contains information regarding the consequences of the Christian failing to do the will of the Father or doing His will. It contains information regarding the consequences of the non-Christian rejecting Jesus Christ.
as Savior or accepting Him as Savior. It also contains information regarding what the Father has provided for the Christian through both His Son and the Holy Spirit which enables the Christian to execute His will.

The articular construction of the noun ἀλήθεια is monadic meaning that this truth is unique to God and specifically unique to the apostolic teaching. This noun functions as a genitive of apposition or epexegetical genitive meaning that it specifies what Paul means when he uses the noun logos, “the word, the message” indicating that this message or word is truth from God.

Second Timothy 2:15 I solemnly charge you to conscientiously make every effort to offer yourself up as an approved worker, who is unashamed for the benefit of God (the Father) by specifically making it your habit of accurately teaching the message of truth. (Author’s translation)

The apostle Paul is once again issuing Timothy a solemn command which if Timothy continues to obey, will result in keeping faithful to his apostolic teaching. Paul solemnly charges Timothy to conscientiously make every effort to offer himself up as an approved worker who is unashamed for the benefit of God the Father. The means by which he was to do this was to continue making it his habit of accurately teaching the message of truth. By obeying this command he would be avoiding falling into the trap the apostate pastors in Ephesus fell into by adhering to the teaching of the Judaizers. As we noted in our study of Second Timothy 2:14, they argued about the meaning and usage of words in the Mosaic Law rather than communicating accurately Paul’s apostolic teaching, i.e. the gospel. Timothy was to avoid what these apostate pastors were doing with the Word of God.

“Conscientiously making every effort” to offer himself up as an approved worker who is unashamed is related to Timothy’s teaching. Thus, it implies accuracy in expository teaching of the Scriptures and also competency in teaching it. The pastor-teacher must have information to communicate to his congregation in order for him to teach them. He must have content in his message, and not simply random thoughts. Teaching involves preparation and preparation involves study. Study also involves prayer and meditation upon that which you have exegeted in the original languages. The pastor-teacher must not only exegete from the original languages but also prayerfully meditate upon the text itself for the purpose of making his own personal application.

Timothy was to be the antithesis to the false teachers, who engage in “worldly empty chatter,” which Timothy was warned to avoid by Paul in First Timothy 6:20, and in Second Timothy 2:16. First Timothy 6:3-5 and Second Timothy 2:16-18 describes these false teachers who are side-tracked by their arrogance for personal gain and fail to communicate accurately the Word of God. These false teachers are incompetent to communicate the Scriptures and are crooked in their handling of the Scriptures whereas Timothy is to be straightforward or accurate in
his handling of the Scriptures. Timothy is told by Paul to “pay close attention to himself and his teaching” (1 Tim. 4:16).

The pastor-teacher is to meditate upon that which he has learned from his exegesis of the passage he is studying and make personal application to his own life. Biblical meditation involves repetitive, reflective and reverential reading of the Word of God and making application to one’s own life. Meditation means “the act of focusing one’s thoughts, thus, to ponder, think about.” It consists of reflective thinking or contemplation, usually on a specific subject to discern its meaning or significance or a plan of action (Joshua 1:18).

Biblical meditation consists of reflective thinking or contemplation on the Word of God in order to discern its meaning for the purpose of making personal application (Philippians 4:8-9). Biblical meditation is an expression of rejecting self-sufficiency in favor of the sufficiency of God’s Word. The goal of Christian Biblical meditation is to adopt the attitude or thinking of Christ, which is expressed in the infallible, inerrant Word of God. The purpose of Christian Biblical meditation is to develop the character of Christ in the believer.

“To offer yourself up” views Timothy as a priest offering a sacrifice up to God. It speaks of Timothy sacrificing himself up to God which he would do by accurately teaching the message of truth, i.e. Paul’s gospel or apostolic teaching. It emphasizes Timothy’s responsibility to offer himself up to the Father as an approved worker who is unashamed because he is accurately teaching the message of truth.

“An approved worker” means that Timothy would be considered by God as reliable after undergoing testing to determine his reliability as a teacher of the gospel. It is making the assertion that Timothy would be approved by God by offering himself up to God as an approved worker who need not be ashamed because he is accurately teaching the message of truth. It speaks of Timothy being a faithful steward of the gospel because he accurately taught it.

“Who is unashamed” is used of Timothy and would describe him as someone who has no need to be ashamed before the Lord Jesus Christ at the Bema Seat in relation to his responsibility to communicate the gospel to both the non-Christian and Christian. Timothy would be unashamed before the Lord at the Bema Seat if he obeys Paul’s command to conscientiously make every effort to offer himself up as an approved worker for the benefit of the Father because he accurately taught the Word of truth.

“By specifically making it your habit of accurately teaching” addresses Timothy’s responsibility as a pastor-teacher’s to accurately communicate the Word of God to his congregation. It tells Timothy specifically how he was to offer himself up to God as an approved worker who is unashamed. It defines for Timothy how he was to offer himself up to God as an approved worker who is
unashamed. The idea that Paul is conveying to Timothy here with this expression is that of a workman who is careful and accurate in his work.

For Timothy or any pastor to accurately teach the message of truth, i.e. the gospel would demand that they have sound hermeneutical principles when approaching the interpretation of the Word of God. The rules and principles involved in interpreting the Bible is called hermeneutics. The English word “hermeneutics” comes from the Greek verb *hermeneuo* and the noun *hermeneia*. These words point back to the wing-footed messenger god Hermes in Grecian mythology who was responsible for transmuting what is beyond human understanding into a form that human intelligence can grasp. He is said to have discovered language and writing and was the god of literature and eloquence, among other things. He was the messenger or interpreter of the gods, and particularly of his father Zeus. Thus, the verb *hermeneuo* came to refer to bringing someone to an understanding of something in his language (thus explanation) or in another language (thus translation). Thus interpretation involves making clear and intelligible something that was unclear or unknown.

A compound form of this verb appears in Luke 24:27 with regards to the Lord Jesus Christ interpreting or explaining the Scriptures concerning Himself to His disciples.

*Luke 24:27 Then beginning with Moses and with all the prophets, He explained (diahermeneuo) to them the things concerning Himself in all the Scriptures.* (NASB95)

Adhering to sound hermeneutical principles will result in sound exegesis, which refers to the process of determining the meaning of a text of Scripture, the Word of God. It refers to the explaining, declaring, telling, or relating of objective truth.

Exegesis precedes exposition (i.e. communicating the Word of God to the congregation). Exposition aims to apply the text and its meaning to men and women today, enabling them to answer the question: what message has this for us, or for me, in the present situation? Exposition must be firmly based upon exegesis: the meaning of the text for hearers today must be related to its meaning for the hearers to whom it was first addressed.

When interpreting the Scripture, one must not allegorize but let the Biblical text speak for itself. Those who allegorize are not letting the text speak for itself but are putting words into God’s mouth. The Scriptures must be interpreted its historical settings. One must compare Scripture with Scripture. Also, one must interpret literally and grammatically and not allegorize. Proper interpretation involves paying attention to the context of a particular verse. Not only paying attention to the immediate context but also in the context of the book it appears in and in context with the rest of Scripture. This leads to a pretribulational and premillennial view.
The basic differences between the premillennial and amillennial and between pretribulation and posttribulation views are hermeneutical. In other words, they are the direct result of method one chooses to interpret Scripture. The basic difference between an amillennialist and a premillennialist is the direct result of the method one chooses to interpret Scripture. Those who allegorize and do not interpret the Scripture literally and specifically prophetic portions of Scripture will not be pretribulational or premillennial but will be posttribulationalists and amillennialists. Therefore, the method one chooses to interpret the Bible, must be based upon sound hermeneutical principles. Unsound method of interpreting Scripture leads to error in interpretation and practice and false doctrine.

The allegorical method involves interpreting a literary text which regards the literal sense as the instrument for a secondary and more spiritual profound sense. This method either ignores or denies the historical context. The emphasis with this method is entirely upon the secondary sense with the result that the original words of the text have little or no significance at all. Thus, this method does not interpret Scripture but ignores the meaning of the original sense with the justification that one is seeking a deeper, spiritual meaning.

It is in error because it doesn’t interpret Scripture but puts words into God’s mouth. It denies the authority of the Scripture. Furthermore, this method does not provide any means at all to test the interpretation. Thus, the allegorical method of interpreting any portion of Scripture takes away the authority of Scripture. It does not leave any basis upon which interpretations may be tested.

The direct antithesis of the allegorical method is the literal method of interpreting the Scripture. The literal method gives each word the same exact basic meaning it would have in normal and customary usage whether in writing, speaking or thinking. It is also called by some the grammatical-historical method, which emphasizes the fact that the meaning of a text is to be determined by carefully considering its grammar and syntax as well as its historical setting.

Ramm writes, “The customary, socially-acknowledged designation of a word is the literal meaning of that word. The ‘literal’ meaning of a word is the basic, customary, social designation of that word. The spiritual, or mystical meaning of a word or expression is one that arises after the literal designation and is dependent upon it for its existence. To interpret literally means nothing more or less than to interpret in terms of normal, usual, designation. When the manuscript alters its designation the interpreter immediately shifts his method of interpreting.”

The literal method is the normal approach in all languages. Also, parables, allegories, types and symbols depend upon the literal meaning of the terms. The Bible makes sense when interpret literally. Furthermore, many erroneously contend

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32 Protestant Biblical Interpretation, page 64; Boston: W.A. Wilde Company, 1950
that the literal method does not take into consideration figures of speech, symbols, allegories and types but rather takes them into consideration. This method removes the subjective and emphasizes the objective meaning that it keeps man’s imaginations imposing itself on the text and lets the text speak for itself.

Ramm writes, “That this method is the only one consonant with the nature of inspiration. The plenary inspiration of the Bible teaches that the Holy Spirit guided men into truth and away from error. In this process the Spirit of God used language, and the units of language (as meaning, not as sound) are words and thoughts. The thought is the thread that strings the words together. Therefore, our very exegesis must commence with a study of words and grammar, the two fundamentals of all meaningful speech.”

Further in support of the literal method is that when the Old Testament is used by the New Testament authors under the inspiration of the Spirit it is only used in a literal sense. For example, the prophecies concerning the life, ministry, death and resurrection of Christ were literally fulfilled two thousand years ago with the person of Jesus of Nazareth. This tells us that the prophecies concerning His Second Advent will also be fulfilled literally. The literal method basis itself in fact, which means that it seeks to establish itself in objective data such as grammar, logic, etymology, history, geography, archaeology, theology, etc.

All sound exegesis of a passage of Scripture must begin with the words of the text itself. Secondly, the interpreter must pay attention to the context in which any passage appears. Thirdly, one must interpret a passage of Scripture in its historical setting. For example, in the book of Daniel, we must understand that Daniel was a captive in Babylon and served under Nebuchadnezzar, Belshazzar and the Persian king Cyrus. Another important consideration when interpreting Scripture is that the interpreter must understand the grammar and syntax of a passage. Specifically he must understand the grammar and syntax of the original language of the passage. In Daniel, the interpreter is analyzing the Hebrew and Aramaic portions of the book. The interpreter must take into consideration figurative language. He must have the presupposition that the word is literal unless there is strong evidence for determining otherwise.

Zuck writes “We must know the meaning of the Bible before we can know its message for today. We must understand its sense for then before we can see its significance for now. Without hermeneutics (the science and art of interpreting the Bible) we are jumping over and missing out on an indispensable step in Bible study. The first step, observation, asks, What does it say? The second step, interpretation, asks the question, What does it mean? The third step, application, raises the question, How does it apply to me? Interpretation is perhaps the most

33 Ibid., page 54ff.
difficult and time-consuming of these three steps. And yet cutting Bible study short in this area can lead to serious errors and faulty results. Some people knowingly ‘distort the Word of God’ (2 Cor. 4:2). Some even ‘distort’ the Scriptures ‘to their own destruction’ (2 Peter 3:16). Others unknowingly come away from the Bible with faulty interpretations. Why? Because of inadequate attention to the principles involved in understanding the Scriptures. In recent years we have seen a great surge of interest in informal Bible study. Many small groups meet weekly in homes or in churches to discuss the Bible—what it means and how it applies. Do people in those groups always come away with the same understanding of the passage studied? Not necessarily. Some may say, ‘To me this verse means this,’ and another person in the group may respond, ‘To me the verse doesn’t mean that; it means this.’ Studying the Bible in this way, without proper hermeneutical guidelines, can lead to confusion and interpretations that are even in direct conflict. Did God intend for the Bible to be treated in this way? If it can be made to mean anything we want, how can it be a reliable guide? Conflicting interpretations of many passages abound. For example, one person reads John 10:28, ‘I give them eternal life, and they shall never perish; no one can snatch them out of My hand,’ and understands that verse to be teaching eternal security. Others read the same verse and explain that though no one can snatch a Christian out of God’s hand, the believer may remove himself from God’s hand by persistent sin. Some people suggest that Paul’s statement in Colossians 1:15 that Christ is “the Firstborn over all creation” means He was created. Others understand the verse to be saying that like a firstborn son in a family He is the Heir. Some Christians practice so-called speaking in tongues, based on 1 Corinthians 12–14. Others read the same chapters and understand that this practice was only for the Apostolic Age and not for today. Some have read Nahum 2:4, ‘The chariots storm through the streets, rushing back and forth through the squares,’ and have concluded that this verse was prophesying heavy automobile traffic in our cities today. In the Parable of the Good Samaritan (Luke 10:25–37), some have sought to give a ‘spiritual’ meaning to the passage by explaining that the inn to which the Samaritan took the injured man represents the church and that the two silver coins given to the innkeeper represent the two ordinances of the Lord’s Supper and water baptism. The Mormon leader Brigham Young justified his having more than 30 wives by pointing to the fact that Abraham had more than 1 wife, namely, Sarah and Hagar. The Mormon practice of being baptized for dead relatives and others is based, they argue, on 1 Corinthians 15:29. Some people handle poisonous snakes, based on their reading of Mark 16:18. Whether women should teach men is based on how one interprets 1 Corinthians 11:5; 14:34–35; and First Timothy 2:12. Some teach that Christ’s present reign in heaven means He will not establish a 1,000-year reign on the earth after His return. Others, however, say the Bible teaches that Christ, though
reigning over the universe now, will manifest His kingdom in a physical way when He rules as the Messiah over the nation Israel on the earth in the Millennium. All these—and many others—are matters of interpretation. Obviously these various conflicting views point up that not all readers are following the same principles for understanding the Bible. The lack of proper hermeneutics has also led to the Bible being highly abused and maligned. Even some atheists seek to support their position by referring to Psalm 14:1, ‘There is no God.’ Obviously they are overlooking how those words are introduced: ‘The fool says in his heart, “There is no God.”’ ‘You can make the Bible say anything you want,’ some argue. And yet how many of the same people say, ‘You can make Shakespeare say anything you want’? Of course it is true that people can make the Bible say anything they wish so long as they disregard normal approaches for understanding written documents.  

In Second Timothy 2:15, “the message of truth” refers to the content of the message of the gospel which Timothy was to faithfully make it his habit of teaching accurately. It refers to the divine revelation that was communicated through the apostolic teaching which was communicated to the believers in Ephesus by Timothy and is now recorded in the New Testament. Specifically it refers to the apostolic teaching communicated by Timothy to the Ephesian church and the non-Christian in Ephesus. It refers to Paul’s apostolic teaching and specifically it refers to his apostolic teaching which Timothy was to make it his habit of accurately teaching to the Christian community and non-Christian members of the community. Therefore, it refers to the truth of God in an objective sense as a body of knowledge containing the revelation regarding the will of the Father for the Christian and the non-Christian. This revelation also contains information regarding the character and nature of the Trinity. It contains information regarding the consequences of the Christian failing to do the will of the Father or doing His will. It contains information regarding the consequences of the non-Christian rejecting Jesus Christ as Savior or accepting Him as Savior. It also contains information regarding what the Father has provided for the Christian through both His Son and the Holy Spirit which enables the Christian to execute His will.

When Paul speaks of Timothy accurately teaching the message of truth he also of course means that Timothy was to teach sound doctrine in contrast to the apostate pastors in Ephesus who taught false doctrine as a result of misinterpreting and misapplying the Mosaic Law.

Second Timothy 2:15 is echoed somewhat by Paul in First Timothy 4:16 since the apostle addresses Timothy’s teaching ministry.

First Timothy 4:16 Continue making it your habit of paying attention to yourself as well as your teaching. Continue making it your habit of persevering in them because by continuing to make it your habit of doing this, you will deliver both yourself and those who obey you. (Author’s translation)

The first command “continue making it your habit of paying attention to yourself as well as your teaching” refers to Timothy manifesting Christ-like character and exemplifying godliness or the way of godly living. This would be accomplished by Timothy exercising faith in Paul’s apostolic teaching, which results in obedience to the commands and prohibitions that are found in this teaching. In other words, it would be accomplished by Timothy continuing to make it his habit of remaining in fellowship with God by obeying the gospel, which is the direct result of faith in the gospel. Exercising faith in the gospel will result in Timothy obeying the commands to love the Lord and his fellow Christian and human being as Christ loved. He is to stay in fellowship by appropriating by faith his union and identification with Christ in His crucifixion, death, burial, resurrection and session. This will result in obedience to the commands and prohibitions that Paul issued Timothy in this epistle and that are found throughout the Word of God.

Timothy is also to pay attention to himself by keeping short accounts with God by confessing his sins immediately so as to be restored to fellowship, and which fellowship is maintained by obedience to the Word of God, i.e. the gospel, which is the direct result of exercising faith in the Word of God, i.e. the gospel.

This first command implies that Timothy was already executing it. This is indicated by Paul’s statements in First Timothy 1:3. In this passage, Paul urgently requested upon his departure for Macedonia that Timothy instruct certain men to stop teaching false doctrine. This indicates that the contents of this epistle are a reminder to Timothy of a conversation that he and Paul had before the latter left for Macedonia. Thus, the first command here in First Timothy 4:16 is simply a reminder to Timothy to continue doing what they talked about before Paul left for Macedonia.

Also, Paul acknowledges in First Timothy 4:6 that Timothy was following his accurate teaching. Furthermore, Paul would not have delegated Timothy such a difficult task as the one in Ephesus unless he felt confident that his young delegate could carry out everything he required of him. Therefore, the present imperative is simply a reminder to Timothy to continue doing what Paul told him to do before he left for Macedonia.

This first command emphasizes Timothy’s responsibility to obey this command. It is emphasizing the personal responsibility that Timothy has to pay attention to himself, i.e. his character and conduct. It also emphasizes the personal responsibility that Timothy has to pay attention to the content of his teaching.
“Your teaching” refers to the content of what the Lord Jesus Christ and His apostles taught. This term appears often in the Pastoral letters referring to the content of Christ’s teaching and His apostles in contrast to those who taught false doctrine or doctrine that was not in accord with the Lord’s teaching and His apostles (First Timothy 4:1, 6, 13, 16; 5:17; 6:1, 3; 2 Timothy 3:10, 16; 4:3; Titus 1:9; 2:1, 7, 10).

The second command “continue making it your habit of persevering in them” indicates that Paul is commanding him to persevere exemplifying godliness, i.e. Christ-like character by paying attention to himself, i.e. his conduct and character. It also indicates that he is commanding his young delegate to persevere in teaching sound doctrine by paying attention to the content of his teaching.

“They” is the intensive personal pronoun autos, “them,” which refers to the first command here in First Timothy 4:16. This is indicated by the fact that all the previous four commands and two prohibitions that appear in First Timothy 4:12-15 are summed up by this first command in First Timothy 4:16. This is indicated by the fact that the four commands and two prohibitions that appear in First Timothy 4:12-15 address Timothy’s character and conduct and the content of his teaching.

This second command implies that Timothy was already obeying it. This again is indicated by Paul’s statement in First Timothy 1:3. This verse implies that Timothy was carrying out everything he wrote in this epistle. In this passage, Paul urgently requested upon his departure for Macedonia that Timothy instruct certain men to stop teaching false doctrine. This indicates that the contents of this epistle are a reminder to Timothy of a conversation that he and Paul had before the latter left for Macedonia. Thus, the second command here in First Timothy 4:16 is simply a reminder to Timothy to continue doing what they talked about before Paul left for Macedonia. Also, Paul acknowledges in First Timothy 4:6 that Timothy was following his accurate teaching. Furthermore, Paul would not have delegated Timothy such a difficult task as the one in Ephesus unless he felt confident that his young delegate could carry out everything he required of him. Therefore, the present imperative is simply a reminder to Timothy to continue doing what Paul told him to do before he left for Macedonia.

This second command is emphasizing the personal responsibility that Timothy has to persevere in exemplifying Christ-like character by paying attention to himself and to persevere in teaching sound doctrine by paying attention to the content of his teaching.

The causal clause “because by continuing to make it your habit of doing this” presents the reason why Paul is commanding Timothy to continue making it his habit of persevering in exemplifying Christ-like character and teaching sound doctrine. It refers to Timothy practicing obeying the previous command for him to continue to persevere in exemplifying Christ-like character and teaching sound
doctrine by paying attention to himself and the content of his teaching respectively. This causal clause also is defining and explaining how Timothy and his listeners will experience their deliverance from sin and Satan experientially.

“This” is the demonstrative pronoun houtos, which refers to the second command in First Timothy 4:16, which is the direct result of the first command in this verse. Thus, it refers to Timothy continuing to make it his habit of persevering in exemplifying Christ-like character and teaching sound doctrine. This is the direct result of Timothy continuing to make it his habit of paying attention to himself, i.e. his character and conduct and the content of his teaching.

“You will deliver both yourself and those who obey you” refers to Timothy experiencing his deliverance from sin and Satan and his cosmic system by obeying Paul’s previous command to continue making it his habit of persevering in exemplifying Christ-like character, which is the direct result of obeying the first command in First Timothy 4:16. Timothy will continue to exemplify Christ-like character by obeying this first command to continue making it his habit of paying attention to himself, i.e. his character and conduct. Consequently, by obeying these two commands he will experience his deliverance from sin and Satan.

This statement also refers to those who adhere to Timothy’s teaching experiencing their deliverance from sin and Satan as well. They will experience this deliverance if Timothy obeys the second command in First Timothy 4:16 to continue making it his habit of persevering in teaching sound doctrine. This second command is the direct of the first command, which called for Timothy to continue making it his habit of paying attention to his teaching. Thus, if Timothy teaches sound doctrine, his listeners will experience their deliverance from sin and Satan as well. It indicates that it will take place that Timothy and his hearers will experience their deliverance from sin and Satan if Timothy perseveres in exemplifying Christ-like characters as a result of paying attention to himself and if he perseveres in teaching sound doctrine as a result of paying attention to the content of his teaching.

This statement refers to those Christians who obey Timothy’s teaching. It refers to those who are responsive hearers thus it denotes a Christian who obeys the gospel. It does not merely refer to hearing the gospel but to responding to it with obedience. Further indicating this is that the Christian does not experience his deliverance over sin and Satan by simply hearing the gospel but by hearing and obeying it. Paul is speaking with reference to Christians who obey his teaching and not those who are unsaved obeying the gospel to get saved since in context he is addressing Timothy’s conduct with respect to the Ephesian Christian community.

*First Timothy 4:11-16*
The next responsibility of the pastor-teacher that we will note is that of teaching (1 Timothy 4:11).

1 Timothy 4:11 Prescribe and teach these things. (NASB95)

This verse is composed of the second person singular present active imperative form of the verb *parangello* (παραγγέλλω), “*prescribe*” which is followed by the accusative neuter plural form of the immediate demonstrative pronoun *houtos* (ὁὗτος), “*these things*” and this is followed by the conjunction *kai* (καί), “*and*” and the second person singular present active imperative form of the verb *didasko* (διδάσκω), “*teach*.”

The immediate demonstrative pronoun *houtos* refers to Paul’s teaching in 1 Timothy 4:6-10. This is indicated by the fact that each time Paul uses this word in the accusative plural form in 1 Timothy (1:18; 3:14; 4:6, 11), it sums up the immediate preceding paragraph.

Therefore, *houtos* does not refer to Paul’s teaching in 1 Timothy 1:3-17 since the accusative plural form of the word in 1 Timothy 1:18 is a reference to his urgent request in 1 Timothy 1:3-5 that Timothy order certain unidentified pastors in Ephesus to stop teaching false doctrine to the church in that city as well as to stop being occupied with Jewish myths and useless genealogies. The charge not only involves prohibitions for these pastors but also it involves a call for these pastors to be faithful in administrating the household of God by adhering to Paul’s gospel or apostolic teaching, which can be summarized as loving God with one’s entire being and one’s fellow Christian and human being.

Also, *houtos* in 1 Timothy 4:11 does not refer to 1 Timothy 2:1-3:13, which is indicated by the fact that the instructions in this section address the proper conduct of Christian men and women in Ephesus in the public worship setting, which corresponds to what Paul says to Timothy in 1 Timothy 3:15. In this verse, Paul tells Timothy that in case he is delayed he wrote these instructions now in order that Christians in Ephesus would know how to conduct themselves in the household of God. Therefore, *houtos* refers to Paul’s instructions in chapters two and three as indicated by the purpose for which he gave them, which was to insure proper conduct in the church in Ephesus with regards to the public worship setting.

Lastly, *houtos* in 1 Timothy 4:11 does not refer to 1 Timothy 4:1-5 since the word is used in 1 Timothy 4:6 referring to Paul’s warning in 1 Timothy 4:1-5 with the respect to the demonically inspired content of the Judaizers’ teaching and his teaching concerning marriage and food. Some like Fee argue that the word is referring to 1 Timothy 2:1-4:5. However, in 1 Timothy 3:14-15, Paul has already addressed his teaching and its purpose in 1 Timothy 2:1-3:13.

Therefore, in 1 Timothy 4:11, *houtos* refers to Paul’s teaching in 1 Timothy 4:6-10, which is indicated by the fact that the accusative plural form is always used by Paul in 1 Timothy to sums up the immediate preceding paragraph.
The word functions as an accusative direct object meaning that it is receiving the action of the imperatives *parangello* and *didasko* indicating that Timothy as the subject of these imperatives is to perform the action of commanding and teaching all that Paul commanded and taught in 1 Timothy 4:6-10.

The verb *parangello* is a compound word that is composed of the preposition *para*, “beside” and the verb *angello*, “to tell, announce.” Therefore, the compound verb *parangello* means, “to proclaim or announce beside.”

The word speaks of passing along a message or instructing someone in an authoritative manner. It is both a military and legal term describing a military command or an official summons to court.35

A Greek-English Lexicon of the New Testament and Other Early Christian Literature-Third Edition lists the following meanings “to make an announcement about something that must be done, give orders, command, instruct, direct of all kinds of persons in authority.”36

The word appeared in 1 Timothy 1:3, where it means “to command, order” and is used with Timothy as its subject and the false teachers in Ephesus as its object. Timothy is to command these false teachers to stop propagating false doctrine. It implies clearly that Paul has delegated authority to Timothy to rebuke and hold these false teachers accountable since this word indicates that the false teachers in Ephesus are under Paul’s apostolic authority and are thus Christians.

Here in 1 Timothy 4:11, Paul uses the verb *parangello* again where it means “to command, order” and is again used with Timothy as its subject but this time it is used with reference to Paul’s commands in 1 Timothy 4:6-10. Paul is commanding Timothy to pass along the commands that appear in 1 Timothy 4:6-10. Two are found in 1 Timothy 4:7.

*Parangello* implies here as it did in 1 Timothy 1:3 that Paul has delegated authority to Timothy to teach these things since his young delegate was to communicate his teaching in this epistle to pastors who were not under Timothy’s authority but Paul’s since he was an apostle. The verb is a command to exercise the authority of his spiritual gift of pastor-teacher.

The word expresses the idea that Timothy is to stand before the Ephesian Christian community and officially and authoritatively communicate to them all that Paul taught in 1 Timothy 4:6-10. It is used elsewhere by the apostle with respect to authoritative commands (1 Corinthians 7:10; cf. 11:17; 1 Thessalonians 4:10; cf. 4:2; 2 Thessalonians 3:4, 6, 10, 12; 1 Timothy 1:3).

In 1 Timothy 4:11, the present imperative form of the verb *parangello* is a “customary present imperative” whose force is for Timothy to simply continue

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commanding the Ephesian Christian community all that Paul commanded in 1 Timothy 4:6-10.

The present imperative is a command for action to be continued, action that may or may not have already been going on. It is often a character building command to the effect of “make this your habit,” “train yourself in this, discipline yourself.” This is the use of the present imperative in general precepts.

The present imperative of *parangello* means, “to continue making it your habit of” performing this task of commanding the Ephesian Christian community all that Paul commanded in 1 Timothy 4:6-10.

The customary present imperative implies that Timothy was already about performing this task when this letter arrived from Paul, which is indicated by what Paul says in 1 Timothy 1:3. In this passage, Paul urgently requested upon his departure for Macedonia that Timothy instruct certain men to stop teaching false doctrine. This indicates that the contents of this epistle are a reminder to Timothy of a conversation that he and Paul had before the latter left for Macedonia. Also, Paul acknowledges in 1 Timothy 4:6 that Timothy was following his accurate teaching.

The verb *didasko* means, “to teach, to educate, to train, to impart information in a public assembly.” In classical Greek, the verb *didasko* could mean, “to educate” in the sense of imparting information to others or even “to train” as in horsemanship or even warfare.

The verb *didasko* was used “for the impartation of practical or theoretical knowledge,” which was basic to the development of skill of any kind. The word was used typically for the relationship between teacher and pupil, instructor and apprentice.

The practice of teaching through example was not intended to elicit imitation of the teacher but rather the aim was to develop the skills and talents of the student without jeopardizing the student’s individuality.

The word *didasko* is used in the Septuagint (Greek translation of the Hebrew Old Testament) in relation to God teaching Israel the Law through Moses (Deut. 4:1; 6:1). These ordinances were to be taught by the Israelites to their children (Deut. 11:19) and was also used by David of being trained by the Lord for combat (Ps. 18:34).

The verb *didasko* appears often in the Greek New Testament.

A Greek-English Dictionary of the New Testament and Other Early Christian Literature-Third Edition lists the following meanings: (1) to tell someone what to do, tell, instruct (2) to provide instruction in a formal or informal setting, teach.\(^{37}\)

\(^{37}\)Page 241
In the Greek New Testament, the verb *didasko* is used of nature teaching that long hair dishonors a man (1 Corinthians 11:14). The verb *didasko* was used in the Greek New Testament both of the Lord’s teaching, the apostles’ and those who were pastor-teachers, such as Timothy and Titus. The word is used often in the Greek New Testament for practical instructions or rulings on the basis of Scriptural interpretation and also in the sense of instructing others in regards to the kingdom of God and the mystery doctrine for the church age.


In the Gospels, the verb *didasko* was used of the Lord Jesus Christ “educating, teaching and instructing” His disciples in regards to the kingdom of God. Our Lord was often addressed as the *didaskalos*, “teacher,” or Rabbi (Matt. 8:19; Mark 10:17; Luke 10:25; John 3:2; 20:16).

The verb *didasko* is used of the Lord Jesus Christ’s teaching ministry in which He was always teaching publicly whether in the Temple in Jerusalem, the synagogues or outside in the open air (Matt. 4:23, 5:2; 9:35; 11:1; 26:55; 28:20; Mark 1:21-22; 2:13; 4:1-2; 6:2, 6, 34; 8:31; 9:31; 10:1; 11:17; 12:35; 14:49; Luke 4:15, 31; 5:3, 17; 6:6; 11:1; 13:10, 22; 19:47; 20:1; 21:37; 23:5; John 6:59; 7:14, 28; 8:2, 20; 18:20; Acts 1:1).

Our Lord set the example for the pastor-teacher in the church age by teaching daily in the Temple (Matt. 26:55; Mark 14:49; Luke 19:47). The apostles taught in the Temple in the midst of the stiff opposition from the Sanhedrin (Acts 5). The verb is used of Paul’s “teaching” ministry (Galatians 1:12; 1 Corinthians 4:17; Colossians 1:28). The pastor-teacher’s job is to communicate doctrine and God the Holy Spirit is the believer’s true Teacher or Mentor (John 16:7-11, 13; 6:45; 1 Cor. 2:13). The pastor’s job is to supply the believer with spiritual information or Bible Doctrine (Eph. 4:16).

*Didasko* is used in Ephesians 4:21 of being taught about the Lord Jesus Christ and His ways. It is used of “teaching” Christians the Word of God (Colossians 1:28; 2:7; 3:16; 2 Thessalonians 2:15; 1 Timothy 4:11; 6:2; Titus 1:11; Hebrews 5:12; 1 John 2:27). The word in Romans 2:21 means, “to teach, to educate, to train, to impart information” and is used of the unsaved Jewish teachers “teaching, educating, imparting information” to their unsaved Gentile pupils from the Old Testament Scriptures. In Romans 12:7, the verb *didasko* refers to the function of the permanent spiritual gift of teaching or communicating the Word of God to the congregation.

The verb *didasko* first appeared in 1 Timothy in 1 Timothy 2:12 where it means “to teach, instruct.” It speaks of “providing authoritative instruction” in the Word of God in a formal setting, namely the public worship service. The verb denotes
the preservation and communication of the gospel concerning Jesus Christ. Thus, Paul is prohibiting Christian women from teaching authoritatively the Word of God to men in the public worship service.

In 1 Timothy 4:11, the verb *didasko* again means “to teach, instruct” and speaks of “providing authoritative instruction” in the Word of God in a formal setting, namely the public worship service. The verb denotes the preservation and communication of the gospel concerning Jesus Christ. Thus, Paul is commanding Timothy to authoritatively teach the Ephesian Christian community the Word of God in the public worship service. Specifically, Paul’s young delegate is to authoritatively teach all that he taught in 1 Timothy 4:6-10.

Where *parangello* referred to Timothy communicating authoritatively the imperatives of 1 Timothy 4:6-10, *didasko* speaks of him communicating authoritatively the indicatives of this pericope.

In 1 Timothy 4:11, the present imperative form of the verb *didasko* is a “customary present imperative” whose force is for Timothy to simply continue teaching the Ephesian Christian community with regards to Paul’s teaching in 1 Timothy 4:6-10.

The present imperative is a command for action to be continued, action that may or may not have already been going on. It is often a character building command to the effect of “make this your habit,” “train yourself in this, discipline yourself.” This is the use of the present imperative in general precepts.

The present imperative of *didasko* means, “to continue making it your habit of” performing this task of teaching the Ephesian Christian community all that Paul taught in 1 Timothy 4:6-10.

The customary present imperative implies that Timothy was already about performing this task when this letter arrived from Paul, which is indicated by what Paul says in 1 Timothy 1:3. In this passage, Paul urgently requested upon his departure for Macedonia that Timothy instruct certain men to stop teaching false doctrine. This indicates that the contents of this epistle are a reminder to Timothy of a conversation that he and Paul had before the latter left for Macedonia. Also, Paul acknowledges in 1 Timothy 4:6 that Timothy was following his accurate teaching.

The active voice of the verb indicates that Timothy is the recipient of this command to teach the Ephesian Christian community all that Paul had taught in 1 Timothy 4:6-10. We will translate *didasko*, “Continue making it your habit of teaching.”

1 Timothy 4:11 Continue making it your habit of commanding as well as teaching these things. (Author’s translation)

This verse marks a transition in that it brings to a conclusion the section that began in 1 Timothy 4:6 and begins a new section that ends in 1 Timothy 4:16.
“These things” is the immediate demonstrative pronoun *houtos*, which refers to Paul’s teaching in 1 Timothy 4:6-10. This is indicated by the fact that the accusative plural form of this word is always used by Paul in 1 Timothy to sum up the immediate preceding paragraph. It thus refers to all that Paul commanded and taught in this pericope.

“Continue making it your habit of commanding” is the verb *parangello*, which is used with reference to Paul’s commands in 1 Timothy 4:6-10. Paul is commanding Timothy to pass along the commands that appear in 1 Timothy 4:6-10. Two are found in 1 Timothy 4:7. It implies here as it did in 1 Timothy 1:3 that Paul has delegated authority to Timothy to teach these things since his young delegate was to communicate his teaching in this epistle to pastors who were not under Timothy’s authority but Paul’s since he was an apostle. The verb is a command to exercise the authority of his spiritual gift of pastor-teacher.

The word expresses the idea that Timothy is to stand before the Ephesian Christian community and officially and authoritatively communicate to them all that Paul taught in 1 Timothy 4:6-10. It is used elsewhere by the apostle with respect to authoritative commands (1 Corinthians 7:10; cf. 11:17; 1 Thessalonians 4:10; cf. 4:2; 2 Thessalonians 3:4, 6, 10, 12; 1 Timothy 1:3). The customary present imperative form of the verb implies that Timothy was already about performing this task when this letter arrived from Paul, which is indicated by what Paul says in 1 Timothy 1:3. In this passage, Paul urgently requested upon his departure for Macedonia that Timothy instruct certain men to stop teaching false doctrine. This indicates that the contents of this epistle are a reminder to Timothy of a conversation that he and Paul had before the latter left for Macedonia. Also, Paul acknowledges in 1 Timothy 4:6 that Timothy was following his accurate teaching.

“Continue making it your habit of teaching” is the verb *didasko*, which speaks of Timothy providing authoritative instruction in the Word of God in a formal setting, namely the public worship service. It denotes the preservation and communication of the gospel concerning Jesus Christ. Thus, Paul is commanding Timothy to authoritatively teach the Ephesian Christian community the Word of God in the public worship service. Specifically, Paul’s young delegate is to authoritatively teach all that he taught in 1 Timothy 4:6-10.

As was the case with the customary present imperative form of *parangello*, the customary present imperative form of the verb *didasko* implies that Timothy was already about performing this task when this letter arrived from Paul, which is indicated by what Paul says in 1 Timothy 1:3. In this passage, Paul urgently requested upon his departure for Macedonia that Timothy instruct certain men to stop teaching false doctrine. This indicates that the contents of this epistle are a reminder to Timothy of a conversation that he and Paul had before the latter left for Macedonia.
Macedonia. Also, Paul acknowledges in 1 Timothy 4:6 that Timothy was following his accurate teaching.

1 Timothy 4:12 Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe. 13 Until I come, give attention to the public reading of Scripture, to exhortation and teaching. (NASB95)

“Exhortation” is the noun paraklesis, which is a compound word composed of the preposition para, “beside” and the noun klesis, “a summons, call.” Thus, the word means, “a calling to one’s side, or one’s aid.”

The concept of exhortation is built on the intent of encouraging and blessing another person and is not intended to be a rebuke or critical commentary. Sometimes, however, it can retain a serious or impressive character.

The noun paraklesis in 1 Timothy 4:13 is commanding Timothy to encourage his flock by means of the Scriptures.

“Teaching” is the noun didaskalia, “the act or occupation of teaching, information, instruction, precept, doctrine.”

In 1 Timothy 4:13 the apostle Paul is commanding Timothy to teach Bible doctrine.

In 1 Timothy 4:14, Paul commands his young delegate to continue making it his habit of not neglecting the use of his spiritual gift of pastor-teacher, which was confirmed at his ordination through prophetic words with the laying on of hands by the elders.

1 Timothy 4:14 Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery. (NASB95)

“Do not neglect the spiritual gift within you” is composed of the negative particle me (μή), “not” which is negating the second person singular present active imperative form of the verb ameleo (ἀμελέω), “do neglect” and is followed by the genitive neuter singular form of the definite article ho (ὁ), “the” followed by the preposition en (ἐν), “within” and is object is the dative second person singular form of the personal pronoun su (σῦ), “you” followed by the genitive neuter singular form of the noun charisma (χάρισμα), “spiritual gift.”

The verb ameleo means “to neglect” and its meaning is negated by the negative particle me, “not,” which serves to deny any idea of Timothy neglecting using or exercising his spiritual gift of pastor-teacher. These two words deny any idea of Timothy failing to exercise the spiritual authority delegated to him by the Lord Jesus Christ through the Holy Spirit that is expressed through the function of his spiritual gift of pastor-teacher. They deny any idea of Timothy not fulfilling his responsibility of exercising his spiritual gift of pastor-teacher.
These two words deny any idea of Timothy not fulfilling the four responsibilities of the pastor-teacher, which are the means by which he tends and shepherds the flock of God: (1) Study (2 Tim. 2:15) (2) Teach (1 Tim. 4:13) (3) Pray (Acts 6:1-4). (4) Exemplify the Christian way of life (1 Timothy 4:12; 2 Timothy 3:10).

The present imperative form of the verb *ameleo* is a “customary” present imperative which has the force of a general precept and makes no comment about whether the action is going on or not (Wallace, page 724). Therefore, Timothy is not being indicted for neglecting the exercise of his spiritual gift.

In fact, Paul employs *me* and not *ouk* since the latter is much stronger than the former and would indicate that Timothy was in fact neglecting the use of his gift. Thus, by employing *me* instead of *ouk*, he does not believe that Timothy was doing this, which *ouk* would indicate. Therefore, the particle *me* indicates that this has not taken place but is used with the verb *ameleo* to prohibit Timothy from doing this in the future.

Paul’s statements in 1 Timothy 1:3 and 4:6 supports this interpretation. Therefore, the present imperative is simply a reminder to Timothy to continue doing what Paul told him to do before he left for Macedonia.

The noun *charisma* is related to the verb *charizomai*, “to show favor.” The term is rare in classical Greek and appears late in Greek antiquity. It does not appear in the canonical writings of the Septuagint.

The word appears 17 times in the Greek New Testament where except for one instance in 1 Peter 4:10, is exclusively a part of the Pauline vocabulary.

A Greek-English Lexicon of the New Testament and Other Early Christian Literature—Third Edition defines the word, “that which is freely and graciously given, favor, bestowed, gift.”

Greek-English Lexicon of the New Testament Based on Semantic Domains defines *charisma*, “that which is given freely and generously” – ‘gift, gracious gift’” (volume 2, page 569).

In Romans 12:6, 1 Corinthians 12:4, 9, 28, 30, 31, 1 Timothy 4:14; 2 Timothy 1:6, and 1 Peter 4:10, the word is used of the various spiritual gifts that the Holy Spirit gives to those in the church age who trust in Jesus Christ as their Savior.

Therefore, in 1 Timothy 4:14, the noun *charisma* is used of Timothy’s spiritual gift, which was pastor-teacher. That Timothy’s gift was pastor-teacher is indicated by the commands and prohibitions that Paul issues Timothy in 1 Timothy 4:11-16 that are directed to him personally. Each of them speak of Timothy fulfilling his four-fold responsibility of studying, teaching, praying and exemplifying the Christian way of life for the Ephesian Christians. That Timothy has the gift of

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pastor-teacher is indicated by Paul’s statements to Timothy in 2 Timothy 1:13-14, 2:15, 2:24-26, and 3:14-4:5.

The noun charisma functions as a genitive direct object meaning that it is receiving the action of the verb ameleo, which is a verb of volition. Paul puts charisma in the genitive rather than accusative case since he wants to emphasize the personal relationship between Timothy and the exercise of his spiritual gift of pastor-teacher. He wants to emphasize the importance it is to Timothy as a servant of the Lord Jesus Christ to continue exercising his spiritual gift in order to fulfill his duties assigned to Him by the Lord and the Spirit.

“Which was bestowed on you through prophetic utterance” is composed of the nominative neuter singular form of the relative pronoun hos (ὅς), “which” and third person singular aorist passive indicative form of the verb didomi (δίδωμι), “was bestowed” and the dative second person singular form of the personal pronoun su (σύ) (see), “you” followed by the preposition dia (διὰ), “through” and its object is the genitive feminine singular form of the noun propheteia (προφητεία), “prophetic utterance.”

The verb didomi means “to give” with the implication that what is given is of great value. Here it is used of God the Holy Spirit “giving” Timothy the spiritual gift of pastor-teacher at the moment of his conversion to Christianity.

The aorist tense of the verb is a “constative” aorist describing in summary fashion the moment when the Holy Spirit assigned to Timothy the spiritual gift of pastor-teacher. The passive voice is a “divine passive.” The passive voice means that the subject receives the action of the verb from either an expressed or unexpressed agency. The subject is Timothy and the expressed agency is prophecy as indicated by the prepositional phrase διὰ προφητείας. Of course, the Holy Spirit gave Timothy his spiritual gift at the moment of his conversion according to 1 Corinthians 12:1-11. However, the divine passive and this prepositional phrase compared with 1 Corinthians 12:1-11 indicate that Paul is saying that the Holy Spirit gave Timothy the gift of pastor-teacher and confirmed this “by means of” prophecy, which inspired. The indicative mood of the verb is declarative meaning that it is presenting this assertion as a non-contingent or unqualified statement. We will translate didomi, “was given.”

In 1 Timothy 1:18, the noun propheteia refers to the exercise of the temporary or discontinued spiritual gift of being a prophet. This gift is no longer existent since it existed during the pre-canon period of the church age to fill the void until the New Testament canon had been completed. Timothy and Paul lived during the pre-canon period of the church.

The prepositional phrase that follow the word indicates quite clearly that the content of these prophecies was related to the charge that Paul gave Timothy in verses 3-5 and who is being reminded here of them by the former. Thus, these
prophecies were not related to the identification of Timothy’s spiritual gift of pastors-teacher or that he would be a faithful servant of the gospel and friend of Paul. The noun propheteia refers to those prophecies that were made about Timothy that undoubtedly spoke of what God would do through him in this situation in Ephesus. These prophecies thus prompted Paul to leave Timothy in Ephesus and allowed him to go to Macedonia. 1 Timothy 4:14 mentions the prophecy made of Timothy at his ordination. However, this word in 1 Timothy 1:18 is in the plural and not the singular as in 4:14.

Now, as was the case in 1 Timothy 1:18, the noun propheteia in 1 Timothy 4:14 refers to the exercise of the temporary or discontinued gift of prophet. However, this time it refers to the prophecy that confirmed and identified Timothy as being given the spiritual gift of pastor-teacher by the Holy Spirit at the moment of his conversion. This took place at his ordination as indicated by the prepositional phrase to follow μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου, “with the laying on of hands by the presbytery.”

This prophecy that confirmed and identified to the Christian community and Paul that Timothy possessed the spiritual gift of pastor-teacher divinely authorized Timothy’s ministry on behalf the body of Christ and the Lord. It told everyone in the Christian community and Paul that Timothy was authorized by the Lord. This Spirit inspired prophecy confirmed to the Christian community that Timothy was given the gift of pastor-teacher by Him.

In 1 Timothy 4:14, the noun propheteia is the object of the preposition dia, which functions as a marker of means indicating that when God the Holy Spirit gave Timothy the spiritual gift of pastor-teacher, He identified this gift given to Timothy “by means of” a prophecy.

Now, since the Scriptures teach that the Holy Spirit gives a spiritual gift to every believer at the moment of his conversion, which is authorized by the Lord Jesus Christ (1 Corinthians 12:4-11; cf. Ephesians 4:8-11), this would indicate that the prepositional phrase διὰ προφητείας denotes accompaniment rather than means.

However, the Spirit inspired the prophecy that confirmed and identified to the Christian community that Timothy possessed the spiritual gift of pastor-teacher. It confirmed and identified to the Christian community that the Holy Spirit had in fact given Timothy the gift.

Further indicating this is the divine passive form of the verb didomi which signifies that Timothy was acted upon by the Holy Spirit who gave him the gift of pastor-teacher and confirmed and identified this to the Christian community “by means of” a prophecy.

“With the laying on of hands by the presbytery” is composed of the meta (μετὰ), “with” and its object is the genitive feminine singular form of the noun epithesis (ἐπιθέσις), “the laying on” and the articular genitive feminine plural form
of the noun cheir (χείρ), “hands” which is followed by the articular genitive neuter singular form of the noun presbuterion (πρεσβυτέριον), “by the presbytery.”

The noun cheir is also used in literal sense of the “hands” of the pastors in the Christian community. It functions as an objective genitive meaning that functions semantically as the direct object of the verbal idea implicit in the noun epithesis, “laying on,” which can be converted into the verbal form epithumeo, “to lay on.”

In Hebrews 6:2, it refers to the ordination ceremony of pastors by other pastors through the laying on of hands. It is used this way of Timothy’s ordination in 1 Timothy 4:14 and 2 Timothy 1:6.

In these passages, the noun epithesis refers to the ceremonial act of ordained pastors laying their hands on those men who possess the spiritual gift of pastor-teacher. This act indicated that the congregation and the leadership of the church, through the Holy Spirit, were confirming that these men possess the gift of pastor-teacher. Furthermore, it meant that these men were authorized to serve as overseers as a result of consistently manifesting the qualifications for the overseer over an indefinite period of years (1 Timothy 3:1-7; Titus 1:6-9).

This idea of laying on of hands is rooted in the Old Testament (Numbers 27:18-23; Deuteronomy 34:9). It was used in Judaism in the ordination of rabbis (Theological Dictionary of the New Testament, volume 9, page 429). It was used of the ordination of deacons in Acts 6:6 and was often associated with healing (Acts 3:7; 5:12; 9:12).

The noun epithesis is the object of the preposition meta, which functions as a marker of accompaniment or attendant circumstances indicating that the Spirit inspired prophecy that Timothy possessed the gift of pastor-teacher was “accompanied by” the laying on of hands by the elders of the Christian community.

In 1 Timothy 4:14, the noun presbuterion refers to those pastors who were ordained by other ordained pastors as a result of consistently manifesting over an indefinite period of years the qualifications for the overseer (1 Timothy 3:1-7; Titus 1:6-9). Thus, they were men who were functioning as overseers in the various house churches in the Christian community. They served to train those men with the spiritual gift of pastor but were not yet qualified to hold the office of overseer due to their need for more spiritual growth. Therefore, presbuterion in 1 Timothy 4:14 refers to a council or body of ordained pastor-teachers. The Bible never sanctions a council of deacons or a board of directors.

In 1 Timothy 4:14, the noun presbuterion functions as a genitive of agency meaning that the word indicates the personal agent by whom the action in view is accomplished indicating that the laying on of hands at Timothy’s ordination was “by” the council of elders. The articular construction of the noun indicates that this
1 Timothy 4:14 Continue making it your habit of not neglecting that spiritual gift which is in you, which was given for your benefit by means of prophecy accompanied by the laying on of hands by the council of elders. (Author’s translation)

In 1 Timothy 4:14, Paul commands his young delegate to continue making it his habit of not neglecting the use of his spiritual gift of pastor-teacher, which was confirmed at his ordination through prophetic words with the laying on of hands by the elders.

In this verse Paul is once again, as he did in 1 Timothy 4:11, 12 and 13, employing the figure of “asyndeton” in order to emphasize the command here in 1 Timothy 4:14 in the sense that he wants Timothy to dwell upon it and obey it. This figure emphasizes the importance of this command for Timothy personally in that it will enable him to fulfill his responsibility of administrating the household of God in Ephesus.

The prohibition “continue making it your habit of not neglecting that spiritual gift which is in you” serves to deny any idea of Timothy neglecting using or exercising his spiritual gift of pastor-teacher. It denies any idea of Timothy failing to exercise the spiritual authority delegated to him by the Lord Jesus Christ through the Holy Spirit that is expressed through the function of his spiritual gift of pastor-teacher. It denies any idea of Timothy not fulfilling his responsibility of exercising his spiritual gift of pastor-teacher.

These two words deny any idea of Timothy not fulfilling the four responsibilities of the pastor-teacher, which are the means by which he tends and shepherds the flock of God: (1) Study (2 Tim. 2:15) (2) Teach (1 Tim. 4:13) (3) Pray (Acts 6:1-4). (4) Exemplify the Christian way of life (1 Timothy 4:12; 2 Timothy 3:10).

It does not indict Timothy for neglecting the exercise of his spiritual gift. Rather, it indicates that he was being faithful in doing so. It simply prohibits Timothy from neglecting the exercise of his gift in the future.

Paul’s statement in 1 Timothy 1:3 supports this since it implies that Timothy was carrying out everything he wrote in this epistle. In this passage, Paul urgently requested upon his departure for Macedonia that Timothy instruct certain men to stop teaching false doctrine. This indicates that the contents of this epistle are a reminder to Timothy of a conversation that he and Paul had before the latter left for Macedonia. Thus, the prohibition here in 1 Timothy 4:14 is simply a reminder to Timothy to continue doing what they talked about before Paul left for Macedonia.

Also, Paul acknowledges in 1 Timothy 4:6 that Timothy was following his accurate teaching. Furthermore, Paul would not have delegated Timothy such a
difficult task as the one in Ephesus unless he felt confident that his young delegate could carry out everything he required of him. Therefore, the present imperative is simply a reminder to Timothy to continue doing what Paul told him to do before he left for Macedonia.

“Spiritual gift” is the noun *charisma*, which refers to Timothy’s spiritual gift, which was pastor-teacher. That Timothy’s gift was pastor-teacher is indicated by the commands and prohibitions that Paul issues Timothy in 1 Timothy 4:11-16 that are directed to him personally. Each of them speak of Timothy fulfilling his four-fold responsibility of studying, teaching, praying and exemplifying the Christian way of life for the Ephesian Christians. That Timothy has the gift of pastor-teacher is indicated by Paul’s statements to Timothy in 2 Timothy 1:13-14, 2:15, 2:24-26, and 3:14-4:5.

The relative pronoun clause “which was given for your benefit” refers to Timothy’s conversion when the Holy Spirit gave him the gift of pastor-teacher and speaks of God’s grace.

The prepositional phrase “by means of prophecy” indicates that when God the Holy Spirit gave Timothy the spiritual gift of pastor-teacher, He identified this gift given to Timothy “by means of” a prophecy.

Now, since the Scriptures teach that Holy Spirit gives a spiritual gift to every believer at the moment of his conversion, which is authorized by the Lord Jesus Christ (1 Corinthians 12:4-11; cf. Ephesians 4:8-11), this would indicate that the prepositional phrase διὰ προφητείας denotes accompaniment rather than means.

However, the Spirit inspired the prophecy that confirmed and identified to the Christian community that Timothy possessed the spiritual gift of pastor-teacher. It confirmed and identified to the Christian community that the Holy Spirit had in fact given Timothy the gift.

This prepositional phrase refers to the exercise of the temporary or discontinued gift of prophet. However, this time it refers to the prophecy that confirmed and identified Timothy as being given the spiritual gift of pastor-teacher by the Holy Spirit at the moment of his conversion.

This prophecy that confirmed and identified to the Christian community and Paul that Timothy possessed the spiritual gift of pastor-teacher divinely authorized Timothy’s ministry on behalf the body of Christ and the Lord. It told everyone in the Christian community and Paul that Timothy was authorized by the Lord. This Spirit inspired prophecy confirmed to the Christian community that Timothy was given the gift of pastor-teacher by Him.

The prepositional phrase “accompanied by the laying on of hands by the council of elders” refers to the ordination ceremony of pastors by other pastors through the laying on of hands. It refers to the ceremonial act of ordained pastors laying their hands on those men who possess the spiritual gift of pastor-teacher.
This act indicated that the congregation and the leadership of the church, through the Holy Spirit, were confirming that these men possess the gift of pastor-teacher. Furthermore, it meant that these men were authorized to serve as overseers as a result of consistently manifesting the qualifications for the overseer over an indefinite period of years (1 Timothy 3:1-7; Titus 1:6-9).

“**The council of elders**” refers to those pastors who were ordained by other ordained pastors as a result of consistently manifesting over an indefinite period of years the qualifications for the overseer (1 Timothy 3:1-7; Titus 1:6-9). Thus, they were men who were functioning as overseers in the various house churches in the Christian community. They served to train those men with the spiritual gift of pastor but were not yet qualified to hold the office of overseer due to their need for more spiritual growth. Therefore, it refers to a council or body of ordained pastor-teachers. The Bible never sanctions a council of deacons or a board of directors.

In 1 Timothy 4:15, the apostle Paul issues two more commands to Timothy. The first is that he wants Timothy to continue making it his habit of meditating upon the things he taught in 1 Timothy 4:12-14 and the second is for him to continue making it his habit of living by them.

**1 Timothy 4:15** *Take pains with these things; be absorbed in them, so that your progress will be evident to all.* (NASB95)

“**Take pains with these things**” is composed of the accusative neuter plural form of the immediate demonstrative pronoun *houtos* (ὁὗτος), “these things” and this is followed by the second person singular present active imperative form of the verb *meleto* (μελετάω), “take pains with.”

In 1 Timothy 4:15, Paul is once again, as he did in 1 Timothy 4:11, 12, 13 and 14 employing the figure of “asyndeton,” which means that he is not using a connective word between his command in 1 Timothy 4:14 and his command here in 1 Timothy 4:15. Paul uses this figure in order to emphasize the first command here in 1 Timothy 4:15 in the sense that he wants Timothy to continue making it his habit of meditating upon the things he taught in 1 Timothy 4:12-14. This figure emphasizes the importance of this command for Timothy personally in that it will advance him spiritually and enable him to fulfill his responsibility of administrating the household of God in Ephesus.

The immediate demonstrative pronoun *houtos* refers to Paul’s teaching in 1 Timothy 4:12-14. This is indicated by the fact that each time Paul uses this word in the accusative plural form in 1 Timothy (1:18; 3:14; 4:6, 11), it sums up the immediate preceding paragraph. It also functions as an accusative direct object meaning that it is receiving the action of the verb *meleto*, “*take pains with.*” This indicates that Timothy as the subject of this verb is to perform the action of the verb and obey the commands and prohibitions that appear in 1 Timothy 4:12-14.
In 1 Timothy 4:15, the verb *meletao* means “to meditate” indicating that Paul wants Timothy to continue making it his habit of “meditating” on the commands and prohibitions that appear in 1 Timothy 4:12-14.

Some argue that the word means “to practice,” which is a meaning used in classical Greek and the Septuagint as we noted. However, it is better to interpret *meletao* as meaning “to meditate” emphasizing Timothy’s responsibility to reflect upon the commands and prohibitions that appear in 1 Timothy 4:12-14. This interpretation is indicated by the fact that the verb *eimi*, which follows it means “to live” and the prepositional phrase ἐν τούτοις that follows it specifies the rule or code that someone lives by. Thus, the verb *eimi* and the prepositional phrase ἐν τούτοις teach that Paul wants Timothy to continue to make it his habit of living in conformity or according to the commands and prohibitions he issued in 1 Timothy 4:12-14. This second command emphasizes Timothy’s actions in the sense of putting into practice the commands and prohibitions in 1 Timothy 4:12-14 whereas the first emphasizes his thinking.

With this being the case, we can see that Paul is emphasizing the importance of meditating and reflecting upon the Word of God in order to put it into practice. Thus, it is significant that Paul places *meletao* before *eimi* because he is emphasizing with Timothy that thought precedes action and specifically thinking doctrine precedes acting upon it.

The present imperative form of the verb *meletao* is a “customary present imperative” whose force is for Timothy to simply continue being meditating upon Paul’s two commands and two prohibitions in 1 Timothy 4:12-14.

The present imperative is a command for action to be continued, action that may or may not have already been going on. It is often a character building command to the effect of “make this your habit,” “train yourself in this, discipline yourself.” This is the use of the present imperative in general precepts. The present imperative of *meletao* means, “to continue making it your habit of” meditating upon Paul’s commands and prohibitions that appear in 1 Timothy 4:12-14.

Paul’s statement in 1 Timothy 1:3 supports this interpretation. This verse implies that Timothy was carrying out everything he wrote in this epistle. In this passage, Paul urgently requested upon his departure for Macedonia that Timothy instruct certain men to stop teaching false doctrine. This indicates that the contents of this epistle are a reminder to Timothy of a conversation that he and Paul had before the latter left for Macedonia. Thus, the command here in 1 Timothy 4:15 is simply a reminder to Timothy to continue doing what they talked about before Paul left for Macedonia.

Also, Paul acknowledges in 1 Timothy 4:6 that Timothy was following his accurate teaching. Furthermore, Paul would not have delegated Timothy such a difficult task as the one in Ephesus unless he felt confident that his young delegate
could carry out everything he required of him. Therefore, the present imperative is simply a reminder to Timothy to continue doing what Paul told him to do before he left for Macedonia.

In 1 Timothy 4:15, the apostle Paul wants Timothy to meditate upon the two commands and prohibitions that appear in 1 Timothy 4:12-14 for the purpose of making personal application. He is to meditate upon these commands and prohibitions and make personal application to his own life. Biblical meditation involves repetitive, reflective and reverential reading of the Word of God and making application to one’s own life. Meditation means “the act of focusing one’s thoughts, thus to ponder, think about.” It consists of reflective thinking or contemplation, usually on a specific subject to discern its meaning or significance or a plan of action.

“All absorbed in them” is composed of the preposition en (ἐν), “in” and its object is the dative neuter plural form of the immediate demonstrative pronoun houtos (οὗτος), “them” and this is followed by the second person singular present active imperative form of the verb eimi (εἰμί), “be absorbed.”

The verb eimi means “to live” indicating that Paul wants Timothy to continue to make it his habit of living according to his commands and prohibitions in 1 Timothy 4:12-14. After meditating upon these commands and prohibitions Paul wants Timothy to put these things into practice. The verb eimi emphasizes that Paul wants Timothy to continue to live by these commands and prohibitions.

The present imperative form of the verb eimi is a “customary present imperative” whose force is for Timothy to simply continue living according to Paul’s two commands and two prohibitions in 1 Timothy 4:12-14.

The present imperative is a command for action to be continued, action that may or may not have already been going on. It is often a character building command to the effect of “make this your habit,” “train yourself in this, discipline yourself.” This is the use of the present imperative in general precepts. The present imperative of eimi means, “to continue making it your habit of” living according to Paul’s commands and prohibitions that appear in 1 Timothy 4:12-14.

Paul’s statement in 1 Timothy 1:3 supports this interpretation. This verse implies that Timothy was carrying out everything he wrote in this epistle. In this passage, Paul urgently requested upon his departure for Macedonia that Timothy instruct certain men to stop teaching false doctrine. This indicates that the contents of this epistle are a reminder to Timothy of a conversation that he and Paul had before the latter left for Macedonia. Thus, the command here in 1 Timothy 4:15 is simply a reminder to Timothy to continue doing what they talked about before Paul left for Macedonia.

Also, Paul acknowledges in 1 Timothy 4:6 that Timothy was following his accurate teaching. Furthermore, Paul would not have delegated Timothy such a
difficult task as the one in Ephesus unless he felt confident that his young delegate could carry out everything he required of him. Therefore, the present imperative is simply a reminder to Timothy to continue doing what Paul told him to do before he left for Macedonia.

Once again the immediate demonstrative pronoun houtos refers to Paul’s teaching in 1 Timothy 4:12-14. However, this time it functions as the object of the preposition en, which functions as a marker of standard or rule meaning that it specifies the rule or code a person lives by or the standard of conduct a person conforms to. This indicates that Timothy is to continue making it his habit of living his life “according to” the commands and prohibitions that appear in 1 Timothy 4:12-14. We will translate ἐν τούτοις, “according to these things.”

“So that your progress will be evident to all” is composed of the conjunction hina (ἵνα), “so that” and the second person genitive singular form of the personal pronoun su (σύ), “your” which is followed by the articular nominative feminine singular form of the noun prokope (προκοπή), “progress” and the nominative feminine singular form of the adjective phaneros (φανερός), “evident” followed by the third person singular present active subjunctive form of the verb eimi (εἰμί), “will be” and then we have the dative masculine plural form of the adjective pas (πᾶς), “to all.”

The conjunction hina is employed with the subjunctive mood of the verb eimi, “will be” in order to form a purpose clause that emphasizes the “intention” of the two preceding commands. This indicates that hina is introducing a clause that presents Paul’s purpose for Timothy obeying his two previous commands to continue making it his habit of meditating and living by the two commands and prohibitions that appear in 1 Timothy 4:12-14.

In 1 Timothy 4:14, the noun prokope means “progress” which refers to Timothy’s spiritual growth as a Christian and as a pastor-teacher. It speaks of Timothy’s spiritual development that is reflected in a greater impact on the Christian community and the unsaved community in Ephesus.

The verb eimi means “to exist in a particular state or condition” indicating Timothy existing in the state of progressing spiritually as a result of obeying Paul’s command to meditate upon his commands and prohibitions in 1 Timothy 4:12-14 and his command to live by them.

The present tense of the verb is a customary or stative present signaling an ongoing state indicating Timothy existing in the state of progress spiritually. The active voice of the verb is stative meaning that the subject exists in the state indicated by the verb speaking of Timothy existing in the state of progressing spiritually. The subjunctive mood of the verb is employed with the conjunction hina in order to form a purpose clause that emphasizes the “intention” of the two preceding commands.
In 1 Timothy 4:14, *phaneros* means “evident, visible” referring to Timothy’s spiritual progress becoming “evident” or “manifest” to the Christian community in Ephesus. The word is a predicate nominative meaning that it is making an assertion about Timothy’s progress spiritually. It would be “evident” or “visible” to the entire Christian community in Ephesus as a result of continuing to make it his habit of meditating upon the commands and prohibitions in 1 Timothy 4:12-14 and by continuing to make it his habit of living by them as well.

The adjective *pas* functions as a substantive and pertains to the totality of the Ephesian Christian community. Therefore, Paul is telling Timothy to continue making it his habit of obeying the command to meditate upon the two commands and two prohibitions in 1 Timothy 4:12-14 and living by them in order that his progress spiritually would be evident to “everyone” in the Ephesian Christian community.

**1 Timothy 4:15** “Continue making it your habit of meditating upon these things. Continue making it your habit of living according to these things in order that your progress would be evident to everyone. (Author’s translation)

1 Timothy 4:15 contains two commands addressed to Timothy. The first is that he wants Timothy to continue making it his habit of meditating upon the things he taught in 1 Timothy 4:12-14 and the second is for him to continue making it his habit of living by them.

“*Continue making it your habit of meditating upon these things***” indicates that Paul wants Timothy to continue making it his habit of meditating on the commands and prohibitions that appear in 1 Timothy 4:12-14.

Paul’s statement in 1 Timothy 1:3 imply that Timothy was carrying out this command and everything he wrote in this epistle. Thus, the command here in 1 Timothy 4:15 is simply a reminder to Timothy to continue doing what they talked about before Paul left for Macedonia. Also, Paul acknowledges in 1 Timothy 4:6 that Timothy was following his accurate teaching. Furthermore, Paul would not have delegated Timothy such a difficult task as the one in Ephesus unless he felt confident that his young delegate could carry out everything he required of him. Therefore, this command is simply a reminder to Timothy to continue doing what Paul told him to do before he left for Macedonia.

So Paul wants Timothy to meditate upon these commands and prohibitions and make personal application to his own life. Biblical meditation involves repetitive, reflective and reverential reading of the Word of God and making application to one’s own life. Meditation means “the act of focusing one’s thoughts, thus to ponder, think about.” It consists of reflective thinking or contemplation, usually on a specific subject to discern its meaning or significance or a plan of action. Here Paul wants Timothy to continue making it his habit of repeatedly reading these
commands and prohibitions, to reflect on them as well for the purpose of putting them into practice.

“Continue making it your habit of living according to these things” indicates that Paul wants Timothy to continue to make it his habit of living according to his commands and prohibitions in 1 Timothy 4:12-14. After meditating upon these commands and prohibitions Paul wants Timothy to put these things into practice.

Paul’s statement in 1 Timothy 1:3 imply that that Timothy was carrying out this command and everything Paul wrote in this epistle. This indicates that the contents of this epistle are a reminder to Timothy of a conversation that he and Paul had before the latter left for Macedonia. Thus, the command here in 1 Timothy 4:15 is simply a reminder to Timothy to continue doing what they talked about before Paul left for Macedonia. Also, Paul acknowledges in 1 Timothy 4:6 that Timothy was following his accurate teaching. Furthermore, Paul would not have delegated Timothy such a difficult task as the one in Ephesus unless he felt confident that his young delegate could carry out everything he required of him. Therefore, this command is simply a reminder to Timothy to continue doing what Paul told him to do before he left for Macedonia.

“In order that your progress would be evident to everyone” is a purpose clause that presents Paul’s purpose for Timothy obeying his two previous commands to continue making it his habit of meditating and living by the two commands and prohibitions that appear in 1 Timothy 4:12-14.

Paul wants Timothy to obey his commands and prohibitions in 1 Timothy 4:12-14 in order that Timothy’s spiritual growth as a Christian and as a pastor-teacher will become evident to the entire Christian community in Ephesus. It speaks of Timothy’s spiritual development that is reflected in a greater impact on the Christian community and the unsaved community in Ephesus.

The apostle Paul in 1 Timothy 4:16 issues Timothy two more commands. In the first, he wants his young delegate and fellow pastor-teacher to continue making it his habit of paying attention to himself and his teaching. The second is for Timothy to continue making it his habit of persevering in paying attention to himself and his teaching. This would result in Timothy experiencing his salvation as well as those who obey his teaching.

1 Timothy 4:16 Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you. (NASB95)

In 1 Timothy 4:16, Paul is once again, as he did in 1 Timothy 4:11, 12, 13, 14 and 15 employing the figure of “asynedeton,” which means that he is not using a connective word between his two commands in 1 Timothy 4:15 and his first command here in 1 Timothy 4:16. Paul uses this figure in order to emphasize this
first command in 1 Timothy 4:16 in the sense that he wants Timothy to dwell upon it and obey it. This figure emphasizes the importance of this first command for Timothy personally in that it will enable him to fulfill his responsibility of administrating the household of God in Ephesus. It will also enable him to experience his deliverance from sin and Satan as well as those who listen to his teaching.

“Pay close attention to yourself and to your teaching” is composed of the second person singular present active imperative form of the verb epecho (ἐπέχω), “pay close attention to” and the dative second person masculine singular form of the reflexive pronoun seautou (σεαυτοῦ), “yourself” and this is followed by the conjunction kai (καί), “and” and the articular dative feminine singular form of the noun didaskalia (διδασκαλία), “to your teaching.”

In 1 Timothy 4:16, the verb epecho means “to pay attention” and is used with respect to Timothy’s personal conduct and character as indicated by reflexive pronoun seautou, “yourself” as well as his teaching as indicated by the noun didaskalia, “teaching.” Thus, Paul is commanding Timothy “to pay attention” to himself in the sense that he is to manifest Christ-like character and exemplify godliness or the way of godly living. This would be accomplished by Timothy exercising faith in Paul’s apostolic teaching, which results in obedience to the commands and prohibitions that are found in this teaching. In other words, it would be accomplished by Timothy continuing to make it his habit of remaining in fellowship with God by obeying the gospel, which is the direct result of faith in the gospel. Exercising faith in the gospel will result in Timothy obeying the commands to love the Lord and his fellow Christian and human being as Christ loved. He is to stay in fellowship by appropriating by faith his union and identification with Christ in His crucifixion, death, burial, resurrection and session. This will result in obedience to the commands and prohibitions that Paul issued Timothy in this epistle and that are found throughout the Word of God.

Timothy is also to pay attention to himself by keeping short accounts with God by confessing his sins immediately so as to be restored to fellowship, and which fellowship is maintained by obedience to the Word of God, i.e. the gospel, which is the direct result of exercising faith in the Word of God, i.e. the gospel.

The present imperative form of the verb epecho is a “customary present imperative” whose force is for Timothy to simply continue pay attention to himself by exercising faith in Paul’s apostolic teaching which results in obedience to this teaching.

The present imperative is a command for action to be continued, action that may or may not have already been going on. It is often a character building command to the effect of “make this your habit,” “train yourself in this, discipline
yourself.” This is the use of the present imperative in general precepts. The present imperative of epecho means, “to continue making it your habit of” paying attention to yourself.

Paul’s statement in 1 Timothy 1:3 supports this interpretation. This verse implies that Timothy was carrying out everything he wrote in this epistle. In this passage, Paul urgently requested upon his departure for Macedonia that Timothy instruct certain men to stop teaching false doctrine. This indicates that the contents of this epistle are a reminder to Timothy of a conversation that he and Paul had before the latter left for Macedonia. Thus, the first command here in 1 Timothy 4:16 is simply a reminder to Timothy to continue doing what they talked about before Paul left for Macedonia.

Also, Paul acknowledges in 1 Timothy 4:6 that Timothy was following his accurate teaching. Furthermore, Paul would not have delegated Timothy such a difficult task as the one in Ephesus unless he felt confident that his young delegate could carry out everything he required of him. Therefore, the present imperative is simply a reminder to Timothy to continue doing what Paul told him to do before he left for Macedonia.

The reflexive pronoun seautou indicates that the subject is also the object of the action of the verb and is used to highlight the participation of the subject in the verbal action, as direct object, indirect object, intensifier, etc. The subject is Timothy. Therefore, word indicates that Timothy as the subject is also the object of this verb epecho and is used to highlight or emphasize his responsibility in obeying this command.

The reflexive pronoun seautou functions as an dative direct object meaning that it is receiving the action of the verb epecho indicating that Timothy is the recipient of this command. Paul puts the word in the dative rather than accusative case since he is emphasizing the personal responsibility that Timothy has to pay attention to himself, i.e. his character and conduct.

In 1 Timothy 4:16, the noun didaskalia is used in an objective sense and means “doctrine” referring to the content of what the Lord Jesus Christ and His apostles taught. This term appears often in the Pastoral letters referring to the content of Christ’s teaching and His apostles in contrast to those who taught false doctrine or doctrine that was not in accord with the Lord’s teaching and His apostles (1 Timothy 4:1, 6, 13, 16; 5:17; 6:1, 3; 2 Timothy 3:10, 16; 4:3; Titus 1:9; 2:1, 7, 10).

Therefore, Paul is commanding Timothy to pay attention to what he taught the Ephesian Christian community. He was to pay attention to the content of his teaching in the sense that he was to strictly adhere to the teaching of the Lord Jesus Christ and the apostles which would of course specifically refer to adhering strictly to Paul’s apostolic teaching.
“Persevere in these things” is composed of the second person singular present active imperative form of the verb *epimeno* (ἐπιμένω), “persevere” and the third person dative neuter plural form of the intensive personal pronoun *autos* (αὐτός), “in these things.”

Once again, Paul uses the figure of “asyndeton,” which means that he is not using a connective word between his first command in 1 Timothy 4:16 and the second command that follow it. He employs this figure because he wants Timothy to dwell upon this second command and obey it. This figure emphasizes the importance of this second command for Timothy personally in that it will enable him to fulfill his responsibility of administrating the household of God in Ephesus. It will also enable him to experience his deliverance from sin and Satan as well as those who listen to his teaching.

In 1 Timothy 4:16, the verb *epimeno* means “to persevere” and is used of course with reference to Timothy indicating that Paul is commanding him to persevere exemplifying godliness, i.e. Christ-like character by paying attention to himself, i.e. his conduct and character. It also indicates that he is commanding his young delegate to persevere in teaching sound doctrine by paying attention to the content of his teaching.

The verb’s object is the intensive personal pronoun *autos*, “them,” which refers to the first command here in 1 Timothy 4:16. This is indicated by the fact that all the previous four commands and two prohibitions that appear in 1 Timothy 4:12-15 are summed up by this first command in 1 Timothy 4:16. This is indicated by the fact that the four commands and two prohibitions that appear in 1 Timothy 4:12-15 address Timothy’s character and conduct and the content of his teaching.

The present imperative form of the verb *epimeno* is a “customary present imperative” whose force is for Timothy to simply continue persevering in exemplifying godliness and teaching sound doctrine.

The present imperative is a command for action to be continued, action that may or may not have already been going on. It is often a character building command to the effect of “make this your habit,” “train yourself in this, discipline yourself.” This is the use of the present imperative in general precepts. The present imperative of *epimeno* means, “to continue making it your habit of” persevering in exemplifying Christ-like character and in teaching sound doctrine.

Paul’s statement in 1 Timothy 1:3 supports this interpretation. This verse implies that Timothy was carrying out everything he wrote in this epistle. In this passage, Paul urgently requested upon his departure for Macedonia that Timothy instruct certain men to stop teaching false doctrine. This indicates that the contents of this epistle are a reminder to Timothy of a conversation that he and Paul had before the latter left for Macedonia. Thus, the second command here in 1 Timothy 4:16 is simply a reminder to Timothy to continue doing what they talked about...
before Paul left for Macedonia. Also, Paul acknowledges in 1 Timothy 4:6 that Timothy was following his accurate teaching. Furthermore, Paul would not have delegated Timothy such a difficult task as the one in Ephesus unless he felt confident that his young delegate could carry out everything he required of him. Therefore, the present imperative is simply a reminder to Timothy to continue doing what Paul told him to do before he left for Macedonia.

As we noted the intensive personal pronoun autos, “them” refers to the first command in 1 Timothy 4:16 for Timothy to continue paying attention to himself and teaching. This is indicated by the fact that all the previous four commands and two prohibitions that appear in 1 Timothy 4:12-15 are summed up by this first command in 1 Timothy 4:16 since these commands and prohibitions address Timothy’s character and conduct and the content of his teaching.

Autos is in the dative case and functions as a dative direct object meaning that it is receiving the action of the epimeno. Paul puts the word in the dative rather than accusative case since he is emphasizing the personal responsibility that Timothy has to persevere in exemplifying Christ-like character by paying attention to himself and to persevere in teaching sound doctrine by paying attention to the content of his teaching.

“For as you do this you will ensure salvation both for yourself and for those who hear you” is composed of the accusative neuter singular form of the demonstrative pronoun houtos (ὁὗτος), “this” and this is followed by the post-positive conjunction gar (γάρ), “for” and the nominative masculine singular present active participle form of the verb poieo (ποίεω), “as you do” and this is followed by the conjunction kai (καί), “both” and the accusative second person masculine singular form of the reflexive pronoun seautou (σεαυτοῦ), “yourself” and this is followed by the second person singular future active indicative form of the verb sozo (σῴζω), “you will ensure salvation” and this is followed by the conjunction kai (καί), “and” and the articular accusative masculine plural present active participle form of the verb akouo (ἀκούω), “hear” and the second person genitive singular form of the personal pronoun su (σοῦ), “you.”

The conjunction gar is causal meaning that it is introducing the reason for the previous command. It is introducing a statement that presents the reason why Paul is commanding Timothy to continue making it his habit of persevering in exemplifying Christ-like character and teaching sound doctrine. The former is the result of Timothy paying attention to himself, i.e. his conduct and character and the latter is the result of paying attention to his teaching. The statement that the word is introducing teaches that by practicing this command to persevere he will deliver from sin and Satan in an experiential sense both himself and those who listen to his teaching. Thus, with this word Paul is saying that he wants Timothy to continue to persevere in exemplifying Christ-like character and teaching sound doctrine.
“because” by doing so, he will deliver experientially from sin and Satan both himself and those who listen to him. Therefore, we will translate *gar,* “because.”

The verb *poieo* means “to do” in the sense of practicing obeying the previous command for Timothy to continue to persevere in exemplifying Christ-like character and teaching sound doctrine by paying attention to himself and the content of his teaching respectively.

The word functions as a participle of means indicating the means by which the action of the verb *sozo,* “you will ensure salvation” is accomplished. It indicates that “by” Timothy obeying the previous command for him to persevere in exemplifying Christ-like character and teaching sound doctrine, he will deliver from sin and Satan experientially both himself and those who listen to him teach. It answers the question “how” Timothy and those who listen to him will experience their deliverance from sin and Satan experientially.

Usually, the participle of means will follow its verb but sometimes this is not always the case. Here *poieo* precedes *sozo,* which is an abstract verb and the participle of means is used frequently with such words. Also, indicating *poieo* is a participle of means is that by removing this word, *sozo* makes no sense, which is the case with the participle of means in that the point of the main verb is removed without the participle of means.

*Poieo* is defining and explaining how Timothy and his listeners will experience their deliverance from sin and Satan experientially. They will do so “by” Timothy obeying the command to continue to persevere in exemplifying Christ-like character and teaching sound doctrine. The former is the direct result of obeying the first command in 1 Timothy 4:16 for Timothy to continue making it his habit of paying attention to himself, i.e. his conduct and character. The latter is also the result of obeying the previous command for him to continue making it his habit of paying attention to the content of his teaching. The former will deliver Timothy experientially from sin and Satan and the latter will deliver those who adhere to his teaching.

The present tense of the verb *poieo* is a customary present used to signal an action that regularly occurs and specifically the continuation of a regularly occurring action. This indicates that by Timothy “continuing to make it his habit of” obeying the previous command, which is the result of obeying the first command in 1 Timothy 4:16, he and those who listen to him will experience their deliverance from sin and Satan experientially.

The demonstrative pronoun *houtos* refers to the second command in 1 Timothy 4:16, which is the direct result of the first command in this verse. Thus, it refers to Timothy continuing to make it his habit of persevering in exemplifying Christ-like character and teaching sound doctrine. This is the direct result of Timothy
continuing to make it his habit of paying attention to himself, i.e. his character and conduct and the content of his teaching.

The verb sozo refers to Timothy experiencing his deliverance from sin and Satan and his cosmic system by obeying Paul’s previous command to continue making it his habit of persevering in exemplifying Christ-like character, which is the direct result of obeying the first command in 1 Timothy 4:16. Timothy will continue to exemplify Christ-like character by obeying this first command to continue making it his habit of paying attention to himself, i.e. his character and conduct. Consequently, by obeying these two commands he will experience his deliverance from sin and Satan.

The verb also refers to those who adhere to Timothy’s teaching experiencing their deliverance from sin and Satan as well. They will experience this deliverance if Timothy obeys the second command in 1 Timothy 4:16 to continue making it his habit of persevering in teaching sound doctrine. This second command is the direct result of the first command, which called for Timothy to continue making it his habit of paying attention to his teaching. Thus, if Timothy teaches sound doctrine, his listeners will experience their deliverance from sin and Satan as well.

The future tense of the verb sozo is a predictive future indicating that something will take place or come to pass. It summarizes the action that it will take place. The predictive future of sozo in 1 Timothy 4:16 indicates that it will take place that Timothy and his hearers will experience their deliverance from sin and Satan if Timothy perseveres in exemplifying Christ-like characters as a result of paying attention to himself and if he perseveres in teaching sound doctrine as a result of paying attention to the content of his teaching.

“Both…and” is the correlative use of the conjunction kai (καί), which shows the “correlation” and “close connection” between Timothy and the Ephesian Christian community with respect to Timothy’s obedience to the two commands issued by Paul in 1 Timothy 4:16. It is emphasizing that Timothy’s deliverance experientially from sin and Satan and the deliverance of those who listen to his teaching in Ephesus are both directly tied to Timothy obeying these two commands, which address Timothy’s conduct and character as well as his teaching. Timothy will experience deliverance from sin and Satan if he perseveres in obeying the first command to pay attention to himself. Those who listen to his teaching will experience this deliverance if Timothy perseveres in obeying the first command to pay attention to the content of his teaching. Timothy will experience this deliverance if he exemplifies Christ-like character as a result of paying attention to himself. Those who listen to him will experience this deliverance if Timothy teaches sound doctrine as the result of paying attention to the content of his teaching. We will translate kai, “both…and.”
The reflexive pronoun *seautou* indicates that the subject is also the object of the action of the verb and is used to highlight the participation of the subject in the verbal action, as direct object, indirect object, intensifier, etc. The subject is Timothy. Therefore, word indicates that Timothy as the subject is also the object of this verb *sozo* and is used to highlight or emphasize his responsibility in obeying the two commands in 1 Timothy 4:16 in order for him to experience his deliverance from sin and Satan.

The verb *akouo* means “to obey” and refers to those Christians who obey Timothy’s teaching. It refers to those who are responsive hearers thus it denotes a Christian who obeys the gospel. The word does not merely refer to hearing the gospel but to responding to it with obedience. Further indicating this is that the Christian does not experience his deliverance over sin and Satan by simply hearing the gospel but by hearing and obeying it.

Paul is speaking with reference to Christians who obey his teaching and not those who are unsaved obeying the gospel to get saved since in context he is addressing Timothy’s conduct with respect to the Ephesian Christian community.

The word functions as a substantive participle as indicated by its articular construction in which the article functions as a substantiver. The verb *akouo* also functions as an accusative direct object meaning that it is receiving the action of the verb *sozo*.

The present tense is a customary present or stative present used to signal an ongoing state. Here it denotes those Christians who exist in the state of obeying Timothy’s teaching. The active voice is stative as well referring to those Christians who exist in the state of being obedient to Timothy’s teaching.

1 Timothy 4:16 Continue making it your habit of paying attention to yourself as well as your teaching. Continue making it your habit of persevering in them because by continuing to make it your habit of doing this, you will deliver both yourself and those who obey you. (Author’s translation)

This verse contains two commands. The first demands that Timothy continue making it his habit of paying attention to himself and his teaching. The second is for Timothy to continue making it his habit of persevering in paying attention to himself and his teaching. This would result in Timothy experiencing his salvation as well as those who obey his teaching.

The figure of asyndeton appears twice in this verse. The first time Paul does not use a connective word between his two commands in 1 Timothy 4:15 and his first command here in verse 16. He does this in order to emphasize this first command in 1 Timothy 4:16 in the sense that he wants Timothy to dwell upon it and obey it. This figure emphasizes the importance of this first command for Timothy personally in that it will enable him to fulfill his responsibility of administrating
the household of God in Ephesus. It will also enable him to experience his deliverance from sin and Satan as well as those who listen to his teaching.

The figure appears a second time in this verse when Paul does not use a connective word between his first command in 1 Timothy 4:16 and the second command that follow it. He employs this figure because he wants Timothy to dwell upon this second command and obey it. This figure emphasizes the importance of this second command for Timothy personally in that it will enable him to fulfill his responsibility of administering the household of God in Ephesus. It will also enable him to experience his deliverance from sin and Satan as well as those who listen to his teaching.

The first command “continue making it your habit of paying attention to yourself as well as your teaching” refers to Timothy manifesting Christ-like character and exemplifying godliness or the way of godly living. This would be accomplished by Timothy exercising faith in Paul’s apostolic teaching, which results in obedience to the commands and prohibitions that are found in this teaching. In other words, it would be accomplished by Timothy continuing to make it his habit of remaining in fellowship with God by obeying the gospel, which is the direct result of faith in the gospel. Exercising faith in the gospel will result in Timothy obeying the commands to love the Lord and his fellow Christian and human being as Christ loved. He is to stay in fellowship by appropriating by faith his union and identification with Christ in His crucifixion, death, burial, resurrection and session. This will result in obedience to the commands and prohibitions that Paul issued Timothy in this epistle and that are found throughout the Word of God.

Timothy is also to pay attention to himself by keeping short accounts with God by confessing his sins immediately so as to be restored to fellowship, and which fellowship is maintained by obedience to the Word of God, i.e. the gospel, which is the direct result of exercising faith in the Word of God, i.e. the gospel.

This first command implies that Timothy was already executing it. This is indicated by Paul’s statements in 1 Timothy 1:3. In this passage, Paul urgently requested upon his departure for Macedonia that Timothy instruct certain men to stop teaching false doctrine. This indicates that the contents of this epistle are a reminder to Timothy of a conversation that he and Paul had before the latter left for Macedonia. Thus, the first command here in 1 Timothy 4:16 is simply a reminder to Timothy to continue doing what they talked about before Paul left for Macedonia.

Also, Paul acknowledges in 1 Timothy 4:6 that Timothy was following his accurate teaching. Furthermore, Paul would not have delegated Timothy such a difficult task as the one in Ephesus unless he felt confident that his young delegate could carry out everything he required of him. Therefore, the present imperative is
simply a reminder to Timothy to continue doing what Paul told him to do before he left for Macedonia.

This first command emphasizes Timothy’s responsibility to obey this command. It is emphasizing the personal responsibility that Timothy has to pay attention to himself, i.e. his character and conduct. It also emphasizes the personal responsibility that Timothy has to pay attention to the content of his teaching.

“Your teaching” refers to the content of what the Lord Jesus Christ and His apostles taught. This term appears often in the Pastoral letters referring to the content of Christ’s teaching and His apostles in contrast to those who taught false doctrine or doctrine that was not in accord with the Lord’s teaching and His apostles (1 Timothy 4:1, 6, 13, 16; 5:17; 6:1, 3; 2 Timothy 3:10, 16; 4:3; Titus 1:9; 2:1, 7, 10).

The second command “continue making it your habit of persevering in them” indicates that Paul is commanding him to persevere exemplifying godliness, i.e. Christ-like character by paying attention to himself, i.e. his conduct and character. It also indicates that he is commanding his young delegate to persevere in teaching sound doctrine by paying attention to the content of his teaching.

“Them” is the intensive personal pronoun autos, “them,” which refers to the first command here in 1 Timothy 4:16. This is indicated by the fact that all the previous four commands and two prohibitions that appear in 1 Timothy 4:12-15 are summed up by this first command in 1 Timothy 4:16. This is indicated by the fact that the four commands and two prohibitions that appear in 1 Timothy 4:12-15 address Timothy’s character and conduct and the content of his teaching.

This second command implies that Timothy was already obeying it. This again is indicated by Paul’s statement in 1 Timothy 1:3. This verse implies that Timothy was carrying out everything he wrote in this epistle. In this passage, Paul urgently requested upon his departure for Macedonia that Timothy instruct certain men to stop teaching false doctrine. This indicates that the contents of this epistle are a reminder to Timothy of a conversation that he and Paul had before the latter left for Macedonia. Thus, the second command here in 1 Timothy 4:16 is simply a reminder to Timothy to continue doing what they talked about before Paul left for Macedonia. Also, Paul acknowledges in 1 Timothy 4:6 that Timothy was following his accurate teaching. Furthermore, Paul would not have delegated Timothy such a difficult task as the one in Ephesus unless he felt confident that his young delegate could carry out everything he required of him. Therefore, the present imperative is simply a reminder to Timothy to continue doing what Paul told him to do before he left for Macedonia.

This second command is emphasizing the personal responsibility that Timothy has to persevere in exemplifying Christ-like character by paying attention to
himself and to persevere in teaching sound doctrine by paying attention to the content of his teaching.

The causal clause “because by continuing to make it your habit of doing this” presents the reason why Paul is commanding Timothy to continue making it his habit of persevering in exemplifying Christ-like character and teaching sound doctrine. It refers to Timothy practicing obeying the previous command for him to continue to persevere in exemplifying Christ-like character and teaching sound doctrine by paying attention to himself and the content of his teaching respectively. This causal clause also is defining and explaining how Timothy and his listeners will experience their deliverance from sin and Satan experientially.

“This” is the demonstrative pronoun houtos, which refers to the second command in 1 Timothy 4:16, which is the direct result of the first command in this verse. Thus, it refers to Timothy continuing to make it his habit of persevering in exemplifying Christ-like character and teaching sound doctrine. This is the direct result of Timothy continuing to make it his habit of paying attention to himself, i.e. his character and conduct and the content of his teaching.

“You will deliver both yourself and those who obey you” refers to Timothy experiencing his deliverance from sin and Satan and his cosmic system by obeying Paul’s previous command to continue making it his habit of persevering in exemplifying Christ-like character, which is the direct result of obeying the first command in 1 Timothy 4:16. Timothy will continue to exemplify Christ-like character by obeying this first command to continue making it his habit of paying attention to himself, i.e. his character and conduct. Consequently, by obeying these two commands he will experience his deliverance from sin and Satan.

This statement also refers to those who adhere to Timothy’s teaching experiencing their deliverance from sin and Satan as well. They will experience this deliverance if Timothy obeys the second command in 1 Timothy 4:16 to continue making it his habit of persevering in teaching sound doctrine. This second command is the direct of the first command, which called for Timothy to continue making it his habit of paying attention to his teaching. Thus, if Timothy teaches sound doctrine, his listeners will experience their deliverance from sin and Satan as well. It indicates that it will take place that Timothy and his hearers will experience their deliverance from sin and Satan if Timothy perseveres in exemplifying Christ-like characters as a result of paying attention to himself and if he perseveres in teaching sound doctrine as a result of paying attention to the content of his teaching.

This statement refers to those Christians who obey Timothy’s teaching. It refers to those who are responsive hearers thus it denotes a Christian who obeys the gospel. It does not merely refer to hearing the gospel but to responding to it with obedience. Further indicating this is that the Christian does not experience his
deliverance over sin and Satan by simply hearing the gospel but by hearing and obeying it. Paul is speaking with reference to Christians who obey his teaching and not those who are unsaved obeying the gospel to get saved since in context he is addressing Timothy’s conduct with respect to the Ephesian Christian community.

Second Timothy 4:1-2

2 Timothy 4:1 I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom, 2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. (NASB95)

“I solemnly charge you in the presence of God and of Christ Jesus” is composed of the following: (1) first person singular present middle indicative form of the verb diamarturomai (διαμαρτύρομαι), “I solemnly charge” (2) preposition enopion (ἐνώπιον), “in the presence of” (3) articular genitive masculine singular form of the noun theos (θεός), “of God” (4) conjunction kai (καί), “and” (5) genitive masculine singular form of the proper name Christos (Χριστός), “Christ” (6) genitive masculine singular form of the proper noun Iesous (Ἰησοῦς), “Jesus.”

The apostle Paul is employing the figure of asyndeton meaning he is not using a connective word between his statement in Second Timothy 3:17 and the five commands he issues Timothy here in Second Timothy 4:1-2. The purpose of this figure is to emphasize with Timothy the solemn nature of these commands.

The verb diamarturomai means “to solemnly charge” with the implication of imposing on someone a duty or responsibility. Here it is used with Paul as its subject and its object are the five commands which follow it in Second Timothy 4:2. It denotes that Paul is “solemnly charging” Timothy to preach the Word of God with the implication that the apostle is imposing this upon him as his duty and responsibility as Paul’s delegate to the Ephesian Christian community and as a pastor-teacher.

The present tense of the verb diamarturomai is an instantaneous present or aoristic or punctiliar present used to indicate that an action is completed at the moment of speaking. It is used normally with the verb of speaking or saying and denotes that the act itself is completed at the moment of speaking. Thus, the present tense of diamarturomai denotes that Paul’s solemn charge to Timothy to obeys his five commands in Second Timothy 4:2 is completed at the moment he wrote it.

The middle voice of the verb is an intensive middle focusing attention on Paul’s as the subject and is emphasizing his apostolic authority with Timothy.

The noun theos refers to the Father which is indicated by the word’s articular construction which in the New Testament commonly signifies the first member of
the Trinity unless otherwise indicated by the context. Also, it is not the Spirit because He is the one who is giving this charge to Timothy through Paul. It of course cannot refer to the Son since He is mentioned as well in this prepositional phrase.

This noun *theos* is the object of the improper preposition *enopion* which means “in the presence of” and is used with reference to God the Father, the Lord Jesus Christ. It emphasizes with Timothy that he is living and acting in the presence of the Father and the Son. The latter he will give an account to at the Bema Seat. Thus, the word emphasizes with Timothy that he will be held accountable with regards to the five commands he issues him in Second Timothy 4:2. It also emphasizes that these commands come ultimately from the Father and the Son and that they are observing his actions to testify to his faithfulness or unfaithfulness, which will be determined by his observance of these commands or failure to do so.

The conjunction *kai* is used here in an adjunctive sense meaning that Paul is solemnly charging Timothy to obey these commands in the presence of not only the Father but “in addition” the Lord Jesus Christ.

The proper name *Christos* is a technical word designating the humanity of our Lord as the promised Savior for all mankind who is unique as the incarnate Son of God and totally and completely guided and empowered by the Spirit as the Servant of the Father. The word denotes the Messiahship of Jesus of Nazareth, thus He is the Deliverer of the human race in three areas through His death, resurrection, ascension and session: (1) Satan (2) Cosmic System (3) Old Sin Nature.

*Christos* signifies that Jesus of Nazareth served God the Father exclusively and this was manifested by His execution of the Father’s salvation plan which was accomplished by His voluntary substitutionary spiritual and physical deaths on the Cross. The word also signifies that Jesus of Nazareth has been given authority by God the Father to forgive sins, give eternal life, and authority over all creation and every creature as a result of His execution of the Father’s salvation plan. Furthermore, it signifies that Jesus of Nazareth was perpetually guided and empowered by God the Holy Spirit during His First Advent. Lastly, *Christos* signifies that Jesus of Nazareth is the promised deliverer of the human race from the bondage of Satan, his cosmic system and the old Adamic sin nature.

The proper name *Iesous* refers to the human nature of the incarnate Son of God, Jesus of Nazareth. It functions as a “genitive of simple apposition” meaning that it stands in apposition to the genitive form of the noun *Christos*, “Christ.” It simply clarifies who is Christ here, namely Jesus of Nazareth since there were many in the first century who made the claim.

“Who is to judge the living and the dead” is composed of the following: (1) articular genitive masculine singular present active participle form of the verb *mellō* (μέλλω), “who is to” (2) present active infinitive form of the verb *krinō*
(κρίνω), “judge” (3) accusative masculine plural present active participle form of the verb τζάω (ζάω), “the living” (4) conjunction καί (καί), “and” (5) accusative masculine plural form of the adjective νεκρός (νεκρός), “the dead.”

In Second Timothy 4:1, the verb mellō means “to be about to” since it pertains to something occurring at a point of time in the future. The verb pertains to something taking place at a future point of time and so to be subsequent to another event and closely related to it. Therefore, this verb indicates that Jesus Christ “is going to” judge the living and the dead in the future which will be subsequent to the five commands Paul issues Timothy in Second Timothy 4:2. This verb denotes that obedience to these commands and Timothy’s service being evaluated by the Lord Jesus Christ at the Bema Seat are closely related to each other.

Thus, this verb mellō refers to the Bema Seat Evaluation of the church when at that time the Lord Jesus will evaluate the Christian’s four-fold stewardship to determine if they merit rewards or not. This is indicated by the fact that Paul is speaking in the context of Timothy fulfilling his duty as a pastor-teacher in the church age by obeying the five commands he issues him in Second Timothy 4:2.

Therefore, Paul is solemnly charging Timothy in the presence of the Father and the Son “who is going” to judge the living and the dead he must obey the five commands in Second Timothy 4:2. This verb implies that in the future Timothy will have to give an account to the Lord Jesus Christ at the Bema Seat to determine if he was faithful to Paul’s Spirit inspired commands in Second Timothy 4:2.

The verb functions as a substantive participle as indicated by its articular construction, which serves as a substantiver. Therefore, we can render the article with the relative pronoun “who.”

The present tense is a “futuristic” present is used to describe a future event and typically adds the connotations of immediacy and certainty. It describes an event that is wholly subsequent to the time of speaking, although as if it were present.39 The present tense of mellō emphasizes the certainty that Jesus Christ is going to judge the living and the dead in the future. The futuristic present denotes the certainty of the Bema Seat or the assurance that it will take place.

The active voice of this verb is stative indicating that the subject exists in the state indicated by the verb. Therefore, this would indicate that Jesus Christ exists in the state of being poised to judge the living and the dead.

The participle form of this verb is functioning as a genitive of simple apposition meaning that the word stands in apposition to the genitive form of the noun Christos and is introducing a phrase which identifying a function of Jesus Christ, namely that He is going to judge the living and the dead.

39 Wallace, page 536-537
The verb *krinō* means, “to engage in a judicial process.” The word’s subject is of course Jesus Christ and its object human beings living at the time Paul wrote Second Timothy and those who were dead. Therefore, the verb speaks of Jesus Christ “judging” the living and the dead in the sense that He will engage in a judicial process with regards to these individuals.

In relation to the regenerate, this verb *krinō* speaks of the Lord Jesus “evaluating” the actions performed by Christians after their conversion to determine if they merit rewards or not. It denotes Jesus Christ “evaluating” their four-fold stewardship of time, talent, treasure and truth to determine if they merit rewards or not.

In relation to the unregenerate, this verb *krinō* speaks of Jesus Christ “condemning as guilty” these individuals as a result of rejecting Him as Savior. It refers to Jesus Christ “condemning” the unregenerate to the lake of Fire because they fail to exercise faith in Him. They are “condemned” to eternal condemnation because faith in Jesus Christ as Savior, is the only way for sinners to be reconciled to a holy God since Jesus Christ reconciled all of sinful humanity to a holy God by means of His substitutionary spiritual and physical deaths on the cross.

The infinitive form of this verb *krinō* is a complementary infinitive meaning that the word is completing the thought of the verb *mello* and is thus identifying what Jesus Christ is about to do in the future.

The present tense of this verb *krinō* is a “futuristic” present is used to describe a future event and typically adds the connotations of immediacy and certainty. It emphasizes the certainty that Jesus Christ is going to judge the living and the dead in the future.

The verb *zaō* means “to be alive” and refers to those human beings who were alive when Paul wrote Second Timothy whether they were unregenerate or regenerate.

The present tense of this verb is a customary present used to signal an ongoing state indicating the state of being alive when Paul wrote Second Timothy.

The participle form of this verb is in the accusative case and functions as an accusative direct object meaning that the word is receiving the action of the verb *krinō*. This would then indicate that those human beings living at the time of Paul writing Second Timothy will in the future receive the action of being judged by the Lord Jesus Christ.

The noun *nekros* is in the plural and functions as a substantive meaning “the dead ones” referring to members of the human race who have died physically.

The word is also functioning as an accusative direct object meaning that the word is receiving the action of the verb *krinō*. This would then indicate that those human beings who were dead at the time of Paul writing Second Timothy will in the future receive the action of being judged by the Lord Jesus Christ.
Second Timothy 4:1 I solemnly charge in the presence of God (the Father) as well as the Christ who is Jesus, who is inevitably going to judge the living as well as the dead and in addition by His appearing as well as by His kingdom. (Author’s translation)

The apostle Paul issues five commands in Second Timothy 4:2 and in Second Timothy 4:1, he is expressing the solemn nature of these commands. He is emphasizing how important it is for Timothy to obey these commands. He is also emphasizing how important his obedience to these commands are for the Christian community.

Furthermore, in verse 1, Paul gives four reasons why Timothy must obey these commands. The first is that Paul is issuing these commands in the presence of the Father and His Son, Jesus Christ. The implication is that Timothy must obey these commands because ultimately they come from both the Father and the Son. The second is that Jesus Christ will judge the living and the dead. The implication is that Timothy will have to give an account to the Lord Jesus Christ at the Bema Seat to determine if he merits rewards for faithfulness or not. The third reason is Jesus Christ’s appearance at the rapture or resurrection of the church. The implication is that since Timothy is about to receive a resurrection body from the Lord Jesus Christ and will thus be perfected, out of gratitude to the Lord for this, he should obey these five commands in verse 2. The other obvious implication is that since Jesus Christ is about to appear to Timothy at the rapture, Timothy should live in light of this fact and obey the commands because he would not want to be ashamed in the presence of Jesus Christ for failing to do so. The fourth and final reason is Jesus Christ’s millennial kingdom. The implication is that Timothy should obey these commands in view of the fact that he will be rewarded for his faithfulness by being given a position of authority in this kingdom.

So all of this was designed to motivate Timothy to remain faithful to Paul’s apostolic teaching. The solemnity of Paul’s charge and the reasons he gives to Timothy as to why he should obey his commands in Second Timothy 4:2 are all designed to encourage Timothy and motivate him to continue making it his habit of proclaiming the gospel of Jesus Christ since there are consequences, both good and bad. The good is that he will be rewarded by the Lord Jesus Christ at the Bema Seat and one of those rewards will be reigning with the Lord in His millennial government. The bad consequence is that he will lose this great reward if he is unfaithful. Therefore, Timothy’s life was to be governed by the imminent return of Christ at the rapture and subsequent evaluation of his service at the Bema Seat and if he remained faithful, he would be rewarded by the Lord with a position in His millennial government.

All of these reasons describe for Timothy different aspects of Jesus Christ if you notice. The mention of being in the presence of Jesus Christ speaks of the fact
that He is immanent meaning that He is involved intimately with Timothy’s life. The mention of Jesus Christ judging the living and the dead speaks of His sovereignty and that He is the judge of the human race. The reference to Jesus Christ appearing speaks of the fact that He is the Savior of the church since at the rapture of the church, He will deliver the church from the Tribulation period. He will complete the church age believer’s salvation by giving them a resurrection body. Lastly, the mention of Jesus Christ’s kingdom is a reference to the fact that He is indeed a king and specifically the King over all kings.

Everything that Paul says to Timothy in Second Timothy 4:1-2 is applicable to every pastor-teacher today in the twenty-first century. Thus, they should take to heart Paul’s charge to Timothy and govern their lives in light of this charge.

So here in Second Timothy 4:1, Paul is imposing upon Timothy as his duty and responsibility as Paul’s delegate to the Ephesian Christian community and as a pastor-teacher to obey his five commands in Second Timothy 4:2. He is reminding Timothy that he represents the Lord Jesus Christ. He is emphasizing with Timothy how important that he obey these five commands since the spiritual growth of the church was at stake because failure to obey these commands would hinder the spiritual growth of not only Timothy but the Ephesian Christian community. He is also emphasizing how important Timothy obey these five commands since it would protect the church from false doctrine which was being taught by the apostate pastors in Ephesus and in the Roman province of Asia.

When Paul mentions being in the presence of the Father and the Son, Jesus Christ, he is emphasizing with Timothy that he is living and acting in the presence of the Father and the Son. He is emphasizing with him that he will be held accountable with regards to these five commands. These commands come ultimately from the Father and the Son and that these two are observing Timothy’s actions to testify to his faithfulness or unfaithfulness, which will be determined by his observance of these commands or failure to do so. Thus, this constitutes the first reason why Timothy must obey the commands of Second Timothy 4:2.

In Second Timothy 4:1, Paul describes Jesus Christ as the one who will judge the living and the dead. This constitutes the second reason why Timothy should obey Paul’s commands in Second Timothy 4:2. Again, the implication for Timothy is that Jesus Christ will inevitably judge him. Specifically, Jesus Christ will inevitably evaluate Timothy’s service on the Lord’s behalf. Therefore, in light of the fact that Paul is addressing Timothy, the reference to Jesus Christ judging the living and the dead is alluding to the Bema Seat Evaluation of the church.

2 Timothy 4:1 I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom, 2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. (NASB95)
“Be ready in season and out of season” is composed of the following: (1) second person singular aorist active imperative form of the verb *ephistēmi* (ἐφίστημι), “be ready” (2) temporal adverb *eukairōs* (εὐκαίρως), “in season” (3) temporal adverb *akairōs* (ἀκαίρως), “out of season.”

At this point in Second Timothy 4:2 the apostle Paul is employing the figure of asyndeton meaning he is not using a connective word between the previous command in this verb and the one to follow. The figure is emphasizing the solemn nature of this second command and its critical importance for the success of Timothy’s ministry and the spiritual growth of the church.

Now, here in Second Timothy 4:2, there are two different interpretations of the verb *ephistēmi*. Some interpret the word as meaning “to continue in an activity in spite or presumed opposition” while others interpret this verb as meaning “to be present in readiness to discharge a task”.

The phrase *eυκαίρως ἀκαίρως*, “in season and out of season” also has two different interpretations. The temporal adverb *eukairōs* has been interpreted by some to mean “conveniently, convenient opportunity” while others interpret it to mean “favorable circumstance”. The temporal adverb *akairōs* has been interpreted to mean “inconveniently, inconvenient opportunity” while others interpret it to mean “favorable circumstance”. This problem can be resolved by observing Paul’s statement in Second Timothy 4:3-4 which contains the noun καιρός, “the time.”

2 Timothy 4:3 For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, 4 and will turn away their ears from the truth and will turn aside to myths. (NASB95)

The noun καιρός, “the time” speaks of adverse circumstances in the church when many Christians will not endure sound doctrine and will listen instead to false doctrine.

Therefore, this would indicate that the temporal adverb *eukairōs* means “favorable circumstance” and the temporal adverb *akairōs* means “unfavorable circumstance.”

Consequently, the verb *ephistēmi* means “to be present in readiness to discharge a task” rather than “to continue in an activity in spite of presumed opposition” since no opposition is implied when there are favorable circumstances.

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40 Louw and Nida 68:14
41 BDAG, page 418
42 BDAG page 407
43 Louw and Nida, 67.6
44 BDAG page 34
45 Louw and Nida 67.8
The second person singular form of this verb is a reference of course to Timothy. It is also used with reference to the gospel message. Therefore, this verb indicates that Paul is commanding Timothy to make it his top priority of always being prepared to publicly proclaim with authority as a herald the message from God to the Christian community during favorable circumstances and unfavorable circumstances.

The aorist imperative form of the verb ἐπιστῆμι is a constative aorist imperative which emphasizes solemnity or urgency of the action and does not stress “beginning an action,” nor “continuing to act.” The idea is that one must “make this their top priority.” Therefore, the aorist imperative form of this verb is emphasizing how important it is for Timothy to always be ready to publicly proclaim with authority the message from God to the Christian community as a herald of the King, Jesus Christ. The aorist imperative expresses the idea that this is to be a top priority in Timothy’s life. It expresses the fact that this command is very solemn and expresses the critical nature of this command.

At this point in Second Timothy 4:2 the apostle Paul is once again employing the figure of asyndeton meaning he is not using a connective word between the previous command in this verb and the one to follow. The figure is emphasizing the solemn nature of this third command and its critical importance for the success of Timothy’s ministry and spiritual growth of the church.

“Reprove” is the second person singular aorist active imperative form of the verb ἐλέγχω which in the Greek New Testament can mean “to reprimand” (Luke 3:19), “to expose” (John 3:20; Ephesians 5:11, 13), “to convict” (John 8:46; 16:8; 1 Corinthians 14:24; James 2:9; Jude 15), “to reprove” (2 Timothy 4:2; Titus 1:13; 2:15; Hebrews 12:5; Revelation 3:19) and “to refute” (Titus 1:9). In each instance, the act whether reprimanding for sin, exposing sin, convicting of sin, reproving of sin or refuting someone’s view is to restore a relationship between persons or between a sinner and God. The verb is used in the context of church discipline in Matthew 18:15 and 1 Timothy 5:20. It is used of divine discipline in Hebrews 12:5 and Revelation 3:19. It is used of the pastor rebuking from the pulpit in 2 Timothy 4:2, Titus 1:9 and 13.

In Second Timothy 4:2, the verb ἐλέγχω means “to convict” and not “rebuke” since the verb ἐπιτίμαμαι means “rebuke.” The verb ἐλέγχω means “to convict” since it pertains to Timothy convincing a Christian of their sin through the teaching of the Old Testament Scriptures and Paul’s apostolic teaching, the gospel.

The second person singular form of this verb is a reference of course to Timothy. It is also used with reference to the gospel message. Therefore, this verb indicates that Paul is commanding Timothy to make it his top priority of convicting the Christian community of sin through the teaching of the gospel and Old Testament Scriptures.

The aorist imperative form of the verb *elegchō* is a constative aorist imperative which emphasizes solemnity or urgency of the action and does not stress “beginning an action,” nor “continuing to act.” The idea is that one must “make this their top priority.” Therefore, the aorist imperative form of this verb is emphasizing how important it is for Timothy to convict the Christian of sin in their life through the teaching of the gospel and the Old Testament Scriptures. The aorist imperative expresses the idea that this is to be a top priority in Timothy’s life. It expresses the fact that this command is very solemn and expresses the critical nature of this command.

“Rebuke” is the second person singular aorist active imperative form of the verb *epitimaō* (ἐπιτιμάω) which means “to rebuke” since it pertains to expressing strong disapproval of someone or something a person is doing. It means to sharply express constructive criticism of a person’s attitude or conduct.

The second person singular form of this verb is a reference of course to Timothy. It is also used with reference to the gospel message. Therefore, this verb *epitimaō* indicates that Paul is commanding Timothy to make it his top priority of rebuking members of the Christian community through the teaching of the gospel and the Old Testament Scriptures.

The aorist imperative form of the verb *epitimaō* is a constative aorist imperative which emphasizes solemnity or urgency of the action and does not stress “beginning an action,” nor “continuing to act.” The idea is that one must “make this their top priority.” Therefore, the aorist imperative form of this verb is emphasizing how important it is for Timothy to rebuke Christians through the teaching of the gospel and the Old Testament Scriptures. The aorist imperative expresses the idea that this is to be a top priority in Timothy’s life. It expresses the fact that this command is very solemn and expresses the critical nature of this command.

“Exhort” is the second person singular aorist active imperative form of the verb *parakaleō* (παρακαλέω) which means “to exhort” in the sense of authoritatively training the body of Christ through instruction in the sense of communicating the gospel message to them so as to compel obedience in every area of their lives. This authoritative training through instruction in the gospel would include teaching, conviction, correcting and training with regards to living out in one’s life the righteousness of God (2 Timothy 3:16). The verb has the idea of “coaching” someone. It means “to exhort” in the sense of urging the body of Christ to accept
sound doctrine by faith which results in obedience to sound doctrine which produces godly conduct and character. This authoritative training through instruction would also involve encouraging and warning of danger.

The second person singular form of this verb is a reference of course to Timothy. It is also used with reference to the gospel message. Therefore, this verb parakaleō indicates that Paul is commanding Timothy to make it his top priority of exhorting members of the Christian community through the teaching of the gospel and Old Testament Scriptures.

The aorist imperative form of the verb parakaleō is a constative aorist imperative which emphasizes solemnity or urgency of the action and does not stress “beginning an action,” nor “continuing to act.” The idea is that one must “make this their top priority.” Therefore, the aorist imperative form of this verb is emphasizing how important it is for Timothy to exhort Christians through the teaching of the gospel and the Old Testament Scriptures. The aorist imperative expresses the idea that this is to be a top priority in Timothy’s life. It expresses the fact that this command is very solemn and expresses the critical nature of this command.

“With great patience” is composed of the following: (1) preposition en (ἐν), “with” (2) dative feminine singular form of the adjective pas (πᾶς), “all” (3) dative feminine singular form of the noun makrothumia (μακροθυμία), “patience.”

The noun makrothumia means “patience” since it pertains to a state of emotional calm in the face of provocation or misfortune and without complaint or irritation. Here the word is used with reference to Timothy teaching the Christian community the gospel and Old Testament Scriptures. This noun speaks of godly “patience” produced by the Holy Spirit when Timothy exercises faith in the gospel. It describes Timothy as being in a state of emotional calm in the face of provocation or adversity or underserved suffering without complaint or irritation. It speaks of him remaining in a state of being tranquil despite undeserved suffering and adversity or persecution.

This noun is modified by the adjective pas which means “absolute” in the sense of perfectly embodying godly patience which is the result of appropriating by faith God’s power. Thus, Paul wants Timothy to perfectly embody a patience which is produced by the Spirit when he exercises faith in His teaching found in the gospel.

The noun makrothumia is also the object of the preposition en which means “with” since it is functioning as a marker of manner. Therefore, this prepositional phrase indicates the manner in which Timothy was to convict, rebuke and exhort members of the Christian community. He was to convict, rebuke and exhort the Christian community “with a patience which is absolute” or in other words, “with godly patience.”
“Instruction” is the dative feminine singular form of the noun didachē (διδαχή), which speaks of providing someone instruction and thus speaks of the act of teaching someone about a particular subject. Here it is used of Timothy and speaks of him teaching the church the Word of God whether it is the gospel or Old Testament Scriptures. Thus, the word speaks of Timothy communicating to the Christian community bible doctrine.

The noun didachē is the object of the preposition en which means “by means of” since it is functioning as a marker of means. Therefore, this prepositional phrase indicates the means by which Timothy was to convict, rebuke and exhort members of the Christian community. He was to convict, rebuke and exhort the Christian community “by means of instruction.”

Second Timothy 4:1 I solemnly charge in the presence of God (the Father) as well as the Christ who is Jesus, who is inevitably going to judge the living as well as the dead and in addition by His appearing as well as by His kingdom:

2 to make it your top priority of publicly proclaiming with authority as a herald the message. I solemnly charge you to make it your top priority of always being prepared to perform this task whether the circumstance is favorable or unfavorable. I solemnly charge you to make it your top priority to convict. I solemnly charge you to make it your top priority to rebuke. I solemnly charge you to make it your top priority to exhort with a patience which is absolute as well as by means of instruction. (Author’s translation)

The apostle Paul issues five commands in Second Timothy 4:2. He is emphasizing also solemn nature of these commands. He is emphasizing how important it is for Timothy to obey these commands. He is also emphasizing how important his obedience to these commands are for the Christian community as well as his stewardship of the gospel which he will have to give an account for at the Bema Seat. In verse 1, Paul gives four reasons why Timothy must obey these commands. The first is that Paul is issuing these commands in the presence of the Father and His Son, Jesus Christ. The implication is that Timothy must obey these commands because ultimately they come from both the Father and the Son. The second is that Jesus Christ will judge the living and the dead. The implication is that Timothy will have to give an account to the Lord Jesus Christ at the Bema Seat to determine if he merits rewards for faithfulness or not. The third reason is Jesus Christ’s appearance at the rapture or resurrection of the church. The implication is that since Timothy is about to receive a resurrection body from the Lord Jesus Christ and will thus be perfected, out of gratitude to the Lord for this, he should obey these five commands in verse 2. The other obvious implication is that since Jesus Christ is about to appear to Timothy at the rapture, Timothy should live in light of this fact and obey the commands because he would not want to be ashamed in the presence of Jesus Christ for failing to do so. The fourth and final
reason is Jesus Christ’s millennial kingdom. The implication is that Timothy should obey these commands in view of the fact that he will be rewarded for his faithfulness by being given a possession of authority in this kingdom.

So all of this was designed to motivate Timothy to remain faithful to Paul’s apostolic teaching. The solemnity of Paul’s charge and the reasons he gives to Timothy as to why he should obey his commands in Second Timothy 4:2 are all designed to encourage Timothy and motivate him to continue making it his habit of proclaiming the gospel of Jesus Christ since there are consequences, both good and bad. The good is that he will be rewarded by the Lord Jesus Christ at the Bema Seat and one of those rewards will be reigning with the Lord in His millennial government. The bad consequence is that he will lose this great reward if he is unfaithful. Therefore, Timothy’s life was to be governed by the imminent return of Christ at the rapture and subsequent evaluation of his service at the Bema Seat and if he remained faithful, he would be rewarded by the Lord with a position in His millennial government.

Everything that Paul says to Timothy in Second Timothy 4:1-2 is applicable to every pastor-teacher today in the twenty-first century. Thus, they should take to heart Paul’s charge to Timothy and govern their lives in light of this charge.

Now, all of these commands in Second Timothy 4:2 are strictly related to Timothy’s function toward the Christian community and not the non-Christian community. This is clearly indicated by Paul’s statements in Second Timothy 4:3-4.

2 Timothy 4:3 For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, 4 and will turn away their ears from the truth and will turn aside to myths. (NASB95)

These statements are all with reference to the Christian community because sound doctrine is only applicable to the Christian rather than the non-Christian since it is teaching regarding the Christian way of life and the non-Christian needs to hear the gospel for their salvation or justification. Not enduring or tolerating sound doctrine implies that these individuals once tolerated it. However, a non-Christian never tolerates sound doctrine in the first place because it is not applicable to them. Also, Paul says that these individuals turn away from the truth in verse 4 which only a Christian can do because they accepted the truth through faith in Jesus Christ whereas the non-Christian has never accepted the truth who is Jesus Christ.

The first command required Timothy to make it his top priority to publicly proclaim with authority as a herald the message from God which is contained in the Old Testament as well as the gospel of Jesus Christ which today is contained in the Greek New Testament. Paul is commanding Timothy to publicly proclaim with
authority the message of the gospel and Old Testament to the Christian community. Timothy was to publicly proclaim the message from God as a herald of God in a dignified and authoritative manner to the church which commands the respect and attention of the Christian community.

“The message” refers to the content of the message of the gospel and the Old Testament which Timothy was to faithfully make it his habit of teaching accurately. It refers to the divine revelation that was communicated through the apostolic teaching which was communicated to the Christian community in Ephesus by Timothy and is now recorded in both the Old and New Testaments.

The second command required Timothy to make it his top priority of always being prepared to publicly proclaim with authority as a herald the message of the gospel to the Christian community during favorable circumstances and unfavorable circumstances. The unfavorable circumstances are described by Paul in Second Timothy 4:3-4. Thus, they would involve the Christian community not tolerating sound teaching from the Word of God. It would also include the Christian community wanting to have their ears tickled resulting in their bouncing from teacher to teacher because of their own sinful desires. Lastly, it would involve rejecting the truth contained in the Word of God and also turning aside to myths or false doctrine which are nothing but myths. Consequently, the favorable circumstances would be when the Christian community accepts and embraces sound doctrine. It would also mean that the members of the Christian community are not restless and don’t bounce from teacher to teacher to fulfill their own sinful desires. They reject false doctrine and remain faithful to the teaching of the Word of God.

The third command issued by Paul required that Timothy make it his top priority to convict the individual members of the Christian community of sin in their life through the teaching of the Old Testament Scriptures and Paul’s apostolic teaching, the gospel. The Holy Spirit inspired the Old and New Testament Scriptures and convicts the Christian of sin through instruction from the Scriptures. Each and every portion of Old Testament and New Testament is beneficial for the purpose of convicting the Christian of sin in their life. It is extremely important that Timothy convict the Christian of sin in their life through the teaching of the gospel and the Old Testament Scriptures. This must be a top priority in Timothy’s life. This command is very solemn. Obedience to this command is critical for both Timothy and the Christian community since it will result in rewards for Timothy at the Bema and it will protect the church from ungodly behavior and result in spiritual growth.

The fourth command required that Timothy make it his top priority of rebuking members of the Christian community through the teaching of the gospel and Old Testament Scriptures. This would involve Timothy expressing his strong
disapproval of a Christian’s attitude and behavior through the teaching of the Word of God. This disapproval is because their attitude and conduct stand opposed to the teaching of the Word of God. Timothy was to sharply express criticism of the Christian’s attitude or conduct when it is opposed to the teaching of the Word of God.

The fifth and final command required that Timothy make it his top priority of exhorting the Christian community in the sense that he was to authoritatively train the body of Christ by communicating the Old Testament and the gospel message to them so as to compel obedience in every area of their lives. This authoritative training through instruction in the gospel and Old Testament would include teaching, conviction, correcting and training with regards to living out in one’s life the righteousness of God (2 Timothy 3:16). The verb has the idea of “coaching” someone. It means “to exhort” in the sense of urging the body of Christ to accept sound doctrine by faith which results in obedience to sound doctrine which produces godly conduct and character. This authoritative training through instruction would also involve encouraging and warning of danger.

Then, Paul communicates to Timothy both the manner and means by which he was to convict, rebuke, and exhort. First, Paul addresses the manner in which he was to carry out these three commands and then the means. The manner in which he was to convict, rebuke and exhort the Christian community was with a patience which was absolute. Timothy was to execute these three commands while in a state of emotional calm and particularly when facing provocation or misfortune. He was to execute these three commands without complaint or irritation. This patience is a godly patience since it is produced by the Holy Spirit when Timothy exercises faith in the gospel. It describes Timothy as being in a state of emotional calm in the face of provocation or adversity or undeserved suffering without complaint or irritation. It speaks of him remaining in a state of being tranquil despite undeserved suffering and adversity or persecution. This patience is absolute since it can only be produced by the Spirit when he exercises faith in His teaching found in the gospel.

This patience would involve Timothy using repetition when instructing the Christian community. Many times Christians do not understand what they are being taught. Many times it takes some Christians longer than others to come to a conviction regarding a particular doctrine or teaching. Thus, repetition is required so that they can not only understand a particular doctrine but have a conviction concerning it.

The means by which Timothy was to convict, rebuke and exhort the Christian community was teaching. He was to teach the church the Word of God whether it is the gospel or Old Testament Scriptures. Thus, Timothy was to communicate to the Christian community bible doctrine.
With each of these five commands, Paul is being very solemn in order to emphasize with Timothy their critical importance to not only the church but also for him. It is critical for Timothy to obey this command since this will result in him receiving rewards from the Lord Jesus Christ at the Bema Seat. Failure to obey this command would result in a loss of rewards. It is critical for the church that Timothy obey this command since it will protect the church from destructive ungodly behavior and it will also result in spiritual growth. Failure to obey this command would result in ungodly behavior in the church and it would thus prevent the spiritual growth of the church.

We must remember that when Paul issues Timothy these five commands it is during a time of great apostasy in the church in the Roman province of Asia. There is a great apostasy among both pastors and lay people in the church in this particular area of the Roman Empire. Paul described this apostasy among pastors and their congregations in Second Timothy 3:1-9. Therefore, the five commands in Second Timothy 4:2 are directly related to this apostasy among Christians in the Roman province of Asia.

Each of these five commands Paul issues Timothy in Second Timothy 4:2 emphasize the importance that the apostles placed upon the teaching of the Word of God to the Christian community. In fact, it was the first of the four daily disciplines the first century apostolic church practiced.

Acts 2:42-47 reveals that the apostolic church in the first century practiced assembling together on a daily basis in order to hear the teaching of the apostles, fellowship, the observance of the Lord’s Supper and sharing meals together and corporate prayer. The first century apostolic church serves as a model in practice for churches here in the twenty-first century. A study of Acts 2:42-27 reveals what was essential to the first century apostolic church and as a result condemns much of the activity going on in churches throughout the world or lack of activity taking place in churches throughout the world in the twenty-first century.

Assembling with other believers is an essential element of our fellowship not only with God but also with each other and is commanded in the Word of God and is a part of our corporate worship of God.

Acts 2:42-47 records the events that took place after the apostle Peter’s evangelistic message to the Jews who were gathered together from around the world in order to worship in Jerusalem for the Feast of Pentecost. If you recall, three thousand souls came to believe in Jesus Christ as their Savior and Acts 2:42-27 gives us insight as to how the first century church worshipped their Lord and Savior under the authority and leadership of the apostles.

Acts 2:42 They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. 43 Everyone kept feeling a sense of awe; and many wonders and signs were
taking place through the apostles. 44 And all those who had believed were
together and had all things in common 45 and they began selling their
property and possessions and were sharing them with all, as anyone might
have need. 46 Day by day continuing with one mind in the temple, and
breaking bread from house to house, they were taking their meals together
with gladness and sincerity of heart, 47 praising God and having favor with
all the people. And the Lord was adding to their number day by day those
who were being saved. (NASB95)

Acts 2:42-47 teaches that the first century apostolic church practiced daily four
disciplines, which composed their corporate worship of God: (1) Teaching of the
Word of God. (2) Fellowship between believers. (3) Lord’s Supper and taking
meals together. (4) Corporate Prayer.

The first century apostolic church gathered together daily to practice the first
spiritual discipline, namely, to hear the teaching of the apostles since the Word of
God is the believer’s spiritual food.

Matthew 4:4 But He answered and said, “It is written, ‘MAN SHALL NOT
LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS
OUT OF THE MOUTH OF GOD.’” (NASB95)

The believers in Berea practiced the daily intake of the Word of God.

Acts 17:10 The brethren immediately sent Paul and Silas away by night to
Berea, and when they arrived, they went into the synagogue of the Jews.
(NASB95)

Acts 17:11 Now these were more noble-minded than those in Thessalonica,
for they received the word with great eagerness, examining the Scriptures
daily to see whether these things were so. (NASB95)

The Christians in the early first century church were not content to meet once or
even twice a week for “services as usual.” Acts 2:46 reveals that they met “daily”
and cared for each other “daily” according to Acts 6:1-7. Acts 2:47 reveals that
they won souls “daily” and they searched the Scriptures “daily” according to Acts
17:11 and they increased in number “daily” according to Acts 16:5 and Acts 2:47.

Financial Support of Pastors

In 1 Timothy chapter five, the apostle Paul addresses Timothy’s proper conduct
to various groups in the Ephesian Christian community. In 1 Timothy 5:1-2, he
instructs his young delegate as to how to conduct himself with regards to both
older and younger men and in addition his proper conduct with respect to older and
younger women. He follows this up with instructions as to the proper treatment of
widows in the church in verses 3-16. Then, in 1 Timothy 5:17-25, Paul instructs
Timothy as to the proper treatment of elders.
1 Timothy 5:17 The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. 18 For the Scripture says, “You shall not muzzle the ox while he is threshing,” and “The laborer is worthy of his wages.” 19 Do not receive an accusation against an elder except on the basis of two or three witnesses. 20 Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning. 21 I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality. 22 Do not lay hands upon anyone too hastily and thereby share responsibility for the sins of others; keep yourself free from sin. 23 No longer drink water exclusively but use a little wine for the sake of your stomach and your frequent ailments. 24 The sins of some men are quite evident, going before them to judgment; for others, their sins follow after. 25 Likewise also, deeds that are good are quite evident, and those which are otherwise cannot be concealed. (NASB95)

Paul’s treatment of elders in this pericope is similar with that of his discussion regarding widows in the sense that in both periscopes the term “honor” includes money or financial support. Much of the problem involved these two groups. In chapter one, Paul explained in detail the problem with certain elders, i.e. overseers in Ephesus who were obeying the Judaizers’ false doctrine and misapplication of the Law and abandoning the gospel, which had disastrous consequences for the spiritual growth and testimony of the church in Ephesus.

Some argue that Paul’s discussion of the elders is contained in 1 Timothy 5:17-19 or 17-20 and does not include his statements in verses 21-25. However, this is incorrect. First of all, in verse 20, “those who continue in sin” is still speaking of sinning pastors, i.e. unrepentant. The urgency expressed in verse 20 is related to the previous discussion about pastors, i.e. elders in verses 17-20 because “these things” is the immediate demonstrative pronoun houtos, which is pointing to these verses. Verse 22 is a reference the ordination of pastors and the sins that are mentioned in this verse are again related to unrepentant pastors. Verse 23 is a parenthetical note addressing Timothy’s health. The “sins of some men” in verse 24 is in context speaking of the sins of pastors and the “good deeds” mentioned in verse 25 are also those of pastors.

Throughout verses 17-25 Paul is addressing the issue of elders, i.e. overseers who are pastors-teachers. This is indicated by the fact that in verses 17-18 he speaks with regards to their remuneration, which is based on the teaching of the Old Testament. Then, in verses 19-21, he is addressing the topic of administering church discipline with sinning pastors who are unrepentant, which is to be impartial. Versus 22, Paul addresses the issue of ordaining pastors. In verses 24-25, the apostle gives the reason for his statements in verse 22 telling Timothy why he
should not be hasty in ordaining men as overseers. Verse 23 is parenthetical addressing Timothy’s health, who is pastor, and is a digression based upon Paul’s statement at the end of verse 22 for Timothy to keep himself pure. Thus, his statements in verses 24 and 25 should be considered a part of the same discussion.

First Timothy 5:17

Pastors Who Rule Well

The apostle Paul in 1 Timothy 5:17 issues another command to the Ephesian Christian community through his young delegate and fellow pastor-teacher, Timothy. In this verse, he commands that elders who lead correctly are worthy of double honor, especially those who work hard at teaching the Word of God.

1 Timothy 5:17 The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. (NASB95)

“The elders who rule well are to be considered worthy of double honor” is composed of the articular nominative masculine plural form of the adjective presbuteros (πρεσβύτερος), “the elders” and then we have the adverb kalos (καλῶς), “well” which is modifying the nominative masculine plural perfect active participle form of the verb proistemi (προϊστῆμι), “who rule” and then we have the genitive feminine singular form of the adjective diplous (διπλοῦς), “double” and this modifying the genitive feminine singular form of the noun timē (τιμή), “honor” and this is followed by the third person plural present passive imperative form of the verb axioo (ἀξιόω), “are to be considered worthy of.”

In 1 Timothy 5:1, the adjective presbuteros is not referring to overseers, i.e. pastor-teachers or those with the gift of administrations, i.e. leadership as it does in 1 Timothy 5:17 and 19. Rather the word in verse 1 is describing males in the Christian community who were older. This is indicated by the fact that the plural form of the word appears in verse 2 with reference to the older women in the Christian community. 1 Timothy 2:11-15 and 1 Timothy 3:1-7 make clear that women were prohibited from exercising authority and teaching men in the local assembly. Thus, the feminine form of presbuteros in verse 2 is referring to older
women and not women pastors, i.e. overseers. Therefore, *presbuteros* in 1 Timothy 5:1 is referring to the “older men” in the Christian community.

In 1 Timothy 5:17, the adjective *presbuteros* is referring to those who held the office of overseer, which could only be held by those men with the spiritual gift of pastor-teacher that had met the qualifications listed by Paul in 1 Timothy 3:1-7. This is indicated by the fact that they were to receive double remuneration for working hard teaching the Word of God. So their function is described by Paul in 1 Timothy 5:17 as teaching the Word of God. *Presbuteros* is used with reference to pastor-teachers in other places in the New Testament (Titus 1:5; James 5:14; 1 Peter 5:1, 5; 2 John 1; 3 John 1). All this makes crystal clear that the *presbuteros* mentioned in this verse is referring to pastor-teachers, who held the office of overseer and whose function according to 1 Timothy 3:2 was teaching the Word of God.

*Presbuteros* in 1 Timothy 5:17 does not refer to those men with the spiritual gift of leadership (cf. Romans 12:8), which is called “administrations” in 1 Corinthians 12:28. Nor, does it refer to those who held the office of deacon. This is indicated by the fact that the adverb *malista*, “especially” in 1 Timothy 5:17 is singling out or defining a specific segment of elders who are to receive double honor, namely those who teach, i.e. the pastor-teachers. *Malista* has an epexegetical function and should be rendered “specifically,” or “namely.” That *malista* has this function or sense is indicated by the fact that *presbuteros* is a synonymous term with *episkopos*, “overseer” which appears in 1 Timothy 3:1-7 and the function of the overseer was teaching the Word of God according to 1 Timothy 3:2. J. H. Thayer says that the two words are employed indiscriminately.  

Thus, the fact that *episkopos* and *presbuteros* are synonymous terms speaking of the same group of individuals whose function in the body of Christ is the same indicates that *malista* in 1 Timothy 5:17 is singling out pastor-teachers or is defining that these elders are those who teach the Word of God. Consequently, he is not referring to those have the gift of leadership, i.e. administrations or those who hold the office of deacon since deacons do not teach and neither do those who have the gift of leadership. Also, this rules out *presbuteros* as referring to older men in the congregation, which it refers to in 1 Timothy 5:1.

The fact that *episkopos*, “overseers” and *presbuteros*, “elders” are synonymous is attested to by the passage in Acts 20 where the apostle Paul calls for a meeting with the pastor-teachers in Ephesus.

In 1 Timothy 5:17, the verb *proistemi* means “to exercise a position of authority” and is used with reference to the man with the spiritual gift of pastor-teacher who holds the office of overseer and is also called *presbuteros*, “an elder.”

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46 Page 536, The New Thayer’s Greek-English Lexicon
It is used with reference to the pastor’s authority over the Ephesian Christian community, which he exercises by teaching them. The word conveys a leadership style characterized by loving care. The word expresses the idea that the Ephesian Christian community submits to the leadership of the pastor-teacher out of respect for his position of teaching the Word and the delegation of this authority by the Lord to him and not out of fear.

In 1 Timothy 5:17, the adverb *kalos* is modifying the verb *proistemi*, “leading” and as was the case in 1 Timothy 3:4, 12 and 13, it means “correctly.” It is used with reference to pastor-teachers leading the flock of God in Ephesus. That the word means “correctly” is indicated by the fact that it pertains to meeting relatively high standards of excellence. This would be of course leading the flock of God in accordance with the teaching of the Word of God.

The emphasis with the word is not so much the quality of the performance of some task but rather whether one does it correctly. The word conveys the idea that the elder, i.e. the overseer or pastor-teacher is governing the household of God according to the standards of God’s Word and specifically with regards to teaching the Word of God to the household of God and operating in God’s love by the power of the Spirit.

In 1 Timothy 5:17, the verb *axioo* means “to consider worthy” and is used with *presbuteros*, “those elders” as its subject and *time*, “honor” which is modified by *diplous*, “double,” as its object. Therefore, the verb refers to those elders who lead the flock of God correctly, i.e. according to God’s Word, as being “considered worthy of” double honor by the flock of God.

The present imperative form of the verb *axioo* is a “customary present imperative,” which is a command used of a general precept for habits that should characterize one’s attitude and behavior. Therefore, the present imperative form of the verb indicates that as a general precept, the Ephesian Christian community must consider worthy of double honor those pastor-teachers who work hard at teaching the Word of God. It denotes that they are to be characterized as considering worthy of double honor those pastors who worked hard at teaching them the Word of God.

The fact that Paul addresses this issue of remuneration of elders implies that there was a problem in the Christian community in Ephesus with regards to their attitudes towards pastor-teachers. Undoubtedly, this was the direct result of the apostasy of many pastors in Ephesus, whom Paul discusses in 1 Timothy chapter one. Of course, there were Christians who adhered to this command by Paul in 1 Timothy 5:17 and there must have been some that did not otherwise he would not address this issue in the first place. Thus it is best to view this present imperative as Paul, simply communicating a general precept of the Word of God and the Lord
and the apostles’ teaching without reference to whether there was a violation of this command or not.

The passive voice of the verb *axioo* means that the subject receives the action of the verb from either an expressed or unexpressed agency. Here the subject is the elders, i.e. the pastor-teachers in the Ephesian Christian community who worked hard at teaching the Word of God. The agency is unexpressed but clearly implied as being the Ephesian Christian community. Therefore, as the subject, those elders who worked hard at teaching the Word of God to the Ephesian Christian community were to receive the action of being considered as worthy of double honor by the Ephesian Christian community.

In 1 Timothy 5:17, the noun *time* means “honor” and its cognate verb, namely *timao* appears in 1 Timothy 5:3 with reference to widows and refers to providing for widows financially who have no children or relatives to support them. This verb involves the idea of providing material and financial assistance is further indicated by the verb *eparkeo*, “assist” that appears twice in 1 Timothy 5:16. Also, Acts 6:1-6 reveals the early first century apostolic church understood that to honor a widow was to provide for her needs materially. Lastly, in Matthew 15:4 and 6, the verb is used of honoring one’s mother and father but the context indicates quite clearly that the word expresses a financial idea of setting a price, even an honorarium. The Lord made clear that the fifth commandment involved financial support of one’s parents (Matthew 15:5-6; Mark 7:11-12).

In 1 Timothy 5:17, the noun *time* means “honor” has the same sense but is used of elders rather than widows. Here it means not only “to honor” in the sense of respect and valuing the role of the elders in teaching the Ephesian congregation the Word of God but also it denotes remuneration for fulfilling this function on behalf of the body of Christ. Thus, the word denotes that the Ephesian Christian community is not only to show respect for those elders who worked hard at teaching them the Word of God but also was to provide for them financially, which demonstrates how much they value what these elders do for them and their families.

That the idea contains the sense of remuneration is clearly indicated by the quotations that Paul uses in 1 Timothy 5:18. In this verse, he first quotes from Deuteronomy 25:4, which says “you shall not muzzle the ox while he is threshing.” This is followed by a quote from the Lord Jesus Christ that “the laborer is worthy of his wages.” This statement from our Lord is recorded in Matthew 10:10 and Luke 10:7.

Some like Kirk, cited by Mounce (page 309) contend that *time* does not refer to a regular salary but rather means “honorarium” arguing that it was “unlikely that the early church would have sufficient funds to pay a regular salary.” This can be refuted because Paul’s statements in 1 Timothy 2:9 and 6:17-19 make clear that...
there were wealthy individuals in the Ephesian Christian community otherwise instruct them to use their wealth wisely? He also argues that elders retained their jobs in the secular world by citing 1 Timothy 3:7. This can be refuted since a pastor can have a good reputation without having a job in the secular world.

The New Testament teaching is that the Christian community is to support financially those pastors who are teaching them the Word of God. Both the Lord Jesus Christ and the apostles taught that those who teach the gospel should be provided for financially by their congregations as payment for their services of teaching them the Word of God.

Matthew 10:1 Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness. 2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; 3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; 4 Simon the Zealot, and Judas Iscariot, the one who betrayed Him. 5 These twelve Jesus sent out after instructing them: “Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; 6 but rather go to the lost sheep of the house of Israel. 7 “And as you go, preach, saying, ‘The kingdom of heaven is at hand.’ 8 “Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received, freely give. 9 “Do not acquire gold, or silver, or copper for your money belts, or a bag for your journey, or even two coats, or sandals, or a staff; for the worker is worthy of his support. (NASB95)

Luke 10:1 Now after this the Lord appointed seventy others and sent them in pairs ahead of Him to every city and place where He Himself was going to come. 2 And He was saying to them, “The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest. 3 “Go; behold, I send you out as lambs in the midst of wolves. 4 “Carry no money belt, no bag, no shoes; and greet no one on the way. 5 “Whatever house you enter, first say, ‘Peace be to this house.’ 6 “If a man of peace is there, your peace will rest on him; but if not, it will return to you. 7 “Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house. (NASB95)

1 Corinthians 9:1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? 2 If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord. 3 My defense to those who examine me is this: 4 Do we not have a right to eat and drink? 5 Do we not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas? 6 Or do only
Barnabas and I not have a right to refrain from working? 7 Who at any time serves as a soldier at his own expense? Who plants a vineyard and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock? 8 I am not speaking these things according to human judgment, am I? Or does not the Law also say these things? 9 For it is written in the Law of Moses, “You shall not muzzle the ox while he is threshing.” God is not concerned about oxen, is He? 10 Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops. 11 If we sowed spiritual things in you, is it too much if we reap material things from you? 12 If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things so that we will cause no hindrance to the gospel of Christ. 13 Do you not know that those who perform sacred services eat the food of the temple, and those who attend regularly to the altar have their share from the altar? 14 So also the Lord directed those who proclaim the gospel to get their living from the gospel. (NASB95)

Galatians 6:6 The one who is taught the word is to share all good things with the one who teaches him. (NASB95)

Philippians 4:15 You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church shared with me in the matter of giving and receiving but you alone; 16 for even in Thessalonica you sent a gift more than once for my needs. 17 Not that I seek the gift itself, but I seek for the profit which increases to your account. 18 But I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God. 19 And my God will supply all your needs according to His riches in glory in Christ Jesus. (NASB95)

In 1 Timothy 5:17, the noun time is a genitive of price or value, which means that the word specifies the price paid for or value assessed for the word to which it is related. This usage of the genitive is found with nouns that are monetary or material words and is related to a verb, which is lexically colored.47 Here in 1 Timothy 5:17, time is a monetary word and is related to the verb axioo, which involves the notion of worth.

In 1 Timothy 5:17, the adjective diplous is modifying the noun time, “honor.” Most commentators believe that the adjective means “double,” thus the expression διπλῆς τιμῆς would literally mean “double honor.” Some argue that the word can be used “without any definite numerical reference” thus it would mean “generous” or “ample.”48

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47 i.e. usually involving the notion of buying, selling, or worthy, Wallace, pages 122-123
48 Bernard, page 85; cf. Simpson 77
There are various interpretations for this expression. Some argue that the expression has no reference to a salary but consisted of the respect intrinsic to the office plus the joy of a job well done (Hiebert, First Timothy, page 101; Hendrickson, Page 180). However, this view disregards the context and the teaching of the New Testament that pastor-teachers are to be paid for their work. That the expression contains the sense of remuneration is clearly indicated by the two quotations that appear in 1 Timothy 5:18, which we noted earlier.

Some argue that it refers to double pay while others contend that it speaks of both respect and remuneration. The former would imply that those pastors who worked hard teaching the Ephesians the Word of God were to be paid double what other pastors who were not working hard teaching the Word of God. However, the context makes clear that Paul is not comparing elders who worked hard at teaching and those who were not or were apostate. Also, if you recall, presbuteros in 1 Timothy 5:17 is synonymous with episkopos in 1 Timothy 3:2 and refer to the pastor-teacher. The qualifications of the overseer indicate that all pastors should be teaching the Word of God. Furthermore, the quotation from the Law and the Lord Jesus to support Paul’s teaching that pastors who work hard teaching are worthy of double honor does not allude to any comparison.

The expression διπλῆς τιμῆς speaks of both respect and remuneration with the former expressed by the latter. In other words, a Christian demonstrates respect for the pastor who works hard teaching them the Word of God by reciprocating and paying him for his services. By doing, he also demonstrates how much he values this work on his behalf by the pastor. Thus, the idea of providing generously for the pastor who works hard teaching the Word of God is not contained in this expression, which is supported by the quotations from the Law and the Lord. Both do not refer to generous compensation for teaching the gospel but rather that one should be compensated for doing so. Whether the pastor is compensated generously is determined by how much the congregation values what he does for them. If a congregation does not value what he does, then he will not be generously compensated whereas if his work is valued it will be demonstrated by a generous salary.

*Pastor Who Work Hard*

1 Timothy 5:17 The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. (NASB95)

“Especially those who work hard at preaching and teaching” is composed of the superlative adverb *malista* (μᾶλιστα) (mah-lee-stah), “especially” and then we have the articular nominative masculine plural present active participle form of the
verb *kopiao* (κοπιάω) (koe-pee-ah-owe), “those who work hard” and then we have the preposition *en* (ἐν), “at” and its object is the dative masculine singular form of the noun *logos* (λόγος) (loe-goce), “preaching” and then we have the conjunction *kai* (καί) (keh), “and” which is followed by the dative feminine singular form of the noun *didaskalia* (διδασκαλία) (thee-thask-ah-lee-ah), “teaching.”

The adverb *malista* is epexegetical meaning that it is singling out or defining a specific segment of elders who are to receive double honor, namely those who teach, i.e. the pastor-teachers. Thus, the word should be rendered “specifically,” or “namely.” That *malista* has this function or sense is indicated by the fact that *presbuteros* is a synonymous term with *episkopos*, “overseer” which appears in 1 Timothy 3:1-7 and the function of the overseer was teaching the Word of God according to 1 Timothy 3:2. Thus, the fact that *episkopos* and *presbuteros* are synonymous terms speaking of the same group of individuals whose function in the body of Christ is the same indicates that *malista* in 1 Timothy 5:17 is singling out pastor-teachers or is defining that these elders are those who teach the Word of God. Consequently, he is not referring to those have the gift of leadership, i.e. administrations or those who hold the office of deacon since deacons do not teach and neither do those who have the gift of leadership. Also, this rules out *presbuteros* as referring to older men in the congregation, which it refers to in 1 Timothy 5:1.

In 1 Timothy 5:17, the verb *kopiao* means “to work hard” in the sense of exerting oneself mentally, physically and spiritually in the face of adversity. It is used here to describe the efforts of those elders who teach the Ephesian Christian community the Word of God and are to be considered by them as worthy of double honor. It is used to describe the efforts of pastor-teachers in Ephesus studying and teaching the Word of God.

The word functions as a substantive participle, which is indicated by the word’s articular construction. The article preceding it functions as a substantiver meaning that it converts the participle into a substantive. The article also functions as a demonstrative pronoun and should be rendered “those” referring to those pastor-teachers in Ephesus who work hard at studying and teaching the Word of God. This substantive participle is also a nominative subject meaning that these pastors in Ephesus perform the action of working hard at teaching the Ephesians the Word of God. The active voice of the verb indicates that the subject exists in the state indicating by the verb. Here it denotes that certain elders in Ephesus, as the subject performing the action of working hard teaching the Ephesians the Word of God. The present tense of the verb is a customary present used to signal a regularly occurring action. Here it refers to certain elders in Ephesus “habitually” or “making it their habit of” working hard teaching the Ephesians the Word of God.
In 1 Timothy 5:17, the noun *logos* means “word” and refers to the Scriptures. Specifically, it refers to the content of the gospel with respect to the church since Paul is speaking of the function of pastor-teachers in the body of Christ and on behalf of the body of Christ.

The word is translated “preaching” by the NASB95, ESV, GNB, NIV, NRSV, RSV, AMP, and ISV. However, some like the KJV, NKJV and YLT translate it “word.” Others like the NET and NCV render the word “speaking.”

It is unlikely that the word means “preaching” since if he meant this idea he would have used the noun *kerugma*. It does not mean “speaking” for this would mean that Paul is referring to elders who work hard speaking and teaching. This idea would be redundant since *didaskalia* means “teaching” and refers to teaching the Word of God. To teach the Word of God you have to speak the Word of God. It is better to render *logos* as “word” referring to the Word of God and *didaskalia* to mean “teaching” referring to the function of teaching the Word of God. *Logos* is the object of the verbal idea that is inherent in *didaskalia*. In other words, the Word of God is what these pastors were teaching.

Also, the expression Λόγῳ καὶ διδασκαλίᾳ contains the figure of hendiadys, which takes place when two nouns are used to express one idea or concept. The two words are of the same parts of speech, i.e., two nouns, and are always joined together by the conjunction “and.” The two nouns are also always in the same case. One of the two words expresses the thing, and the other intensifies it by being changed (if a noun) into an adjective of the superlative degree, which is, by this means, made especially emphatic.

Here in 1 Timothy 5:17, the nouns *logos* and *didaskalia* are separated by the conjunction *kai*, “and,” and are both in the dative case. The noun *didaskalia* becomes an adjective and can be translated with the English adjective “teaching.” So we can translate these two nouns with the phrase “teaching the word.” These two nouns express the concept of teaching the Word of God.

In 1 Timothy 5:17, the noun *didaskalia* is used in an active sense, speaking of the function of teaching the Word of God and means “teaching.” It speaks of teaching church age believers from the Scriptures the various doctrines contained in them. The word refers to teaching the Christian way of life to the Ephesian Christian community. It would involve teaching them with regards to their union and identification with Christ. Also, it would involve teaching them with regards to the character and nature of the Trinity as well as what each member has accomplished on their behalf.

The nouns *logos* and *didaskalia* are objects of the preposition *en*, which functions as a marker of reference meaning that these two words are that in reference to which something is presented as true. In other words, it is telling the
reader that elders who work hard “with reference to” teaching the Word of God are to be considered worthy of double honor.

1 Timothy 5:17 Those elders who are leading correctly must be considered worthy of double honor. Specifically, those who make it their habit of working hard with respect to the Word, yes, teaching the Word. (Author’s translation)

This verse contains the figure of “asyndeton,” which emphasizes the importance of thee command for the Christian community in Ephesus, which is contained in it.

“Elders” is the adjective presbuteros, which refers to those who held the office of overseer, which could only be held by those men with the spiritual gift of pastor-teacher that had met the qualifications listed by Paul in 1 Timothy 3:1-7. It does not refer to those men with the spiritual gift of leadership (cf. Romans 12:8), which is called “administrations” in 1 Corinthians 12:28. Nor, does it refer to those who held the office of deacon. This is indicated by the fact that the adverb malista, “especially” in 1 Timothy 5:17 is singling out or defining a specific segment of elders who are to receive double honor, namely those who teach, i.e. the pastor-teachers. Malista has an epexegetical function and should be rendered “specifically,” or “namely.” That malista has this function or sense is indicated by the fact that presbuteros is a synonymous term with episkopos, “overseer” which appears in 1 Timothy 3:1-7 and the function of the overseer was teaching the Word of God according to 1 Timothy 3:2. Thus, the fact that episkopos and presbuteros are synonymous terms speaking of the same group of individuals whose function in the body of Christ is the same indicates that malista in 1 Timothy 5:17 is singling out pastor-teachers or is defining that these elders are those who teach the Word of God. Consequently, he is not referring to those have the gift of leadership, i.e. administrations or those who hold the office of deacon since deacons do not teach and neither do those who have the gift of leadership. Also, this rules out presbuteros as referring to older men in the congregation, which it refers to in 1 Timothy 5:1.

“Leading” is the verb proistemi, which is used with reference to the man with the spiritual gift of pastor-teacher who holds the office of overseer and is also called presbuteros, “an elder.” It is used with reference to the pastor’s authority over the Ephesian Christian community, which he exercises by teaching them. The word conveys a leadership style characterized by loving care. The word expresses the idea that the Ephesian Christian community submits to the leadership of the pastor-teacher out of respect for his position of teaching the Word and the delegation of this authority by the Lord to him and not out of fear.

“Correctly” is the adverb kalos, which conveys the idea that the elder, i.e. the overseer or pastor-teacher is governing the household of God according to the standards of God’s Word and specifically with regards to teaching the Word of
God to the household of God and operating in God’s love by the power of the Spirit.

“Must be considered worthy of double honor” expresses a general precept that the Ephesian Christian community must consider worthy of double honor those pastor-teachers who work hard at teaching the Word of God. It denotes that they are to be characterized as considering worthy of double honor those pastors who worked hard at teaching them the Word of God.

The fact that Paul addresses this issue of remuneration of elders implies that there was a problem in the Christian community in Ephesus with regards to their attitudes towards pastor-teachers. Undoubtedly, this was the direct result of the apostasy of many pastors in Ephesus, whom Paul discusses in 1 Timothy chapter one. Of course, there were Christians who adhered to this command by Paul in 1 Timothy 5:17 and there must have been some that did not otherwise he would not address this issue in the first place. Thus Paul simply communicating a general precept of the Word of God and the Lord and the apostles’ teaching without reference to whether there was a violation of this command or not.

“Honor” is the noun time, which means not only “to honor” in the sense of respect and valuing the role of the elders in teaching the Ephesian congregation the Word of God but also it denotes remuneration for fulfilling this function on behalf of the body of Christ. Thus, the word denotes that the Ephesian Christian community is not only to show respect for those elders who worked hard at teaching them the Word of God but also was to provide for them financially, which demonstrates how much they value what these elders do for them and their families.

That the idea contains the sense of remuneration is clearly indicated by the quotations that Paul uses in 1 Timothy 5:18. In this verse, he first quotes from Deuteronomy 25:4, which says “you shall not muzzle the ox while he is threshing.” This is followed by a quote from the Lord Jesus Christ that “the laborer is worthy of his wages.” This statement from our Lord is recorded in Matthew 10:10 and Luke 10:7.

“Double” is the adjective diplous, which speaks of both respect and remuneration with the former expressed by the latter. In other words, a Christian demonstrates respect for the pastor who works hard teaching them the Word of God by reciprocating and paying him for his services. By doing, he also demonstrates how much he values this work on his behalf by the pastor. Thus, the idea of providing generously for the pastor who works hard teaching the Word of God is not contained in this expression, which is supported by the quotations from the Law and the Lord. Both do not refer to generous compensation for teaching the gospel but rather that one should be compensated for doing so.
“Specifically, those who make it their habit of working hard with respect to the Word, yes, teaching the Word” is an epexegetical clause meaning that it is singling out or defining a specific segment of elders who are to receive double honor, namely those who teach, i.e. the pastor-teachers.

This clause speaks of pastors exerting themselves mentally, physically and spiritually in the face of adversity. It is used here to describe the efforts of those elders who teach the Ephesian Christian community the Word of God and are to be considered by them as worthy of double honor. It is used to describe the efforts of pastor-teachers in Ephesus studying and teaching the Word of God.

“With respect to the Word, yes teaching the Word” contains the figure of hendiadys expressing the concept of teaching the Word of God.

“Word” is the noun logos, which refers to the content of the gospel with respect to the church since Paul is speaking of the function of pastor-teachers in the body of Christ and on behalf of the body of Christ.

“Teaching” is the noun didaskalia, which is speaking of the function of teaching the Word of God. It speaks of teaching church age believers from the Scriptures the various doctrines contained in them. The word refers to teaching the Christian way of life to the Ephesian Christian community. It would involve teaching them with regards to their union and identification with Christ. Also, it would involve teaching them with regards to the character and nature of the Trinity as well as what each member has accomplished on their behalf.

The apostle Paul in 1 Timothy 5:18 cites two passages of Scripture to support his command in 1 Timothy 5:17. The first is from the Old Testament, specifically from the Mosaic Law, namely Deuteronomy 25:4. The second is from the New Testament, specifically from Luke 10:7, which is also found in Matthew 10:10.

Old Testament Support for Paul’s Command in First Timothy 5:17

1 Timothy 5:17 The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. 18 For the Scripture says, “You shall not muzzle the ox while he is threshing,” and “The laborer is worthy of his wages.” (NASB95)

“For the Scripture says” is composed of the post-positive conjunction gar (γὰρ) (gar), “for” and then we have the third person singular present active indicative form of the verb leóō (λέγω), “says” which is followed by the articular nominative feminine singular form of the noun (γραφή), “the Scripture.”

The conjunction gar is causal meaning that the word is introducing a clause the presents the basis for Paul’s command in 1 Timothy 5:17. This indicates that Paul is basing his command in 1 Timothy 5:17 on the teaching of Scripture. The first piece of Scripture that the apostle uses to support his command in verse 17 is
Deuteronomy 25:4 and second is from the Lord Jesus Christ’s teaching, which is recorded in Luke 10:7 and Matthew 10:10. The former teaches that one must not muzzle an ox while it is threshing out the grain and the latter is that a laborer is worthy of his wages. Therefore, here in 1 Timothy 5:18, the conjunction gar indicates that these two passages of Scripture present two reasons why elders who work hard teaching the Word of God must be considered by the congregation as worthy of double honor, i.e. respect and remuneration. We will translate gar, “because.”

The verb lego refers to the “content” of what the Spirit communicated through the Moses in Deuteronomy 25:4 and the Lord in Luke 10:7 and is quoted by Paul here in 1 Timothy 5:18. The perfect tense of the verb lego is a “perfective” present, which is used to emphasize the results of a past action. Therefore, the “perfective present” of the verb lego emphasizes that even though Deuteronomy 25:4 and Luke 10:7 were written in the past, they still speak today. It says that these quotations are binding on Paul’s readers since it confirms his command in 1 Timothy 5:17 that those elders who work hard teaching them the Word of God are to be considered by them as worthy of double honor, i.e. respect and remuneration. The active voice indicates the quotations from Deuteronomy 25:4 and Luke 107, as the subject produced the action of the verb. The indicative mood is declarative presenting this assertion as a non-contingent or unqualified statement.

The noun graphe refers to Deuteronomy 25:4 and Luke 10:7. The apostle Paul uses these two passages to support his command to the Ephesians in 1 Timothy 5:17 that elders who work hard at teaching them the Word of God are to be considered by them as worthy of double honor. He is utilizing the “sword of the Spirit” by employing these two passages to support his command in verse 17.

The statement “You shall not muzzle the ox while he is threshing” is a slightly altered rendering of the LXX translation of Deuteronomy 25:4.

The Hebrew text of Deuteronomy 25:4:

לא תחסם שור Animated with keyboard sounds.

The LXX translation of Deuteronomy 25:4: Οὐ φιμώσεις βοῦν ἀλοῶντα

Paul citation of Deuteronomy 25: in 1 Timothy 5:18: βοῦν ἀλοῶντα οὐ φιμώσεις

As you can see, the apostle shifted the object (threshing ox) to the emphatic position in the sentence in order to emphasize the threshing ox, which by way of analogy according to Paul’s teaching in 1 Corinthians 9:1-14 stands for those pastor-teachers who work hard teaching their congregations the Word of God.
What is explicit in 1 Corinthians 9:1-14 is implicit here in 1 Timothy 5:18, namely pastor-teachers should be paid for their services on behalf of the Lord and His body.

1 Corinthians 9:1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? 2 If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord. 3 My defense to those who examine me is this: 4 Do we not have a right to eat and drink? 5 Do we not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas? 6 Or do only Barnabas and I not have a right to refrain from working? 7 Who at any time serves as a soldier at his own expense? Who plants a vineyard and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock? 8 I am not speaking these things according to human judgment, am I? Or does not the Law also say these things? 9 For it is written in the Law of Moses, “You shall not muzzle the ox while he is threshing.” God is not concerned about oxen, is He? 10 Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops. 11 If we sowed spiritual things in you, is it too much if we reap material things from you? 12 If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things so that we will cause no hindrance to the gospel of Christ. 13 Do you not know that those who perform sacred services eat the food of the temple, and those who attend regularly to the altar have their share from the altar? 14 So also the Lord directed those who proclaim the gospel to get their living from the gospel. (NASB95)

In this pericope, Paul spells out in detail using the figure of a fortiori the principle of providing financially for pastor-teachers. Originally, the command in Deuteronomy 25:4 was given out of concern for oxen employed by the citizens of Israel.

Mounce writes, “Threshing was the process of separating the husk from the kernel of grain. The threshing floor was usually hard-packed dirt surrounded by a curb so that the grain would not fall away. One method was for the ox to pull a sled over the grain to break the husks apart. The sled usually has bits of rock and metal attached to the underside with rocks or people on top for weight.”

So the ox was driven over a threshing floor and by doing so would separate the grain from the stalk and chaff with its hooves. The animal was allowed to eat some of the grain. If the farmer gains from the work of the ox, he should allow the animal to sustain itself. In 1 Timothy 5:18 and 1 Corinthians 9:1-14, Paul teaches

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from this command in Deuteronomy 25:4 that if the animal is allowed to sustain itself by the work it provides for the farmer, should not pastor-teachers sustain themselves by the work they perform for their congregations.

The apostle Paul teaches the Corinthian church that they are to support pastor-teachers financially by employing the figure of *a fortiori* and applying the reasoning from this command in the Mosaic Law concerning provision for oxen to the pastor-teachers who taught them the Word of God. If God is concerned about oxen, then the argument of *a fortiori* teaches how much more is He concerned about those who serve them by teaching them the Word of God. So Paul brings out the ethical and spiritual implications of Deuteronomy 25:4 for the Corinthians. If God wants oxen to partake of grain that they thresh, how much more should pastor-teachers benefit materially and financially from those they serve by teaching them the Word of God.

“*You shall not muzzle the ox while he is threshing*” is composed of the accusative masculine singular form of the noun *bous* (βοῦς), “the ox” and this is followed by the accusative masculine singular present active participle form of the verb *aloao* (ἀλοάω), “while he is threshing” and then we have the emphatic negative adverb *ou* (οὐ), “not” which is negating the meaning of the second person singular future active indicative form of the verb *phimoo* (φιμόω), “muzzle.”

The verb *phimoo* means “to muzzle” and its meaning is emphatically negated by the emphatic negative adverb *ou*. Together, these two words form an emphatic prohibition.

*Phimoo* refers fastening a strap or metal piece over the mouth of an animal to keep it from eating the grain that was being threshed. The muzzle was forbidden because it was cruel and inhumane to walk an ox over the grain all day and never allow him to satisfy his own hunger. Paul applies this word to those who work hard teaching the Word of God. He teaches that just as God forbid the Israelites from muzzling their oxen when the animal was threshing out the grain, so the Christian community should not do the same by not paying them for their services of teaching them the Word of God. As it was cruel to muzzle the ox, it was equally cruel for the Christian community to not provide for their pastor-teachers’ financial and material needs.

The future indicative form of *phimoo* which is coupled with *ou* has the force of a command in the negative or in other words, it has the force of an emphatic prohibition. Therefore the future tense of the verb is an imperatival future, which is used for a command due to a literal translation of the Hebrew.

Its force is not identical with an imperative in that it has a universal, timeless and/or solemn force to it.50 One reason for this is that most of the New Testament

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50 Wallace, Greek Grammar Beyond the Basics, page 570
examples are quotations from the Old Testament, especially from the legal literature of the Pentateuch (Ibid). Here in 1 Timothy 5:18, Paul is quoting from the Pentateuch. The force of the imperatival future is emphatic (Ibid). Therefore, the imperatival future of the verb *phimoo* emphasizes the solemn force of this prohibition.

The indicative mood is a cohortative or volitive indicative used for a command and its force is quite emphatic (ibid) also emphasizing the solemn force of this prohibition. The force of the imperatival future and the cohortative indicative is that of you “must never” muzzle the ox while its threshing out the grain.

The second person singular refers to the Ephesian Christian community as a corporate unit and the active voice indicates that they as the subject are responsible for obeying this prohibition.

The noun *bous* refers to an ox. It functions as an accusative direct object meaning that it is receiving the action of the verb *phimoo*, whose meaning is emphatically negated by the emphatic negative adverb *ou*, “absolutely never.” We will translate *bous*, “an ox.”

The term *aloao* means “to thresh” or “to tread out grain” and is an agricultural term and in Paul’s day the harvested sheaves were trodden upon by oxen to loosen the grain from the stalk. It refers to the act of separating grain from husks of plants by being tread on by oxen.

This verb is in the participle form and functions as a temporal participle meaning that it in relation to its controlling verb, it answers the question, when? Here in 1 Timothy 5:18, *phimoo* is the controlling verb and *aloao* speaks of when an oxen must never be muzzled. The present tense of the verb speaks of contemporaneous action meaning that the action of both this verb and *phimoo* take place simultaneously or at the same time.

The present tense of the verb *aloao* is a “gnomic present,” which is used to describe something that is true “any” time and “does” take place. With the emphatic negative adverb *ou*, it indicates that the Word of God is prohibiting the Israelites from muzzling an ox while it “does, at any time” thresh.

This could also be interpreted as a customary present used to signal an ongoing state. This would indicate that the Israelites must never muzzle an ox while it is “in the state of” threshing. The active voice indicates that the ox as the subject is performing the action of threshing grain. The verb *aloao* is the accusative case and functions as an accusative of simple apposition meaning that it is appositive to the accusative form of the noun *bous*, “an ox.”

*Support from the Teaching of Jesus Christ*
The second quotation that Paul uses as support for his command in 1 Timothy 5:17 is found in Luke 10:7 and Matthew 10:10.

Luke 10:1 Now after this the Lord appointed seventy others and sent them in pairs ahead of Him to every city and place where He Himself was going to come. 2 And He was saying to them, “The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest. 3 “Go; behold, I send you out as lambs in the midst of wolves. 4 “Carry no money belt, no bag, no shoes; and greet no one on the way. 5 “Whatever house you enter, first say, ‘Peace be to this house.’ 6 “If a man of peace is there, your peace will rest on him; but if not, it will return to you. 7 “Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house. (NASB95)

Matthew 10:1 Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness. 2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; 3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; 4 Simon the Zealot, and Judas Iscariot, the one who betrayed Him. 5 These twelve Jesus sent out after instructing them: “Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; 6 but rather go to the lost sheep of the house of Israel. 7 “And as you go, preach, saying, ‘The kingdom of heaven is at hand.’ 8 “Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received, freely give. 9 “Do not acquire gold, or silver, or copper for your money belts, 10 or a bag for your journey, or even two coats, or sandals, or a staff; for the worker is worthy of his support. (NASB95)

In Luke 10:7, the statement “the laborer is worthy of his wages” translates ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ whereas this same statement translates ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ in 1 Timothy 5:18. Therefore, this second quotation in 1 Timothy 5:18 is an exact replication of the teaching of the Lord Jesus Christ, which is recorded in Luke 10:7. In Matthew 10:10, “food” is used instead of “wages.”

This second quotation is an excellent complement to the first since both contain the theme of worthiness. The “worker” corresponds to the “ox” and to “elders who work hard teaching the Word.” The term “wages” indicates that the expression “double honor” in 1 Timothy 5:17 involves material and financial support.

The question arises as to whether or not this second quotation’s exact correspondence to Luke 10:7 indicates that Paul had access to Luke’s gospel. Was
the gospel of Luke already written and available to Paul when he wrote 1 Timothy 5:18?

D.A. Carson, R.T. France, J.A. Motyer and G.J. Wenham contend that the gospel of Luke was written between 60-65 A.D. (New Bible Commentary, 21st Century Edition) Guthrie argues for 63-64 A.D. (New Testament Introduction) Walvoord and Zuck argue for 58-60 A.D. (The Bible Knowledge Commentary) Thus, if Luke was written in the sixties and since he was a companion of Paul, this gospel would have been read in the Pauline churches and more than likely by the church in Ephesus by 63-65 A.D when First Timothy was written. However, with this being said, even if Paul did not have access to the gospel of Luke, the stories and traditions of Jesus that found their way into the four gospels would have been communicated by the apostles of the Lord Jesus Christ to the church in the public worship service. They would have been known by Paul and the Christian community at this time.

Therefore, if Paul is in fact quoting from Luke 10:7, he is not only recognizing the Lord Jesus Christ’s words as Scripture but also is presenting one of the earliest New Testament attestations to the inspiration of another New Testament book (cf. 1 Corinthians 7:10; 10:23-25).51

First Timothy 5:18: Paul Cites Deuteronomy 25:4 to Support His Command

The apostle Paul in 1 Timothy 5:18 cites two passages of Scripture to support his command in 1 Timothy 5:17. The first is from the Old Testament, specifically from the Mosaic Law, namely Deuteronomy 25:4. The second is from the New Testament, specifically from Luke 10:7, which is also found in Matthew 10:10.

1 Timothy 5:17 The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. 18 For the Scripture says, “You shall not muzzle the ox while he is threshing,” and “The laborer is worthy of his wages.” (NASB95)

“For the Scripture says” is composed of the post-positive conjunction gar (γάρ) (gar), “for” and then we have the third person singular present active indicative form of the verb lego (λέγω) (leh-go), “says” which is followed by the articular nominative feminine singular form of the noun (γραφὴ) (grah-fee), “the Scripture.”

The conjunction gar is causal meaning that the word is introducing a clause the presents the basis for Paul’s command in 1 Timothy 5:17. This indicates that Paul is basing his command in 1 Timothy 5:17 on the teaching of Scripture. The first piece of Scripture that the apostle uses to support his command in verse 17 is

51 Dr. Constable, Notes on Timothy, page 64
Deuteronomy 25:4 and second is from the Lord Jesus Christ’s teaching, which is recorded in Luke 10:7 and Matthew 10:10. The former teaches that one must not muzzle an ox while it is threshing out the grain and the latter is that a laborer is worthy of his wages. Therefore, here in 1 Timothy 5:18, the conjunction gar indicates that these two passages of Scripture present two reasons why elders who work hard teaching the Word of God must be considered by the congregation as worthy of double honor, i.e. respect and remuneration. We will translate gar, “because.”

The verb lego refers to the “content” of what the Spirit communicated through the Moses in Deuteronomy 25:4 and the Lord in Luke 10:7 and is quoted by Paul here in 1 Timothy 5:18.

The perfect tense of the verb lego is a “perfective” present, which is used to emphasize the results of a past action. Therefore, the “perfective present” of the verb lego emphasizes that even though Deuteronomy 25:4 and Luke 10:7 were written in the past, they still speak today. It says that these quotations are binding on Paul’s readers since it confirms his command in 1 Timothy 5:17 that those elders who work hard teaching them the Word of God are to be considered by them as worthy of double honor, i.e. respect and remuneration. The active voice indicates the quotations from Deuteronomy 25:4 and Luke 107, as the subject produced the action of the verb. The indicative mood is declarative presenting this assertion as a non-contingent or unqualified statement.

The noun graphe refers to Deuteronomy 25:4 and Luke 10:7. The apostle Paul uses these two passages to support his command to the Ephesians in 1 Timothy 5:17 that elders who work hard at teaching them the Word of God are to be considered by them as worthy of double honor. He is utilizing the “sword of the Spirit” by employing these two passages to support his command in verse 17.

The definite article preceding the noun graphe, “Scripture” is “kataphoric” meaning that it points to these two quotations that immediately follow it. The article is anticipatory and is followed a quotation from Deuteronomy 25:4 and Luke 10:7 that identify for Paul’s readers the exact passage of Scripture that he is using to support his teaching that in 1 Timothy 5:17. The noun graphe functions as a nominative subject meaning that it is performing the action of the verb lego.

The statement “You shall not muzzle the ox while he is threshing” is a slightly altered rendering of the LXX translation of Deuteronomy 25:4.

The Hebrew text of Deuteronomy 25:4: לָא החַסְּמֶשׁ שׁוֹר דִישׁו

The LXX translation of Deuteronomy 25:4: Οὐ φιμώσεις βοῦν ἀλοῶντα

Paul citation of Deuteronomy 25: in 1 Timothy 5:18: βοῦν ἀλοῶντα οὐ φιμώσεις

As you can see, the apostle shifted the object (threshing ox) to the emphatic position in the sentence in order to emphasize the threshing ox, which by way of analogy according to Paul’s teaching in 1 Corinthians 9:1-14 stands for those
pastor-teachers who work hard teaching their congregations the Word of God. What is explicit in 1 Corinthians 9:1-14 is implicit here in 1 Timothy 5:18, namely pastor-teachers should be paid for their services on behalf of the Lord and His body.

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In this pericope, Paul spells out in detail using the figure of a fortiori the principle of providing financially for pastor-teachers. Originally, the command in Deuteronomy 25:4 was given out of concern for oxen employed by the citizens of Israel.

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So the ox was driven over a threshing floor and by doing so would separate the grain from the stalk and chaff with its hooves. The animal was allowed to eat some of the grain. If the farmer gains from the work of the ox, he should allow the

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animal to sustain itself. In 1 Timothy 5:18 and 1 Corinthians 9:1-14, Paul teaches from this command in Deuteronomy 25:4 that if the animal is allowed to sustain itself by the work it provides for the farmer, should not pastor-teachers sustain themselves by the work they perform for their congregations.

The apostle Paul teaches the Corinthian church that they are to support pastor-teachers financially by employing the figure of *a fortiori* and applying the reasoning from this command in the Mosaic Law concerning provision for oxen to the pastor-teachers who taught them the Word of God. If God is concerned about oxen, then the argument of *a fortiori* teaches how much more is He concerned about those who serve them by teaching them the Word of God. So Paul brings out the ethical and spiritual implications of Deuteronomy 25:4 for the Corinthians. If God wants oxen to partake of grain that they thresh, how much more should pastor-teachers benefit materially and financially from those they serve by teaching them the Word of God.

“You shall not muzzle the ox while he is threshing” is composed of the accusative masculine singular form of the noun *bous* (βοῦς), “the ox” and this is followed by the accusative masculine singular present active participle form of the verb *aloao* (ἀλοάω), “while he is threshing” and then we have the emphatic negative adverb *ou* (οὐ), “not” which is negating the meaning of the second person singular future active indicative form of the verb *phimoo* (φιμόω), “muzzle.”

The verb *phimoo* means “to muzzle” and its meaning is emphatically negated by the emphatic negative adverb *ou*. Together, these two words form an emphatic prohibition.

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Its force is not identical with an imperative in that it has a universal, timeless and/or solemn force to it (Wallace, Greek Grammar Beyond the Basics, page 570). One reason for this is that most of the New Testament examples are quotations.
from the Old Testament, especially from the legal literature of the Pentateuch (Ibid). Here in 1 Timothy 5:18, Paul is quoting from the Pentateuch. The force of the imperatival future is emphatic (Ibid). Therefore, the imperatival future of the verb *phimoo* emphasizes the solemn force of this prohibition.

The indicative mood is a cohortative or volitive indicative used for a command and its force is quite emphatic (ibid) also emphasizing the solemn force of this prohibition. The force of the imperatival future and the cohortative indicative is that of you “must never” muzzle the ox while its threshing out the grain.

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*Paul Cites the Lord’s Teaching as Recorded in Luke 10:7*

1 Timothy 5:18 For the Scripture says, “You shall not muzzle the ox while he is threshing,” and “The laborer is worthy of his wages.” (NASB95)
The second quotation that Paul uses as support for his command in 1 Timothy 5:17 is found in Luke 10:7 and Matthew 10:10.

Luke 10:1 Now after this the Lord appointed seventy others and sent them in pairs ahead of Him to every city and place where He Himself was going to come. 2 And He was saying to them, “The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest. 3 “Go; behold, I send you out as lambs in the midst of wolves. 4 “Carry no money belt, no bag, no shoes; and greet no one on the way. 5 “Whatever house you enter, first say, ‘Peace be to this house.’ 6 “If a man of peace is there, your peace will rest on him; but if not, it will return to you. 7 “Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house. (NASB95)

Matthew 10:1 Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness. 2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; 3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; 4 Simon the Zealot, and Judas Iscariot, the one who betrayed Him. 5 These twelve Jesus sent out after instructing them: “Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; 6 but rather go to the lost sheep of the house of Israel. 7 “And as you go, preach, saying, ‘The kingdom of heaven is at hand.’ 8 “Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received, freely give. 9 “Do not acquire gold, or silver, or copper for your money belts, 10 or a bag for your journey, or even two coats, or sandals, or a staff; for the worker is worthy of his support. (NASB95)

In Luke 10:7, the statement “the laborer is worthy of his wages” translates ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὑτοῦ whereas this same statement translates ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὑτοῦ in 1 Timothy 5:18. Therefore, this second quotation in 1 Timothy 5:18 is an exact replication of the teaching of the Lord Jesus Christ, which is recorded in Luke 10:7. In Matthew 10:10, “food” is used instead of “wages.”

This second quotation is an excellent complement to the first since both contain the theme of worthiness. The “worker” corresponds to the “ox” and to “elders who work hard teaching the Word.” The term “wages” indicates that the expression “double honor” in 1 Timothy 5:17 involves material and financial support.

The question arises as to whether or not this second quotation’s exact correspondence to Luke 10:7 indicates that Paul had access to Luke’s gospel. Was
the gospel of Luke already written and available to Paul when he wrote 1 Timothy 5:18?

D.A. Carson, R.T. France, J.A. Motyer and G.J. Wenham contend that the gospel of Luke was written between 60-65 A.D. (New Bible Commentary, 21st Century Edition) Guthrie argues for 63-64 A.D. (New Testament Introduction) Walvoord and Zuck argue for 58-60 A.D. (The Bible Knowledge Commentary) Thus, if Luke was written in the sixties and since he was a companion of Paul, this gospel would have been read in the Pauline churches and more than likely by the church in Ephesus by 63-65 A.D when First Timothy was written. However, with this being said, even if Paul did not have access to the gospel of Luke, the stories and traditions of Jesus that found their way into the four gospels would have been communicated by the apostles of the Lord Jesus Christ to the church in the public worship service. They would have been known by Paul and the Christian community at this time.

Therefore, if Paul is in fact quoting from Luke 10:7, he is not only recognizing the Lord Jesus Christ’s words as Scripture but also is presenting one of the earliest New Testament attestations to the inspiration of another New Testament book (cf. 1 Corinthians 7:10; 10:23-25) (Dr. Constable, Notes on Timothy, page 64).

1 Timothy 5:18 For the Scripture says, “You shall not muzzle the ox while he is threshing,” and “The laborer is worthy of his wages.” (NASB95)

“And the laborer is worthy of his wages” is composed of the conjunction kai (καί), “and” and this is followed by the nominative masculine singular form of the adjective axios (ἄξιος), “worthy” and then we have the articular nominative masculine singular form of the noun ergates (ἐργάτης), “the laborer” and this is followed by the articular genitive masculine singular form of the noun misthos (μισθός), “of wages” and then dative feminine plural form of the intensive personal pronoun autos (αὐτός), “his.”

The conjunction kai is copulative connecting the first quotation with the second. It is also adjunctive meaning that the word is introducing another quotation from the Lord Jesus, which “in addition to” the first quotation from Deuteronomy 25:4 serves as the basis for Paul’s command in 1 Timothy 5:17. This indicates that the second quotation is equal in authority with the first and that Luke 10:7 is teaching the same principle as Deuteronomy 25:4.

In 1 Timothy 5:18, the noun ergates means “worker” and is used for an agricultural worker. The Lord Jesus always used this term with a spiritual application (e.g. Mark 9:37-38; 20:1-2, 8; Luke 10:2). Here in 1 Timothy 5:18, the word is used in the same manner. The term is used of elders who work hard teaching the Ephesian Christian community the Word of God.

It functions as a nominative subject meaning that it is performing the action of the verb eimi, which is deliberately omitted by Paul due to his use of the figure of
ellipsis and is implied. The articular construction of the word distinguishes it as the
nominative subject and *axios* as the predicate nominative.

“Is” does not translate a word in the original text but is added by the translators
since they interpret Paul as deliberately omitting the third person singular present
active indicative form of the verb *eimi* (ἐἰμί) due to his use of the figure of ellipsis.
The verb *eimi* means “to possess a particular characteristic,” which is identified by
the adjective *axios*, “worthy.” This indicates that the worker possesses the
characteristic of being worthy of his wages or in other words deserving of his pay.

The present tense of the verb is “gnomic” used of a general timeless fact
indicating an eternal spiritual truth or spiritual axiom. This indicates that the
worker is “as an eternal spiritual truth” worthy of his page. The active voice of the
verb is “stative” indicating that the subject exists in the state indicated by the verb *eimi*. The subject is the worker indicating that this worker “exist in the state of
being” worthy of his page. The indicative mood is “declarative” presenting this
Pauline assertion as a non-contingent or unqualified statement.

The adjective *axios* pertains to being correspondingly fitting or appropriate
indicating that the worker is “worthy” of his pay. It pertains “to having a
relatively high degree of comparable merit or worth”. This indicates that the
general timeless fact services of the laborer is “worth” compensation or “merits” his being paid. Thus, the Lord taught that those who proclaim the gospel “merit” to be paid or in other
words their services are to be considered as meriting financial compensation. In the
same way, those elders who work hard teaching the Ephesian Christian community
the Word of God are “worthy” of being paid for their services. This term *axios*
teaches that the pastor-teacher who works hard teaching his congregation the Word
of God should be considered by his congregation as meriting pay for his services
or in other words, should get paid for teaching them.

*Axios* functions as a predicate nominative meaning that it is making the
assertion that those elders who work hard teaching the Ephesians the Word of God are “worthy” of being paid by the Ephesians.

The noun *misthos* denotes “payment or compensation for work or services
performed” whether that service be negative (retribution) or positive (reward). It
was used by the Lord in Luke 10:7 to denote the “wages” “the monetary
compensation” that the agricultural worker receives for performing services for an
employer or service for a customer. Paul uses the term as support for elders who
work hard teaching the Word of God being compensated financially by the
Christian community.

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53 BDAG, page 93
54 Louw and Nida, 65.17
The articular construction of *misthos* is employed with the genitive form of the intensive personal pronoun *autos* to denote possession.

*Misthos* functions as a genitive of apposition or an epexegetical genitive and refers to the same thing as the substantive to which it is related. *Axios* is ambiguous whereas *misthos* defines for the reader what the worker is worthy of.

The intensive personal pronoun *autos* refers to the agricultural worker in the first century and by way of analogy refers to the elder who works hard teaching the Christian community the Word of God.

The articular construction of *misthos* is employed with the genitive form of the intensive personal pronoun *autos* to denote possession. The intensive personal pronoun is a “genitive of possession,” which indicates that this wage or pay “belongs to” the agricultural worker and by way of analogy the pastor-teacher who works hard teaching the Christian community the Word of God.

1 Timothy 5:18 Because the Scripture says, “you must absolutely never muzzle an ox while it does, at any time tread out the grain.” Also, “the worker is, as an eternal spiritual truth worthy, namely, of his pay.” (Author’s translation)

This verse presents the basis for Paul’s command in 1 Timothy 5:17. This indicates that Paul is basing his command in 1 Timothy 5:17 on the teaching of Scripture. The first piece of Scripture that the apostle uses to support his command in verse 17 is Deuteronomy 25:4 and second is from the Lord Jesus Christ’s teaching, which is recorded in Luke 10:7 and Matthew 10:10. The former teaches that one must not muzzle an ox while it is threshing out the grain and the latter is that a laborer is worthy of his wages. Therefore, Paul in 1 Timothy 5:18 presents two reasons why elders who work hard teaching the Word of God must be considered by the congregation as worthy of double honor, i.e. respect and remuneration.

“The Scripture says” refers to the content of what the Spirit communicated through the Moses in Deuteronomy 25:4 and the Lord in Luke 10:7. It emphasizes that even though Deuteronomy 25:4 and Luke 10:7 were written in the past, they still speak today. It says that these quotations are binding on Paul’s readers since it confirms his command in 1 Timothy 5:17 that those elders who work hard teaching them the Word of God are to be considered by them as worthy of double honor, i.e. respect and remuneration. The apostle Paul uses these two passages to support his command to the Ephesians in 1 Timothy 5:17 that elders who work hard at teaching them the Word of God are to be considered by them as worthy of double honor. He is utilizing the “sword of the Spirit” by employing these two passages to support his command in verse 17.

“You must absolutely never muzzle an ox while it does, at any time tread out the grain” is quotation from quotation from Deuteronomy 25:4. Originally, the
command in Deuteronomy 25:4 was given out of concern for oxen employed by the citizens of Israel. The ox was driven over a threshing floor and by doing so would separate the grain from the stalk and chaff with its hooves. The animal was allowed to eat some of the grain. If the farmer gains from the work of the ox, he should allow the animal to sustain itself. In 1 Timothy 5:18 and 1 Corinthians 9:1-14, Paul teaches from this command in Deuteronomy 25:4 that if the animal is allowed to sustain itself by the work it provides for the farmer, should not pastor-teachers sustain themselves by the work they perform for their congregations.

The apostle Paul teaches the Corinthian church in 1 Corinthians 9:1-14 that they are to support pastor-teachers financially by employing the figure of *a fortiori* and applying the reasoning from this command in the Mosaic Law concerning provision for oxen to the pastor-teachers who taught them the Word of God. If God is concerned about oxen, then the argument of *a fortiori* teaches how much more is He concerned about those who serve them by teaching them the Word of God. So Paul brings out the ethical and spiritual implications of Deuteronomy 25:4 for the Corinthians. If God wants oxen to partake of grain that they thresh, how much more should pastor-teachers benefit materially and financially from those they serve by teaching them the Word of God.

This quotation is an emphatic prohibition. It refers fastening a strap or metal piece over the mouth of an animal to keep it from eating the grain that was being threshed. The muzzle was forbidden because it was cruel and inhumane to walk an ox over the grain all day and never allow him to satisfy his own hunger. Paul applies this word to those who work hard teaching the Word of God. He teaches that just as God forbid the Israelites from muzzling their oxen when the animal was threshing out the grain, so the Christian community should not do the same by not paying them for their services of teaching them the Word of God. As it was cruel to muzzle the ox, it was equally cruel for the Christian community to not provide for their pastor-teachers’ financial and material needs.

“The worker is, as an eternal spiritual truth worthy, namely, of his pay” is a quotation from Luke 10:7. If the gospel of Luke was written in the sixties and it probably was, and since Luke was a companion of Paul, this gospel would have been read in the Pauline churches and more than likely by the church in Ephesus by 63-65 A.D when First Timothy was written. However, even if Paul did not have access to the gospel of Luke, the stories and traditions of Jesus that found their way into this gospel and the other three would have been communicated by the apostles of the Lord Jesus Christ to the church in the public worship service. They would have been known by Paul and the Christian community at this time.

*Church Discipline and Pastors*
One of the most controversial subjects in the Word of God is that of church discipline. Too often, it has not been practiced in many churches which has resulted in disastrous consequences in the sense that it has destroyed the testimony of these churches before the world. Unfortunately, many churches describe their legalistic bullying of other Christians, who did not fit their non-Biblical requirements for a Christian, as church discipline. This too has produced disastrous consequences resulting in damaged souls who have been abused by these hypocritical, self-righteous people. Because of this abuse, many churches don’t even attempt to practice it.

Wiersbe writes “Church discipline usually goes to one of two extremes. Either there is no discipline at all, and the church languishes because of disobedience and sin. Or the church officers become evangelical policemen who hold a kangaroo court and violate many of the Bible’s spiritual principles.”

However, the teaching of the Word of God says it must and should be administered by the church when appropriate circumstances call for it. The Bible teaches when and who we are to discipline. The Lord has ordered the church to administer discipline to those who are living ungodly lifestyles and who are habitually living in rejection of the Word of God. It is to be administered for the spiritual well-being of these individuals who are living in apostasy.

Church discipline is based upon God’s holiness and is patterned after God’s discipline of the church. Failure to administer church discipline when it is called for demonstrates a church’s lack of awareness or concern for God’s holiness. Church discipline is taught in Matthew 18:15-18, Romans 16:17-18; 1 Corinthians 5; 2 Corinthians 2:6-11; Galatians 6:1-3; 2 Thessalonians 3:6-16; 2 Timothy 2:23-26; Titus 3:10; 2 John 9-11.

The purpose of church discipline is always restoration and not revenge. The purpose of this discipline is to deliver the offender from sinful patterns of behavior and not to drive him or her away from the fellowship of the church. The church’s attitude is to be one of love and gentleness (Galatians 6:1-3).

J. Hampton Keathley III commenting on church discipline writes, “(1) The discipline of the church is first patterned after the fact that the Lord Himself disciplines His children (Heb. 12:6) and, as a father delegates part of the discipline of the children to the mother, so the Lord has delegated the discipline of the church family to the church itself (1 Cor. 5:12-13; 2 Cor. 2:6). (2) Discipline is further based on the holy character of God (1 Pet. 1:16; Heb. 12:11). The pattern of God’s holiness—His desire for the church to be holy, set apart unto Him—is an important reason for the necessity of church discipline. The church is therefore to clean out the leaven of malice and wickedness from its ranks (1 Cor. 5:6-8). A failure to

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55 Wiersbe, W. W.; The Bible Exposition Commentary; Wheaton, Ill.: Victor Books; 1996
exercise discipline in the church evidences a lack of awareness of and concern for the holiness of God. (3) Church discipline is to be patterned after and based on the divine commands of Scripture (1 Cor. 4:6). We have numerous passages of Scripture which both command and give us God’s directives on the how, why, when, and where of church discipline. Again, a failure to exercise this responsibility demonstrates a lack of obedience and belief in the authority of the Bible (1 Cor. 5:1-13; Matt. 18:17-18; Titus 3:10; 2 Thess. 3:6-15; 1 Tim. 5:20; Gal. 6:1). (4) Another basis for the necessity of church discipline is the testimony of the church in the world (1 Pet. 4:13-19). The world observes the behavior and life of the church. When the church acts no differently than the world, it loses its credibility and authenticity (1 Pet. 2:11-18; 3:8-16; 4:1-4).”

Keathley lists the purposes for administering church discipline “(1) To bring glory to God and enhance the testimony of the flock. (2) To restore, heal, and build up sinning believers (Matt. 18:15; 2 Thess. 3:14-15; Heb. 12:10-13; Gal. 6:1-2; Jam. 5:20). (3) To produce a healthy faith, one sound in doctrine (Tit. 1:13; 1 Tim. 1:19-20). (4) To win a soul to Christ, if the sinning person is only a professing Christian (2 Tim. 2:24-26). (5) To silence false teachers and their influence in the church (Tit. 1:10-11). (6) To set an example for the rest of the body and promote godly fear (1 Tim. 5:20). (7) To protect the church against the destructive consequences that occur when churches fail to carry out church discipline. A church that fails to exercise discipline experiences four losses: The Loss of Purity: Church discipline is vital to the purity of the local body and its protection from moral decay and impure doctrinal influences. Why? Because a little leaven leavens the entire lump (1 Cor. 5:6-7). This is the “rotten apple” problem or the “snowball” effect. An illustration of this is the Corinthian church which showed a lack of concern for purity. They neglected the responsibility to discipline and suffered as a result. Their insensitivity to one moral issue may have led to their compromise on other issues. Laney writes, ‘The Corinthians engaged in lawsuits, misused their liberty, profaned the Lord’s Supper, neglected the primacy of love, failed to regulate the use of their gifts, and questioned the resurrection.’ Failure in church discipline in Corinth could be compared to a snowball tumbling downhill. The Loss of Power: Sin in the life of the church grieves the person of the Holy Spirit and quenches His power. If sin remains unchecked by the loving application of church discipline in a body of believers, the Holy Spirit must abandon such a church to its own carnal resources. The unavoidable result will be the loss of the Lord’s blessing until the sin is dealt with. The defeat of Israel because of the sin of Achan in Joshua 7 illustrates the principle. This is just as true for the church today, especially when we know certain things exist but ignore them or simply look the

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other way because it is difficult to deal with or because it involves one of our friends and we do not want to risk causing problems in the relationship. The Loss of Progress: A church that refuses to practice church discipline will see its ministry decline. The church may want to grow and reach out and it may try all kinds of stop gap measures, promotional campaigns, and programs in an attempt to turn things around, but if there is sin in the camp, it will all be to no avail. See Revelation 2:5 and 3:16 for illustrations of this principle. The Loss of Purpose: As His ambassadors to a lost and dying world, God has called the church to be a holy people, a people who, standing out as distinct from the world, proclaim the excellencies of the works of God in Christ (1 Pet. 1:14-16; 2:9-15). If this is to occur, we must be different from the world and church discipline helps us to both remember and maintain that purpose. One of the recurring judgments against the church today as demonstrated in various polls taken across the country is the fact there is little or no difference between the church and the secular world when it comes to attitudes, values, morals, and lifestyle. We have lost our sense of purpose.”57

How We Are to Discipline

Church discipline should be administered by those who are in fellowship with God and are knowledgeable of the Word of God and filled with the Spirit (Galatians 6:1). It must be done with an attitude of humility, gentleness and patience, always looking to ourselves that we too might not be tempted (Galatians 6:1-2; 2 Timothy 2:24-25). It must be done impartially (1 Timothy 5:21). Those who are disciplined are to be warned and must be appealed to in love (1 Thessalonians 5:14-15; 1 Timothy 5:1-2; Ephesians 4:15; 2 Timothy 4:2).

This discipline is not restricted to church leaders but may be done by any person in the body with another if that person is influenced by the Spirit and governed by Him (1 Thessalonians 5:14).

If the person who is confronted does not stop and obey the Word of God, then they are to be publicly rebuked. No one in the congregation is to fellowship with them. The purpose for withholding fellowship with the sinning Christian is to make clear to them that they have dishonored the Lord and have caused a terrible disturbance in the body. The goal of such discipline is always restoration and the person is still to be counted as a brother or sister in Christ (2 Thessalonians 3:14-15).

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Also, this expulsion from the fellowship of the church is designed to create fear in the rest of the flock as a warning against sin (1 Timothy 5:20). Those who do not respond to the discipline are to be excommunicated (Matthew 18:17).

Several examples of church discipline are found in Scripture. The Corinthian church was to gather together for the purpose of taking action against the offending brother or sister (1 Cor. 5:4-5; 2 Thess. 3:6-15). This is defined by Paul as “punishment inflicted by the majority” (2 Corinthians 2:6). It must always be remembered that there must be a readiness to forgive (2 Corinthians 2:6-8).

Who We Are to Discipline?

Now, we must be very careful that when administering church discipline that we are not censuring someone for our taboos or pet peeves. As Keathley states “Scripture, not our opinions or dislikes, must be the guide for what is sin.”

The church is to administer discipline for those whose conduct is disorderly and negatively impacts the testimony of the church before the world (2 Thessalonians 3:6-15). Discipline is to be used with divisive or factious people causing divisions in the church (Romans 16:17-18; Titus 3:9-11). Those involved in immorality such as mentioned in 1 Corinthians 5 are to be disciplined. Also, discipline must be administered to those who are habitually involved with covetousness, idolatry, abusive speech, drunkenness, swindling, or idle busybodies who refuse to work and run around spreading dissension (1 Corinthians 5:1, 11; 2 Thessalonians 3:10-15). Those who teach false doctrine are to be disciplined as Paul did with Hymenaeus and Alexander.

Why We Discipline

It is extremely important that the church understands why discipline must be administered. First of all, God’s holy character requires it. Secondly, it is for the testimony of the church. It also effects the unity and purity of the church. Lastly, discipline is for spiritual edification and restoration of the individual.

Procedure to Follow in Administering Discipline

The scriptural procedure is clear and specific steps are prescribed. First if one sees the offense or has an accurate knowledge of the sin or sins, one must be sure it calls for discipline and is not merely something that is one of your taboos or pet peeves. The Word of God will guide us. Also, we all must know that we have all sinned and so we are to heed the warning in Galatians 6:1.
We also must go to the Father in prayer before we confront the wayward Christians (1 Sam. 8:6). We are not to procrastinate. Otherwise, the situation will only get worse. There is also to be no gossip about the person who is disciplined (cf. Proverbs 6:19; 10:19; 11:13; 18:8, 21; 20:19). We must first go to the offender in private and seek to correct the situation privately (Matthew 18:15).

One must express genuine appreciation for the person who is the offender. He is to bring out in the conversation their good qualities. We must listen to the other person’s side of the story and seek the facts in the interest of truth and fairness. If the person fails to respond, warn them that, according to the instructions of Scripture (Matt. 18:16), you will have to get others as witnesses and return with them to deal with the problem.

If the first step fails, take witnesses to strengthen the effect of the discipline, preferably spiritual leaders, so that if it has to be brought before the whole church it can be firmly proven and established (Matt. 18:16-17; 1 Tim. 5:19). The aid of church leadership should be sought if the problem involves an offense that is against the whole body or if it is a threat to the unity of the body. These initial contacts, private and with witnesses, provide opportunity for correction, and forgiveness in love. On the other hand, if these first steps do not produce results, it constitutes a warning that further action will be taken and provides occasion for serious rebuke (2 Tim. 4:2; 1 Thess. 5:12-13; Titus 2:15; 3:10).

If the second step fails, seek reconciliation and restoration through the whole body. If further action is necessary, it is to be taken before the whole church (2 Thess. 3:14-15; Matt. 18:17; 1 Tim. 5:20). 2 Thessalonians 3:14 and 1 Corinthians 5:9-13 along with Matthew 18:17 indicate that the church is to exercise group disapproval by way of social ostracism (refusal to have intimate fellowship). If this does not work, the church is to remove the offender from the church fellowship. This must be approved of and done by the entire congregation (2 Cor. 2:6). The Lord is exercising this discipline through the church’s actions.

1 Timothy 1:20-Paul Handed Over Hymenaeus And Alexander to Satan In Order to Discipline Them Not to Blaspheme

The apostle Paul in verse 20 identifies two pastors who suffered the shipwreck of their faith, namely Hymenaeus and Alexander. He also reveals that he administered discipline to these two individuals by handing them over to Satan in order that they would be taught not to blaspheme.

1 Timothy 1:18 This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight, 19 keeping faith and a good conscience, which some
have rejected and suffered shipwreck in regard to their faith. 20 Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme. (NASB95)

“Among whom are Hymenaeus and Alexander” is composed of the genitive masculine plural form of the relative pronoun hos (ὁς), “among whom” and the third person singular present active indicative form of the verb eimi (εἰμί), “are” and the nominative masculine singular form of the proper noun Hymenaios (Ὑμέναιος), “Hymenaeus” and the conjunction kai (καί), “and” followed by the nominative masculine singular form of the proper noun Alexandros (Ἀλέξανδρος), “Alexander.”

The antecedent of the relative pronoun hos is the nominative masculine plural form of the indefinite pronoun tis (τίς), “some,” which refers to certain unidentified Christian pastor-teachers who taught false doctrines in fulfillment of Paul’s prophesy recorded in Acts 20:28. Therefore, hos in verse 20 refers to these pastors. The word functions as a partitive genitive meaning that it denotes these pastors as a whole of which Hymenaeus and Alexander were a part.

The verb eimi means, “to belong to a particular class of individuals.” This particular group of individuals is identified in verse 19 as those pastors in Ephesus who have suffered the shipwreck of their faith. Thus, the word denotes that Hymenaeus and Alexander belonged to a certain class of Christian pastors in Ephesus who suffered the shipwreck of their faith.

To suffer shipwreck of one’s faith means that these pastors experienced spiritual disaster. It speaks of the catastrophic damage to their fellowship with God and the church as a result of rejecting Paul’s teaching and adhering to the false teaching of the Judaizers. Consequently this rejection of Paul’s teaching adversely affected their conscience, i.e. their norms and standards. Therefore, because these pastors in Ephesus rejected faith in Paul’s apostolic teaching, i.e. his gospel, this rejection adversely affected their norms and standards and thus their conduct and speech. So this verb describes the disastrous consequences of this rejection in that it caused them to lose fellowship God, which results in divine discipline from God.

The present tense and the active voice of the verb eimi is a “customary” or “stative” present used to signal an ongoing state. This indicates that Hymenaeus and Alexander “existed in a state of” suffering the shipwreck of their faith. The indicative mood of the verb is declarative meaning that it is presenting this assertion as a non-contingent or unqualified statement. We will translate eimi, “are.”

The name “Hymenaeus” is taken from the Greek god of marriage. It appears only twice in the New Testament (1:20; 2 Timothy 2:17). This individual was one of these unidentified pastors in Ephesus who was disciplined by the apostle Paul and thus expelled from the fellowship of the church in that city. His sin is revealed
by Paul in 2 Timothy 2:17-18. Therefore, we can see from this passage that Hymenaeus was teaching that the resurrection or rapture of the church had already taken place, which upset the faith of many Christians in Ephesus. The Thessalonian church also was exposed to this false teaching prompting Paul to write to two epistles to them to resolve the problem.

Paul’s statement here in 1 Timothy 1:20 makes clear that Hymenaeus did not stop propagating this teaching after being confronted by Paul and ordered to do so. This led to the apostle administering church discipline and expelling him from the fellowship of the church. If he had stopped, Paul would have restored him to the fellowship of the church. We know this because of Paul’s teaching in 1 Corinthians 5 and 2 Corinthians 2 where Paul ordered the Corinthians to discipline a man who was having an incestuous relationship. When he repented, Paul ordered that the Corinthians restore him to fellowship with themselves.

The fact that Hymenaeus was a pastor is clearly indicated by Paul’s statements throughout chapter one. This individual was among a group of pastors who suffered the shipwreck of their faith. That this was a group of pastors who suffered the shipwreck of their faith is indicated in that they are described in verse 3 as teaching false doctrine and being occupied with myths and genealogies rather than fulfilling their responsibilities to administrate the household of God by studying, teaching, praying and setting an example for the flock in Ephesus.

Paul also describes them in verse 7 as desiring to be teachers of the Law but yet don’t understand the purpose of the Law and were misapplying it. Furthermore in 2 Timothy 2:17-18, Paul says that Hymenaeus was teaching that the resurrection had already taken place. So it is clear that Hymenaeus was a pastor. He was not an unbeliever and neither were any of these unidentified individuals in this chapter who were teaching false doctrine because Paul has no authority over an unbeliever but only believers. Thus, he would not have the authority to have these individuals stop what they were doing unless they were under his authority.

The conjunction *kai* has a copulative function joining Hymenaeus and Alexander. The name “Alexander” means “defender of man” and was a common Hellenistic name among both Jews and Gentiles in the first century. This name appears 6 times in 5 verses of the New Testament. In Mark 15:21, Alexander is the son of Simon the Cyrene who helped Jesus carry His cross. In Acts 4:6, there is an Alexander mentioned who was of high priestly descent. There is also the Alexander mentioned in Acts 19:33 who was Jewish and unsuccessfully attempted to speak to the mob in the city of Ephesus. In 2 Timothy 4:14, Paul mentions an Alexander who was a coppersmith and did him much harm opposing his message.

The Alexander mentioned in Mark 15:21 cannot be the same individual mentioned by Paul in 1 Timothy 1:20 since the Alexander he mentioned would have been an Ephesian Christian and the one in Mark is not. The Alexander
mentioned in Acts 4:6 is not the Alexander of 1 Timothy 1:20 since the latter again was an Ephesian Christian pastor and the former was not. The Alexander of Acts 19:33 is not the same individual mentioned in 1 Timothy 1:20 although both were Ephesians. However the former was not a pastor, nor was he a Christian.

The Alexander mentioned in 2 Timothy 4:14 might be the same one mentioned in 1 Timothy 1:20 since both were disciplined by Paul. However, the former is identified as a well-known coppersmith and no such identification is given of this individual in 1 Timothy 1:20. So we can’t be dogmatic that the Alexander mentioned in these two passages are one in the same.

The proper name *Alexandros* is also a nominative subject meaning that it is performing the action of the verb *eimi*.

“Whom I handed over to Satan” is composed of the composed of the accusative masculine plural form of the relative pronoun *hos* (ὁς) (oce), “whom” and the first person singular aorist active indicative form of the verb *paradidomi* (παραδίδωμι) (pahr-the-thee-thoe-mee), “I handed over” and the articular dative masculine singular form of the proper noun *Satanas* (Σατανᾶς) (sa-ta-noss), “to Satan.”

The relative pronoun *hos* refers to Hymenaeus and Alexander and functions as an accusative direct object meaning that it is receiving the action of the verb *paradidomi*, “I handed over.” This indicates that Paul administered church discipline to these two.

The verb *paradidomi* in 1 Timothy 1:20 means “to deliver over” and is used of Paul disciplining Hymenaeus and Alexander by expelling them from the fellowship of the church until they have stopped teaching false doctrine. It is used here of a judicial act performed by the apostle Paul in handing over these two to suffer the consequences of their actions in teaching false doctrine. This word expresses Paul exercising his apostolic authority. This judicial act is designed to get these two to stop conducting themselves against the will of God and to correct this behavior. This decision is designed to correct their behavior and produce the holiness of God in them or in other words so that they can have fellowship with God and the church again and experience their sanctification. The word is used this way by Paul in 1 Corinthians 5:5.

1 Corinthians 5:1 It is actually reported that sexual immorality exists among you, the kind of immorality that is not permitted even among the Gentiles, so that someone is cohabiting with his father’s wife. 2 And you are proud! Shouldn’t you have been deeply sorrowful instead and removed the one who did this from among you? 3 For even though I am absent physically, I am present in spirit. And I have already judged the one who did this, just as though I were present. 4 When you gather together in the name of our Lord Jesus, and I am with you in spirit, along with the power of our Lord Jesus,
turn this man over to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord. (NET)

So in both passage, the verb paradidomi speaks of a disciplinary act performed by the apostle Paul, which was designed to lead the sinning Christian to confess their sins to God and correct their behavior. In both instances, it is an expression of the love of God since God disciplines His children in love.

The aorist tense of the verb is a constative aorist describing in summary fashion the moment when Paul disciplined Hymenaeus and Alexander and removed them from the fellowship of the church in Ephesus. The active voice means that Paul as the subject performed the action of the verb. The indicative mood of the verb is declarative meaning that it is presenting this assertion as a non-contingent or unqualified statement. We will translate the word “I handed over.”

1 Timothy 1:20 Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme. (NASB95)

“So that they will be taught not to blaspheme” is composed of the conjunction hina (ἵνα), “so that” and the third person plural aorist passive subjunctive form of the verb paideuo (παιδεύω), “they will be taught” and the negative particle me (μή), “not” and the present active infinitive form of the verb blasphemeo (βλασφημέω), “to blaspheme.”

The conjunction hina is employed with the subjunctive mood of the verb paideuo, “they will be taught” whose thought is completed by the infinitive form of the verb blasphemeo, “to blaspheme.” This construction forms a purpose clause that emphasizes the “intention” of the action of the verb paradidomi, “I handed over.” This indicates that Paul disciplined Hymenaeus and Alexander by handing them over to Satan for the express purpose that they would be taught not to blaspheme.

The verb paideuo means “to discipline” in the sense of God expressing His love for Hymenaeus and Alexander by punishing them by removing them from the fellowship of the church and exposing them to Satan’s kingdom. The verb speaks of training these two not to blaspheme God by handing them over to the authority of Satan who would have been given authority to cause these two suffering in some form. The word speaks of educating these two through suffering and pain.

The aorist tense of the verb is a constative aorist describing in summary fashion an undefined period of time when the Lord would use Satan’s kingdom to train and educate Hymenaeus and Alexander to not blaspheme. The passive voice means that the subject receives the action of the verb by either an expressed or unexpressed agency. Here it denotes that Alexander and Hymenaeus as the subject are receiving training or discipline from God through the agency of Satan and his kingdom. The subjunctive mood is used with hina to form a purpose clause.
There are two categories of divine discipline that are an expression of God’s love: (1) Negative: God expresses His love for His children by disciplining them in the sense that He “punishes” them when they are disobedient to His will. (2) Positive: God expresses His love for His children by disciplining them in the sense of “training” them when they are obedient to His will and in fellowship.

Both categories of divine discipline are designed to keep the believer on track in executing the Father’s will by becoming like Christ. The Word of God is employed in both positive and negative categories of discipline.

Hebrews 4:12 The Word of God is alive and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of the soul and the spirit, and of the joints and the marrow, and is a critic of thoughts and intents of the heart. (NASB95)

2 Timothy 3:16 All Scripture is God-breathed and is profitable for teaching, for reproof, for correction, for training in righteousness; 17 so that the man of God may be adequate, equipped for every good work. (NASB95)

The Holy Spirit disciplines the disobedient child of God by rebuking them with the Word of God as it is communicated by the pastor-teacher in the local assembly and the purpose of such rebuke is to conform the believer to the will of his heavenly Father, which results in blessing and true happiness.

Jeremiah 32:33 “They have turned their back to Me and not their face; though I taught them, teaching again and again, they would not listen and receive instruction.” (NASB95)

The Lord Jesus Christ has commanded the pastor-teacher who is the delegated authority in the local assembly, to reprove and rebuke the children of God from the pulpit with the Word of God as an expression of His love.

2 Timothy 4:1 I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom, 2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. 3 For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires 4 and will turn away their ears from the truth and will turn aside to myths. (NASB95)

God disciplines His disobedient children by permitting adversity, trials, and irritations to come into their lives that are beyond their capacity to handle in order to get their attention and to focus upon their number one priority in life as children of God, which is to conformity to the Father’s will.

God disciplines His disobedient children by permitting them to reap the fruits of their bad decisions so that they might learn that conformity to His will is the only way to true joy and happiness and blessing in life (Ezek. 16:43; Gal. 6:7-8).
There are three categories of divine discipline (punishment) for the disobedient child of God: (1) Warning (Rev. 3:20; James 5:9) (2) Intense (Ps. 38:1; 2 Th. 2:11). (3) Dying (Jer. 9:16; 44:12; Phlp. 3:18-19; Re. 3:16; Ps. 118:17-18; 1 Jo. 5:16).

God disciplines His “obedient” children through adversity and underserved suffering in order to build the believer’s confidence in his relationship with God and to get him to depend on God for his security and protection rather than money and human relationships.

God disciplines His “obedient” children through adversity and underserved suffering in order to demonstrate to the believer the sufficiency of God’s Word in handling any problem or difficulty in life.

The Lord Jesus Christ disciplines the believer in the sense that He rebukes, punishes and trains the believer because He personally and affectionately loves the believer (Revelation 3:14-19).

Revelation 3:19 Those whom I love, I reprove and discipline; therefore be zealous and repent. (NASB95)

“Love” is the verb *phileo*, which means, “to personally and affectionately love someone” and expresses the Lord Jesus Christ’s personal affection, care and concern for the believer by disciplining him whether for training when obedient or punishment when disobedient.

“Reprove” is the verb *elencho*, “to reprove, chasten” and “convict” of sin in order to “instruct” the believer and restore him to fellowship.

“Discipline” is the verb *paideuo* and was commonly used in Greek literature to mean the “upbringing” and “teaching” and “disciplining” of children.

Such “upbringing” consisted of teaching general knowledge and various kinds of training aimed at developing discipline and character. The Lord reproves us because He is trying to develop His character in us.

Revelation 3:20-22 teaches that the Lord disciplines us not only because He loves us and but also because He wants to reward us. Just as any good father disciplines his children because he loves them, so God the Father disciplines His children because He loves them. If God did not train us when we are obedient and punishes us when we are disobedient, then we would be illegitimate children, thus divine discipline in the sense of punishment and training is the mark of a child of God (Hebrews 12:1-13).

Hebrews 12:10 teaches us that ultimately, God disciplines us because He wants us to share in His character and integrity, which is meant by the phrase “share His holiness.”

We are not to get angry or bitter when God disciplines us through the Word, or adversity and underserved suffering but rather we are to listen to what God is trying to say to us and to learn the lesson that He is teaching us so that we might acquire the character of our heavenly Father.
Ecclesiastes 7:14 In the day of prosperity be happy, but in the day of adversity consider -- God has made the one as well as the other so that man will not discover anything that will be after him. (NASB95)

In order to receive discipline without getting bitter and complaining, the believer must recognize and submit to the authority of the Word of God, the delegated authority of the pastor-teacher and the authority of the Lord Jesus Christ who controls history and therefore our circumstances.

Proverbs 3:11 My son, do not reject the discipline of the LORD or loathe His reproof, 12 for whom the LORD loves He reproves, even as a father corrects the son in whom he delights. (NASB95)

Job 5:17 Behold, how happy is the man whom God reproves, so do not despise the discipline of the Almighty. 18 For He inflicts pain, and gives relief; He wounds, and His hands also heal. (NASB95)

Proverbs 15:32 He who neglects discipline despises himself, but he who listens to reproof acquires understanding. 33 The fear of the LORD is the instruction for wisdom, and before honor comes humility. (NASB95)


In 1 Timothy 1:20, the verb blasphemo means “to blaspheme” in the sense of Hymenaeus and Alexander insulting God by not communicating the gospel and instead teaching false doctrine. It indicates that by rejecting communicating the gospel of Jesus Christ and instead teaching false doctrine, Hymenaeus and Alexander were disrespectful to God and were insulting Him and were insubordinate to Him.

This verb expresses the fact that by rejecting communicating the gospel and instead teaching false doctrine, these two were disrespecting God since the gospel is concerning His Son Jesus Christ and His death and resurrection. It denotes that Hymenaeus and Alexander were blaspheming God in the sense of insulting Him by contradicting Him by teaching false doctrine instead of proclaiming the gospel.

The verb’s meaning is negated by the negative particle me and together they deny any idea of Hymenaeus and Alexander ever again blaspheming God by teaching false doctrine rather than the gospel.

The present tense of the verb is a customary present used to signal an action that regularly occurs. It indicates that Hymenaeus and Alexander were “making it their habit of” blaspheming the Lord by teaching false doctrine instead of teaching the gospel. The active voice means that these two perform the action of the verb. The verb is also a complementary infinitive meaning that it is completing the thought of the verb paideuo, “they will be disciplined.”
1 Timothy 1:20 Among whom are Hymenaeus as well as Alexander, whom I handed over to Satan in order that they will be disciplined not to blaspheme. (Author’s translation)

This verse teaches that Hymenaeus and Alexander belonged to a certain class of Christian pastors in Ephesus who suffered the shipwreck of their faith. To suffer shipwreck of one’s faith means that these pastors experienced spiritual disaster. It speaks of the catastrophic damage to their fellowship with God and the church as a result of rejecting Paul’s teaching and adhering to the false teaching of the Judaizers. Consequently this rejection of Paul’s teaching adversely affected their conscience, i.e. their norms and standards. Therefore, because these pastors in Ephesus rejected faith in Paul’s apostolic teaching, i.e. his gospel, this rejection adversely affected their norms and standards and thus their conduct and speech. So this verb describes the disastrous consequences of this rejection in that it caused them to lose fellowship God, which results in divine discipline from God.

The sin of “Hymenaeus” is revealed by Paul in 2 Timothy 17-18. Therefore, he was teaching that the resurrection or rapture of the church had already taken place, which upset the faith of many Christians in Ephesus.

Paul’s statement here in 1 Timothy 1:20 makes clear that Hymenaeus did not stop propagating this teaching after being confronted by Paul and ordered to do so. This led to the apostle administering church discipline and expelling him from the fellowship of the church. If he had stopped, Paul would have restored him to the fellowship of the church. We know this because of Paul’s teaching in 1 Corinthians 5 and 2 Corinthians 2 where Paul ordered the Corinthians to discipline a man who was having an incestuous relationship. When he repented, Paul ordered that the Corinthians restore him to fellowship with themselves.

The fact that Hymenaeus was a pastor is clearly indicated by Paul’s statements throughout chapter one. This individual was among a group of pastors who suffered the shipwreck of their faith. That this was a group of pastors who suffered the shipwreck of their faith is indicated in that they are described in verse 3 as teaching false doctrine and being occupied with myths and genealogies rather than fulfilling their responsibilities to administer the household of God by studying, teaching, praying and setting an example for the flock in Ephesus.

Paul also describes them in verse 7 as desiring to be teachers of the Law but yet don’t understand the purpose of the Law and were misapplying it. Furthermore in 2 Timothy 2:17-18, Paul says that Hymenaeus was teaching that the resurrection had already taken place. So it is clear that Hymenaeus was a pastor. He was not an unbeliever and neither were any of these unidentified individuals in this chapter who were teaching false doctrine because Paul has no authority over an unbeliever but only believers. Thus, he would not have the authority to have these individuals stop what they were doing unless they were under his authority.
The Alexander mentioned in 2 Timothy 4:14 might be the same one mentioned in 1 Timothy 1:20 since both were disciplined by Paul. However, the former is identified as a well-known coppersmith and no such identification is given of this individual in 1 Timothy 1:20. So we can’t be dogmatic that the Alexander mentioned in these two passages are one in the same.

The phrase “whom I handed over to Satan” refers to Paul disciplining Hymenaeus and Alexander by expelling them from the fellowship of the church until they have stopped teaching false doctrine. It is used here of a judicial act performed by the apostle Paul in handing over these two to suffer the consequences of their actions in teaching false doctrine. It expresses Paul exercising his apostolic authority. This judicial act is designed to get these two to stop conducting themselves against the will of God and to correct this behavior. This decision is designed to correct their behavior and produce the holiness of God in them or in other words so that they can have fellowship with God and the church again and experience their sanctification.

So this statement speaks of a disciplinary act performed by the apostle Paul, which was designed to lead the sinning Christian to confess their sins to God and correct their behavior. In both instances, it is an expression of the love of God since God disciplines His children in love.

This passage teaches that Satan is agent that God uses to administer discipline to Hymenaeus and Alexander. In fact, Satan himself more than likely did not personally administer this discipline but rather one of those in his army was assigned to these two. Of course, Satan is accountable to God and is restricted and could not kill these two unless the Lord gave him permission.

The purpose clause “in order that they will be disciplined not to blaspheme” indicates that Paul disciplined Hymenaeus and Alexander by handing them over to Satan for the express purpose that they would be taught not to blaspheme. It denies any idea of Hymenaeus and Alexander ever again blaspheming God by teaching false doctrine rather than the gospel.

This act of disciplining Hymenaeus and Alexander was an expression of God’s love for these two. He was expressing His love through Paul by punishing them by removing them from the fellowship of the church and exposing them to Satan’s kingdom. It refers to training these two not to blaspheme God by handing them over to the authority of Satan who would have been given authority to cause these two suffering in some form. It speaks of educating these two through suffering and pain.

These two Christian pastors were blaspheming God in the sense that they were insulting God by not communicating the gospel and instead teaching false doctrine. It indicates that by rejecting communicating the gospel of Jesus Christ and instead teaching false doctrine, Hymenaeus and Alexander were act disrespectfully of God.
and insulting Him and were insubordinate. By rejecting communicating the gospel and instead teaching false doctrine, these two were disrespecting God since the gospel is concerning His Son Jesus Christ and His death and resurrection. They were blaspheming God in the sense of insulting Him by contradicting Him by teaching false doctrine instead of proclaiming the gospel.

1 Timothy 5:19-Paul Commands That an Accusation Must Not Be Received Against an Elder Except on The Basis of Two or Three Witnesses

In 1 Timothy 5:19, the apostle Paul commands Timothy to continue making it his habit of not receiving an accusation against an elder except however, on the basis of two or three witnesses.

1 Timothy 5:19 Do not receive an accusation against an elder except on the basis of two or three witnesses. (NASB95)

“Do not receive an accusation against an elder” is composed of the preposition κατά (κατά), “against” and its object is the genitive masculine singular form of the adjective presbuteros (πρεσβύτερος), “an elder” and then we have the accusative feminine singular form of the noun kategoria (κατηγορία), “an accusation” and this is followed by the second person singular present passive imperative form of the verb paradechomai (παραδέχομαι), “do receive” whose meaning is negated by the negative particle μή (μή), “not.”

In 1 Timothy 5:19, Paul is employing the figure of “asyndeton,” which means that he is not using a connective word between the command in this verse and the previous statement in 1 Timothy 5:18, which serves as support for Paul’s command in 1 Timothy 5:17. Paul uses this figure in order to emphasize the command here in 1 Timothy 5:19 in the sense that he wants Timothy and the Ephesian Christian community to dwell upon it and obey it. This figure emphasizes the importance of this command for the Christian community in Ephesus.

In 1 Timothy 5:19, the verb paradechomai means “to receive, i.e. to acknowledge as correct” and its object is the accusative form of the noun kategoria, “accusation.” The word’s meaning is negated by the negative particle μή, which denies any idea of Timothy or anyone in the Ephesian Christian community “receiving” or “acknowledging as true” an accusation that is made against an elder. Together, the expression μὴ παραδέχομαι form a prohibition that forbids anyone in the Christian community receiving or acknowledging as true an accusation that is made against one of their elders. This is important because those in positions of leadership in the secular world or spiritual leadership are subject to
scrutiny, criticism and rumors. Therefore, this prohibition would protect the elders from erroneous or unsubstantiated accusations.\textsuperscript{58}

Here in 1 Timothy 5:19, this prohibition is setting the parameters of due process in the examination and if necessary discipline of elders (ibid., page 367). So Paul is teaching that one is innocent until proven guilty. The language that the apostle Paul is using here is legal indicating that a formal hearing would be in view when an accusation is made against a pastor-teacher, i.e. an elder. So Paul gives this instruction to protect pastors from malicious and unsubstantiated accusations.

Commenting on 1 Timothy 5:19, Warren Wiersbe writes, “Paul’s first caution to Timothy was to be sure of his facts, and the way to do that is to have witnesses (1 Tim. 5:19). This principle is also stated in Deuteronomy 19:15; Matthew 18:16; and 2 Corinthians 13:1. I think a dual application of the principle is suggested here. First, those who make any accusation against a pastor must be able to support it with witnesses. Rumor and suspicion are not adequate grounds for discipline. Second, when an accusation is made, witnesses ought to be present. In other words, the accused has the right to face his accuser in the presence of witnesses. A church member approached me at a church dinner one evening and began to accuse me of ruining the church. She had all sorts of miscellaneous bits of gossip, none of which was true. As soon as she started her tirade, I asked two of the officers standing nearby to witness what she was saying. Of course, she immediately stopped talking and marched defiantly away. It is sad when churches disobey the Word and listen to rumors, lies, and gossip. Many a godly pastor has been defeated in his life and ministry in this way, and some have even resigned from the ministry. ‘Where there’s smoke, there’s fire’ may be a good slogan for a volunteer fire department, but it does not apply to local churches. ‘Where there’s smoke, there’s fire’ could possibly mean that somebody’s tongue has been ‘set on fire of hell!’ (James 3:6).” (The Bible Exposition Commentary; Wheaton, Ill.: Victor Books; 1996)

Commenting on 1 Timothy 5:19, Swindoll writes, “Paul’s first recommendation protects the church from false accusations. Put bluntly, some churches are pastor killers. They have a habit of calling the very finest men and, for the first six months, behave like a model church. Then, they turn. They don’t want to be led; they want to lead. First, they doubt the leader they once hailed as their salvation and they start to question his ability to lead. When he remains steadfast, they undermine his authority by challenging his suitability to lead. Eventually, if he persists in telling them what they do not want to hear, they drum up a list of sins or seize on a convenient accusation to impugn his moral qualification to lead. After a brutal bloodletting, they cycle through a few interim pastors before starting the cycle again. Pastor-killing churches rarely change. Thankfully, some do.

\textsuperscript{58} Towner, page 367
Invariably, those who do, remove from their midst the leaders who contaminated the church with their carnality. Timothy might have had a pocket of pastor killers in Ephesus. Paul wisely says in effect, ‘Don’t listen to every whim of criticism; investigate any accusation thoroughly to test its merit before taking any action.’ We must not interpret Paul’s words too woodenly. He quotes Deuteronomy 19:15 (cf. Deut. 17:6) because that was the best standard of veracity in his day. In other words, we need not limit our investigation to eyewitness testimony. Other hard evidence may prove multiple witnesses to be mistaken or confirm the accusation of only one. In one tragic case I can recall, inappropriate emails between a staff member and his mistress exposed their sin.”

Calvin writes “After having commanded that salaries should be paid to pastors, he likewise instructs Timothy not to allow them to be assailed by calumnies or loaded with any accusation but what is supported by sufficient proof. But it may be thought strange, that he represents, as peculiar to elders, a law which is common to all. God lays down, authoritatively, this law as applicable to all cases, that they shall be decided ‘by the mouth of two or three witnesses.’ (Deuteronomy 17:6; Matthew 18:16.) Why then does the Apostle protect elders alone by this privilege, as if it were peculiar to them, that their innocence shall be defended against false accusations? I reply, this is a necessary remedy against the malice of men; for none are more liable to slanders and calumnies than godly teachers. Not only does it arise from the difficulty of their office, that sometimes they either sink under it, or stagger, or halt, or blunder, in consequence of which wicked men seize many occasions for finding fault with them; but there is this additional vexation, that, although they perform their duty correctly, so as not to commit any error whatever, they never escape a thousand censures. And this is the craftiness of Satan, to draw away the hearts of men from ministers, that instruction may gradually fall into contempt. Thus not only is wrong done to innocent persons, in having their reputation unjustly wounded, (which is exceedingly base in regard to those who hold so honorable a rank,) but the authority of the sacred doctrine of God is diminished. And this is what Satan, as I have said, chiefly labors to accomplish; for not only is the saying of Plato true in this instance, that ‘the multitude are malicious, and envy those who are above them,’ but the more earnestly any pastor strives to advance the kingdom of Christ, so much the more is he loaded with envy, and so much the fiercer are the assaults made on him. Not only so, but as soon as any charge against the ministers of the word has gone abroad, it is believed as fully as if they were already convicted. This is not merely owing to the higher degree of moral excellence, which is demanded from them, but because almost all are tempted by Satan to excessive credulity, so that, without making any inquiry, they

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59 Swindoll, Charles R., Swindoll’s New Testament Insights: Insights on 1 and 2 Timothy, Titus; page 111; Zondervan; 2010

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eagerly condemn their pastors, whose good name they ought rather to have defended. On good grounds, therefore, Paul opposes so heinous iniquity, and forbids that elders shall be subjected to the slanders of wicked men till they have been convicted by sufficient proof. We need not wonder, therefore, if they whose duty it is to reprove the faults of all, to oppose the wicked desires of all, and to restrain by their severity every person whom they see going astray, have many enemies. What, then, will be the consequence; if we shall listen indiscriminately to all the slanders that are spread abroad concerning them?”

Paul is taking from the Mosaic Law and specifically two texts in Deuteronomy which prohibited the establishment of guilt on the basis of a single witness.

Deuteronomy 19:15 “A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed. 16 If a malicious witness rises up against a man to accuse him of wrongdoing, 17 then both the men who have the dispute shall stand before the Lord, before the priests and the judges who will be in office in those days. 18 The judges shall investigate thoroughly, and if the witness is a false witness and he has accused his brother falsely, 19 then you shall do to him just as he had intended to do to his brother. Thus you shall purge the evil from among you. 20 The rest will hear and be afraid and will never again do such an evil thing among you. 21 Thus you shall not show pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.” (NASB95)

Deuteronomy 17:6 “On the evidence of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness. 7 The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from your midst. 8 If any case is too difficult for you to decide, between one kind of homicide or another, between one kind of lawsuit or another, and between one kind of assault or another, being cases of dispute in your courts, then you shall rise and go up to the place which the Lord your God chooses. 9 So you shall come to the Levitical priest or the judge who is in office in those days, and you shall inquire of them and they will declare to you the verdict in the case. 10 You shall do according to the terms of the verdict which they declare to you from that place which the Lord chooses; and you shall be careful to observe according to all that they teach you. 11 According to the terms of the law which they teach you, and according to the verdict which they tell you, you shall do; you shall not turn aside from the word which they declare to you, to the right or the left.” (NASB95)
An accusation should only be considered only if two or three witnesses swear to it. When such accusations are proven true, then Timothy was to rebuke the offenders publicly meaning before the entire congregation. This would constitute church discipline.

The Lord Jesus Christ cited this Old Testament principle of two or more witnesses to establish a matter (Matthew 18:16; John 8:17) and the early first century apostolic church was governed by it (2 Corinthians 13:1).

This law of multiple witnesses is alluded to in other passages in the New Testament (Matthew 18:19-20; 27:38; Mark 6:7; Luke 9:30, 32; 10:1; 24:13; John 20:12; Acts 1:10; Hebrews 6:18; Revelation 11:3-4).

In 1 Timothy 5:19, the present imperative form of the verb paradechomai and the negative particle _me_ has the force of a general precept and makes no comment about whether the action is going on or not. Therefore, the present imperative form of the verb and the negative particle _me_ indicate that as a general precept, the Ephesian Christian community must not receive an accusation against an elder except on the basis of two or three witnesses.

The fact that Paul addresses this issue of accusation against elders implies that there was a problem in the Christian community in Ephesus with regards to their attitudes towards pastor-teachers. Of course, there were Christians who adhered to this prohibition issued by Paul in 1 Timothy 5:19 and there must have been some that did not otherwise he would not address this issue in the first place.

Thus it is best to view this present imperative and the negative particle _me_ as expressing a general precept. He is simply communicating a general precept of the Word of God and the Lord and the apostles’ teaching without reference to whether there was a violation of this prohibition or not.

Paul’s statements in 1 Timothy 1:3 and 4:6 imply that Timothy was carrying out everything he wrote in this epistle including this prohibition in 1 Timothy 5:19. Furthermore, Paul would not have delegated Timothy such a difficult task as the one in Ephesus unless he felt confident that his young delegate could carry out everything he required of him. Therefore, this prohibition is simply a reminder to Timothy to continue doing what Paul told him to do before he left for Macedonia.

The passive voice of the verb paradechomai means that the subject receives the action of the verb from either an expressed or unexpressed agency. Here the subject is Timothy and indirectly the Ephesian Christian community. The agency is expressed and is an accusation made by someone in the Christian community against a pastor. Therefore, as the subject, Timothy and the Ephesian Christian community were not to receive an accusation against an elder except on the basis of two or three witnesses.

The adjective presbuteros in 1 Timothy 5:19 is referring to those who held the office of overseer, which could only be held by those men with the spiritual gift of
pastor-teacher that had met the qualifications listed by Paul in 1 Timothy 3:1-7. This is indicated by the fact Paul is discussing the treatment of elders in 1 Timothy 5:17-25.

In 1 Timothy 5:17, Paul teaches that the *presbuteros* were to receive double remuneration for working hard teaching the Word of God. So their function is described by Paul in 1 Timothy 5:17 as teaching the Word of God. *Presbuteros* is used with reference to pastor-teachers in other places in the New Testament (Titus 1:5; James 5:14; 1 Peter 5:1, 5; 2 John 1; 3 John 1). All this makes crystal clear that the *presbuteros* mentioned in 1 Timothy 5:17 and 19 is referring to pastor-teachers, who held the office of overseer and whose function according to 1 Timothy 3:2 was teaching the Word of God.

*Presbuteros* in 1 Timothy 5:17 and 19 does not refer to those men with the spiritual gift of leadership (cf. Romans 12:8), which is called “administrations” in 1 Corinthians 12:28. Nor, does it refer to those who held the office of deacon. This is indicated by the fact that the adverb *malista*, “especially” in 1 Timothy 5:17 is singling out or defining a specific segment of elders who are to receive double honor, namely those who teach, i.e. the pastor-teachers. *Malista* has an epexegetical function and should be rendered “specifically,” or “namely.” That *malista* has this function or sense is indicated by the fact that *presbuteros* is a synonymous term with *episkopos*, “overseer” which appears in 1 Timothy 3:1-7 and the function of the overseer was teaching the Word of God according to 1 Timothy 3:2. J. H. Thayer says that the two words are employed indiscriminately (Page 536, The New Thayer’s Greek-English Lexicon).

Thus, the fact that *episkopos* and *presbuteros* are synonymous terms speaking of the same group of individuals whose function in the body of Christ is the same indicates that *malista* in 1 Timothy 5:17 is singling out pastor-teachers or is defining that these elders are those who teach the Word of God. Consequently, he is not referring to those have the gift of leadership, i.e. administrations or those who hold the office of deacon since deacons do not teach and neither do those who have the gift of leadership. Also, this rules out *presbuteros* as referring to older men in the congregation, which it refers to in 1 Timothy 5:1.

The fact that *episkopos*, “overseers” and *presbuteros*, “elders” are synonymous is attested to by the passage in Acts 20 where the apostle Paul calls for a meeting with the pastor-teachers in Ephesus.

**Acts 20:17** From Miletus he sent to Ephesus and called to him the elders (presbuteros) of the church. 18 And when they had come to him, he said to them, “You yourselves know, from the first day that I set foot in Asia, how I was with you the whole time, 19 serving the Lord with all humility and with tears and with trials which came upon me through the plots of the Jews; 20 how I did not shrink from declaring to you anything that was profitable, and
teaching you publicly and from house to house, 21 solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ. 22 And now, behold, bound in spirit, I am on my way to Jerusalem, not knowing what will happen to me there, 23 except that the Holy Spirit solemnly testifies to me in every city, saying that bonds and afflictions await me. 24 But I do not consider my life of any account as dear to myself, so that I may finish my course and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God. 25 And now, behold, I know that all of you, among whom I went about preaching the kingdom, will no longer see my face. 26 Therefore, I testify to you this day that I am innocent of the blood of all men. 27 For I did not shrink from declaring to you the whole purpose of God. 28 Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers (episkopos), to shepherd the church of God which He purchased with His own blood.” (NASU)

Notice that Luke says that Paul called the presbuteros and then addressed these same individuals saying that the Lord made them episkopos. Therefore, in Acts 20:18-28, both episkopos and presbuteros refer to the pastor-teacher who presides over a local assembly of believers. They are not two different offices in the Church but one in the same. This is attested to by some of the greatest scholars that the church has ever produced, such men as Lightfoot, Thayer, and Jerome.

Chrysostom, Theodoret, and Polycarp, all acknowledge that episkopoi and presbuteros are synonymous with each other, referring to the pastor-teacher who has authority over the local church.

Acts 20:17-28 teaches that episkopos and presbuteros are synonymous terms and Jerome, who lived from 347 A.D. to 419 A.D. who translated the Latin Vulgate and was one of the greatest scholars that the church has ever produced, confirms forcefully in his letters that these two words episkopos, “overseer,” and presbuteros, “elder” are synonymous (The Nicene and Post-Nicene Fathers, 2nd series, volume 6, page 288).

Jerome writes, “We read in Isaiah the words ‘the fool will speak folly,’ and I am told that someone has been mad enough to put deacons before presbyters (presbuteros), that is, before bishops (episkopos). For when the apostle clearly teaches that presbyters (presbuteros) are the same as bishops (episkopos), must not a mere server of tables and of widows be insane to set himself up arrogantly over men through whose prayers the body and blood of Christ are produced? Do you ask for proof of what I say? Listen to this passage: ‘Paul and Timothy, the servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi with the bishops (episkopos) and deacons.’”

In 1 Timothy 5:19, the noun kategoria means “accusation” referring to a charge made against an elder by someone in the Christian community.
In 1 Timothy 5:19, the genitive form of the adjective *presbuteros* is the object of the preposition *kata*, which functions as a marker of opposition, with the implication of antagonism and means, “against,” or “oppose.” This indicates that Paul is speaking of an accusation that is in “opposition to” or “against” an elder. We will translate the prepositional phrase *κατὰ πρεσβυτέρου*, “against an elder.”

**1 Timothy 5:19** Do not receive an accusation against an elder except on the basis of two or three witnesses. (NASB95)

“Except on the basis of two or three witnesses” is composed of the adverb *hektos* (*ἐκτὸς*), “except” and this is followed by the conditional particle *ei* (*εἰ*), “if” and this is followed by the negative particle *me* (*μὴ*), “not” and then we have the preposition *epi* (*ἐπὶ*), “on the basis of” and its object is the cardinal number *duo* (*δύο*), “two” and this is followed by the particle of separation *e* (*ἡ*), “or” and then we have the genitive masculine plural form of the adjective *treis* (*τρεῖς*), “three” and this is followed by the genitive masculine plural form of the noun *martus* (*μάρτυς*), “witnesses.”

The expression *ἐκτὸς εἰ μὴ* is pleonastic and marks an exception. By pleonastic I mean that these three words are more than sufficient to express an exception since hektos can do so by itself as well as εἰ μὴ together (See Romans 7:7; 13:1, 8; 14:14). The adverb *hektos* is a marker of a contrast involving an exception. The conditional particle *ei* and the negative particle *me* coalesce into one particle and express a contrast. They take the same verb in the preceding prohibition for Timothy to continue making it his habit of not receiving an accusation against an elder.

Together, these three words present an exception to the preceding prohibition. They indicate that Timothy is to continue making it his habit of not receiving an accusation against an elder “except however” or “unless” there are two or more witnesses that can establish the accusation as fact.

In 1 Timothy 5:19, the noun *martus* is in the plural and means “witnesses” and refers to one who testifies. Here it is speaking of a Christian can “testify” or “verify” that an elder is committing particular sin. So the word refers to someone bearing testimony of a pastor sinning. It is referring to someone who has observed a pastor committing a particular sin that would require the church to administer discipline to this pastor by removing him from the fellowship of the church until of course however, he repents of this sin.

The noun *martus* is modified by the expression *δύο ἢ τριῶν* and is composed of the number *duo*, the particle of separation *e* and the number *treis*. The number *duo* means “two” and the number *treis* means “three.” The particle of separation *e* joins these two words and means “or.”

The noun *martus* is in the genitive form and is the object of the preposition *epi*, which functions as a marker of cause indicating the basis in which Timothy was to
receive an accusation against an elder. He was only to receive an accusation against an elder “on the basis of” two or three witnesses. This interpretation of this preposition is substantiated by the fact that Paul is obviously referring to Deuteronomy 17:6 and 19:15. Thus, the word does not mean “in the presence of.”

1 Timothy 5:19 Continue making it your habit of not receiving an accusation against an elder except however on the basis of two or three witnesses. (Author’s translation)

This prohibition forbids Timothy and anyone in the Christian community receiving or acknowledging as true an accusation that is made against an elder. This is important because those in positions of leadership are subject to scrutiny, criticism and rumors. Therefore, this prohibition would protect the elders from erroneous or unsubstantiated accusations. This prohibition sets the parameters of due process in the examination and if necessary discipline of elders.

So Paul is teaching that one is innocent until proven guilty. The language that the apostle Paul is using here is legal indicating that a formal hearing would be in view when an accusation is made against a pastor-teacher, i.e. an elder. Paul gives this instruction to protect pastors from malicious and unsubstantiated accusations.

Paul is taking from the Mosaic Law and specifically two texts in Deuteronomy which prohibited the establishment of guilt on the basis of a single witness, namely Deuteronomy 19:15 and 17:6. An accusation against a pastor should only be considered if two or three witnesses swear to it. When such accusations are proven true, then Timothy was to rebuke the offenders publicly meaning before the entire congregation. This would constitute church discipline.

The Lord Jesus Christ cited this Old Testament principle of two or more witnesses to establish a matter (Matthew 18:16; John 8:17) and the early first century apostolic church was governed by it (2 Corinthians 13:1). This law of multiple witnesses is alluded to in other passages in the New Testament (Matthew 18:19-20; 27:38; Mark 6:7; Luke 9:30, 32; 10:1; 24:13; John 20:12; Acts 1:10; Hebrews 6:18; Revelation 11:3-4).

This prohibition is a general precept and makes no comment about whether the action is going on or not. It expresses the general precept that the Ephesian Christian community must not receive an accusation against an elder except on the basis of two or three witnesses.

The fact that Paul addresses this issue of accusation against elders implies that there was a problem in the Christian community in Ephesus with regards to their attitudes towards pastor-teachers. Of course, there were Christians who adhered to this prohibition issued by Paul in 1 Timothy 5:19 and there must have been some that did not otherwise he would not address this issue in the first place. Thus it is best to view Paul as communicating a general precept of the Word of God and the
Lord and the apostles’ teaching without reference to whether there was a violation of this prohibition or not.

Paul’s statements in 1 Timothy 1:3 and 4:6 imply that Timothy was carrying out everything he wrote in this epistle including this prohibition in 1 Timothy 5:19. Furthermore, Paul would not have delegated Timothy such a difficult task as the one in Ephesus unless he felt confident that his young delegate could carry out everything he required of him. Therefore, this prohibition is simply a reminder to Timothy to continue doing what Paul told him to do before he left for Macedonia.

1 Timothy 5:20- Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning. (NASB95)

The apostle Paul in 1 Timothy 5:20 continues his discussion of elders by teaching Timothy and the Ephesian Christian community that those elders who are not unrepentant of sinful behavior are to be rebuked publicly before the congregation. The purpose of such discipline is to deter the rest of the church from sinful behavior.

1 Timothy 5:20 Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning. (NASB95)

“Those who continue in sin, rebuke in the presence of all” is composed of the articular accusative masculine singular present active participle form of the verb hamartano (ἁμαρτάνω), “those who continue in sin” and this is followed by the preposition enopion (ἐνώπιον), “in the presence of” and then we have the genitive masculine plural form of the adjective pas (πᾶς), “all” and this is followed by the second person singular present active imperative form of the verb elencho (ἐλέγχω), “rebuke.”

In 1 Timothy 5:20, Paul is once again employing the figure of “asyndeton,” which means that he is not using a connective word between the command in this verse and the prohibition in 1 Timothy 5:19. Paul uses this figure in order to emphasize the command here in 1 Timothy 5:20 in the sense that he wants Timothy and the Ephesian Christian community to dwell upon it and obey it. This figure emphasizes the importance of this command for the Christian community in Ephesus.

The verb hamartano means “to sin” and is used intransitively (without a direct object) and refers to any mental, verbal or overt act of sin that is contrary to the will and law of God. It describes sinning as missing mark, which is the absolute perfection of God’s character, which is His holiness.

Notice that Paul does not identify for the reader what particular or specific sin that these elders are committing on a habitual basis or possessing a lifestyle of committing a particular sin. This indicates that every mental, verbal or overt act of
sin does not measure up to God’s perfect holy standards. It means that God does not distinguish certain sins as more detestable than others. All sin is an abomination to God whether it is homosexuality, lying or gossip or failing to forgive your fellow Christian for committing a sin against you when he or she has asked for forgiveness!

Here in 1 Timothy 5:20, the term is used of elders who are committing sin and are unrepentant about it. That the word is speaking of elders and not Christians in general as some argue is indicated clearly by the context. In 1 Timothy 5:17-25, Paul instructs Timothy as to the proper treatment of elders. Throughout verses 17-25 Paul is addressing the issue of elders, i.e. overseers who are pastors-teachers. This is indicated by the fact that in verses 17-18 he speaks with regards to their remuneration, which is based on the teaching of the Old Testament. Then, in verses 19-21, he is addressing the topic of administering church discipline with sinning pastors who are unrepentant, which is to be impartial. Verse 22, Paul addresses the issue of ordaining pastors. In verses 24-25, the apostle gives the reason for his statements in verse 22 telling Timothy why he should not be hasty in ordaining men as overseers. Verse 23 is parenthetical addressing Timothy’s health, who is pastor, and is a digression based upon Paul’s statement at the end of verse 22 for Timothy to keep himself pure. Thus, his statements in verses 24 and 25 should be considered a part of the same discussion.

That *hamartano* is speaking of elders who are unrepentant sinners is indicated by the present tense of the verb, which is a customary present that signals an action that regularly occurs. Here the customary present tense of the verb describes these elders has “regularly” or “habitually” committing sin. It is emphasizing that these elders are committing a particular sin as a lifestyle and in other words, it is one that they habitually commit so as to hurt the testimony of the church and the spiritual growth of the pastor and as a result his congregation.

The present tense indicates that this sin is not sporadic or occasional (which every Christian does) but a lifestyle and continues to be committed on a regular basis by the elder. Thus, they have not repented of this sin meaning they have not stopped committing this sin on a habitual basis. They would be repentant and
consequently in fellowship with God if they had stopped committing this particular sin on a habitual basis.

Mappes argues against this interpretation of the present tense. He writes “The translation ‘those who continue to sin’ suggests that the sinning elder is to be rebuked only if he is guilty of persistent, ongoing sin. If he repents, then no rebuke is to be given. On the other hand the rendering ‘those who sin’ normally emphasizes the articular construction of τοὺς ἁμαρτάνοντας, so that Paul was contrasting those found innocent with those found guilty of an accusation. This second translation contends that the participle depicts the guilt of those who are justly accused. Brown, Earle, Fee, Hunson, and Lock agree that τοὺς ἁμαρτάνοντας refers to elders who are found in a present sinful state, though only Hanson and Brown (and possibly Lock) explicitly say it refers to those elders who persistently sin. It is unclear what these commentators mean by persistent sin. Do they mean persistent, ongoing sin in spite of accusations having been formally presented, or do they mean that the accusation of the particular sin at that present time was verified as true? The only support to which these commentators appeal is the present tense of the participle. Many commentators are ambiguous about the actual meaning of τοὺς ἁμαρτάνοντας. For example Huther writes that τοὺς ἁμαρτάνοντας refers to ‘those presbyters who, in their official work or general walk, do not conduct themselves in a manner worthy of their office.’ It seems preferable to see the participle τοὺς ἁμαρτάνοντας as simply referring to elders who have been legitimately accused of sin and found guilty. It describes those who are guilty of the accusation of a past or present sin, and not just those who are presently persisting in a sin. In other words the focus is on the present position of guilt associated with the substantiated accusation. To argue that the participle refers only to ongoing persistent sin is to introduce a foreign idea into the progression of the passage. As Kelly observes, ‘Some lay stress on the present participle…and explain it as meaning ‘those who persist in wrong-doing’, presumably after an initial private remonstrance (Mt. xviii. 15); but this introduces an entirely fresh idea.’ Paul’s thought progresses from protecting elders against unjust accusation to rebuking those elders who are found guilty of a sin. The present tense denotes the present guilt of the accused. In some cases present guilt could refer to a past sin. Those who say that τοὺς ἁμαρτάνοντας refers only to an elder’s ongoing persistent sin imply that if an elder repents in the discipline process, no further action is to be taken regarding the elder, that is, he is not to be rebuked. Paul clearly stated, however, that if there is substantiated accusation, the elder is to be rebuked. The present participle, ‘those who are sinning,’ is set in contrast with ‘the elders who rule well’ (5:17). Those who rule well are to be
doubly honored. Those who default in their duties, bringing dishonor to the name of Christ by their sinful actions, are to be publicly rebuked.61

That the present tense of *hamartano* is referring to a regularly occurring ongoing action and not emphasizing present guilt, as Mappes argues, is indicated by the fact in 1 Timothy 5:19, Paul speaks of the stage after a private rebuke where two or three witnesses are to substantiate guilt of an elder. This corresponds to the procedure stipulated by the Lord in Matthew 18:16. Then, in 1 Timothy 5:20, Paul speaks of rebuking this elder before the entire congregation, which corresponds to the procedure in Matthew 18:17. This implies that the elder has not admitted his guilt after two or three witnesses have testified to his guilt. This indicates that he is “continuing” to sin since he did not admit his guilt and stopped committing this sin after two or three witnesses have testified to his guilt. The fact that Paul instructs Timothy to rebuke this elder before the entire church after two or three witnesses have verified his guilt indicates quite clearly that the apostle is referring to a situation where the elder “continues” to commit a particular sin even after two or three witnesses have testified to his guilt.

If Paul wanted to emphasize present guilt, then why not put the verb *hamartano* in the perfect tense? The perfect tense would be an intensive perfect, which emphasizes a present state that is the result of a past action. The past action would be the establishment of guilt by the two or three witnesses and the present state would be the present guilt of the elder. This is how Mappes is interpreting the present tense.

However, Paul put *hamartano* in the present tense because he is emphasizing a durative or ongoing idea. If he wanted to emphasize a present state of guilt from a past action of two or three witnesses testifying to the elder’s guilt, he would have put the verb in the perfect tense. He didn’t put the word in the perfect tense because he wanted to emphasize a durative idea rather than a present state, which the intensive perfect would have expressed.

Further indicating that the present tense of *hamartano* in 1 Timothy 5:20 has a durative and ongoing sense and is not emphasizing a present state is that 1 Timothy 5:20 is a logical extension of 1 Timothy 5:19. The former speaks of a procedure that is to follow the procedure referred to by the latter. 1 Timothy 5:19 instructs Timothy to confront the guilty elder with two or three witnesses and then he is to be rebuked before the entire congregation according to 1 Timothy 5:20. This implies that the sinning elder has not repented after being confronted by two or three witnesses clearly indicating he is “continuing” to sin. This corresponds to the Lord’s teaching in Matthew 18:15-17 since the Lord teaches that if the guilty party does not repent after being confronted with two or three witnesses, that this should

61 Bibliotheca Sacra volume 154, number 615, July 1997, pages 337-338
be followed by having the entire church confront him. Thus, the present tense of *hamartano* in 1 Timothy 5:20 is speaking of a regularly occurring act of sin that is continuing even after the sinning elder has been confronted with two or three witnesses.

Therefore, the fact that Paul is following the procedure stipulated by the Lord in Matthew 18:15-17 coupled with the present tense indicates quite clearly that he is emphasizing that the elder has not admitted his guilt and repented but stubbornly refuses to do so and is thus continuing to commit a particular sin. Thus, to interpret the present tense of *hamartano* in 1 Timothy 5:20 as emphasizing a present state of guilt introduces a foreign idea into the text. It fails to take into consideration that if Paul wanted to emphasize a present state that is the result of two or three witnesses testifying to the elder’s guilt, he would have put the verb in the perfect tense. It fails to see that Paul is following the procedures for church discipline that are laid out in Matthew 18:15-17.

The customary present tense of *hamartano* also indicates and the purpose clause to follow also indicates that these elders have passed through the three of the four stages of church discipline as taught by the Lord in Matthew 18:15-17.

**Matthew 18:15** “If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. 16 But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed. 17 If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.” (NASB95)

The Lord teaches in this passage that church discipline begins with a private confrontation. The believer who is habitually sinning or possesses a sinful lifestyle must first be confronted privately as taught by the Lord in Matthew 18:15. Paul does not refer to this stage though it is implied from the context of the epistle that Timothy was confronted apostate pastors. Also, these sinning elders have been confronted by two or three witnesses according to Timothy 5:19 which is taught by the Lord in Matthew 18:16. The third stage of church discipline as taught by the Lord in Matthew 18:17 would require that the entire church rebuke the sinning elder and the last stage would involve him being removed from the fellowship of the church by the entire church. The third stage is being referred to in 1 Timothy 5:20 since Paul does not speak of removing the individual from the fellowship of the church, which is the fourth stage of discipline according to Matthew 18:15-17. If the sinning elder does not repent from the rebuke of the entire church then he is to be removed from the fellowship of the church as taught by the Lord in Matthew 18:17.
The fear of being publicly rebuked for sinful lifestyle would deter the rest of the church from practicing a sinful lifestyle. It would teach the congregation the shamefulness and seriousness of sin and its consequences. Paul is following the Lord’s teaching in Matthew 18:15-17, which is indicated by the fact that in 1 Timothy 5:19 he mentions two or three witnesses being used to establish guilt, which corresponds to our Lord’s teaching in Matthew 18:16. Then in 1 Timothy 5:20 he speaks of a public rebuke of the unrepentant elder, which corresponds with Matthew 18:17. This indicates that Paul is not instituting a special way of disciplining pastors, i.e. elders.

If these elders repent, they should be allowed back in the fellowship of the church as taught by the Lord in Matthew 18:15-17. Therefore, there are not two sets of rules with regards to church discipline meaning that the same rules that are used to deal with sinful behavior among individual Christians are to be used with respect to elders. The same grace that is to be demonstrated to repentant Christians after they have been confronted with regards to their sin is to be exercised towards repentant pastors. If the church does not forgive and show grace to repentant pastors, is this not hypocrisy and sin itself?

Mappes argues against this interpretation that Paul is following Matthew 18:15-17, he writes, “Certainly the severity of the rebuke would reflect the elder’s attitude and the nature of the sin in which he was involved. The basis for not rebuking an elder is usually attributed to a forced harmonization between 1 Timothy 5:20 and Matthew 18:15–20. Since the goal of Matthew 18:15–20 is the immediate restoration of a sinning believer that may preclude public rebuke, the supposition surfaces that the elder discipline process need continue only until repentance occurs. Though possible, it is unlikely that Paul assumed Timothy would have initiated the first two steps of discipline according to Matthew 18:15–20 before a public rebuking of the guilty elder occurred. Paul seems to have set aside these preliminary steps of Matthean discipline when he publicly refuted Peter at Antioch (Gal 2:14) and when he delivered Hymenaeus and Alexander over to Satan (1 Tim 1:20). In Matthew 18 the additional brethren are to accompany the individual to assist in restoration. If they are unsuccessful, then they become witnesses. But in 1 Timothy 5:20 the accusation is not even to be accepted unless witness-accusers are present. This difference becomes noteworthy in light of Deuteronomy 19:16–21. In 19:16 the accusation warrants investigation even in the absence of witness-accusers. However, Paul explicitly forbade any form of official inquisition unless the accusation is accompanied by two or more witness-accusers. This difference exists because Paul’s intent was to protect the leader as an individual Christian and also to protect the integrity of the office of ministry. Moreover, the consequence of the rebuke in 1 Timothy 5:20 (‘so that the rest also may be fearful’) differs from the Matthean account. A guilty elder who repents
during or after the process of discipline must then be restored to fellowship with Christ and should be forgiven by the church community. However, the nature of the sin may disqualify the leader from functioning as an elder, even though he has been forgiven. Even if the sin is of a less severe nature, the rebuke (presumably public) must take place, since the accusation (presumably with some public awareness) would impede the elder from functioning as an elder.”

Mappes argument that “it is unlikely that Paul assumed Timothy would have initiated the first two steps of discipline according to Matthew 18:15–20 before a public rebuking of the guilty elder occurred” is incorrect. Paul’s statements in 1 Timothy 1:3-20 required Timothy to rebuke the apostate pastors in Ephesus. Thus, the first stage of church discipline was already being carried out by Timothy.

Mappes argument that “Paul seems to have set aside these preliminary steps of Matthean discipline when he publicly refuted Peter at Antioch (Gal 2:14) and when he delivered Hymenaeus and Alexander over to Satan (1 Tim 1:20)” is compelling but can be answered. In Galatians 2:14, Paul did not adhere to the teaching in Matthew 18:15-17 and privately rebuke Peter first because it did not apply to the situation with Peter. Peter’s sin of hypocrisy and misrepresenting the gospel created a public scandal and required a public rebuke from Paul. The passage in Matthew is not addressing public sin but private otherwise why would the Lord instruct His disciples to make an unrepentant brother’s sin public before the entire congregation? In 1 Timothy 1:20, Paul does not mention the preliminary steps of discipline that are stipulated in Matthew 18:15-17 because his emphasis was not to teach the steps necessary to discipline elders like Hymenaeus and Alexander but rather that he did administer the final step of church discipline to these individuals. In 1 Timothy 5:19-20 is instructing Timothy and the Ephesian church as to the process involved in disciplining an elder whereas in 1 Timothy 1:20 he is not teaching on this but simply discussing apostasy among elders in Ephesus.

Mappes argues that 1 Timothy 5:20 conflicts with Matthew 18. The latter required brethren to accompany the individual to assist in restoration and if unsuccessful, then they become witnesses. However, the former teaches that the accusation is not even to be accepted unless witness-accusers are present. This can be reconciled. In Matthew 18:16 the text says to “take one or two more with you so that ‘by the mouth of two or three witnesses every fact may be confirmed.’” It does not teach to take some brethren with you to confront the guilty party to “become” witnesses but that they “are” the witnesses. It does not say that the “one or two more” have no knowledge of the guilty party’s sin but that they are witnesses to this sin. Then the accusation can be received by the church when these witnesses are present.

62 Bibliotheca Sacra, volume 154, number 615, July 1997, page 339
Mappes also argues against 1 Timothy 5:19-20 as following the procedure in Matthew 18:15-17 because 1 Timothy 5:20 teaches that the purpose of disciplining the unrepentant elder is to cause fear in the congregation whereas in Matthew 18:15-17 there is no mention of fear as a result of this discipline. This can be reconciled as well. The Lord did not mention fear because His Jewish audience would have understood that the purpose of such discipline was to cause fear because of the teaching of Moses in Deuteronomy 19:15-21.

Also, Paul was addressing a problem of apostasy in the church in Ephesus among pastors at the time he wrote the epistle whereas the Lord was not addressing a present problem. Paul was attempting to get a church back on track whereas the Lord was not addressing a problem like this. Fear of discipline from the church would get this church back on track, thus Paul mentions fear.

Mappes also teaches that the “nature of the sin may disqualify the leader from functioning as an elder, even though he has been forgiven.” This flies in the face of the teaching of Scripture. Does not the Scripture teach that Moses struck the rock twice in disobedience to the Lord, and was disciplined but yet continued to lead Israel? Did not the Scripture record that David committed adultery and murder and was forgiven but disciplined and yet continued to lead Israel? Does not the Scripture record that Peter denied the Lord three times and was forgiven and continued to lead the church?

Nowhere in Scripture does it teach that a certain sin could cause a leader to be disqualified from functioning as an elder. The Scripture teaches if a Christian whether a pastor or layperson, it makes no distinction, confesses his sin and repents of it meaning he stops committing the sin, he is to be restored just like a layperson (Matthew 18:15-17; 1 Corinthians 5; cf. 2 Corinthians 2).

The congregation is “obligated” to forgive the elder. There is no option. (Read Matthew 6:14-15; Ephesians 4:32; Colossians 3:13). If the congregation has been forgiven their sins by God through Christ, they are obligated to forgive the sins of other Christians and non-Christians and this includes repentant elders. If God has forgiven the congregation of their sins and restored them to fellowship with Himself when they repent by confessing their sins to Him and obeying Him, then they are obligated to restore to their fellowship the pastor who’s repented and confessed his sins to the Father and is obeying the Lord.

If the elder has not repented, then he should not be allowed to continue to lead the congregation since Matthew 18:15-17 and 1 Corinthians 5 teach that an unrepentant believer is to be removed from the fellowship of the church after being confronted by the entire church with his or her sin. However if he has repented, he must be allowed to continue as elder of the church. If the church does not treat its leaders in grace when they sin and repent of the sin, then the church is not operating in grace but is involved in hypocrisy and self-righteousness.
The purpose of church discipline is restoration. If the church does not allow a pastor to continue in his role in the church when he has repented after being confronted with his sin by the church, then the church does not understand the purpose of church discipline.

In 1 Timothy 5:20, the active voice of the verb *hamartano* is a stative active meaning that the subject exists in the state indicated by the verb, which means that the elder “exists in the state of” possessing a sinful lifestyle or habitually committing a particular act of sin.

The verb is in the participle form and is a substantive participle as indicated by the definite article preceding it, which functions as a substantivier meaning that it converts the participle into a substantive. The article should be rendered with the relative pronoun phrase “those who” since it is referring to those elders who are unrepentant sinners.

In 1 Timothy 5:20, the verb *elencho* means “to rebuke,” which is indicated by the following *hina* purpose clause that implies severity and teaches that the action of this verb results in the congregation fearing church discipline or being publicly rebuked by the entire church. This purpose clause indicates that this rebuke is public and is speaking of the third stage of administering church discipline which is taught by the Lord in Matthew 18:15-17. Again the purpose of the rebuke is to get the sinning elder to admit his guilt and repent of the sin or abandon his sinful lifestyle whatever it may be.

The present imperative form of the verb is a “customary present imperative,” which is a command used of a general precept that teaches that Timothy and the Ephesian Christian community must rebuke elders who continue, as a lifestyle to commit a particular sin whatever it may be.

The fact that Paul addresses this issue of disciplining unrepentant sinning elders implies that there was a problem in the Christian community in Ephesus with elders. Undoubtedly, this was the direct result of the apostasy of many pastors in Ephesus, whom Paul discusses in 1 Timothy chapter one. Of course, there were elders who were not in apostasy but there were some that were otherwise Paul would not have addressed this issue in the first place. Thus it is best to view this present imperative as Paul, simply communicating a general precept of the Word of God and the Lord and the apostles’ teaching without reference to whether there was a violation of this command or not.

Paul’s statements in 1 Timothy 1:3 and 4:6 imply that Timothy was carrying out everything he wrote in this epistle including this command in 1 Timothy 5:20, which is addressed to Timothy as indicated by the second person singular form of the verb *elencho*. Furthermore, Paul would not have delegated Timothy such a difficult task as the one in Ephesus unless he felt confident that his young delegate could carry out everything he required of him. Therefore, this command is simply a
reminder to Timothy to continue doing what Paul told him to do before he left for Macedonia.

The improper preposition *enopion*, which is composed of the preposition *en* and *opion* generally means, “before, in the sight or presence” either in terms of space, sight, relationships, time or rank. It can also pertain to value judgment meaning “in the opinion” or “in the judgment of.”

Here in 1 Timothy 5:20, *enopion* means “in the presence of” and is used with reference to entire Christian community in Ephesus. It indicates that Paul is referring to the third stage of administering church discipline as taught by the Lord Jesus Christ in Matthew 18:17.

This stage involves confronting the unrepentant Christian before the entire church. The fourth stage would involve removing this Christian from the fellowship of the church if they refuse to admit their guilt and repent.

The adjective *pas* functions as a substantive and pertains to the totality of the Ephesian Christian community. Therefore, Paul is telling Timothy that he must continue to rebuke in the presence of “everyone,” i.e., the entire Christian community unrepentant elders. It does not refer to the elders in the Christian community in Ephesus but the entire church since Paul is following the Lord Jesus Christ’s teaching in Matthew 18:15-17, which addresses the subject of church discipline. Specifically, Paul is speaking of administering the third stage of church discipline as taught by the Lord in Matthew 18:17. This involves confronting and rebuking the unrepentant sinner in the presence of the entire church. The fourth stage, which Paul does not mention, would involve removing the unrepentant elder from the fellowship of the church if he fails to admit his guilt. This guilt is to be established by two or three witnesses as prescribed in Matthew 18:16. We will translate the word “everyone.”

1 Timothy 5:20 Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning. (NASB95)

“So that the rest also will be fearful of sinning” is composed of the conjunction *hina* (ἵνα), “so that” and the conjunction *kai* (καί), “also” and then we have the articular nominative masculine plural form of the adjective *loipos* (λοιπός), “the rest” and this is followed by the accusative masculine singular form of the noun *phobos* (φόβος), “fearful” and then we have the third person plural present active subjunctive form of the verb *echo* (ἔχω), “will be.”

The conjunction *hina* is employed with the subjunctive mood of the verb *echo*, “will be” in order to form a purpose clause that emphasizes the “intention” of the preceding command. This indicates that *hina* is introducing a clause that presents Paul’s purpose for Timothy obeying his previous command. We will translate the conjunction “in order that.”
The conjunction *kai* is used here in an adjunctive sense meaning that the public rebuke of the unrepentant elder is not only for the guilty party but “also” for the entire Christian community.

The adjective *loipos* is articular and plural in number and is functioning as a substantive referring to the Ephesian Christian community as a corporate but in contrast to the unrepentant elder who is being disciplined by the church for a sinful lifestyle. *Loipos* functions as a nominative subject meaning that it is performing the action of the verb *echo*, “will be.”

The verb *echo* means “to possess a particular emotion or characteristic,” which is identified by the noun *phobos*, “fearful.” This indicates that the purpose of church discipline in relation to the unrepentant elder is not only to bring him to admit his guilt and repent of his sinful behavior but also to cause the rest of the Ephesian Christian community to “possess” fear. This would involve a fear of being disciplined public by the church for a sinful lifestyle and being removed from the fellowship of the church for such behavior.

The present tense of the verb *echo* is a customary present signaling an ongoing state or stative indicating the entire Christian community “existing in the state of being” fearful of being disciplined for a sinful lifestyle. The active voice is stative indicating the same thing. The subjunctive mood of the verb is employed with the conjunction *hina* in order to form a purpose clause that expresses an additional purpose of administering church discipline to an unrepentant elder.

In 1 Timothy 5:20, the noun *phobos* is used in an active sense meaning “that which causes fear” and is used here of the individual members of the Christian community in Ephesus. It speaks of fear of being discipline publicly by the entire church for a sinful lifestyle.

Paul is teaching that administering church discipline with regards to an elder who refuses to admit his guilt and repent of his sinful lifestyle by rebuking him publicly before the entire church will serve as a deterrent to sinful behavior and lifestyles among the individual members of the Christian community.

Paul’s teaching is not only within the framework of our Lord’s teaching in Matthew 18:15-17 but also within the framework of Deuteronomy 19:15-21. This passage teaches that the punishment inflicted upon the guilty party is to cause the rest of the Israelite congregation to fear of receiving the same kind of punishment if they become involved in sin.

1 Timothy 5:20 You must continue to rebuke in the presence of everyone those who continue, as a lifestyle, sinning in order that the rest also will be in a state of fear. (Author’s translation)

In this verse, Paul is once again employing the figure of “asyndeton,” which emphasizes the importance of this command for the Christian community in Ephesus.
“Those who continue, as a lifestyle, sinning” is the participle form of the verb hamartano, which refers to elders who are committing sin and are unrepentant about it. That the word is speaking of elders and not Christians in general as some argue is indicated clearly by the context. In 1 Timothy 5:17-25, Paul instructs Timothy as to the proper treatment of elders. Throughout verses 17-25 Paul is addressing the issue of elders, i.e. overseers who are pastors-teachers. This is indicated by the fact that in verses 17-18 he speaks with regards to their remuneration, which is based on the teaching of the Old Testament. Then, in verses 19-21, he is addressing the topic of administering church discipline with sinning pastors who are unrepentant, which is to be impartial. Verse 22, Paul addresses the issue of ordaining pastors. In verses 24-25, the apostle gives the reason for his statements in verse 22 telling Timothy why he should not be hasty in ordaining men as overseers. Verse 23 is parenthetical addressing Timothy’s health, who is pastor, and is a digression based upon Paul’s statement at the end of verse 22 for Timothy to keep himself pure. Thus, his statements in verses 24 and 25 should be considered a part of the same discussion.

Now, in 1 Timothy 5:19, the apostle Paul commands Timothy to continue making it his habit of not receiving an accusation against an elder except however, on the basis of two or three witnesses. Here in 1 Timothy 5:20, the apostle discusses what to do with those elders who have been found guilty of sin as supporting by the two or three witnesses. So once a particular sinful action on the part of the elder has been substantiated by two or three witnesses, Paul now moves to the next, namely, how to deal with these elders.

That hamartano is speaking of elders who are unrepentant sinners is indicated by the present tense of the verb, which is a customary present that signals an action that regularly occurs. Here the customary present tense of the verb describes these elders has “regularly” or “habitually” committing sin. It is emphasizing that these elders are committing a particular sin as a lifestyle or in other words, it is one that they habitually commit so as to hurt the testimony of the church and the spiritual growth of the pastor and as a result his congregation. It indicates that this sin is not sporadic or occasional (which every Christian does) but a lifestyle and continues to be committed on a regular basis by the elder. Thus, they have not repented of this sin meaning they have not stopped committing this sin on a habitual basis. They would be repentant and consequently in fellowship with God if they had stopped committing this particular sin on a habitual basis.

“You must continue to rebuke in the presence of everyone” teaches that unrepentant elders must be publicly rebuked before the entire Christian community in Ephesus. This is indicated by the following hina purpose clause “in order that the rest also will be in a state of fear” that implies severity and teaches that the action of this verb results in the congregation fearing church discipline or being
publicly rebuked by the entire church. This purpose clause indicates that this rebuke is public and is speaking of the third stage of administering church discipline which is taught by the Lord in Matthew 18:15-17. Again the purpose of the rebuke is to get the sinning elder to admit his guilt and repent of the sin or abandon his sinful lifestyle whatever it may be.

“You must continue to rebuke in the presence of everyone” teaches also a general precept of administering church discipline with respect to unrepentant elders. The fact that Paul addresses this issue of disciplining unrepentant sinning elders implies that there was a problem in the Christian community in Ephesus with elders. Undoubtedly, this was the direct result of the apostasy of many pastors in Ephesus, whom Paul discusses in 1 Timothy chapter one. Of course, there were elders who were not in apostasy but there were some that were otherwise Paul would not have addressed this issue in the first place. Paul is simply communicating a general precept of the Word of God and the Lord and the apostles’ teaching without reference to whether there was a violation of this command or not. Paul’s statements in 1 Timothy 1:3 and 4:6 imply that Timothy was carrying out everything he wrote in this epistle including this command in 1 Timothy 5:20, which is addressed to Timothy as indicated by the second person singular form of the verb etencho. Furthermore, Paul would not have delegated Timothy such a difficult task as the one in Ephesus unless he felt confident that his young delegate could carry out everything he required of him. Therefore, this command is simply a reminder to Timothy to continue doing what Paul told him to do before he left for Macedonia.

“In order that the rest also will be in a state of fear” is a purpose clause that emphasizes that presents Paul’s purpose for Timothy obeying his previous command to continue rebuking those elders, who continue as a lifestyle sinning. It also teaches that the public rebuke of the unrepentant elder is not only for the guilty party but also for the entire Christian community.

“The rest” is the adjective loipos which is referring to the Ephesian Christian community as a corporate but in contrast to the unrepentant elder who is being disciplined by the church for a sinful lifestyle.

“Fear” is the noun phobos, which speaks of fear of being discipline publicly by the entire church for a sinful lifestyle. Paul is teaching that the administration of church discipline with regards to an elder who refuses to admit his guilt and repent of his sinful lifestyle by rebuking him publicly before the entire church will serve as a deterrent to sinful behavior and lifestyles among the individual members of the Christian community.

Paul’s teaching in 1 Timothy 5:19-20 indicates that he is following the procedure to administer church discipline as taught by the Lord in Matthew 18:15-17. The Lord teaches in this passage that church discipline begins with a private
confrontation. The believer who is habitually sinning or possesses a sinful lifestyle must first be confronted privately as taught by the Lord in Matthew 18:15. Also, these sinning elders have been confronted by two or three witnesses as also taught by the Lord in Matthew 18:16. The third stage of church discipline as taught by the Lord in Matthew 18:17 would require that the entire church rebuke the sinning elder and the last stage would involve him being removed from the fellowship of the church by the entire church. The third stage is being referred to here in 1 Timothy 5:20. The fourth stage is not mentioned by Paul since he just says to publicly rebuke the unrepentant elder and does not say to remove them. Thus he is leaving room open for repentance for some of the apostate elders in Ephesus. If the sinning elder does not repent from the rebuke of the entire church then he is to be removed from the fellowship of the church as taught by the Lord in Matthew 18:17.

That Paul is following the Lord’s teaching in Matthew 18:15-17, is indicated by the fact that in 1 Timothy 5:19 he mentions two or three witnesses being used to establish guilt, which corresponds to Matthew 18:16. Then, in 1 Timothy 5:20, he speaks of publicly rebuking the guilty party, which corresponds to Matthew 18:17. This indicates that Paul is not instituting a special way of disciplining pastors, i.e. elders. If these elders repent, they should be allowed back in the fellowship of the church as taught by the Lord in Matthew 18:15-17. Therefore, there are not two sets of rules with regards to church discipline meaning that the same rules that are used to deal with sinful behavior among individual Christians are to be used with respect to elders. The same discipline of removing an unrepentant sinner from the congregation should be applied to unrepentant pastors. The same grace that is to be demonstrated to repentant Christians after they have been confronted with regards to their sin is to be exercised towards repentant pastors. If the church does not forgive and show grace to repentant pastors, is this not hypocrisy and sin itself and a poor testimony before the unsaved as well as a failure to exercise God’s love?

Paul’s teaching is not only within the framework of our Lord’s teaching in Matthew 18:15-17 but also within the framework of Deuteronomy 19:15-21. This passage teaches that the punishment inflicted upon the guilty party is to cause the rest of the Israelite congregation to fear of receiving the same kind of punishment if they become involved in sin.

1 Timothy 5:21-Paul Solemnly Charges Timothy to Carry Out the Commands In 1 Timothy 5:19-20 Without Prejudging and Do Absolutely Nothing on The Basis of Partiality

The apostle Paul in verse 21 solemnly charges Timothy in the presence of the Father and Christ Jesus and His elect angels to carry out the commands in 1
Timothy 5:19-20 without prej udging and to do absolutely nothing on the basis of partiality.

1 Timothy 5:21 I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality. (NASB95)

“I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels” is composed of the first person singular present middle indicative form of the verb διαμαρτυρομαι (diamarturomai), “I solemnly charge” and this is followed by the preposition ἐνώπιον (enopion), “in the presence of” and then we have the articular genitive masculine singular form of the noun θεός (θεός), “of God” and this is followed by the conjunction καί (καί), “and” and then we have the genitive masculine singular form of the proper name Χριστός (Χριστός), “Christ” and the genitive masculine singular form of the proper noun Ἰησοῦς (Ἰησοῦς), “Jesus” and this is followed by the conjunction καί (καί), “and” and then we have articular genitive masculine plural form of the noun ἄγγελος (ἄγγελος), “angels” which is modified by the genitive masculine plural form of the adjective ἐκλεκτός (ἐκλεκτός), “chosen.”

In 1 Timothy 5:21, Paul is once again employing the figure of “asyndeton,” which means that he is not using a connective word between his solemn warning in verse 21 and his command in verse 20. Paul uses this figure in order to emphasize the solemn warning in verse 21 in the sense that he wants Timothy to dwell upon it and obey it. This figure emphasizes the importance of this warning for the Christian community in Ephesus and for Timothy to administrate the household of God in Ephesus.

The verb διαμαρτυρομαι means “to solemnly charge” with the implication of imposing on someone a duty or responsibility. Here it is used with Paul as its subject and the commands that appear in 1 Timothy 5:19-20 as its object. It denotes that Paul is “solemnly charging” Timothy to put into practice these commands with the implication that the apostle is imposing this upon Timothy as his duty and responsibility as Paul’s delegate to the Ephesian Christian community.

The term expresses Paul’s apostolic authority and a degree of formality because he mentions the Father, Son and the elect angels as his witnesses emphasizing with Timothy that it is imperative that he is faithful in putting into practice these commands in 1 Timothy 5:19-20. It emphasizes with Timothy that he will be held accountable in the matter. It indicates that Timothy will have to give an account of his service in Ephesus and in particular with regards to these two commands in verses 19-20. It also emphasizes that these commands come ultimately from the Father and the Son and that the elect angels are observing his actions to testify to his faithfulness or unfaithfulness, which will be determined by his observance of
these commands or failure to do so. The verb emphasizes the gravity of the situation.

The word also emphasizes how important that Timothy carry out these commands with impartiality in that the testimony of the church before the unsaved is at stake and thus the cause of Christ. Also the spiritual growth of the church is at stake because the pastor-teachers, i.e. elders or overseers are those who communicate doctrine to the church and if these men are not functioning in their spiritual gift due to a unrepentant lifestyle of sin, then the church’s growth will suffer. The verb \textit{diamarturomai} also implies that Timothy represents the Father and the Lord Jesus Christ.

The present tense is an instantaneous present or aoristic or punctiliar present used to indicate that an action is completed at the moment of speaking. It is used normally with the verb of speaking or saying and denotes that the act itself is completed at the moment of speaking. Thus, the present tense of \textit{diamarturomai} denotes that Paul’s solemn charge to Timothy to observe impartially the commands found in 1 Timothy 5:19-20 is completed at the moment he wrote it. The middle voice of the verb is an intensive middle focusing attention on Paul’s as the subject and is emphasizing Paul’s apostolic authority with Timothy. The indicative mood is “declarative” presenting this assertion as a non-contingent or unqualified statement of fact.

The improper preposition \textit{enopion}, which is composed of the preposition \textit{en} and \textit{opion} generally means, “before, in the sight or presence” either in terms of space, sight, relationships, time or rank. It can also pertain to value judgment meaning “in the opinion” or “in the judgment of.”

Here in 1 Timothy 5:21, \textit{enopion} means “in the presence of” and is used with reference to God the Father, the Lord Jesus Christ and the elect angels. It emphasizes with Timothy that he is living and acting in the presence of these three. It emphasizes with Timothy that he will be held accountable in the matter. It also emphasizes that these commands come ultimately from the Father and the Son and that the elect angels are observing his actions to testify to his faithfulness or unfaithfulness, which will be determined by his observance of these commands or failure to do so.

The noun \textit{theos} means “God” and refers to the Father. This is indicated by the fact that the articular construction of this noun in the New Testament commonly signifies the first member of the Trinity. Also, it is not the Spirit because He is the one who is giving this charge to Timothy through Paul. It of course cannot refer to the Son since He is mentioned as well in this prepositional phrase.

The conjunction \textit{kai} is used here in an adjunctive sense meaning that Paul is solemnly charging Timothy to observe impartially his commands in verses 19-20
in the presence of not only the Father but “also” the Lord Jesus Christ. Therefore we will translate this word “as well as.”

Christos signifies that Jesus of Nazareth served God the Father exclusively and this was manifested by His execution of the Father’s salvation plan which was accomplished by His voluntary substitutionary spiritual death on the Cross. The word signifies that Jesus of Nazareth has been given authority by God the Father to forgive sins, give eternal life, and authority over all creation and every creature as a result of His execution of the Father’s salvation plan. It denotes that Jesus of Nazareth was perpetually guided and empowered by God the Holy Spirit during His First Advent. Lastly, Christos signifies that Jesus of Nazareth is the promised deliverer of the human race from the bondage of Satan, his cosmic system and the old Adamic sin nature.

The proper name Iesous refers to the human nature of the incarnate Son of God, Jesus of Nazareth. It functions as a “genitive of simple apposition” meaning that it stands in apposition to the genitive form of the noun Christos, “Christ.” It simply clarifies who is Christ here, namely Jesus of Nazareth since there were many in the first century who made the claim.

The conjunction kai is used here again in an adjunctive sense meaning that “in addition to” the Father and the Son, Paul is issuing this solemn charge in the presence of the elect angels. Therefore we will translate this word “and in addition.”

The noun angelos refers to the elect angels and not the non-elect angels, which is indicated by the fact that the word is modified by the adjective eklektos, “elect,” which signifies that these angels are members of the kingdom of God in contrast to Satan’s angels, which are non-elect.

The adjective eklektos means “elect” and is modifying the noun angelos, “angels” and signifies a particular group of angels who are members of the kingdom of God in contrast to those angels who are members of Satan’s kingdom. These elect angels will testify to Timothy’s faithfulness or unfaithfulness in carrying out Paul’s commands in 1 Timothy 5:19-20.

This adjective functions as a “genitive of simple apposition” meaning that it stands in apposition to the genitive form of the noun angelos, “angels.” It simply clarifies which angels of God will testify to Timothy’s faithfulness or unfaithfulness in carrying out the commands in verses 19-20.

The definite article preceding it denotes adjectival position in that it signifies an attributive position, which gives the adjective greater emphasis than the noun it modifies.

1 Timothy 5:21 I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality. (NASB95)
“To maintain these principles without bias, doing nothing in a spirit of partiality” is composed of the conjunction hina (ἵνα), “to” and then we have the accusative neuter plural form of the immediate demonstrative pronoun houtos (οὗτος), “these things” and this is followed by the second person singular aorist active subjunctive form of the verb phulasso (φυλάσσω), “maintain” and then we have the improper preposition choris (χωρίς), “without” and its object is the genitive neuter singular form of the noun prokrima (πρόκριμα), “bias” and then we have the accusative neuter singular form of the adjective medeis (μηδείς), “nothing” which is followed by the nominative masculine singular present active participle form of the verb poieo (ποιέω), “doing” and then we have the preposition kata (κατά), “in” and its object is the accusative feminine singular form of the noun prosklisis (πρόσκλισις), “partiality.”

The conjunction hina is employed with the subjunctive mood of the verb phulasso, “maintain” in order to form a direct object clause that presents the content of the verb diamarturomai, “I myself solemnly charge.” This indicates that hina is introducing a clause that presents the content of the preceding solemn charge and answers the question as “what?” the preceding solemn charge is with reference to.

The verb phulasso is used in active sense meaning “to carry out, to execute” Paul’s commands in 1 Timothy 5:19-20. In verse 19, Paul commanded Timothy to continue making it his habit of not receiving an accusation against an elder except however on the basis of two or three witnesses. Then, in verse 20, he commanded his young delegate to continue to rebuke in the presence of everyone those who continue, as a lifestyle, sinning in order that the rest of the Christian community in Ephesus also will be in a state of fear. Therefore, in verse 21, the verb phulasso indicates that Paul is solemnly charging Timothy to carry out these commands or execute them or put them into effect.

The second person singular form of the verb is of course referring to Timothy. The subjunctive mood of the verb is employed with the conjunction hina in order to form a direct object clause that presents the content of the verb diamarturomai, “I myself solemnly charge.” The active voice means that Timothy, as the subject, is to obey this solemn charge to obey the commands in 1 Timothy 5:19-20. The aorist tense is a constative aorist describing in summary fashion the action of Timothy obeying Paul’s commands in these verses.

The immediate demonstrative pronoun houtos refers to Paul’s commands in 1 Timothy 5:19-20. This is indicated by the fact that each time Paul uses this word in the accusative plural form in 1 Timothy (1:18; 3:14; 4:6, 11, 15; 5:7), it sums up the immediate preceding paragraph. This is also indicated by the manner in which Timothy is to carry out these commands, which is to be with impartiality. Therefore, because these commands deal with accusations against elders and
administering church discipline to those who are unrepentant apostates and that Timothy is to carry out these commands with impartiality indicates that *houtos* is referring to these commands in verses 19-20.

*Houtos* functions as an accusative direct object meaning that it is receiving the action of the verb *phulasso*, “carry out” indicating that Timothy as the subject is to perform the action of carrying out or putting into practice the commands that appear in 1 Timothy 5:19-20. We will translate *houtos*, “these things.”

The noun *prokrima* means “prejudgment, prejudice” and is directly related to the commands in 1 Timothy 5:19-20.

The noun *prokrima* is the object of the improper preposition *choris*, which means “without” indicating that Timothy was to carry out Paul’s commands in verses 19-20 “apart from” or “independently of” or “without” prejudging or prejudice.

The verb *poieo* means “to do” in the sense of carrying out Paul’s commands in verses 19-20. The word functions as a substantive participle speaking of Timothy who is to do nothing according to partiality. The verb is also a nominative subject. The present tense of the verb *poieo* is a customary present used to signal an action that regularly occurs and specifically the continuation of a regularly occurring action. This indicates that Timothy was to “continue to make it his habit of” doing absolutely nothing on the basis of partiality.

Paul’s statements in 1 Timothy 1:3 and 4:6 imply that Timothy was carrying out everything he wrote in this epistle including this solemn charge in 1 Timothy 5:21. Furthermore, Paul would not have delegated Timothy such a difficult task as the one in Ephesus unless he felt confident that his young delegate could carry out everything he required of him. Therefore, this solemn charge is simply a reminder to Timothy to continue doing what Paul told him to do before he left for Macedonia. The active voice of *poieo* is a simple active indicating that Timothy as the subject performs the action of the verb.

In 1 Timothy 5:21, the emphatic negative adjective *medeis* functions as a substantive and means “absolutely nothing” and refers to any action in relation to the commands in 1 Timothy 5:19-20 that would be the result of partiality. The word functions as an accusative direct object meaning that it is receiving the action of the verb *poieo*.

The noun *prosklisis* indicates an inclination toward something and thus means “partiality,” normally in a negative sense. It speaks of an unjustified preference for something. It refers to a “relatively strong preference for something.” The term denotes giving preferential treatment to a person or persons. Thus, Paul is telling

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63 Louw and Nida, 88.241
64 BDAG, page 881
Timothy that he is to do nothing that is according to partiality. This word is used in relation to the commands in 1 Timothy 5:20-21.

In 1 Timothy 5:21, the accusative form of the noun *prosklisis* is the object of the preposition *kata*, which functions as a marker of a norm of similarity introducing the basis for Timothy’s actions in relation to the execution of the commands in verses 19-20. This indicates that Timothy was to do absolutely nothing “based upon” or “because of” partiality.

1 Timothy 5:21 I myself solemnly charge in the presence of God the Father as well as Christ, who is Jesus and in addition the elect angels that you carry out these things without prejudging. Continue making it your habit of doing absolutely nothing on the basis of partiality. (Author’s translation)

In this verse, Paul is once again employing the figure of “asyndeton,” which emphasizes the importance of this warning for the Christian community in Ephesus and for Timothy to administrate the household of God in Ephesus.

“I solemnly charge in the presence of God the Father as well as Christ, who is Jesus and in addition the elect angels” denotes that Paul is solemnly charging Timothy to put into practice these commands with the implication that the apostle is imposing this upon Timothy as his duty and responsibility as Paul’s delegate to the Ephesian Christian community. It expresses Paul’s apostolic authority and a degree of formality because he mentions the Father, Son and the elect angels as his witnesses emphasizing with Timothy that it is imperative that he is faithful in putting into practice these commands in 1 Timothy 5:19-20. It emphasizes with Timothy that he will be held accountable in the matter. It indicates that Timothy will have to give an account of his service in Ephesus and in particular with regards to these two commands in verses 19-20. It also emphasizes that these commands come ultimately from the Father and the Son and that the elect angels are observing his actions to testify to his faithfulness or unfaithfulness, which will be determined by his observance of these commands or failure to do so. This statement emphasizes the gravity of the situation.

It also emphasizes how important that Timothy carry out these commands with impartiality in that the testimony of the church before the unsaved is at stake and thus the cause of Christ. Also the spiritual growth of the church is at stake because the pastor-teachers, i.e. elders or overseers are those who communicate doctrine to the church and if these men are not functioning in their spiritual gift due to a unrepentant lifestyle of sin, then the church’s growth will suffer. This statement implies that Timothy represents the Father and the Lord Jesus Christ.

“That you carry out these things” is referring to Paul’s commands in verses 19-20. This is indicated by the fact that each time Paul uses this word in the accusative plural form in 1 Timothy (1:18; 3:14; 4:6, 11, 15; 5:7), it sums up the immediate preceding paragraph. This is also indicated by the manner in which
Timothy is to carry out these commands, which is to be without prejudging or partiality. Therefore, because these commands deal with accusations against elders and administering church discipline to those who are unrepentant apostates and that Timothy is to carry out these commands without prejudging and impartiality indicates that *houtos* is referring to these commands in verses 19-20.

“Without prejudging” speaks of Timothy prejudging innocence or guilt of an elder before considering the evidence. It indicates that Timothy must listen objectively to witnesses to determine whether or not the accusations against an elder are true or not.

“Continue making it your habit of doing absolutely nothing on the basis of partiality” refers to any action in relation to the commands in 1 Timothy 5:19-20 that would be the result of partiality. It denotes giving preferential treatment to a person or persons.

So we can see that the Scriptures clearly teach that church discipline must and should be administered by the church with regards to certain individuals in the church who are hurting not only themselves through their habitual sinful conduct but also hurting the testimony of the church in the community.

We have seen that the Bible tells us who we are to discipline. It also instructs us as to why we are to discipline. The Word of God also presents how we are to discipline. Lastly, it also presents to us the procedure that the church must follow.

We have seen that both the Lord Jesus Christ and the apostles taught the church to administer discipline. The apostle Paul gives us several examples in his epistles in which he ordered discipline to be administered to certain apostate believers in the church. He severely rebuked the Corinthian church for practicing it when it should have been.

Therefore, the church today would do well to listen to the voice of the Spirit in the Word of God when it comes to the subject of church discipline. The consequences of not doing so will be terribly devastating. First, it injures the life, vitality and testimony of the church. Secondly, it of course hurts those believers who are habitually living according to the lusts of their sin nature and being deceived by the devil. Lastly, it is a sin against God and a failure to respect His holy character.

*Can Women Be Pastors?*

1 Timothy 2:11 A woman must quietly receive instruction with entire submissiveness. 12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. 13 For it was Adam who was first created, and then Eve. 14 And it was not Adam who was deceived, but the woman being deceived, fell into transgression. 15 But women will be preserved
through the bearing of children if they continue in faith and love and sanctity with self-restraint. (NASU)

1 Timothy 2:11-15 is arguably the most controversial passage in the Bible for those who live in America since its teaching contradicts the culture and attitudes of many where women possess places of authority in government and business and many times in the home!

Warren Wiersbe writes, “In these days of ‘Women’s Lib’ and other feminist movements, the word ‘submission’ makes some people see red. Some well-meaning writers have even accused Paul of being a ‘crusty old bachelor’ who was antiwomen. Those of us who hold to the inspiration and authority of the Word of God know that Paul’s teachings came from God and not from himself. If we have a problem with what the Bible says about women in the church, the issue is not with Paul (or Peter—see 1 Peter 3:1–7), but with the Lord who gave the Word (2 Tim. 3:16–17).”

Unfortunately, when the idea of women submitting to men comes up, women become defensive and revolt at such a notion because in many cases they’ve been deceived and indoctrinated by the cosmic system of Satan. They’ve been deceived into thinking that to subordinate to men demonstrates inferiority, which is clearly not the case. The Bible does not teach that but Satan does since he is the author of rejection of authority because he rebelled against God in eternity past. You are not inferior as a woman because you submit to the authority of your husband or your pastor-teacher.

Sadly, in many cases, it is not deception that has caused many women to reject the idea of submission to a man but rather it is the result of having suffered physical and verbal abuse from their husband or father in the home.

The Son and the Spirit subordinate themselves to the Father, though both are equal to the Father. Adam and Eve were both created in the image of God and are equal. However, their roles are quite different in that Adam was formed first and Eve was formed after him for the express purpose of being a corresponding helpmate. She was equal to him but was to be subordinate to him in their relationship with each other. This divine design is referred to by Paul in verse 13a when giving his reasons for his instructions in verse 11.

With respect to 1 Timothy 2:11-15, the major question that is asked is whether or not Paul’s teaching is limited in its application or is it something that is universal in its application? Was Paul addressing a specific historical situation in the church at Ephesus or was he teaching something that was to be obeyed throughout history by the church? Was Paul teaching that only the women in Ephesus in the first century could not teach and exercise authority over men in the

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65 Wiersbe, W. W.; 1996; The Bible exposition commentary; 1 Ti 2:9; Wheaton, Ill.: Victor Books
church or was he teaching something that was always to be the case throughout history? The reasons that Paul presents in verses 12-14 for prohibiting women from possessing authority over men and teaching are taken from Genesis 1-3 and support a universal application.

Genesis 1-3 teaches that Adam was formed first and then Eve (verse 13) and Eve was deceived not Adam (verse 14). Thus Paul is teaching that the role of women in the church and their relationship to men in the church is based upon God’s plan for creation and Eve being deceived rather than Adam. Many reject Paul’s use of Genesis as support for his instructions in 1 Timothy 2:11.

Douglas Moo rejects this idea, he writes, “It has become customary to fault the Apostle’s interpretation of the creation accounts and to reject his conclusions for this reason. Representative is the assertion of the Catholic Biblical Association of America’s Task Force on the Role of Women in Early Christianity: ‘The presuppositions of Paul’s patriarchal culture have influenced his interpretation of Genesis.’ Such a conclusion is unacceptable to those who, like myself, would maintain the inerrancy of Scripture, and it must be noted that this is precisely what is involved: Scripture errs if any part presents false teaching through faulty exegesis and argumentation. But, to assert the position is not to justify it and it must be asked whether Paul’s understanding of the Genesis passages can be justified. While the majority of modern commentators deny the presence of any subordinationism in the second creation narrative and rightly criticize some of the excesses found in older works, there are two points at which some degree of subordination seems to be implied. The first is found in the purpose for which woman is created, to be a ‘helper corresponding to man’ (‘ızêr kēnegdor Gen 2:18). The fundamental correspondence between man and woman, in contrast to man and the beasts, is clearly affirmed (2:23), but this ‘likeness’ in no way diminishes the fact that woman is created as a ‘helper.’ Nor does the fact that ızêr is commonly used of God in the OT necessarily remove the sense of subordination in Genesis 2. For when God is portrayed as the ‘helper’ of his people, it is a manifestation of His grace. Once again, it is crucial that the distinction between essence and relationship be maintained: essentially, of course, God is not inferior to man nor is woman to man, but in the sphere of relationship (God-man at certain points; female-male at every point), a sustaining, helping role can exist which has as its purpose the welfare of the other. The man’s ‘naming’ of the woman is the second point at which some degree of subordination can be discerned. In Hebrew culture, to name something is to express its fundamental characteristics, but also generally implies the authority of the one giving the name. While it is asserted that no sense of authority can be inferred in the ‘naming’ activity in Gen 2:23, the niphal imperfect form of qr suggests otherwise: it is employed most often in prophetic speech, where the destiny or character of a person or thing is to be
characterized in the name. So, for instance, Gen 17:5: ‘No longer shall you be named Abram,’ and Isaiah 56:7: ‘My house shall be called a house of prayer…’ The element of authority inherent in such semi-imperative predictions is clear. Adam, *ish*, names Eve, *isha*, and expresses thereby both her essential equality with him and his right to predict determinately her character. In addition to an alleged incorrect understanding of Genesis 2, Paul has been accused of misusing the creation accounts by employing Genesis 2, where female subordination might be implied, in isolation from Genesis 1, which affirms the full equality of the sexes. However, Genesis 2 is certainly to be understood as an expansion of the brief account of Genesis 1, the second narrative focusing particularly on the relationship between man and woman. Thus the second account, which is more specific on the matter of relationship, is more important for that question and is naturally employed when that is the subject of discussion.”

Some who reject Paul’s teaching in 1 Timothy 2:11-15 use Galatians 3:28 as justification to reject this teaching. Again, Douglas Moo, “It has become popular to view Gal 3:28 as an expression of the most basic and authentic Pauline attitude toward women and to interpret it as establishing an equality between man and woman that annuls any gender-based distinctions within the church. Three objections to this view may be offered. First, Paul in this text is making an assertion about the equality of all people before God, probably with a view to the Jewish prayer in which the man expressed his thanks to God that he had not been created a woman, a slave or a Gentile. Although it is frequently pointed out, it must be reiterated again: equality in status before God does not require the abolition of all hierarchichal relationships. Secondly, then, it is false to view Gal 3:28 as the central Pauline text on women, since that is not the basic topic. Thirdly, it is methodologically objectionable to exalt one text to programatic status and dismiss or interpret in a forced manner all others. Much more acceptable is the approach which seeks to allow each text to speak and then determine where assimilation into a consistent outlook is possible. In this case it is. In essence and in terms of means and ability in approaching God all are equal; in relationships with one another, distinctions, sometimes involving submission and obedience, are maintained. In this light, the frequently noted parallel to the Trinity is apt: Jesus, though one with the Father, also does all that His father commands him.”

1 Timothy 2:11-15 says something similar in 1 Corinthians 14:33-35.

1 Corinthians 14:34 the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says.

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66 1 Timothy 2:11-15: Meaning and Significance, Trinity Journal volume 1, number 1, Spring 1980; pages 78-80
67 Ibid., pages 78-79
35 If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church. (ESV)

As is the case in American culture today and many places around the world, the Spirit inspired Pauline prohibition in 1 Timothy 2:11 ran counter to the culture in Ephesus in the first century A.D. since women officiated in the mystery religions in that city.

In verse 9, we read that Paul prohibited the women in the Christian community in Ephesus from being immodest with the way they dressed. Now here in verses 11-15, he is prohibiting them from being insubordinate, which would be very immodest on the part of the women who have a tendency to be insubordinate to men. This is why Paul prohibits women from teaching and having authority over men in his writings as well as commanding them to obey their husbands.

In 1 Timothy 2:11, Paul gives three instructions to the women in the Christian community which are applicable to Christian women in every dispensation of history. In verse 12, he amplifies these instructions and the explains the Lord’s reasoning in verses 13-15. The three instructions in verse 11 are: (1) Christian women are to remain quiet in the local assembly rather than be vocal. (2) Christian women are to receive instruction rather than give the instruction themselves. (3) Christian women are prohibited from exercising authority over men in the local assembly, which would be manifested by teaching men.

The authority inherent in teaching the Word of God, and thus in the teacher, is indicated by the fact that the spiritual gift of teaching was restricted to particular individuals (the pastor-teacher, elder, and overseer in the Pastorals [1 Tim 3:2, 5:17; Titus 1:9]). It is indicated by the combinations in which one finds the word for teaching, thus, Paul who was appointed a “herald, apostle and teacher of the nations” (1 Tim 2:7; cf 2 Tim 1:11) “proclaims, admonishing and teaching” (Col 1:28), and Timothy is encouraged to “command and teach” (1 Tim 4:11), to “teach and exhort” (1 Tim 6:2) and to “preach the Word… in teaching” (2 Tim 4:1).

In verse 11, Paul continues to address the proper conduct of the Christian women in the church at Ephesus. In verses 11-15, he addresses their proper role and function in the body of Christ. In this passage, there is a contrast between the woman learning the Word of God, which is encouraged and her relationship to the teaching of the Word of God, which she is prohibited from doing in the local assembly in the presence of men. She is allowed to teach immature Christian women (Titus 2:2-3) but never men.

Also, it must be added that because women are commanded to learn does not infer or imply that they are to teach men in the local assembly, which is an argument from silence that must be rejected and is not supported anywhere in the New Testament. The reason the woman is to learn is not so she can teach men but
teach other immature women and for spiritual growth (Ephesians 4:11-16). Women like men are to learn so as to be obedient and to grow up to be like Christ.

Women Are to Receive and Not Give Instruction

1 Timothy 2:11 A woman must quietly receive instruction with entire submissiveness. (NASB95)

In 1 Timothy 2:11, the apostle Paul is employing the figure of “asyndeton.” The common practice of the Greek language was that each clause be connected with the preceding by some connective word. The term for the lack of such a connective is “asyndeton.”

The use of conjunctions came to be very common in the Greek so that the absence was noticeable and was called “asyndeton,” which literally means, “not bound together.”

“Asyndeton” is a vivid stylistic feature that occurs often for emphasis, solemnity, or rhetorical value (staccato effect), or when there is an abrupt change in topic. Thus, it is found, for example, with commands and exhortations, put forth in rapid succession (cf. John 5:8; Eph 4:26-29; Phil 4:4-6; 1 Thess 5:15-22), sentences in a series (cf. Matt 5:3-11 [the beatitudes]; 2 Tim 3:15-16), sentences unrelated to each other/topic shift (cf. 1 Cor 5:9).

In 1 Timothy 2:11, Paul is not using a connective word between his thought expressed in verse 10 with his thought here in verse 11. He does this in order to emphasize his statement in verse 11 that he wants Christian women to receive biblical instruction quietly with absolute submissiveness. This figure emphasizes how serious Paul viewed the issue of the women’s role in the household of God, i.e. the local assembly, the church.

The figure of asyndeton in 1 Timothy 2:11 is also signifying a change of topic with regards to the role of the women in the household of God. In verses 9-10, we saw that Paul did not want the Christian women in Ephesus to dress ostentatiously and emphasize their appearance as a priority in life but rather he wants them to be occupied with performing divine good works of intrinsic quality and character. In these verses he is prohibiting them from being immodest in the way they dress. He wants them to emphasize the spiritual dimension of life, i.e. appropriating by faith their union and identification with Christ rather than their outward appearance.

“A woman must receive instruction” is composed of nominative feminine singular form of the noun gune (γυνή), “woman” and the third person singular present active imperative form of the verb manthano (μανθάνω), “must receive instruction.”
In 1 Timothy 2:11 as was the case in verse 9 and 10, the noun *gune* means, “woman” or “female” as opposed or in contrast to men or a male just as *aner* in verse 8 meant “men” in contrast or as opposed to the women in verse 8.

Some contend that *gune* refers to married women in these verses citing that the woman in verse 15 is married and is the most natural reading since most women were married in Paul’s day. However, it is better to interpret *gune* in these verse as referring to women in general without reference to their marital status since one of the major problems in Ephesus that Paul was dealing with concerned itself with widows (1 Timothy 5:3-16). Therefore, if Paul in verse 9 was addressing only the married Christian women in Ephesus, why would he omit entirely the widows in that place? Furthermore, why would Paul address the way the married women dress and not the widows or single women? Why would he prohibit only married women from teaching and not the widows or the single women? If *gune* is referring to married women then *aner* in verse 8 is speaking of married men. However, would Paul command only the married men to pray and not the single men? Of course not.

Therefore, as was the case in 1 Timothy 2:9 and 10, the noun *gune* in 1 Timothy 2:11 means, “woman” or “female” as opposed or in contrast to men or a male. It refers to the Christian women throughout the church age without reference to their marital status.

*Gune* functions as a generic noun, which is appropriate since Paul in verse 11 is addressing a general truth. In relation to this, notice that Paul uses the plural form of this word in verses 9-10 but uses the singular in verse 11 and that is because he is teaching an eternal spiritual truth that is applicable in every dispensation.

In 1 Timothy 2:11, the verb *manthano* means “to learn” and refers to acquiring information as the result of instruction, in the local assembly. This indicates that Paul is commanding Christian women to receive information about the Christian faith through instruction from their pastor-teachers quietly and with complete submission.

The verb *manthano* refers to the act of carefully communicating and instructing the body of Christ whether in writing or face to face the tradition concerning Jesus Christ and His death and resurrection as well as the significance of His person and these events in His life. It is communicating the authoritative proclamation of God’s will to believers in light of that tradition.

This verb means that Christian women are to acquire information regarding the thinking of the Lord Jesus Christ quietly and with total submissiveness. It means that they are to receive instruction regarding the doctrines of Christ. It means that they are to be furnished with knowledge of Christ through a systematic method of teaching. They were to be furnished with knowledge of the doctrines of Christ through the systematic method of teaching the Word of God. They were to be...
educated in the teachings of Christ. They were to be trained in the doctrines of Christ through the systematic method of teaching of the Word of God. It indicates that they were to receive authoritative instructions from their pastor-teachers regarding their conduct as Christians.

This is a “customary present imperative,” which is a command for action to be continued, action that may or may not have already been going on and is often a character building command to the effect of “make this your habit,” “train yourself in this, discipline yourself.” The present imperative of the verb is used of a general precept for habits that should characterize one’s attitude and behavior. Therefore, the present imperative form of the verb manthano indicates that as a general precept, Christian women must receive biblical instruction quietly and with complete submissiveness. It denotes that they are to be characterized as receiving biblical instruction from their pastor-teachers quietly and with complete submissiveness.

The fact that Paul has to address this issue in 1 Timothy 2:11-15 with regards to the woman’s role in the church implies that there was a problem among the Christian women in Ephesus attempting to be teachers and being insubordinate since why mention it except for preventive maintenance.

Undoubtedly, there were many women who were not insubordinate by attempting to teach the Word of God to men in the local assembly and of course there must have been a few that did otherwise he would not address this issue in the first place. So it appears that some women were insubordinate and many were not and thus it is best to view this present imperative as Paul, simply communicating a general precept of the Word of God and the Lord and the apostles’ teaching without reference to whether there was a violation of this command or not.

“Quietly” is composed of the preposition en (ἐν), “with” and its object is the dative feminine singular form of the noun hesuchia (ἡσυχία), “quietly.”

This word is used in classical Greek to describe a place of “rest, quiet.” It is used 12 times in the Septuagint in a similar fashion. In this body of literature it is used of “rest” after circumcision (Joshua 5:8) and of a “peaceable” or “safe” place to live (1 Chronicles 4:40; Ezekiel 38:11). The term occurs only 4 times in the New Testament (Acts 22:2; 2 Thessalonians 3:12; 1 Timothy 2:11, 12).

In Acts 22:2, the word is used of the Jerusalem mob being “silent” in order to hear the apostle Paul speak. The apostle Paul uses the word in 2 Thessalonians 3:2 when instructing the Thessalonian church that they are to work in silence meaning to not disturb others.

In 1 Timothy 2:11 and 12, the noun hesuchia can either mean “silence” or “quietness.” The latter denotes the attitude of proper deference to another speaking and the former to refraining from speaking in a public setting. The latter denotes
demonstrating total deference to the man with spiritual gift of pastor-teacher when he is communicating the Word of God in a public setting in the church. The former denotes totally refraining from speaking audibly to the church in a public setting. Specifically, it speaks of refraining from teaching the Word of God in the presence of men in the local assembly.

We must balance this by noting that 1 Corinthians 11:5 does permit women to speak to the church if they possess the gift of prophecy and when they take part in corporate prayer meetings. Titus 2:2-3 does permit women to teach other women. Since in context, Paul is addressing the proper behavior or conduct of Christian women while functioning in the local assembly along with men, the correct interpretation is that Christian women are to not speak the Word of God in a public setting in the local assembly. Thus *hesuchia* means “silence” rather than “quietly” or “quietness.”

1 Corinthians 11:5 and Titus 2:2-3 make clear that Paul is speaking with respect to a particular activity in the church, namely the communication of the Word of God since the former permits women to speak if they have the gift of prophecy and the latter permits her to teach other women who are immature or younger.

This interpretation is further indicated by the prepositional phrase ἐν πάσῃ ὑποταγῇ that also modifies *manthano*. Christian women must learn the Word of God with complete deference to the man with the spiritual gift of pastor-teacher when he is communicating to the Word of God in the local assembly by not teaching the Word of God to men in the local assembly.

Therefore, in 1 Timothy 2:11 *hesuchia* does not have any reference to the woman’s attitude when receiving the Word of God but rather her conduct and role with respect to the teaching of the Word of God. Paul is prohibiting the women in the Christian community from giving biblical instruction in the local assembly when in the presence of men. They are to show complete deference to those men with the spiritual gift of pastor-teacher when they are communicating the Word of God to the church by not teaching men in the local assembly themselves.

So Paul’s command here in 1 Timothy 2:11 is specifically addressing the conduct of women in a public worship setting with respect to the exercise of the spiritual gift of pastor-teacher. Therefore, this passage teaches implicitly that women have not been given the spiritual gift of pastor-teacher. Other passages teach this, for example in 1 Timothy 3:2, Paul teaches that an overseer must be the “husband” of one wife. If an overseer could be a women, then why does he not say the overseer must be the “wife” of one husband. In fact, Paul says in 1 Timothy 3:4 that the overseer must manage “his” own household if he is to be qualified to manage the household of God. He does not say “her” household. In 2 Timothy 2:2, Paul tells Timothy to entrust his apostolic teaching to faithful “men” so that they can teach others. Notice again, there is no mention of women.
The women’s silence in this public worship setting demonstrates her complete submission to the will of God. “It is a concrete expression of the principle of submission, which Paul articulates in the next prepositional phrase.” (Knight, page 139)

The word hesuchia is the object of the preposition en, which functions as a marker of manner denoting the manner in which the action of the verb manthano is accomplished. The manner can be an accompanying action, attitude, emotion or circumstance. Here an action on the part of Christian women is in view. If the word can be converted into an adverbial form it is most likely a dative of manner. If not then it is more than likely a dative of means. If the word adds color to the action of the verb, it is likely a dative of manner and if it defines the action of the verb, it is a dative of means. A dative of manner is used with abstract nouns whereas a dative of means using a more concrete noun. Here we have an abstract noun in hesuchia.

“With entire submissiveness” is composed of the preposition en (ἐν), “with” and its object is the dative feminine singular form of the adjective πᾶς, “entire” and the dative feminine singular form of the noun υποταγή, “submissiveness.”

This noun refers to “the state of submissiveness, subjection, subordination, as opposed to setting oneself up as controller.”

The term does not appear in the Septuagint and only 4 times in the New Testament (2 Corinthians 9:13; Galatians 2:5; 1 Timothy 2:11; 3:4). In 2 Corinthians 9:13, the word is used of the Corinthians’ “submission” to the gospel as evidenced by their testimony and generosity. Paul uses it again in Galatians 2:5 saying that he did “submit” to the Judaizers and their teaching. He uses it in 1 Timothy 3:4 of the overseer’s children “submitting” to his authority in the home.

In 1 Timothy 2:11, the noun υποταγή means “submission” and refers to Christian women submitting to the spiritual authority of the man with the spiritual gift of pastor-teacher by receiving silently his instruction while in a public setting in the local assembly. This is indicated by the fact that in context Paul is addressing the conduct or behavior of Christian women in a public worship setting. This word speaks of Christian women subordinating themselves to the spiritual authority of men with the spiritual gift of pastor-teacher. It thus speaks of a particular situation and role that the women are to play in the local church. The word is not used in the context of the woman’s submission to the authority of her husband but rather it refers to her submission to the man with the spiritual gift of pastor-teacher when he is exercising that gift in a public setting in the local assembly by communicating the Word of God.

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The adjective *pas* is modifying the noun *hupotage* and means “complete” since it pertains to a high degree of completeness.\(^6^9\) It means “complete” in the sense of fully carrying out one’s submission to another. Here it indicates that Paul wants Christian women to receive instruction silently with “complete” submissiveness in the sense of fully carrying out all that is required of them with respect to the teaching of the Word of God by the man with the spiritual gift of pastor-teacher.

The word *hupotage* is the object of the preposition *en*, which functions again here as a marker of manner denoting the manner in which the action of the verb *manthano* is accomplished. Here Christian women are to receive biblical instruction in a public worship setting “with” complete submissiveness to their pastor-teacher.

1 Timothy 2:11 A woman must discipline herself in making it her habit of receiving instruction silently with complete submission. (Author’s translation)

1 Timothy 2:12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. (NASB95)

“But I do not allow a woman to teach” is composed of the conjunction *de* (δέ), “but” and the first person singular present active indicative form of the verb *epitrepo* (ἐπιτρέπω), “I do allow” and the emphatic negative adverb *ou* (οὐ), “not” and the dative feminine singular form of the noun *gune* (γυνή), “a woman” and the present active infinitive form of the verb *didasko* (διδάσκω), “to teach.”

The conjunction *de* is employed by Paul in an mildly adversative sense meaning that it is introducing a statement that is a mild contrast with his command in verse 11. In verse 11, the apostle commands Christian women to discipline themselves in making it a habit of receiving instruction silently with complete submission. Now, here in verse 12, he prohibits Christian women to teach or exercise authority over Christian men. The contrast is therefore between the command to learn silently with complete submission and the prohibition in verse 12 to not teach or exercise authority over a man. They are to learn “however,” they were not to learn for the purpose of teaching men. The reasons why are presented by Paul in verses 13-14.

The apostle Paul does not use the strong adversative conjunction *alla* here but *de* since he is not contrasting two fundamentally different groups of people but rather the same group of people, namely Christian women. He is contrasting the positive function of these women in a public setting in the local assembly with the negative function which is that they are prohibited from teaching or exercising authority over a Christian man in the local assembly in a public setting.

In 1 Timothy 2:12 as was the case in verses 9, 10 and 11, the noun *gune* means, “woman” or “female” as opposed or in contrast to men or a male just as *aner* in verse 8 meant “men” in contrast or as opposed to the women in verse 8. It refers to

\(^6^9\) BDAG, page 783
the Christian women throughout the church age without reference to their marital status. It functions as a generic noun, which is appropriate since Paul in verse 12 is addressing a general truth.

The noun *gune* functions as a dative direct object meaning it is receiving the action of the verb *epitrepo*. The word is put in the dative rather than accusative case since Paul is emphasizing the proper relationship that must exist in the church between men and women if this relationship is to honor the Lord.

In 1 Timothy 2:12, the verb *epitrepo* means “to permit” and its meaning is emphatically negated by the emphatic negative adverb *ou*, which means “absolutely not.” Thus, Paul is saying with these two words that he absolutely does not permit a woman to teach or exercise authority over a man in the church.

The first person singular form of the verb is an obvious reference to the apostle Paul. The active voice indicates that Paul from his apostolic authority and the authority of the Scriptures is performing the action of not permitting Christian women to teach or exercise authority over a man in the local assembly.

The indicative mood is “potential,” which is used with verbs of obligation, wish or desire followed by an infinitive. In our passage, we have the verb *epitrepo*, which expresses Paul’s Spirit inspired desire that Christian women not teach or exercise authority over man in the local assembly and is followed by the infinitive form of the verb *didasko*, “to teach” and *authenteo*, “to exercise authority over.”

Some interpreters contend that this is a descriptive present indicating that Paul “at the time of writing” is prohibiting Christian women to by no means teach or exercise authority over a man. The implication is that Paul wanted the women not to teach and exercise authority over a man until they were fully instructed. The descriptive present would indicate that this prohibition is restricted to a particular period in history when Paul wrote this epistle. Thus, leaving open the idea that in the future women would be permitted to teach men and exercise authority over men when they had been fully taught.

However, this totally ignores the context and the semantic meaning of *epitrepo*. First of all, *epitrepo* is a strong term. In fact, Moulton and Milligan cite the word’s legal use in a legal context. Paul uses the word in 1 Corinthians 14:34 when prohibiting women to speak in the local assembly. It is used again in 1 Corinthians 16:7 where tells the Corinthians that he desires to spend more time with them if the Lord permits.

*Epitrepo* has a strong authoritative force to also in Matthew 19:8 and Mark 10:4 where it is used of Moses permitting divorce among the Israelites. It is used in Mark 5:13 and Luke 8:32 of Jesus exercising His sovereign authority over the demons and permitting them to indwell pigs. It is used Paul requesting permission from the tribune to speak (Acts 21:39-40) and from Agrippa (Acts 26:1), from a
centurion (Acts 27:3). It can be an authoritative command bordering on the legal (Mounce, page 121).

Therefore, the semantic force of epitrepo is obviously authoritative and this is further indicated by the context. In verse 11, he commanded women to keep silent with complete submission and now in verse 12 he does not want them to teach or exercise authority over men. So the indicative mood of the verb does not lessen the authoritative tone of the word.

The present tense of the verb is a “gnomic present,” which is used to describe something that is true “any” time and “does” take place. With the emphatic negative adverb ou, it indicates that Paul is prohibiting Christian women from “at any time” teaching men the Word of God.

That this is a gnomic present is indicated by the fact that it is used with a generic object, namely gune, “woman.” Also, the reasons given for the prohibition in verses 13 and 14 are based upon creation and the fall. This would indicate that Paul is teaching a universal truth that applies throughout the church age and all of human history rather than addressing a specific period of history, which the descriptive present would denote.

This could also be interpreted as a customary present used to signal an ongoing state. This would indicate that Paul “always” prohibits women from teaching men or exercising authority over them.

In 1 Timothy 2:12, the verb didasko means “to teach, instruct.” It speaks of “providing authoritative instruction” in the Word of God in a formal setting, namely the public worship service. The verb denotes the preservation and communication of the gospel concerning Jesus Christ. Thus, Paul is prohibiting Christian women from teaching authoritatively the Word of God to men in the public worship service.

1 Corinthians 11:5 and Titus 2:2-3 make clear that Paul is speaking with respect to a particular activity in the church, namely the function of the spiritual gift of pastor-teacher and communicating the Word of God in a public setting in the local assembly. The former permits women to speak if they have the gift of prophecy and the latter permits her to teach other women who are immature or younger.

In 1 Timothy 2:12, the present tense of the verb didasko is a “gnomic present,” which is used to describe something that is true “any” time and “does” take place. With the emphatic negative adverb ou, it indicates that Paul is prohibiting Christian women from “at any time” teaching men the Word of God. The active voice indicates that Paul as the subject is prohibiting women from teaching men. The verb functions also as a complementary infinitive meaning it completes the thought of the verb epitrepo.

“Or exercise authority over a man” is composed of the negative particle oude (οὐδὲ), “or” and the present active infinitive form of the verb authenteo.
“exercise authority over” and the genitive masculine singular form of the noun aner (ἀνήρ), “a man.”

This verb is composed of autos, “self,” and entuo or entuno, “to prepare or equip.” The “self” factor in the meaning is very strong being enforced not only in autos but also by the nature of the verb entuno. Classical writers used this verb to describe murders plotted against one’s own (self) family members for one’s own (self) benefit. Related cognates are rendered “original” or something “created” by a person. Another classical use of authenteo is that of “absolute authority.”

The verb is a rare word not attested prior to the first century B.C. and then only in a couple of papyri. It does not occur in the Septuagint or Josephus. Although, cognates authentes and authentia appear in the former (Wisdom 12:6; 3 Maccabees 2:29 respectively.

The verb authenteo appears only once in the New Testament, here in 1 Timothy 2:12. Most scholars and lexicographers agree that the word’s basic meaning is either the neutral “to exercise authority over” or the negative “to domineer” in the sense of abusing authority or exercising authority in a coercive manner.

A Greek-English Lexicon of the New Testament and Other Early Christian Literature-Third Edition defines the verb “to assume a stance of independent authority, give orders to, dictate to with genitive of person.”

In 1979 Catherine Kroeger argued that the word is an erotic term best translated “to engage in fertility practices,” the implication being that in 1 Timothy 2:12 Paul is countering specific heretical aberrations in ancient Ephesus and hence not laying down a principle applicable for all time. Douglas Moo writes that this meaning of the word is “nowhere attested in the classical and Hellenistic period” (1 Timothy 2:11-15: Meaning and Significance; Trinity Journal volume 1, number 1, Spring 1980; page 67) This interpretation is based on the fallacy that a word must mean the same as its cognates.

In 1984, George Knight III researched all the occurrences of the verb in extant Greek literature and confirmed the rendering “to have authority,” which is the natural meaning. (George W. Knight III, “ΑΥΘΕΝΤΕΩ in Reference to Women in 1 Timothy 2:12,” New Testament Studies 30 (January 1984): 143-57) He writes “The authority in view in the documents is understood to be a positive concept and is in no way regarded as having any overtones of misuse of position or power, i.e., ‘to domineer.’” (ibid, pages 150-151).

In 1988, Leland Wilshire sought to modify some of Knight’s conclusions based on the Thesaurus Linguae Graecae computer project at the University of California at Irvine. The research, however, did not contradict Knight’s findings. His work emphasized the importance of the papyri, which supports Knight’s

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In 1992, Kroeger and Kroeger did significant research into the nature and background of ancient Ephesus and have suggested an alternative interpretation to 1 Tim 2:11-15. While they have provided significant background data, their suggestion that the phrase “to have authority” (authentein, authentein) should be rendered “to represent herself as originator of man,” which has gained little support among scholars.

Andrew Perriman has the following comment, he writes, “While it would be hazardous to speculate on the exact course of the term’s semantic evolution, this sense of ‘acting authoritatively’ must at least be considered as an available and significant nuance alongside those of ‘perpetrating a crime’ and ‘having authority.’ In fact, to introduce the idea of ‘authority’ into the definition at all may be misleading if it is taken to mean a derived or ordained authority: it is ‘authorship,’ not ‘authority,’ that is at the heart of the meaning of αὐθεντεῖν.”

H. Scott Baldwin argues the word involves the concept of authority and that in 1 Timothy 2:12, it could mean “control, dominate, assume authority over” or even “to flout authority of.”

There are two papyri in which authenteo appears, which is significant since they are very close to the way Paul uses the word in 1 Timothy 2:12. The first: “I [Trypho] considered that Antilochos having thrown out the goods and subcontracted his advantage counting with that termination of purchase and this not having altered the dispute in any particular. So exercising my authority on him (the man who hired the boat) that he pay fully to Calatytis the boatman to his fare in the hour, to which he [Antilochos?] yielded.” (Papyrus BGU 1208 (27 B.C.)

The second: “Of Protogenos and Isidoros being bookkeepers of Leonides and being in charge of the memorandum and written-testimony of the clerk Leonides. Through the not-yet transmitted-items books done is at the risk of those bookkeepers having authority and he was in charge of his own portion, through-he himself Leonides being-present of one of those having authority bookkeepers.” (Papyrus Tebtunis 15; 100 A.D.)

These two papyri are significant since they use authenteo in a sense that agrees with the study of Baldwin. They reveal that the word cannot mean “to usurp authority” or “domineer.”

Andreas Köstenbereger argued that the syntactical construction ouk didaskein oude authentein (“not teach nor have/exercise authority”) requires that both didaskein and authentein have a positive sense. He examined fifty two examples of the same ouk...oude (“not... nor”), construction in the New Testament, as well as

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71 What Eve Did, What Women Shouldn’t Do, Tyndale Bulletin, 44.1.137; 1993

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forty eight extra-biblical examples covering the third century B.C. to the third century A.D. His conclusion was that the syntactical construction has two patterns. Either both activities referred to must be positive (the first pattern), or both activities must be negative (the second pattern).

He writes “The forty-eight syntactical parallels to 1 Tim 2:12 in extrabiblical literature (as well as the one exact parallel in the NT, Acts 21:21) identified in this study all feature the construction ‘negated finite verb + infinitive + oude + infinitive’ and in every instance yield the pattern positive/positive or negative/negative. This yields the conclusion that 1 Tim 2:12 is to be rendered either: ‘I do not permit a woman to teach [error] or to usurp a man’s authority’ or: ‘I do not permit a woman to teach or to have (or exercise) authority over a man,’ the latter being preferred owing to the positive connotation of didaskein elsewhere in the Pastorals.”

He goes on to write “Since, therefore the term διδάσκειν is viewed absolutely in the New Testament for an activity that is viewed positively in and of itself, and since οὐδὲ coordinates terms that are either both viewed positively or negatively, αὐθεντεῖν should be seen as denoting an activity that is viewed positively in and of itself as well.” (A Complex Sentence Structure in 1 Timothy 2:12, NTS 30; page 91; 1984)

Köstenbereger concluded that teaching has a positive meaning in such passages as 1 Timothy 4:11; 6:2, and 2 Timothy 2:2.45 The force of the ouk...oude construction would therefore indicate that authenteo likewise has a positive meaning and does not refer to domineering but the positive exercise of authority.

His research was very well received by the scholarly community. His study has received wide acceptance from both complementarian and egalitarian scholars, substantiating the case for a positive sense of authenteo in 1 Timothy 2:12. On the other hand, the egalitarian interpretation of the word as having a negative sense such as “domineer,” has been rejected by the majority of egalitarian and complementarian scholars. Standard modern English Bible translations typically continue to render the word in its positive sense of having or exercising authority.

Therefore, in 1 Timothy 2:12, the verb authenteo means “to exercise authority over” and is used with respect to Christian women “exercising authority over” Christian men.

The negative particle oude, which is composed of the negative particle ou, “never” and the conjunction de, “and,” and thus is rendered, “neither, nor.” Oude is used with the negative ou, “absolutely not,” which emphatically negates the meaning of the verb didasko that appears earlier in the sentence. Together, oude and ou form a correlative clause that combines the verbs didasko and authenteo

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together. They serve to connect two concepts: (1) Christian women are prohibited from teaching the Word of God to men. (2) Christian women are prohibited from exercising authority over men. They speak of two different spiritual gifts which composed the leadership of the church: (1) Pastor-teacher (2) Leadership, i.e. Administrations. We will translate oude, “nor.”

The present tense of the verb authenteo is a “gnomic present,” which is used to describe something that is true “any” time and “does” take place. With the negative particle oude, it indicates that Paul is prohibiting Christian women from “at any time” exercising authority over a man. The active voice indicates that Paul as the subject is prohibiting women from exercising authority over men. The verb functions also as a complementary infinitive meaning it completes the thought of the verb epitrepe.

In 1 Timothy 2:12, the clause οὐδὲ αὐθεντεῖν ἀνδρός prohibits Christian women from holding positions of authority in the church. This means that the Lord did not give women the gift of leadership nor the gift of pastor-teacher.

The gift of leadership is mentioned in Romans 12:8 and 1 Corinthians 12:28. As was the case in 1 Timothy 2:8, the noun aner in 1 Timothy 2:12 refers to a male as opposed to a female and specifically to Christian men as opposed to Christian women. It functions as a genitive of direct object meaning that it is receiving the action of the verb authenteo, “exercise authority.” It is put in the genitive case rather than the accusative since verb meaning to “rule” take a genitive as its object.

“But to remain quiet” is composed of the conjunction alla (ἀλλά), “but” and the present active infinitive form of the verb eimi (εἰμί), “to remain” and the preposition en (ἐν), “with” and its object is the dative feminine singular form of the noun hesuchia (ἡσυχία), “quietly.”

The strong adversative conjunction alla is introducing another infinitive clause that stands in direct contrast with the previous correlative clause that prohibits Christian women from teaching and exercising authority over men. The clause it introduces teaches that women should remain silent. Thus, the contrast is between Christian women teaching men the Word of God and exercising authority over men with that of their being silent.

This adversative clause contains an ellipsis meaning that the apostle Paul omits the nominative third person feminine singular form of the intensive personal pronoun autos (αὐτός), though the word is implied. It emphasizes the role of Christian women in contrast to men. The word is a nominative subject meaning that it is performing the action of the eimi, “to remain.”

The verb eimi means “to exist in a particular state or condition” indicating that Christian women are to “exist in the state or condition” of being silent.
The present tense of the verb *authenteo* is a “gnomic present,” which is used to describe something that is true “any” time and “does” take place. It indicates that Paul “does” want Christian women to remain silent and let the men teach and exercise authority in the church. The present tense is also a “customary” or “stative” present used to signal an ongoing state. This indicates that Paul wants Christian women “to exist in a state of being” silent. The active voice is also “stative” indicating that the subject exists in the state indicated by the verb *eimi*. This indicates that Christian women are to “exist in the state of being” silent.

In 1 Timothy 2:11 and 12, the noun *hesuchia* can either mean “silence” or “quietness.” The latter denotes the attitude of proper deference to another speaking and the former to refraining from speaking in a public setting. The latter denotes demonstrating total deference to the man with spiritual gift of pastor-teacher when he is communicating the Word of God in a public setting in the church. The former denotes totally speaking audibly to the church in a public setting. Specifically, it speaks of refraining from teaching the Word of God in the presence of men in the local assembly.

We must balance this by noting that 1 Corinthians 11:5 does permit women to speak to the church if they possess the gift of prophecy and when they take part in corporate prayer meetings. Titus 2:2-3 does permit women to teach other women.

Since in context, Paul is addressing the proper behavior or conduct of Christian women while functioning in the local assembly along with men, the correct interpretation is that Christian women are to not speak the Word of God in a public setting in the local assembly. Thus *hesuchia* means “silence” rather than “quietly” or “quietness.”

Therefore, in 1 Timothy 2:12 *hesuchia* does not have any reference to the woman’s attitude when receiving the Word of God but rather her conduct and role with respect to the teaching of the Word of God. Paul is prohibiting the women in the Christian community from giving biblical instruction in the local assembly when in the presence of men. They are to show complete deference to those men with the spiritual gift of pastor-teacher when they are communicating the Word of God to the church by not teaching men in the local assembly themselves. They are to show complete deference to those men with the spiritual gift of leadership, i.e. administrations.

So Paul’s command here in 1 Timothy 2:12 is specifically addressing the conduct of women in a public worship setting with respect to the exercise of the spiritual gifts of pastor-teacher and leadership. Therefore, this passage teaches implicitly that women have not been given the spiritual gift of pastor-teacher or leadership. The women’s silence in this public worship setting demonstrates her complete submission to the will of God.
The word *hesuchia* is the object of the preposition *en*, which functions as a marker of a state or condition. This is indicated by the fact that the verb *eimi* that it modifies denotes being in a particular state or condition.

1 Timothy 2:12 However, I always absolutely do not at any time permit a woman to teach nor exercise authority over a man but rather she herself is to be in a state of silence. (Author’s translation)

Next, we will note 1 Timothy 2:13, which presents the first of two reasons why Paul commands women to learn silently with complete submissiveness in verse 11 and then prohibits them from teaching in public in the presence of men in the local assembly and exercising authority over them in verse 12. In this verse he refers to Genesis 2 and teaches that he prohibits women from these two functions because of the divine order, namely that Adam was created first and then Eve. Then, in verse 14, he references Genesis 3, which records the fall of Adam and Eve. Paul is basing his prohibition in verse 12 on both the created order and the Lord’s original design for the relationship between Adam and Eve. Adam was designed to be the leader of the relationship and not Eve who was designed to be subordinate to him. However, this does not imply inferiority on her part with respect to her husband since they were both created in the image of God.

1 Timothy 2:13 For it was Adam who was first created, and then Eve. (NASB95)

Verse 13 is composed of the conjunction *gar* (γάρ) (gar), “for” and the nominative masculine singular form of the noun *Adam* (Αδάμ), “Adam” and the third person singular aorist passive indicative form of the verb *plasso* (πλάσσω) “was created” and the nominative masculine singular form of the adjective *protos* (πρῶτος), “first” and the adverb *eita* (εἶτα), “then” and the nominative feminine singular form of the noun *Eua* (Εὕα), “Eve.”

The conjunction *gar* is introducing a statement that presents the reason or the basis for the previous command in verse 11 and prohibition in verse 12.

1 Timothy 2:11 A woman must discipline herself in making it her habit of receiving instruction silently with complete submission. 12 However, I always absolutely do not at any time permit a woman to teach nor exercise authority over a man but rather she herself is to be in a state of silence. (My translation)

As we can see, in verse 11, Paul commands Christian women to discipline themselves by making it a habit of receiving instruction silently from their pastor-teachers with complete submission. Then, in verse 12, he prohibits them from at any time teaching the Word of God to men in a public setting in the local assembly nor are they permitted to exercise authority over them, which is a reference to the spiritual gift of leadership. Thus, women were not given the spiritual gifts of pastor-teacher or leadership by the Lord.
Now, in verse 13, the apostle Paul employs the conjunction *gar* which presents the basis or the reason for the command in verse 11 and the prohibition in verse 12. In verse 13, he cites the creation account of Adam and Eve, which is recorded in Genesis 2. Specifically, he is citing the formation of their physical bodies as indicated by the use of the verb *yatsar* in Genesis 2:7 and *bana* in Genesis 2:21. Genesis 1:26 records the creation of their souls as indicated by the use of the verb *bara* in this passage. This accounts for Paul’s use of *plasso* instead of *ktizo* or *poieo* (as in the LXX translation of Genesis 1:26) in 1 Timothy 2:13.

In Genesis 2:7, the verb *yatsar* is used with respect to the formation of Adam’s body and speaks of forming something from existing material since the text teaches that his body was formed from the dust of the earth. In Genesis 1:26, the verb *bara* is used with creation of the souls of both Adam and Eve and speaks of forming something out of non-existent material since the text teaches the Lord brought Adam and his wife into existence when they didn’t previously and the soul of Adam is immaterial and created in the image of God. Eve’s body is said to be built from Adam’s body or from the material from his body. In Genesis 2:21, the verb *bana* means, “to build” indicating that the Lord “constructed” the physical body of the woman from the biological life of Adam.

Chronologically, Genesis 1:26 teaches that the Lord created the soul life of Adam and Eve simultaneously and both were created in the image of God, thus making them equals. However, Genesis 2 teaches that the biological life or the physical body of Adam was formed from the dust of the ground and then Eve’s biological life was constructed from the biological life of her husband. Genesis 2 also teaches that Eve was designed to be the corresponding helpmate for Adam thus she was subordinate to him though not inferior since she was also created in the image of God like her husband.

So, in 1 Timothy 2:13, Paul teaches that Adam was created first and then Eve. Therefore, Paul is teaching that the reason for the prohibition in verse 11 and command in verse 12 is that the biological life of Adam was formed first from the dust of the ground and then Eve’s biological life was constructed from Adam’s biological life or physical body.

Some contend that the conjunction *gar* in 1 Timothy 2:13 is not causal but rather is explanatory, which would indicate that the word is introducing a statement that is presenting an illustration for an example. The implication of this interpretation is that Paul has not based his command in verse 11 and his prohibition in verse 12 on the order of creation and the Lord’s design of women being subordinate to men but has appealed to Genesis 2 as an illustration of the consequences of women teaching men and exercising authority over them. However, the problem with this interpretation is that Genesis 2 does not present the consequences of Eve teaching but rather it presents the chronological sequence of
the formation of their physical bodies and the roles placed upon them by the Lord. Genesis 3 presents the disastrous consequences of Adam not exercising his authority by protecting his wife from the serpent. It presents the disastrous consequences of Adam giving greater priority to his relationship with his wife rather than obeying the Lord.

Further indicating that *gar* is not explanatory and thus is not presenting the disastrous consequences of women teaching, is that the context indicates that the word is causal. In 1 Timothy 2:11-12, Paul is addressing the conduct of Christian women in relation to Christian men in public worship in the local assembly. In these verses he is defining their roles in public worship with respect to each other based upon the teaching of Genesis. Thus, the causal idea makes much greater sense that the explanatory idea since Paul is not interested in illustrating why women can’t teach men but the reason why he wants them to be subordinate to men in a public worship setting. The entire force of the passage is lost if *gar* is explanatory rather than causal for this reason. Lastly, we would expect reasons to follow commands.

The Greek noun *Adam* (Ἀδὰμ) is the transliteration of the Hebrew term and a reference to the first human being, the first male in the human race. It is not used in a generic sense meaning “male” but rather it speaks a specific individual, namely the first human being and male created by the Lord. This is indicated in that the noun is set in contrast to *Eua*, “Eve” which speaks of a specific individual, namely the first women in the human race created by the Lord.

In 1 Timothy 2:13, the noun specifically refers to the physical body of Adam since the verb *plasso* is used with respect to the formation of his physical body and not the creation of his soul out of non-existing material. It does not refer to the creation of his soul since Paul would not use this word if that were the case. He would have used *poieo* as the Septuagint does in Genesis 1:26 or even *ktizo*. Instead he uses *plasso* since he is referring to Genesis 2:7 which refers to the formation of Adam’s physical body from the elements found in the earth.

In the Septuagint translation of Genesis 2:7 *plasso* renders the Hebrew verb *yatsar*, which refers to the Lord constructing of Adam’s physical body from the elements found in the earth. The verb *bara* in Genesis 1:26 is rendered with the verb *poieo* and speaks of the Lord creating the soul of Adam and his wife out of non-existing material since the soul of both is immaterial and in the image of God who is invisible.

Therefore, Paul uses *plasso* in 1 Timothy 2:13 since he is not referring to the creation of the soul of Adam out of non-existing material but rather the formation of his physical body from the dust of the earth.

In 1 Timothy 2:13, the noun *Adam* is a nominative subject meaning that it is receiving the action of the verb *plasso* indicating that Adam and specifically the
soul of Adam received the action of the Lord forming a physical body for him from the dust of the ground.

The verb *plasso* is used to help explain why he did not permit woman to teach men in the public worship services and exercise authority over them. In this verse, the verb is used of the formation of Adam’s physical body from the dust of the ground before Eve.

It does not refer to the creation of his soul since Paul would not use this word if that were the case. He would have used *poieo* as the Septuagint does in Genesis 1:26 or even *ktizo* to translate *bara*. Instead he uses *plasso* since he is referring to Genesis 2:7 which refers to the formation of Adam’s physical body from the elements found in the dust of the earth.

As we noted in the Septuagint, in Genesis 2:7, *plasso* renders the Hebrew verb *yatsar*, which refers to the Lord forming Adam’s physical body from the elements in the earth. The verb *poieo* is used to translate *bara* in Genesis 1:26 and speaks of the Lord creating the soul of Adam and his wife out of non-existing material. Some reject this definition of the verb *bara*. However, it is clear from the context that *bara* means “to create out of non-existing material” since the soul of both Adam and his wife and all human being is immaterial since it is created in the image of God who is invisible. Therefore, Paul uses *plasso* in 1 Timothy 2:13 since he is not referring to the creation of the soul of Adam out of non-existing material but rather the formation of his physical body from the elements of the ground.

The aorist tense of the verb is a constative aorist describing in summary fashion the moment when the Lord Jesus Christ formed a physical body from the dust of the ground for the soul of Adam. The passive voice is a divine passive meaning that the soul of Adam received the action of the Lord forming a physical body for him from the dust of the ground. The indicative mood is “declarative” presenting this Pauline assertion as a non-contingent or unqualified statement.

In 1 Timothy 2:13, the adjective *protos* functions in a temporal sense and means “first.” It is used in a chronological sense meaning that the physical body of Adam was formed from the dust of the ground first in time and then Eve’s was formed from her husband’s physical body. It does not denote Adam’s superiority and Eve’s inferiority since Genesis 1:26 teaches that the souls of both were created out of non-existing material in the image of God. Thus, Paul is rejecting what was taught in Judaism in his day and in Greco-Roman culture, namely that women were inferior to men.73

*Protos* along with *eita* emphasizes the chronological priority of Adam with respect to Eve and thus the chronological priority of Christian men with respect to Christian women. It emphasizes that Eve was designed to be subordinate to Adam,

73 Josephus; Against Apion, 2.200; Philo, Apology for the Jews, 7.3
thus Christian women are to reflect this divine design with respect to men and women.

The adverb *eita* is an adverbial particle of time and means “then, next, afterward.” It denotes a point of time following another point of time. In 1 Timothy 2:13, the word denotes the point of time when the Lord constructed the physical body of Eve from the body of Adam after his body was constructed from the dust of the ground. Together with *protos*, the word denotes the chronological priority of Adam and that Eve was designed to be subordinate to Adam. Genesis 2 teaches quite clearly that the original design of the women was to be a helpmate for the man.

The noun *Eua* is the transliteration of the Hebrew proper name *chawwah*, which means “life” and is translated by the LXX with the Greek noun *zoe*, “life.” So Paul is using the transliteration rather than the LXX translation. This noun *Eua* appears once in the LXX (Tobit 8:6) and twice in the New Testament (2 Corinthians 11:3; 1 Timothy 2:13).

In 1 Timothy 2:13, the noun *Eua* refers to the first women in the human race. Specifically, it is a reference to the construction of her physical body from the biological life of her husband Adam since the verb *plasso* is used with respect to the formation of her physical body and not the creation of her soul out of non-existing material. It does not refer to the creation of her soul since Paul would not use this word if that were the case. He would have used *poieo* to translate the Hebrew verb *bara* in Genesis 1:26 as the Septuagint does or even *ktizo*. Instead he uses *plasso* since he is referring to Genesis 2:21 which refers to the formation of Eve’s physical body from the biological life of Adam.

In the Septuagint translation of Genesis 2:21, *plasso* renders the Hebrew verb *bana*, which refers to the Lord constructing Eve’s physical body from the biological life of Adam. The verb *poieo* is used in Genesis 1:26 of the Lord creating the soul of Adam and his wife out of non-existing material. Again some reject the idea that *bara* means “to create out of non-existing material.” In response to this it is clear the word does indeed mean this since the soul of Adam and Eve and all human beings is immaterial since the text says that Adam and Eve were created in the image of God and we know the Bible teaches that God is invisible. Therefore, Paul uses *plasso* in 1 Timothy 2:13 since he is not referring to the creation of the soul of Eve out of non-existing material but rather the formation of her physical body from Adam’s biological life.

In 1 Timothy 2:13, the noun *Eua* is a nominative subject meaning that it is receiving the action of the verb *plasso* indicating that Eve and specifically the soul of Eve received the action of the Lord forming a physical body for her from the biological life of Adam.
1 Timothy 2:13 Because Adam was formed first, then Eve. (Author’s translation)

The Creation of Adam and Eve

Genesis 1:26-27 presents the record of Adam and Eve’s creation.

Genesis 1:26 Then God said, “Let Us make (‘asah) man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” (NASB95)

“Make” is the verb ‘asah and in Genesis 1:26 means, “to model” in the sense that the soul of mankind is a “copy” of God and is “patterned” after God’s invisible essence, thus man as to his essence is the shadow image of God who is invisible, thus the essence of man is invisible, i.e. the soul.

The verb bara in Genesis 1:27 indicates that the soul of mankind was created out of non-existing material whereas the verb ‘asah in Genesis 1:26 indicates that the soul of man was “modeled” or “patterned” after God’s invisible essence.

Genesis 1:27, “God created (bara) man in His own image, in the image of God He created him; male and female He created them.” (NASB95)

The verb yatsa in Genesis 2:7 means, “to construct or form out of existing material” indicating that the physical body of man is constructed out of the dust of the earth.

Genesis 2:7, “Then the LORD God formed (yatsar, “to construct out of existing material”) man of dust from the ground and breathed into his nostrils the breath of life; and man became a living being. (NASB95)

Therefore, we have the “dichotomy” of mankind meaning that he is composed of body and soul. Regenerate human beings meaning human beings who are saved are “trichotomous” meaning they are composed of body, soul and spirit.

1 Thessalonians 5:23 Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ. (NASB95)

Adam and Ishah were “dichotomous” (Gen. 2:7) and not “trichotomous” since eternal life is not imputed to a human spirit until the spiritual birth or regeneration.

In 1 Corinthians 15:45, Paul’s statement that the first Adam, “became a living soul” clearly indicates that God did not create Adam with a human spirit since if He did create him with a human spirit, the Scriptures would not have called him a “living soul” but rather a “spirit” as is stated of the Lord Jesus Christ.

1 Corinthians 15:45 So also it is written, “The first MAN, Adam, BECAME A LIVING SOUL.” The last Adam became a life-giving spirit. (NASB95)
Genesis 1:26 Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” (NASB95)

“In Our image” means that humanity was modeled according to the invisible image or likeness of God meaning that humanity was to reflect God’s invisible essence, thus man as to his essence is the shadow image of God who is invisible, thus the essence of man is invisible, i.e. the soul.

“Let them rule” indicates that the Lord delegated authority to Adam and the Woman to rule over every living creature in the sea, in the air and on the land, which was another way that he would reflect the image of God who is sovereign over creation.

Genesis 1:27 God created (bara, “to create out of nothing”) man in His own image, in the image of God He created him; male and female He created them. (NASB95)

(1) “God created out of nothing the essence of man in His own image”: Mankind is the direct result of the creative activity of God and that as to his essence, he is the shadow image of God who is invisible and the essence of man is his soul.

(2) “In the image of God, He created him out of nothing”: Mankind is unique among God’s creatures in that he was created in the image of God.

(3) “Male and female, He created them out of nothing”: The soul of both the male and the female were created out of nothing according to the image of God and that mankind was created as two individuals (male and female) who were to form a unit and were to be united.

Genesis 1:28 God blessed them; and God said to them, “Be fruitful and multiply and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.” (NASB95)

“Blessed” is the verb barakh, which means, “to bless,” in the sense that the Lord endued Adam and Eve with power to produce offspring in great numbers by the Word of the Lord.

“Be fruitful” is the verb parah, which means, “to be fruitful” in the sense of to reproduce.

“Multiply” is the verb ravah, which means, “to multiply, to increase” in number or quantity and denotes not only the concept of multiplication of one’s progeny but also sexual prosperity.

“Fill” is the verb male and is used here of mankind and is never used in reference to bird life or land animals since the earth was given to man whereas the
word is used in Genesis 1:22 with reference to marine life filling the various bodies of water on earth.

**Psalm 115:16** The heavens are the heavens of the LORD, but the earth He has given to the sons of men. (NASB95)

“Subdue” is the verb *kavash*, which refers to harnessing the potential built into the earth by the Creator for his own comfort and prosperity and well-being.

“Rule” is the verb *radhah*, which expresses the fact that Adam would reflect the image of God who is sovereign by exercising sovereignty over every living creature in the sea, in the air and on the land.

**Genesis 1:29-30** Then God said, “Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food”; and it was so.” (NASB95)

Satan usurped the rulership of the first Adam over the earth but the Last Adam, the God-Man, the Lord Jesus Christ has regained that rulership over the earth (Hebrews 2:6-9).

Genesis 1:26-28 reveals that God delegated authority to Adam to rule over creation. Therefore, he had an exalted position.

Genesis 2:7 gives us more details concerning the creation of man on the sixth day, which is recorded in Genesis 1:26-27.

**Genesis 2:7** Then the LORD God formed man of dust from the ground and breathed into his nostrils the breath of life; and man became a living being. (NASB95)

“Formed” is the verb *yatsar*, which means “to construct something out of existing material,” which is used in reference to the physical body of Adam and indicates that the Lord designed the appearance and function of the human body.

“From the ground” indicates that the Lord constructed from the elements of the ground, Adam’s physical body.

The physical body of Adam was “not” created in the image of God but rather his soul since Genesis 1:27 states that Adam was created in the image of God and this is not said of his physical body.

Furthermore, John 4:24 records the Lord teaching that God is spirit and thus invisible therefore, the human body could not be formed in the image of God but rather the soul of man, which is invisible.

“Breathed into” is the verb *naphach*, which has as its subject, the Lord, thus teaching that He is responsible for human life and not man.

“Breath of life” means that God produces the human soul life.

The human soul contains: (1) Volition: Enables us to make decisions (2) Self-consciousness: We are aware of who we are (3) Conscience: Where our norms and
standards reside (4) Mentality: Where we do our thinking (5) Emotion: Where we respond to what is in the mentality of the soul.

Genesis 2:7 teaches that Adam did “not” become a living soul until God imputed soul life to his biological life, thus, indicating that life does “not” begin until God imputes soul life to the physical body.

The Lord is the Creator of every human soul-past, present and future but Adam is the only human being to have his physical body personally formed by the Lord since the physical bodies of every human being since Adam have been produced by the sexual union between men and women.

The Lord Jesus Christ is the only human being to be born with a human spirit, thus demonstrating further His uniqueness and everyone else in the human race receives a human spirit with eternal life imputed to it the moment they accept the Lord Jesus as their Savior.

1 Corinthians 15:45 So also it is written, “The first MAN, Adam, BECAME A LIVING SOUL.” The last Adam became a life-giving spirit. 46 However, the spiritual is not first, but the natural; then the spiritual. 47 The first man is from the earth, earthy; the second man is from heaven. (NASB95)

In Genesis 2:8-14, we have more details given to us by Moses regarding the sixth day of restoration and in particular, we have a description of the environment that Adam was to inhabit, namely, a garden located in a land called Eden. This garden that was located in Eden would be the sight where the ancient prehistoric conflict between the kingdom of God and the kingdom of Satan would continue.

In eternity past, like Adam, Satan, who was called, “the bright morning star, son of the dawn,” was created perfect and lived in a garden called Eden. Therefore, the Garden of Eden of Genesis 2 and 3 is a “restored” one whereas the one that Satan lived in was the “original.”

Genesis 2:8 The LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed. (NASB95)

“Garden” is the noun gan), which refers to “a protected enclosure.”

The LXX (Greek translation of the Hebrew Bible) translates the Hebrew noun gan in Genesis 2:8 with the noun paradeisos, “Paradise.” The term “paradise” is borrowed from the Persian by the LXX translators and suggests a “royal park.” This garden or royal park was located in a place called “Eden.”

“Eden” is the proper noun `Edhen, which means, “delight” and comes from the Akkadian-Sumerian word eden, “plain, steppe.” The early Sumerians got their word eden, “a plain” from the fact that the original Eden was a flat, fertile tract of land. Therefore, the Garden of Eden was a “garden of delight, a land of delight, a delightful royal park.”

“Towards the East” is composed of the preposition min, “towards” and the noun qedhem, “East” indicating that this garden that the Lord planted was located
east of the land of Canaan or at least, the Jordan River, which was location of the recipients (Israel) of the book of Genesis.

We must remember that God views everything from the standpoint of the land of Israel, therefore the garden of Eden was located east of the land of Israel. The Garden of Eden mentioned and described in Genesis 2:8-14 is “not” the original one but a “restored” one with a different occupant.

Ezekiel 28:13 teaches that the original Garden of Eden had as its occupant Satan who before his fall according to Isaiah 14:12 had the title *Hallel Ben Shachar*, “star of the morning, son of the dawn.”

Ezekiel 28:13 “You were in Eden, the garden of God; Every precious stone was your covering: The ruby, the topaz and the diamond; The beryl, the onyx and the jasper; The lapis lazuli, the turquoise and the emerald; And the gold, the workmanship of your settings and sockets, Was in you. On the day that you were created they were prepared.” (NASB95)

The original garden of Eden was destroyed as a result of God’s judgment of Satan’s rebellion since according to Genesis 1:2 the earth was an empty desolation and was enshrouded in darkness and flooded with water.

**Genesis 2:8** The LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed. (NASB95)

Genesis 2:8 indicates that Adam was created and his physical body constructed outside of this garden that was located in Eden since the passage says the Lord “placed” Adam in the garden implying that he was outside of this garden.

**Genesis 2:9** Out of the ground the LORD God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. (NASB95)

The “tree of the knowledge of good and evil” was the only tree in the garden that had a prohibition attached to it in order that God would test the obedience of Adam and the Woman and Satan could have an opportunity to prove God unjust for sentencing him to the lake of fire for his disobedience.

If Adam and the Woman ate the fruit from the “tree of life” it would continue to perpetuate their life of their physical bodies. If Adam and the Woman ate the fruit from the “tree of the knowledge of good and evil” they would separate themselves from God, which is called spiritual death. Not only did God tell Adam to not eat from the tree of the knowledge of good and evil but He told him why, which is that he would die spiritually meaning he would be separated from God for his disobedience.

**Genesis 2:16** The LORD God commanded the man, saying, “From any tree of the garden you may eat freely 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.” (NASB95)
The fact that the Lord told Adam why he cannot eat from the tree of the knowledge of good and evil demonstrates God’s love and concern for Adam and that He had his best interests in mind.

Now Genesis 2:10-14 gives us a greater description of the Garden of Eden.

**Genesis 2:10** Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers. 11 The name of the first is Pishon; it flows around the whole land of Havilah, where there is gold. 12 The gold of that land is good; the bdellium and the onyx stone are there. 13 The name of the second river is Gihon; it flows around the whole land of Cush. 14 The name of the third river is Tigris; it flows east of Assyria. And the fourth river is the Euphrates. (NASB95)

Genesis 2:15 teaches that the Lord gave Adam work to do and was not simply always reclining in a hammock drinking a beer or having a class of wine.

**Genesis 2:15** Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it. (NASB95)

“Put” is the verb *nuach*, which in the hiphil (causative) stem means that the Lord caused Adam to “settle down” in this garden located in land of Eden and refers to the fact that the Lord was establishing this garden to be his home. This word indicates that the Lord had a specific geographical location that He wanted Adam to be in order to serve Him. The “geographical” will of God refers to where God wants us to be in order to serve Him.

“**Cultivate**” is the verb `*avadh*`, which is in the infinitive construct form and preceded by the preposition *l* (lamed) denotes the first “purpose” for which the Lord caused Adam to settle down in the garden of Eden, which was to “work” the garden.

“**Keep**” is the verb *shamar*, which is in the infinitive construct form and is preceded by the preposition *l* (lamed) denotes the second “purpose” for which the Lord caused Adam to settle down in the garden of Eden, namely, to “take care of” this garden.

Adam was to serve the Lord in the garden by working it and take care of it in a stewardship capacity for the Lord. Work was originally designed by the Lord to be a blessing for man but after the Fall, it became a curse (Gen. 3:17-19).

God built a suitable helpmate for Adam, which Adam named “Woman.” Her physical body was constructed from one of Adam’s ribs.

**Genesis 2:21** So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. 22 The LORD God fashioned into a woman the rib, which He had taken from the man, and brought her to the man. 23 The man said, “This is now bone of my bones, and flesh of my flesh; She shall be called Woman, because she was taken out of Man.” 24 For this reason a man shall leave his father and his
mother, and be joined to his wife; and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed. (NASB95)

Genesis 2:18-25 records for us the creation of the woman and the construction of her physical body from Adam’s physical body in order to provide for Adam a partner who would help in ruling over every living creature as well as to populate the earth and rule over it. Remember, Genesis 2 gives us more details concerning the sixth day of restoration, which is recorded in Genesis 1:24-31.

In Genesis 2:18-25, Moses gives us more information regarding the creation of Adam and the Woman and in particular the formation of their biological life, Adam’s from the dust of the ground and the woman’s from the biological life of Adam. Also, in Genesis 2:18-25, we have recorded for us the Lord establishing the institution of marriage.

Genesis 2:18 Next, the Lord God said, “it is not good for the man to be alone, I will form out of existing material for his benefit a helper as his counterpart.” (Author’s translation)

“Not good” does “not” mean that it was evil that Adam was alone but rather it means that he was not complete in the sense that he did not have companionship with someone who was of his own species.

In the Trinity, God the Father, God the Son and God the Holy Spirit are co-equal, co-infinite and co-eternal, sharing the same nature and share perfect and perpetual fellowship with one another. Among the angels, there is companionship since there is more than one angel.

In the animal kingdom, each species of living creature has both a male and female counterpart. Yet, Adam was the only category of living creatures that did not have companionship and among all of God’s creatures with the exception of the angels (there are no male and female sexes among the angels), did not have a female counterpart.

“I will make” is the verb `asah, which means, “to form out of existing material.” The Lord would produce the physical body of the woman from a portion of Adam’s side.

“Helper” is the noun `ezer, which indicates that the woman was designed to be Adam’s “partner” in accomplishing the task that he was given by the Lord to populate the earth with human beings and to rule over each and every creature and the earth itself (cf. Gen. 1:26, 28).

Genesis 2:19 Consequently, the Lord God constructed from the ground each and every creature of the field as well as each and every bird of the air. Then, He brought to the man in order to see what name he would designate to them. Consequently, whatever name the man designated to these living creatures that was its name. (Author’s translation)
As with the soul of Adam, the soul of marine and animal life and the birds were *bara*, “created out of nothing or non-existing material.”

The “physical bodies” of animal and marine life and the birds as well as mankind was *yatsar*, “to form out of existing material,” namely, the earth.

The same elements found in the earth are found in the physical bodies of animal, marine and bird life as well as the physical body of human beings. The verb *bara* in Genesis 1:21 indicates that the soul of marine and animal life and the birds was created out of non-existing material whereas the verb *yatsar* in Genesis 1:24 and 2:19 and the verb *asah* in Genesis 1:25 indicates that the physical bodies of marine and animal life and the birds were produced out of existing material, namely, the earth.

*Genesis 2:20* Thus, the man designated names to each and every domestic animal and to the birds of the air and to each and every wild animal of the field but for man there was not found a helper as his counterpart. (Author’s translation)

By designating names to each and every living creature on the land and in the air, Adam was exercising the delegated authority that the Lord had given him.

To the Hebrew mind, giving a name to something involves giving a designation that is expressive of its character and nature. The names that Adam designated to each and every living creature were appropriate and accurate description of each creature.

The fact that the Lord brought each and every living creature to Adam in order to give them names was the Lord’s way of revealing to Adam his need since Adam would see that all these living creatures came in pairs, male and female and yet he did not have a female counterpart. As one after another of the animals passed before Adam, no doubt in pairs male and female, he could not help but be impressed with his own uniqueness. He would discern that he was superior in ability but also he would see he was very much alone. Adam would find that he had nothing in common with the animals and that there was none like him and thus none of the animals could provide fellowship for him or companionship.

Adam, of all God’s creatures, was really alone and the Lord said that this was not good or beneficial to Adam since Adam was a social being that was created in the image and likeness of God who is a social being since God is three persons who have the same divine essence. Therefore, the Lord set out to create a suitable companion for him that would be a perfect complement to him and would help him rule over the works of God’s hands.

*Genesis 2:21* Then, the Lord God caused a deep sleep to fall upon the man, thus he slept and He surgically removed a portion of his side and then He closed up the place with flesh. (Author’s translation)
The Lord administered a divine anesthetic to Adam, which caused him to be unconscious enabling the Lord to surgically remove “not” a rib but a portion of his side.

“One of his ribs”: (1) Number `echadh, “portion” (2) Preposition min, “from” (3) Feminine plural form of the noun tsela, “side” (4) third person masculine singular pronomial suffix, which functions as a possessive pronoun meaning, “his.” The noun tsela means, “side” and does not refer to a rib of Adam although the word does imply that the bone of a rib was taken from him by the Lord.

In Genesis 2:21, the noun tsela refers to the side of Adam’s torso indicating that the Lord did not simply take out a rib but rather He removed a portion of Adam’s side, which would include skin, flesh, blood, nerves and of course bone.

In Genesis 2:21, the number `echadh is used as an indefinite article meaning “a portion of something,” thus the Lord built the physical body of the woman from a “portion” of the side of Adam’s torso.

**Genesis 2:22** Then, the Lord God built this portion of his side, which He had surgically removed from the man up into a woman. Then, He brought her to the man. (Author’s translation)

“Built” is the verb banah, which means, “to build” indicating that the Lord “constructed” the physical body of the woman from the biological life of Adam.

“Woman” is the noun `ishshah, which denotes the woman as the physical counterpart of man and is used in the sense of a wife to whom the man is to be completely committed.

Like Adam, the woman’s soul was modeled after the image of God, which is indicated by the use of the verb `asah in Genesis 1:26. Like Adam, the woman’s soul was created out of nothing, which is indicated by the use of the Hebrew verb bara in Genesis 1:27.

The fact that the soul of Adam and the woman were both created out of nothing indicates that the woman was not intellectually inferior to Adam but rather she was his equal and a perfect complement to him. The woman was not merely an extension of the man but possessed her own individuality since her soul was also created out of nothing in the image of God. She was unique like Adam and unlike the animals, had the capacity to be a companion to Adam and provide fellowship for him that was not only beneficial to him but also to her.

Together, the man and the woman were unique in God’s creation and were a dynamic couple superior to all of God’s creatures on planet earth and were designed to rule together over the earth.

Notice also, that Adam’s physical body was formed first and then Eve’s thus constituting a divine order between the sexes meaning that the man was designed to be the authority over the woman even though she was his equal.
Principle: You are not “inferior” to authority by submitting to authority and you are not “superior” to those under your authority by being in a position of authority.

1 Corinthians 11:1 Be imitators of me, just as I also am of Christ. 2 Now I praise you because you remember me in everything and hold firmly to the traditions, just as I delivered them to you. 3 But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ. 4 Every man who has something on his head while praying or prophesying disgraces his head. 5 But every woman who has her head uncovered (a symbol of the husband’s authority over her) while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved. 6 For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head. 7 For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man. 8 For man does not originate from woman, but woman from man 9 for indeed man was not created for the woman's sake, but woman for the man's sake. 10 Therefore the woman ought to have a symbol of authority on her head, because of the angels. 11 However, in the Lord, neither is woman independent of man, nor is man independent of woman. 12 For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God. (NASB95)

Genesis 1-2 emphasizes that man is completely different and distinctive in God’s creation. He is superior to marine life and the animal kingdom and the bird kingdom. This creation and restoration account in Genesis 1 instructs us that man was the special focus of God’s creation and restorative purposes since he was designed to resolve through the function of his volition the ancient prehistoric angelic conflict between God and Satan.

Everything prior to the creation of man was designed to sustain and benefit man. So even though man stands subordinate to God in dependence upon God, man also holds the status of a unique and special personality in relation to God.

A comparison of Genesis 1:27 and 2:7 indicates that chronologically the soul of man was created first before his physical body. The fact that God created the soul of man out of nothing and his physical body was constructed from the dust of the earth indicates man is connected to both heaven and earth.

Also, the creation of the soul before the physical body indicates God’s emphasis upon the soul, which He considers as being more important than the physical body. The fact that the soul of man was created out of nothing in the image of God and not the physical body also confirms this fact. The soul of man originates with God who is in heaven and his physical body originates from the dust of the earth.
Man was designed to join heaven and earth in not only the physical sense but also in the spiritual sense. God accomplished this through the death, resurrection and session of the God-Man, the Lord Jesus Christ (Ephesians 1:3-14). The fact that God created both the male and female indicates that like God, man is a “social” being who is designed to not only have fellowship with God but also with his fellow human being. In the case of the first man, Adam and his wife were to have fellowship with each other. Therefore, man was not created in human isolation.

Man had a responsibility towards his relationship with God and with his fellow human being (Mark 12:28-31). Individually and together, the man and the woman were obligated to not only God but also to each other and each and every creature in the air, land and sea since they were to rule over these creatures.

In Genesis 1:27, we have the diversity and unity of man since they were created both male and female. Man is part of the cosmos since both the male and the female are the sphere of the task God has given to him. His achievements are to be in relation to the cosmos. Man is a part of creation and does not transcend creation like God. He is the second category of moral rational creatures created by God. The first category is of course the angels.

Genesis 1:27 presents to the reader the original condition and state of man as being in the image of God. The fall of Adam has distorted that image. The Lord Jesus Christ’s death and resurrection and session has restored it and elevated it.

Now, those who are believers in Christ are in possession of the divine nature and are in union with Christ (Eph. 4:24; 2 Cor. 5:17). Believers hold a superior position than the first man in his original sinless condition since the former is in union with Christ on the basis of grace whereas the latter in his sinless original condition was not under grace (Rm. 5-6). Grace being defined as unmerited favor and blessings.

The record of the 5th day of restoration recorded in Genesis 1:20-23 and the record of the 6th day of restoration recorded in Genesis 1:24-31 clearly states that mankind is distinct and superior to each and every living creature in the air, on the land and in the sea. Therefore, man did not evolve from a lower species of animal.

Man’s original unity, or that the whole of mankind has descended from one human pair, is one of the obvious teachings of Scripture (Acts 17:26; 1 Corinthians 15:21, 47).

Also, Genesis 1:27 anticipates and refutes the evolutionary concepts developed by man. Genesis 1:27 teaches that man is the result of the immediate creative action of God and did not spring out of nature by some natural evolutionary process. It teaches that man, both the male and female derive their origin and essence from God and not from the earth or some evolutionary process.
In 1 Timothy 2:14, the apostle Paul presents the second reason for his command in verse 11 and his prohibition in verse 12. In this verse, he is citing Genesis 3 and by way of implication, Genesis 3:16 as support for his command in verse 11 and prohibition in verse 12.

1 Timothy 2:14 And it was not Adam who was deceived, but the woman being deceived, fell into transgression. (NASB95)

“And it was not Adam who was deceived” is composed of the conjunction kai (καί), “and” which is followed by the nominative masculine singular form of the noun Adam (Ἀδάμ), “Adam” and the emphatic negative adverb ou (οὐ), “not” and the third person singular aorist passive indicative form of the verb apatao (ἀπατάω), “was deceived.”

The verb apatao means “to deceive, to cause someone to have misleading or erroneous views concerning the truth” (Louw and Nida, 31.12). In the passive, as we have here in 1 Timothy 2:14, the term means “to be deceived” by someone. In context, the verb refers to Eve being deceived by the devil into disobeying the Lord’s prohibition to not eat from the tree of the knowledge of good and evil. The word’s meaning is emphatically negated by the emphatic negative adverb ou, which means “by no means.” Thus with these two words Paul is saying that Adam was by no means deceived by the devil.

“But the woman being deceived” is composed of the conjunction de (δὲ), “but” and the articular nominative feminine singular form of the noun gune (γυνῆ), “the woman” and the nominative feminine singular aorist passive participle form of the verb exapatao (ἐξαπατάω), “being deceived.”

The conjunction de is used in an adversative sense meaning that it is introducing a statement that stands in a mild contrast with the previous statement that Adam was by no means deceived in the Garden of Eden by the devil. Paul does not use the strong adversative conjunction alla because Adam and Eve were not fundamentally different from each other.

In 1 Timothy 2:13, the articular form of the noun gune means, “the woman” and refers specifically to Eve. This is indicated by the word’s articular construction, which signifies that this woman that was deceived is well known to Paul’s readers.

The verb exapatao is used in 1 Timothy 2:14 in the passive voice and means “to be thoroughly or completely deceived.” It refers to Eve being thoroughly and completely deceived by the devil in the Garden of Eden so that she disobeyed the Lord’s prohibition to not eat from the tree of the knowledge of good and evil. Paul does not use this word instead of apatao for stylistic reasons but rather to express the depth to which Eve was deceived by the devil. Also, another why Paul is not using the word for stylistic reasons is that he is making an obvious contrast between Adam and Eve.
The aorist tense of the verb is a constative aorist describing in summary fashion the moment when Eve was thoroughly and completely deceived by the devil into disobeying the Lord’s prohibition to not eat from the tree of the knowledge of good and evil. The passive voice indicates that Eve as the subject received the action of being thoroughly and completely deceived by the devil into disobeying the Lord’s prohibition to not eat from the tree of the knowledge of good and evil.

The participle form of the verb is a participle of cause meaning that it indicates the cause or reason or ground of the action of the main verb. Here in 1 Timothy 2:14, the main verb is ginomai. This indicates that “because” the woman, i.e. Eve was thoroughly and completely deceived by the devil, she entered into transgression and disobeyed the Lord’s prohibition. The causal participle usually precedes the verb it modifies, which is the case here in 1 Timothy 2:14.

“Fell into transgression” is composed of the third person singular perfect active indicative form of the verb ginomai (γίνομαι) and the preposition en (ἐν), “into” and its object is the dative feminine singular form of the noun parabasis (παράβασις), “transgression.”

The verb ginomai means “to enter into a new state or condition” with the implication of never experiencing this state or condition before. It refers to entering into the state of committing a particular act. Here in 1 Timothy 2:14, it refers to Eve entering into the state of disobedience by committing the act of disobeying the Lord’s prohibition to not eat from the tree of the knowledge of good and evil. It speaks of her entering into the state of disobedience by committing a particular act that she had never done before, namely disobeying the Lord.

The perfect tense of the verb is an intensive perfect, which is used to emphasize the results or present state produced by a past action. The present state in our context is Eve in the state of being a transgressor of God’s law and the past action is that of her being deceived by the devil into being a transgressor.

Parabasis means “transgression” and refers to Eve disobeying the Lord’s prohibition to not eat from the tree of the knowledge of good and evil. It is the object of the preposition en, which functions as a marker of state or condition indicating that the state of Eve being a transgressor of God’s law because she was deceived by the devil into disobeying His prohibition.

1 Timothy 2:14 Also Adam was by no means deceived however because the woman was thoroughly and completely deceived, she entered into transgression. (Author’s translation)

To summarize, 1 Timothy 2:14 presents the second reason for Paul’s command in verse 11 and his prohibition in verse 12. In this verse, he is citing Genesis 3 and alluding specifically to Genesis 3:16 as support for his command in verse 11 and prohibition in verse 12.
Genesis 3:16 To the woman He said, “I will greatly multiply your pain in childbirth, in pain you will bring forth children; Yet your desire will be for your husband, and he will rule over you.” (NASB95)

“Rule over” is composed of the third person qal imperfect form of the verb mā-šāl (מָשַׁל), “rule” and the preposition bê (בְּ), “over.”

The verb mā-šāl means “to govern, be in control, be in charge, i.e. have a person or entity exercise authority over persons or governments.” Thus, the Lord is saying that because of Eve’s disobedience, which was the result of being deceived by the devil, Adam would “govern, be in charge” over her. He would exercise authority over her. This verse clearly teaches that Adam would rule over Eve because she disobeyed the Lord’s prohibition to not eat from the tree of the knowledge of good and evil.

In 1 Timothy 2:13, Paul does not cite Genesis 3:16 explicitly to support his command in verse 11 and prohibition in verse 12. Rather, he alludes to Eve’s being deceived which led to the Lord decreeing that Adam would rule over her. This parallels his use of Genesis 2 in which he does not explicitly mention Genesis 2:7 and 21, which when compared reveal that Adam was formed first and then Eve. He also does not explicitly mention Genesis 2:18, which reveals that Eve was designed to be a helpmate for Adam. Paul is simply presupposing that his readers know the events recorded in Genesis 2 and 3 and does not feel the need to mention these verses explicitly. Thus, in verse 13, Paul cites that Adam was formed first and then Eve (Genesis 2:7, 21), which presupposes that his readers know that this was because Eve was to be a helpmate for Adam (Genesis 2:18). In verse 14, he teaches that Adam was not deceived but that Eve was totally deceived and thus entered into transgressing the Lord’s prohibition to not eat from the tree of the knowledge of good and evil. This presupposes that his readers know that this resulted in the Lord issuing the judgment that Adam would rule over her because she was deceived into disobeying His prohibition.

In 1 Timothy 2:13 and 14, Paul is using a common rabbinic method of referring to the Old Testament, a method known as summary citation. That is, he used the summary statement in 1 Timothy 2:13 to point the reader to the entire pericope describing the creation of man and woman (Gen 2:4–24), and in 1 Timothy 2:14 he referred back to the entire pericope detailing the Fall (Gen 3:1–25). Paul was not limiting his focus to two specific, isolated thoughts; rather, he was drawing on two complete narratives.

Ann Bowman writes, “If Paul had focused on specific verses taken from the Genesis 2 and 3 account, he would probably have quoted or closely paraphrased specific verses and likely would have used one of the common introductory formulas he used elsewhere. To name only a few of these formulas: ‘so also it is written’ (οὕτως καὶ γέγραπται) in 1 Corinthians 15:45; ‘as it was written’ (καθὼς
γέγραπται) in 1 Corinthians 1:31; 2:9; 2 Corinthians 8:15; 9:9; ‘then will come about the saying which is written’ (τότε γενήσεται ὁ λόγος ὁ γεγραμμένος) in 1 Corinthians 15:54; ‘for the Scripture says’ (λέγει γὰρ ἡ γραφή) in 1 Timothy 5:18.


Therefore a comparison of Genesis 2:7, 18 and 21 with 1 Timothy 2:13 indicates that Christian women are to learn the Word of God silently with complete submission because the Lord’s original creation design was that Eve would be a helpmate for Adam. It indicates that Christian women are prohibited from teaching men the Word of God in a public worship service in the local assembly and exercising authority over them but are to be in silence for the exact same reason.

Also, a comparison of Genesis 3:16 with 1 Timothy 2:14 indicates that Paul issued the command in verse 11 and the prohibition in verse 12 because Adam was not deceived by Satan in the Garden of Eden. But rather Eve was totally deceived and entered into transgressing the Lord’s prohibition to not eat from the tree of the knowledge of good and evil. The consequences of Eve being deceived and as a result disobeyed this prohibition is that the Lord decreed that Adam would rule over her and this would be the case throughout history that men would rule over women.

Therefore, we can see that Paul issued the command in verse 11 and the prohibition in verse 12 for two reasons: (1) The Lord designed the women to be subordinate to the man as a helpmate. (2) The judgment from the Fall. Thus, in 1 Timothy 2:13-14 Paul is teaching that Christian women are to learn the Word of God silently with complete submission and not teach men the Word of God nor exercise authority over them in the public assembly but be in silence because of creation and the fall.

1 Timothy 5:15 indicates that some Christian women in Ephesus were already following in the footsteps of Eve and were being deceived into following those who taught false doctrine in that city. Satan was a false teacher and Eve fell victim

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to his false teaching. Paul does not want the Christian women in Ephesus to follow Eve’s example and fall victim to the deception of those pastors in Ephesus teaching false doctrine. Thus, the reason for his command in 1 Timothy 2:12 and his prohibition in verse 13.

The apostle Paul is no way suggesting that women are more easily deceived than men or that women are less intelligent. Both Scripture and history witness repeatedly to the ease with which both men and women may be deceived, especially with regard to doctrine.

Romans 5:12-21 lays the blame for the fall at Adam’s feet and not his wife. 1 Timothy 2:14 makes clear that Adam knew what he was doing. He was in effect choosing his relationship with Eve over his obedience to the Lord. The fall took place because Adam did not exercise his authority. He could have stopped his wife but did not. She should have followed his lead but did not and instead she listened to a stranger, the devil. If she remained subordinate to Adam, she would have gone to him for protection from the serpent or asked her husband about him. She did not. In Genesis 3:17, the Lord said to Adam that because he “obeyed” his wife, the earth was under a curse and he would physically die. So there was a role reversal in the Garden of Eden and Paul in 1 Timothy 2:11-14 is seeking to prevent that from taking place with the church at Ephesus. He wants the men to lead the church so as to protect the church from false doctrine.

Fall of Adam and Eve

In Genesis 3:1, Moses records that Satan indwelt a snake in order to disguise himself so that he might deceive Eve in the garden of Eden.

**Genesis 3:1** Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden’?” (NASB95)

“Serpent” is the noun *nachash*, which refers to a literal snake. According to Genesis 3:14, this snake had legs but after the Fall of Adam, the Lord cursed this snake saying it would go on its belly and will eat dust all the days of its life, thus implying that it was not created to go about on its belly and therefore had legs.

According to 2 Corinthians 11:3 and Revelation 20:2, Satan indwelt this serpent and through this serpent disguised himself to deceive Eve.

**2 Corinthians 11:3** But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ. (NASB95)

**Revelation 20:2** And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years. (NASB95)
Satan indwelt this literal snake in order to disguise himself and deceive Eve. The principle stratagem of the devil is lies and deception.

1 John 5:19 We know that we are of God, and that the whole world lies in the power of the evil one. (NASB95)

Satan employed the strategy of deception against the woman in the Garden of Eden. The devil’s purpose for deceiving the human race is to divert worship from the Lord Jesus Christ and to himself.

Genesis 3:1 Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden’?” 2 The woman said to the serpent, “From the fruit of the trees of the garden we may eat but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’” 4 The serpent said to the woman, “You surely will not die! 5 For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.” 6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. 7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.” (NASB95)

Genesis 3:1-7 records three different steps that lead to sin and rebellion against God: (1) Added to God’s Word: God did not say that Adam could not eat from any tree in the garden but rather He prohibited eating from only the tree of the knowledge of good and evil (Gen. 3:1); God did not say that Adam could not “touch” the tree of the knowledge of good and evil but rather He said do not eat from it (Gen. 2:15-17) (2) Altering God’s Word: God did not say that they would die if they touched the fruit of the tree of the knowledge of good and evil but rather the Lord said they would die if they ate from it, which Eve omits. (3) Denying God’s Word: Satan blatantly God called a liar and contradicted what God said to Adam by saying “You shall not surely die” (Gen. 3:4).

Genesis 3:1 Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden’?” (NASB95)

“More crafty” is the adjective `arum, which is used in a negative sense to describe the “craftiness” of the snake and forms a word play with the adjective `arom, “naked” that is used in Genesis 2:25 to describe the sinless innocence of Adam and Eve. The two words describe a contrast between the innocent vulnerability of Adam and his wife and the craftiness of Satan.
“Craftiness” describes the skill or ability used for evil purposes, cunning, deceit, guile.” Satan’s craftiness is demonstrated in addressing Adam’s wife and not Adam and asking her a question. Satan approached the woman rather than Adam because the woman was the “weaker” of the two in the sense that she is a responder and is therefore susceptible to flattery and deception (cf. 1 Peter 3:7).

Also, Satan approached the woman rather than Adam since Adam was the one who received the prohibition directly from the Lord to not eat from the tree of the knowledge of good and evil and not the woman since she was not created as of yet (Gen. 2:15-25). Therefore, the woman heard about the command to not eat from the tree of the knowledge of good and evil directly from Adam rather than from the Lord. She also would be with Adam when the Lord at the end of the day reminded Adam of the prohibition (Gen. 3:8). It was Adam’s responsibility to relate the prohibition accurately to the woman since God delegated him as the authority over her.

Her failure to accurately convey the Word of the Lord back to Satan was in essence Adam’s failure as the head of the marriage since she received the command from him and he was right there while she was conversing with Satan according to the phrase “she gave also to her husband with her” in Genesis 3:6.

Adam kept silent the entire time that his wife was being tempted by the devil, thus he failed in his responsibility to protect and care for his wife.

God did not say that Adam could not eat from “any” tree in the garden but only that they could not eat from the tree of the knowledge of good and evil (Gen. 2:17). Satan deliberately distorted the Word of the Lord in order to get Adam’s wife to doubt God and of course, ultimately to deceive her into disobeying God and then Adam would follow. Satan employed this tactic of distorting the Word of God when tempting the impeccable human nature of the Lord Jesus Christ in the wilderness (Mt. 4:1-11), but the Lord Jesus Christ defeated Satan and resisted the temptation to sin by having a precise and accurate knowledge of the Word of God.

Satan is emphasizing God’s prohibition rather than His provision to eat from any tree in the garden except the tree of the knowledge of good and evil and he did this in order to make God appear harsh.

Genesis 3:2 The woman said to the serpent, “From the fruit of the trees of the garden we may eat 3 but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’” (NASB95)

The woman is correct in identifying that the tree of the knowledge of good and evil had a prohibition attached to it but she was incorrect in adding to the prohibition by saying she was prohibiting from touching it. The Lord did not say that they could not touch it but rather that they could not eat from it and this failure to accurately convey what the Lord prohibited gave Satan a foothold and she was
now open to deception. Failure to accurately understand and apply the Word of God leads to deception from Satan.

**Genesis 3:4 The serpent said to the woman, “You surely will not die!”** (NASB95)

After hearing Eve inaccurately convey what the Lord said in the prohibition, Satan blatantly calls God a liar by saying that they would not die if they ate from the tree of the knowledge of good and evil (cf. John 8:44).

**Genesis 3:5 “For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”** (NASB95)

Not only does Satan deny the Word of God and calls God a liar but he also casts doubt upon the character of God suggesting that God was envious and jealous, holding them back from their destiny. Of course, Satan is envious and jealous of God and is therefore involved in “projecting” meaning he is ascribing to God his failure of jealousy and envy of God (cf. James 3:14-16).

Both Adam and his wife had no reason to doubt God’s love and goodness since like Satan, their entire existence originated directly from God who created them. God had their best interests in mind and in fact, by prohibiting Adam and his wife from eating of the tree of the knowledge of good and evil, the Lord God was protecting them from evil and calamity. God prohibits us from doing things in order to protect us from misfortune rather than to prevent us from enjoyment.

Adam and his wife had no reason whatsoever to accept the suggestions of this stranger (Satan) over obedience to the commands of their loving and caring Lord. God had withheld no good thing from Adam and Eve and yet they rebelled against Him like Satan, which is a sin of the worst kind, namely, ungratefulness. Satan has successfully gotten the woman to mistrust and be suspicious of God.

Also, Satan states that if she ate from the tree of the knowledge of good and evil that she will be like God knowing good and evil, which is ridiculous since God knows about evil but not through personal experience, which would be the case when the woman disobeyed God.

**Genesis 3:6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.** (NASB95)

The steps leading to Adam and his wife disobeying the Lord by eating from the tree of the knowledge of good and evil are described in Genesis 3:6, which correspond to the description given by the apostle John in 1 John 2:15-16.

**1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.** (NASB95)
“Lust of the flesh” is a temptation appealing to the physical appetite and was used against the Woman and is recorded in Genesis 3:6a When the woman saw that the tree was good for food. (NASB95)

“Lust of the eyes” is a temptation appealing to personal gain and was used against the Woman and is recorded in Genesis 3:6b that it was a delight to the eyes. (NASB95)

“Boastful pride of life” is a temptation appealing to power and glory and was used against the Woman and is recorded in Genesis 3:6c that the tree was desirable to make one wise.” (NASB95)

Notice that Adam was with his wife the entire time that Satan tempted her and remained silent throughout the entire conversation. Adam knowingly ate from the tree of the knowledge of good and evil because he chose his relationship with his wife over his relationship with God, which is illustrated by the fact that he listened to his wife rather than obeying God.

Genesis 3:7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. (NASB95)

“The eyes of both of them were opened” means that Adam and his wife had a knowledge of sin and evil through personal experience and did not make them like God as Satan claimed it would but rather produced guilt in their souls.

They became a aware of their guilt and had nothing to hide their guilt so they attempted to hide themselves from God and cover their genitalia with loin coverings sewed from fig leaves.

The loin coverings not only were a manifestation of their alienation from God but also from each other. The sewing of fig leaves together in order to make loin coverings for themselves to cover and ease their guilt was an act of self-righteous arrogance since only God can solve the problem of guilt through the forgiveness of sins, which is available through Christ’s sacrifice on the cross. Instead of seeking out God and confessing their guilt, they attempted to conceal their guilt from both God and themselves (1 John 1:8-10).

It is interesting that the only tree that our Lord cursed was the fig tree recorded in Matthew 21:18-19 and He did this not only to teach that Israel had rejected Him as Messiah but to relate God’s attitude towards the self-righteous actions of Adam and his wife.

Adam’s sin in the garden brought a curse not only on the entire human of which he is the “federal” head but it also brought a curse on the earth itself (Romans 5:12-21; cf. Romans 8:20).

The temptations of the Lord Jesus in the wilderness correspond to that which Eve was subject to in the Garden of Eden. Satan appealed to the physical appetite
He appealed to personal gain with Eve in Genesis 3:4 “you shall not die” and with the Lord Jesus in Matthew 4:6 “You will not hurt Your foot.” Satan appealed to power or glory with Eve in Genesis 3:5 “You will be like God” and with the Lord Jesus in Matthew 4:8-9 “You will have all the world’s kingdoms.”

Genesis 3:8 They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. (NASB95)

The sound of the Lord God walking in the garden is a theophany, which is a theological term used to refer to either a visible or auditory manifestation of the Son of God before His incarnation in Bethlehem (Gen. 32:29-30; Ex. 3:2; 19:18-20; Josh. 5:13-15; Dan. 3:26). The manner in which it is stated that the Lord God came walking in the garden in the cool of the day indicates that this was a normal event, perhaps a daily appointment time at which the Lord met with Adam and his wife for fellowship.

“Sound” is the noun qol, which when used in relation to a living being means, “voice,” thus, Adam and his wife heard the Lord voice of the preincarnate Christ.

“Walking” is the verb halakh, which is in the hithpael (reflexive) form indicating that the preincarnate Christ was “walking about” the garden at the end of the day.

“Cool of the day” refers to the end of the day at sunset when temperatures fall. Adam and his wife hid in fear since according to Genesis 2:17, the Lord had warned Adam that if he disobeyed His command to not eat from the tree of the knowledge of good and evil, then he would surely die.

When the Lord said to Adam that he would “surely die” if he ate from the tree of the knowledge of good and evil, the Lord meant that he would enter into “real spiritual death,” which is separation from God. When the Lord says you shall surely die He does “not” mean he would die physically since Adam lived to be 930 years old according to Genesis 5:5.

The fact that Adam and his wife died spiritually and were separated from the Lord is illustrated in Genesis 3:6-8. The fact that Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden demonstrates that sin not only results in loss of fellowship with the Lord but also guilt and fear.

Adam and his wife’s actions after disobeying the Lord are an implicit admission of guilt.

Genesis 3:9 Then the LORD God called to the man, and said to him, “Where are you?” (NASB95)
The Lord knew that Adam and his wife had disobeyed Him since He is omniscient meaning He knows perfectly, eternally and simultaneously all that is knowable, both the actual and the possible and thus has all knowledge of every event in human and angel history.

The Lord asked Adam where He was because He wanted Adam to confess his guilt and to make Adam aware of his need for forgiveness and a Savior. The fact that the Lord asked Adam where he was even though He knew what Adam had done and could have thrown him into the lake of fire demonstrates that the Lord is manifesting His love and mercy and grace.

God permitted Adam to rebel and disobey Him, like He did with Satan in order that He might manifest His great grace and love for both men and angels. If Adam and Satan never rebelled against God, angels and men would never know the depths of God’s grace and love for them since grace is for the undeserving and His love is able to love those who are His enemies.

The fall of Adam and the fall of Satan gave God an opportunity to treat both men and angels in grace and love so that they might have a reason to love and obey Him and not because they have to avoid being punished, even though a holy God has every right to demand obedience from His creatures and punish them for obedience.

God who is holy and cannot tolerate sin is justified in throwing His creatures into the lake of fire for rebelling against Him but also God, who as to His nature, is love, did everything He could to prevent any of His creatures from going to the lake of fire forever and ever for their rebellion against Him.

The fact that God did not immediately deposit Satan and Adam in the lake of fire for their disobedience is incontrovertible evidence that God loves His creatures and desires none of them to go to the lake of fire.

The fact that God the Father sent His Son into the world to become a human being to satisfy His righteous demands that the sin of angels and men be judged is also incontrovertible evidence that God loves His creatures.

Notice that the Lord initiated a reconciliation by seeking out Adam and his wife and not vice versa, which is a demonstration of God’s love. The Lord not only sought out the first two sinners in the human race but He seeks out the entire human race without exception and distinction since He desires all men to be saved (John 3:16-18; 1 Tim. 2:4; 2 Peter 3:9).

**Genesis 3:10** He said, “I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.” (NASB95)

Adam, like all sinners, is fearful being in the presence of God since he stands guilty and condemned before an infinitely holy God. Adam, like all sinners, is estranged from God and seeks to avoid contact with Him. This is the natural result of spiritual death.
Adam response that he hid himself because he was naked was a lie but rather he hid himself because he felt guilty that he disobeyed the Lord’s prohibition. Therefore, Adam is not being honest with the Lord who because He is omniscient can see right through his lie.

The fact that Adam does not come clean with the Lord and confess that he disobeyed results in a guilty conscience. The application for us as believers is that we must confess our sins so that we might not be wracked with guilt that is the natural result of sin (Psalm 32:5).

**Genesis 3:11** And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?” (NASB95)

The divine interrogation continues in order to bring Adam to an admission of guilt so that he might be restored to fellowship. The Lord’s first question is designed to draw attention to the fact that something must have happened to make Adam aware of his nakedness and that he must have done something to make him aware of his nakedness.

As soon as Adam’s thoughts have been led to see that this admission is inevitable, the Lord’s next question is a direct one designed to drive Adam to still a more inescapable admission of his guilt. The Lord’s is convicting Adam of his guilt in order that he might see his need of a Savior and forgiveness.

**Genesis 3:12** The man said, “The woman whom You gave to be with me, she gave me from the tree, and I ate.” (NASB95)

Adam’s fallen state due to his sin and disobedience further manifests itself in his making excuses and blaming the Lord for giving him his wife. By blaming the Lord for giving him his wife, Adam is accusing the Lord of tempting him to sin, which is impossible since God cannot be tempted by evil because He is holy (James 1:13-15). By blaming the Lord for giving him his wife, Adam is not taking responsibility for his actions. Adam cannot justify his sin by blaming the Lord for giving him his wife since Adam made the decision to eat from the tree of the knowledge of good and evil. He could have said no to his wife but instead he went along with her in her sin. Once Adam recognized his wife as a great blessing but now, after disobeying the Lord, he considers her a curse. Adam’s excuse is so lame that the Lord doesn’t even dignified it with a response (Proverbs 26:4).

**Genesis 3:13** Then the LORD God said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me, and I ate.” (NASB95)

Just like Adam, his wife failed to take responsibility for her actions and instead blamed the serpent for deceiving her. Just like Adam, his wife could have rejected eating from the tree of the knowledge of good and evil but instead she chose to disobey. Unlike Adam though, his wife did not attempt to deny that she had sinned but in fact admitted her guilt to the Lord.
The Lord does not question the devil who used the serpent to disguise himself since according to Matthew 25:41, the devil has already been convicted of his rebellion. Furthermore, the Lord does not question Satan since this temptation of Adam and his wife was a part of his appeal trial where Satan was attempting to justify his rebellion and independence from God.

In his appeal trial, Satan is attempting to demonstrate that God does not love His creatures and that he is justified in living independently of God and that disobedience to God is a viable and justified alternative to being obedient to God. By getting Adam and his wife to sin against God, then Satan would have witnesses that support his argument.

Satan does not believe that God loves His creatures since God sentenced him to the lake of fire forever for his rebellion and by getting Adam and his wife to sin against God, Satan presumptuously and erroneously believes that he will have demonstrated this to be the case. But, Satan’s plan backfires on him since the fall of Adam and his wife provided God an opportunity to demonstrate a side of Himself that would never be revealed if Satan and Adam had never sinned, namely, His love, which is able to love His enemies and do good to those who are unworthy and undeserving.

Genesis 3:14-19 records the consequences of Adam and his wife failure to obey the Lord’s prohibition to not eat from the tree of the knowledge of good and evil.

**Genesis 3:14** The LORD God said to the serpent, “Because you have done this, cursed are you more than all cattle, and more than every beast of the field; On your belly you will go, and dust you will eat all the days of your life.” (NASB95)

The fact that the Lord pronounced a curse on the serpent does not indicate direct culpability on its part since the serpent is not a moral rational creature that can make decisions to obey or reject the will of God. Rather, the curse was pronounced upon the serpent as a perpetual reminder to the human race of the instrument of its fall and of the final destruction of Satan himself.

When the Lord said that the serpent would eat dust, He does not mean in a literal sense of course, except in the sense that its prey would have to be consumed directly off the ground in front of it. The expression is mainly a graphic figure of speech indicating its humiliating judgment and fall.

God was not unjust in pronouncing this curse upon an innocent animal since He is sovereign and has created each animal to fulfill a specific role in life (Rm. 9:21). God had made the serpent a member of a species which are described in Genesis 1:21 as “those, which crawl” and “creepers-crawlers” in Genesis 1:24, which would be insects, small reptiles, most amphibians and small mammals and excludes the larger domestic and non-domestic wild animals.
The entire animal kingdom fell under a curse as a result of Adam’s sin even though the animals had not sinned themselves and this was because they were under Adam’s rulership and it was by his sin that death came into the world, infecting everything in that dominion.

**Genesis 3:15** “And I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise him on the heel.” (NASB95)

Genesis 3:15 records the first pronouncement of the gospel of God’s grace as found in the Person and Work of the Last Adam, the Lord Jesus Christ. The seed of the serpent is not literal since we have already established that Satan disguised himself by indwelling the serpent. Neither is the seed of the serpent referring to fallen angels for such an interpretation does not fit the context and Satan does not father demons. The seed of the serpent does not refer to unregenerate humanity since the phrase “your seed” is used in contrast to the phrase “her seed,” which refers to one individual, namely, the Lord Jesus Christ. Therefore, the phrase “your seed” refers to one individual, namely, the Antichrist who will be the ruler of a ten-nation confederacy constituting a Revived Roman Empire, during Daniel’s 70th week, which is also called by theologians as the “Tribulation Period.”

The Antichrist will be the man of sin and yet the son of perdition-literally, the “seed of the serpent” just as the Lord Jesus Christ was the Son of Man and the Son of God in one person.

“Her Seed” refers to the Lord Jesus Christ who is the “Last Adam” (1 Cor. 15:45) and if so, then, “your seed” refers to a single individual as well.

“*He (Jesus Christ) shall bruise you (Satan) on the head*” is the first prophecy concerning the fact that the Lord Jesus Christ would defeat Satan at the cross by being obedient to the Father’s will with His voluntary substitutionary spiritual death on the cross on behalf of all mankind.

This first prophecy regarding the Lord Jesus Christ, as the future Deliverer from the bondage of sin and the devil is further developed throughout the rest of Scripture.

The prophecy of Genesis 3:15 is the “seed plot” of the Virgin Birth and Incarnation of the Son of God (Isa. 7:14; Mt. 1:23; John 1:14; 1 Tim. 3:16).

The prophecy of Genesis 3:15 is the “seed plot” of the Redemption and Salvation of mankind as well as the defeat of Satan, which is developed in further detail in the rest of the Bible (Gal. 3:13; Eph. 1:7; Col. 2:14; Heb. 2:14-15; 1 Jn. 3:8).

“You (Satan) shall bruise Him (Christ) on the heel” is a symbolic or figurative reference to the Lord’s suffering and death on the cross, which the Father used as the instrument to destroy the works of the devil.
A blow to the head is much more damaging than a blow to the heal. What Satan did to the Lord Jesus Christ at the cross was only temporary and did not defeat the Lord but what the Lord did to Satan at the cross was to achieve total and complete victory over Satan since the Lord’s death on the cross demonstrated the love of God for all men, which refutes Satan’s argument that God does not love His creatures.

**Genesis 3:16** To the woman He said, “I will greatly multiply your pain in childbirth, in pain you will bring forth children; Yet your desire will be for your husband, and he will rule over you.” (NASB95)

God’s judgment on Eve was to increase her pain in childbearing. Her desire or impulse would be toward her husband and he would rule over her, not as a tyrant but in the same sense as the sun rules the day (Gen. 1:16). This, of course, was not God’s original intention but now in Christ the negative aspects of this are removed and the husband and wife are restored to a healthy partnership where the husband is to love his wife as Christ loved the church and gave Himself up for her (Eph. 5:22-33) and the wife is to obey and respect her husband as to the Lord.

Also, in Christ there are no gender distinctions meaning there is neither male nor female but all are equal in Christ (Gal. 3:26-28). Because, Eve chose to disobey God and did not eat from the tree of life resulting immortality, she would now have to bear children, which in one sense was a curse but in another sense opened the door to redemptive history.

The privilege of bearing and raising born-again children delivers women from their loss of leadership as the Fall (1 Tim. 2:12-15). Remember, both Adam and Eve were modeled and created in the image and likeness of God according to Genesis 1:26-27 and together were to rule over every living creature and to rule over the earth and subdue it according to Genesis 1:28.

Eve’s disobedience changed that but the woman’s position of rulership is restored through the baptism of the Spirit, which takes place at the moment she exercises faith alone in Christ alone and gives her equal privilege and equal opportunity to glorify God.

**Genesis 3:17** Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’; Cursed is the ground because of you; In toil you will eat of it all the days of your life.” (NASB95)

“Cursed is the ground” means the basic material of the physical creation. The elements themselves, the “dust of the earth,” out of which all things had been formed and produced were brought under the bondage of decay and disintegration.

**Genesis 3:18** “Both thorns and thistles it shall grow for you; And you will eat the plants of the field. 19 By the sweat of your face you will eat bread, till
you return to the ground, because from it you were taken; For you are dust, and to dust you shall return.” (NASB95)

The earth would no longer cooperate with Adam because he sinned and will be insubordinate to Adam because he obeyed his wife.

“By the sweat of your face you will eat bread” means that Adam would have to perform hard labor in order to get the earth to produce food for him. Work was originally designed by the Lord to be a blessing for man but after the Fall, it became a curse (Gen. 3:17-19).

“Till you return to the ground, because from it you were taken; For you are dust and to dust you shall return” refers to the eventual death of Adam’s biological life meaning his physical body.

Remember the human soul whether saved or unsaved does “not” die but lives forever and a person’s attitude towards Jesus Christ determines the soul’s eternal destiny whether the lake of fire or heaven. This curse on Adam also included the entire human race, both male and female, of which Adam is the “federal” head of the old creation and is removed through faith in Christ who is the “federal” head of the “new” creation.

1 Corinthians 15:22 For as in Adam all die, so also in Christ all will be made alive. (NASB95)

Just as the earth fell under judgment because of Satan’s rebellion in the original pre-Adamic Garden of Eden so the earth fell under judgment because of Adam’s rebellion in the restored Garden of Eden. So the Lord put a curse upon man and on his entire environment would not only force him to recognize the seriousness of his sin as well as his helplessness to deliver himself and his dominion from eventual destruction but also it would force him to recognize that Satan’s tempting promises had been nothing but lies.

This curse on the First Adam will be lifted when the Last Adam, the Lord Jesus Christ returns with church, the sons of God, at His 2nd Advent to deliver Israel from Antichrist and the Tribulational armies in order to establish His millennial reign (Rom. 8:18-22).

In Genesis 3:20-21, Moses records that the Lord clothed Adam and Eve with animal skins that is picture of their salvation, which took place when they exercised faith in the promise of a Savior in Genesis 3:15.

In Genesis 3:22-24, we see the Lord driving Adam and his wife out of the Garden of Eden but although Adam and his wife had lost this “temporal” Paradise, they had gained through their faith in the promise of Genesis 3:15 of a Savior an “eternal” Paradise with God in the new heavens and new earth and new Jerusalem.

Though they were under a curse for their disobedience that curse would ultimately be lifted because of their faith in Christ. We saw in Genesis 2:3 that God
completed His work of restoring the heavens and the earth by the seventh day, which typifies the millennium and eternal state.

In Genesis 3:15, we read of God beginning a new work on the day that Adam and his wife sinned, namely, the work of salvation, which began with the incarnation of the Son of God and His death, resurrection and session.

Genesis 3:15 is the first prophecy concerning the new creation. The old creation, the old heavens and the earth that have been marred by the sin and rebellion of both Satan and Adam will be destroyed and a new heavens and a new earth will be created by God that will be permeated by God’s holiness (Rev. 21-22).

This work of salvation and the new creation will culminate in the creation of the new heavens and new earth.

**Genesis 3:20** Now the man called his wife's name Eve, because she was the mother of all the living. (NASB95)

In Genesis 2:23, Adam calls his wife, “woman,” which is the noun `ishshah but in Genesis 3:20, Adam gives his wife a new name, “Eve,” which is the Hebrew proper name chawwah, “life.”

Adam’s faith in the Lord’s promise of Genesis 3:15 to provide him a Savior was expressed in his designating the name “Eve” to his wife, which is the Hebrew proper name chawwah, “life.”

Adam not only had faith that he and his wife would have children but also through this means God would send “the seed of the woman,” the Last Adam, the Lord Jesus Christ to provide salvation, eternal life.

The name chawwah, “life” looks forward in faith to the Lord Jesus Christ who is the eternal life of God incarnate.

Adam has passed out of real spiritual death and into eternal life through faith in the Lord’s promise of a Savior in Genesis 3:15. Adam trusted in God’s promise of a Savior in Genesis 3:15 even though his circumstances were adverse and was under a curse.

**Genesis 3:21** The LORD God made garments of skin for Adam and his wife and clothed them. (NASB95)

The fact that the Lord made garments of skin for Adam and his wife and clothed them foreshadows the death of the Lord Jesus Christ on the cross. The Lord God clothed Adam and Eve with skins and in order to provide these skins, animals must have been slain, an animal’s life must have been taken, and blood must have been shed. In this manner, the Lord provided garments to cover their nakedness and shame due to their sin.

Later, in Old Testament Israel, animal sacrifices were used as a teaching aid for Israel to teach them about the future sacrifice on the cross of the Lamb of God (Jn. 1:29). The animal had to be without spot or blemish portraying the impeccability
of the human nature of our Lord and Savior Jesus Christ. The shedding of the animal’s blood portrayed the spiritual death of the impeccable human nature of our Lord and Savior Jesus Christ (1 Peter 1:18-19).

The killing of the innocent animal portrayed the fact that the impeccable human nature of our Lord and Savior Jesus Christ was our “Substitute” meaning He did in our place (Romans 5:8).

So as Adam and his wife watched the Lord shed the blood of innocent animals to provide garments to clothe their nakedness, they were being taught as to the manner in which their salvation would be provided through the promise “Seed of the woman.”

Adam and his wife were taught that forgiveness of sins is provided through the shedding of the animal’s blood, which portrays the voluntary spiritual death of the impeccable human nature of our Lord and Savior Jesus Christ as our Substitute (Leviticus 17:12; cf. Hebrews 9:22; Ephesians 1:7).

The garments that clothed Adam and his wife’s nakedness portray the believer’s salvation and the righteousness of Christ that was imputed to him the moment he trusted in Christ as his Savior (Isaiah 61:10; Romans 3:21-26; 1 Corinthians 1:30; 2 Corinthians 5:21).

Now, if you recall in Genesis 3:7, Adam and the woman provided loin coverings for themselves apart from God, which portrays human self-righteousness. But here in Genesis 3:20, the Lord is providing clothing for Adam and his wife, which was procured through the sacrifice of an innocent animal, which portrays God’s perfect Son and His death on the cross as our Substitute. This taught them about grace and that they could not earn their salvation or ease their problem of guilt and sin through their own devices but rather it would have to be provided through another, the Lord Jesus Christ (Ephesians 2:8-9; Titus 3:5-7). Adam and his wife were given a graphic and horrifying picture through the shedding of the blood of an innocent animal that their salvation and deliverance from Satan and spiritual death would come at a great price, namely, the death of God’s perfect Son.

In Genesis 3:22-24, Moses records for us the expulsion of Adam and Eve from the Garden of Eden.

Genesis 3:22 Then the LORD God said, “Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever.” (NASB95)

“Us” is a reference to the Trinity who held a council and acknowledged that man knew good and evil.

Adam and his wife knew good and evil in the sense that they now were able to distinguish through experience the distinction between that which is good,
obedience to God and evil, disobedience to God and independence from Him, whereas prior to their Fall, they knew by experience only God’s goodness.

Unlike Adam, God does not know evil through experience but rather He is aware of it because He is omniscient.

Eating from the tree of life would not have given Adam eternal life, which is received as a gift of God’s grace through faith alone in Christ alone (Jn. 3:16-18; Eph. 2:8-9). But rather eating from the tree of life would have perpetuated the life of his physical body since the soul is created to live forever and according to Genesis 3:22, eating from this tree results in living forever.

Eating from the tree of life would have prevented the deterioration and decay of their physical bodies, which God wanted to replace with resurrection bodies. Satan wanted Adam to eat from the tree of life after eating from the tree of the knowledge of good and evil since that would have perpetuated Adam’s fallen nature. Therefore, God employed elect angels to ensure that Adam and his wife did not eat from the tree of life.

**Genesis 3:23** “Therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken.” 24 So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life. (NASB95)

It seems harsh and cruel of God that He expelled Adam and his wife out of the Garden of Eden but in reality, God again was demonstrating His love, His care and concern for them. If God did not immediately drive Adam and his wife out of the Garden of Eden Satan would have tempted them or they would because of their sin nature be tempted to eat from the tree of life, which would have resulted in their living perpetually in their fallen state. God was protecting them and delivering them from temptation that would have catastrophic implications for them and which He could not resolve.

The Lord expelled Adam and his wife from the Garden of Eden to prevent access to the tree of life and to teach them that God’s holiness cannot tolerate sinners in His presence, which both the tree of life and the Garden were symbols of. Sinner cannot have access to a holy God unless a way has been made possible and that way would be made possible through the death of the Last Adam, the Lord Jesus Christ (Ephesians 2:18; 3:12; Hebrews 10:19-20).

The “cherubim” are elect angels who assigned the task of guarding the divine unapproachable presence and holiness of God, which is symbolized by the tree of life in the Garden of Eden.

In Scripture, the cherubim vindicate the divine righteousness (Ex. 26:1; 36:8) the divine mercy (Ex. 25:22; 37:9) and divine government (1 Sam. 4:4; Ps. 80:1; Ezek. 1:22). In the holy of holies in the Tabernacle in Israel, the Shekinah Glory
took residence above the mercy seat of the Ark of the Covenant between the two cherubim who sat on either side representing the righteousness and justice of God.

The “flaming sword, which turned in every direction to guard the tree of life” is a symbol of God’s holiness and judgment.

The flaming sword symbolized to Adam and his wife and to their children that the absolute and innate holiness or perfect character of God can have nothing to do with sin or sinners unless a perfect sacrifice is provided to satisfy the perfect standards of God’s holiness.

God is totally separate from sin and sinners unless a way can be found to constitute them holy and that way has been provided based upon the merits of the impeccable Person and Finished Work of the Lord Jesus Christ on the Cross (1 John 2:12).

The flaming sword protecting access to the tree of life in the Garden of Eden is a symbol of God’s holiness indicating that God does not and will not, nor will He ever in the future tolerate sin unless can be found to constitute them holy. The sword is always used of war in the Bible, thus the flaming sword is a symbol that God’s holiness requires Him to be at war with sin and sinners.

God has made a peace treaty with the entire human race through the death of Jesus Christ on the cross. The voluntary substitutionary spiritual death of the impeccable human nature of Jesus Christ has satisfied the demands of God’s holiness that sinners and sin be judged by receiving the imputation of every sin in human history-past, present and future and suffering spiritual death as the Substitute for sinners.

The expulsion of Adam and Eve from the Garden of Eden symbolizes the total depravity of the human race, of which Adam is the federal head. It denotes that the entire human race, which Adam is the federal head, are under real spiritual death meaning that they have no capacity to have fellowship with God and be in His presence.

The cherubim and the flaming sword protecting the presence and holiness of God was stationed in the east where the sun rises because the sun is used in Scripture for the Person of our Lord and Savior Jesus Christ who would satisfy the demands of God’s holiness that sin and sinners be judging by dying for sin and in the place of sinners (John 1:9; Mal 4:2)

Various Interpretations of 1 Timothy 2:15

1 Timothy 2:15 But women will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint. (NASB95)
This verse is one of the most difficult verses in the Bible to interpret and as a result has produced several different interpretations.

The NET has the following comment on this, they write, “This verse is notoriously difficult to interpret, though there is general agreement about one point: Verse 15 is intended to lessen the impact of vv. 13–14. There are several interpretive possibilities here, though the first three can be readily dismissed (cf. D. Moo, ‘1 Timothy 2:11–15: Meaning and Significance,’ TJ 1 [1980]: 70-73). (1) Christian women will be saved, but only if they bear children. This view is entirely unlikely for it lays a condition on Christian women that goes beyond grace, is unsupported elsewhere in scripture, and is explicitly against Paul’s and Jesus’ teaching on both marriage and salvation (cf. Matt 19:12; 1 Cor 7:8–9, 26–27, 34–35; 1 Tim 5:3–10). (2) Despite the curse, Christian women will be kept safe when bearing children. This view also is unlikely, both because it has little to do with the context and because it is not true to life (especially life in the ancient world with its high infant mortality rate). (3) Despite the sin of Eve and the results to her progeny, she would be saved through the childbirth - that is, through the birth of the Messiah, as promised in the protevangelium (Gen 3:15). This view sees the singular ‘she’ as referring first to Eve and then to all women (note the change from singular to plural in this verse). Further, it works well in the context. However, there are several problems with it: [a] The future tense (σωθήσηται, sōthēsētai) is unnatural if referring to the protevangelium or even to the historical fact of the Messiah’s birth; [b] that only women are singled out as recipients of salvation seems odd since the birth of the Messiah was necessary for the salvation of both women and men; [c] as ingenious as this view is, its very ingenuity is its downfall, for it is overly subtle; and [d] the term τεκνογονία (teknogonia) refers to the process of childbirth rather than the product. And since it is the person of the Messiah (the product of the birth) that saves us, the term is unlikely to be used in the sense given it by those who hold this view. There are three other views that have greater plausibility: (4) This may be a somewhat veiled reference to the curse of Gen 3:16 in order to clarify that though the woman led the man into transgression (v. 14b), she will be saved spiritually despite this physical reminder of her sin. The phrase is literally ‘through childbearing,’ but this does not necessarily denote means or instrument here. Instead it may show attendant circumstance (probably with a concessive force): ‘with, though accompanied by’ (cf. BDAG 224 s.v. δία A.3.c; Rom 2:27; 2 Cor 2:4; 1 Tim 4:14). (5) ‘It is not through active teaching and ruling activities that Christian women will be saved, but through faithfulness to their proper role, exemplified in motherhood’ (Moo, 71). In this view τεκνογονία is seen as a synecdoche in which child-rearing and other activities of motherhood are involved. Thus, one evidence (though clearly not an essential evidence) of a woman’s salvation may be seen in her decision to
function in this role. (6) The verse may point to some sort of proverbial expression now lost, in which ‘saved’ means ‘delivered’ and in which this deliverance was from some of the devastating effects of the role reversal that took place in Eden. The idea of childbearing, then, is a metonymy of part for the whole that encompasses the woman’s submission again to the leadership of the man, though it has no specific soteriological import (but it certainly would have to do with the outworking of redemption).”

Moo presents a list of these various interpretations: (1) Despite the judgment pronounced upon woman (Gen 3:16), Christian women will be safely preserved through the experience of childbirth. (2) Christian women will experience salvation even though they must bear children (Gen 3:16). (3) By observing her proper role (τεκνογονία) and maintaining Christian virtues, the woman will be kept from the error just mentioned (lording it over the husband and being ‘deceived). (4) Christian women are saved through good works, figuratively represented by τεκνογονία. (5) Despite the disastrous results of Eve’s deception, Christian women will be saved through the childbirth, the coming of the Messiah, just as was promised in the protoevangelium (Gen 3:15). (6) It is not through active teaching and ruling activities that Christian women will be saved, but through faithfulness to their proper role, exemplified in motherhood.75

He selects the sixth option and gives his explanation, he writes “Options two, three and four can be quickly eliminated because they fail to do justice to the sense of the words: two gives an unnatural meaning to διά; three to σώζω and four to τεκνογονία. Option one can probably be excluded also; σώζω consistently indicates salvation from sin in Paul, and the conditional clause is hard to explain in this reading. It is more difficult to decide between five and six. In favor of the former is the context of Genesis 3, clearly in Paul’s mind in v 14, the natural meaning given σώζω and διά and the article with τεκνογονία. Despite this, however, option six should probably be preferred. While τεκνογονία could possibly denote the birth of Christ, it is certainly not the most natural explanation; and Paul uses the verbal form of this word in 1 Tim 5:14 to mean the rearing of children. The article need not be specifying but may be generic. Positively, the view that regards v 15 as a specification of the role through which women experience salvation admirably suits the context of vv 9–14, where the issue is obviously the proper sphere of women’s activities. Moreover, such an interpretation finds support in the larger context for a frequently recurring motif in the Pastoral Epistles is the need for Christian women to devote themselves to the care of homes and the raising of children (1 Tim 5:9–10, 5:14; Titus 3:4–5). Such advice was clearly needed as an antidote to the false teachers, who counseled abstention from marriage (1 Tim 4:3)

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75 1 Timothy 2:11-15: Meaning and Significance; Trinity Journal volume 1, number 1, Spring 1980, page 71
and generally, it seems, sought to denigrate those virtues and activities which Paul regarded as fitting for Christian women. Finally, this view satisfies the linguistic evidence better than any other. σώζω retains its natural Pauline sense, deliverance from sin and its condemning power, perhaps especially here in the ultimate, eschatological sense. διά will indicate not the ultimate cause, but the efficient cause: τεκνογονία is one of those ‘good works’ (v 10) through which the Christian woman preserves her place in the salvific scheme, in contrast to those women who have hearkened to the false teaching, and who have ‘turned away to follow Satan’ (1 Tim 5:13). Similarly, Paul admonishes Timothy in 4:16 to watch his life and doctrine closely and to persevere in them, ‘because if you do, you will save (σώσεις) both yourself and your hearers.’ A serious difficulty with this view still has to be faced, however. Does v 15 imply that women experience ultimate salvation only insofar as they beget children? Clearly such a conclusion is incompatible with clear Pauline teaching, but an explanation can be found which blunts the force of this objection. Τεκνογονία, which may indicate child-rearing as well as child-bearing, may represent, by synecdoche, the general scope of activities in which Christian women should be involved. That this is a legitimate interpretation is suggested by the text in 1 Tim 5:14, in which Paul expresses his wish that young women ‘marry’ and ‘beget children’ (τεκνογονοῖν) where, again, it can hardly be the case that Paul wants all young women to marry. Finally, to remove any possibility of an ex opera operato understanding, Paul adds the condition that women must also maintain essential Christian virtues; legitimate activities, by themselves, are insufficient.76

The first view mentioned by Moo is supported by Moffat’s translation and the NASB as well as Simpson, Ironside and Moule.77 But this can be rejected because we know through experience that Christian women whether faithful or unfaithful to the Lord in life, have died in childbirth.

The second view mentioned by Moo was taught by E.F. Scott.78 This view can be rejected because Christian women have experienced their salvation even though they were childless. Bowman writes, “The implication here is that childbirth is not a consequence of the Fall and thus inherently sinful (contra the false teachers, 1 Tim 4:3); rather it is a worthy calling.

Ann Bowman writes that this view has three problems. (1) It requires a rare use of διά with the genitive: ‘even though,’ rather than either instrumentality or attendant circumstance. (2) Contextually the focus of the passage is not on bearing

76 Ibid., pages 71-73
78 The Pastoral Epistles; London: Hodder and Stoughton, 1936; page 28
children but on the proper role of women in the worship assembly. (3) This view limits the meaning of τεκνογονία to the act of birth (see the discussion below on the meaning of τεκνογονία).”79

The third view was put forth by Jebb.80 This view can be rejected because the text simply does not support this interpretation. Furthermore, sozo is referring to salvation in a spiritual sense as indicated by the conditional clause that follows it.

The fourth view can be rejected because the Scriptures teach that Christian women are not saved by good works but by faith alone in Christ alone.

Moo rejects the fifth view, which is the view of this author and chooses the view that Christian women will be saved through faithfulness to their proper role, exemplified in motherhood. This view is also supported by the NET Bible, Bowman, Liftin, Kelly, Spicq, Chrysostom, Gealy, Hendriksen, Huther, Jeremias, Parry, Ribberbos, Robertson, Ward, Weiss and Vine. However, the sixth interpretation best fits the context rather than the fifth view. The fifth view is supported by Knight, Mounce, Ellicott, Lock, von Soden, Kent and Liddon.

The interpretation that Christian women will be saved by childbearing or in other words that they will be saved by adhering to their ordained role can be rejected since it ignores the context. It ignores the progression of Paul’s argument, which culminates with his statement in verse 15. Also, Christian women are not saved from sin through the bearing of children but rather through the birth of Christ, who provided salvation. Again, in verse 15 Paul is using the Rabbinc method of summary notation and is alluding to Genesis 3:15. Furthermore, the meaning of the verb sozo, which refers to deliverance from sin demands that the prepositional phrase διὰ τῆς τεκνογονίας refers to the act of giving birth with respect to a spiritual deliverance since childbearing does not bring about spiritual deliverance but only Christ. Thus, this prepositional phrase must refer to the birth of Christ. If there was no incarnation, there would be no salvation.

To interpret 1 Timothy 2:15 as referring to salvation in a spiritual sense through the act of Mary giving birth of the Messiah whose death on the cross would provide salvation for the entire human race makes the most sense because it would fit with the flow of Paul’s argument. Those who reject this view greatly diminish the significance of this fact.

First of all, in verse 13, Paul’s presents the first reason for his command in verse 11 and prohibition in verse 12 teaching that Adam was formed first and then Eve. This is a summary statement alluding to Genesis 2 when the Lord formed Adam’s physical body from the dust of the ground and Eve’s from Adam’s

79 Bibliotheca Sacra, volume 149, number 594, April 1992; page 207
biological life. Genesis 2 teaches that Eve was designed to be a corresponding helpmate for Adam, which implies she had no authority over Adam but vice versa.

Then, in verse 14, to present a second reason for his command in verse 11 and prohibition in verse 12, Paul teaches that Adam was not deceived but rather because Eve was thoroughly and completely deceived by the devil, she fell into transgression. She fell into transgression because she assumed the leadership role of Adam and he failed to function in his role. This too is a summary statement but alluding to Genesis 3, which gives the account of the fall. Genesis 3:16 presented the consequences of Eve’s disobedience in that Adam would rule over her and she would bring forth children in pain.

Now, verse 15 is alluding to the promise of a Savior in Genesis 3:15. 1 Timothy 2:15 is therefore building on the context of Genesis 3. In 1 Timothy 2:13-15, Paul is moving through the story in Genesis of Adam and Eve. In 1 Timothy 2:13 he is alluding to Genesis 2:4-25. Then in 1 Timothy 2:14, he is alluding to Genesis 3:1-7. Now, in 1 Timothy 2:15, he is referring to Genesis 3:15, which teaches that one of Eve’s descendants would defeat Satan who deceived her. Thus, she and her progeny the human race would be delivered from sin and Satan through one of her descendants. 1 Timothy 2:15 is a summary statement alluding to Genesis 3:15.

Mounce writes, “Although Eve fell into transgression and this has had its effects on women throughout the centuries, women will still be saved through the birth of Jesus and the salvation that He would provide through His death and resurrection.”

Knight writes, “By fulfilling her role, difficult as it may be as a result of sin (Gen. 3:16), she gives birth to the Messiah and thereby ‘she’ brings salvation into the world.”

In 1 Timothy 2:15, the verb sozo is referring to salvation in a spiritual sense. Specifically, it speaks of Christian women experiencing their salvation as indicated by the conditional clause that follows. The conditional clause teaches how this salvation provided by the Messiah applies to the Ephesian women. They were saved through faith alone in Christ alone but the conditional clause teaches them how to continue to experience this salvation and its benefits.

The faith mentioned in the conditional clause does not speak of the moment of conversion since the Ephesian women are already saved but rather it speaks of their faith after conversion, which will enable them to experience their salvation and its benefits. If they continue to live by faith in the Word of God, they will experience their salvation. The subject of sozo is not only the historical Eve but

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81 Mounce page 145
82 Knight, page 146
also refers to Christian women who have appropriated the salvation provided by the Messiah at the moment of conversion when they exercised faith in Jesus Christ.

This interpretation of 1 Timothy 2:15 is also supported by the articular construction of *teknogonia*, which means “the childbirth” and not “childbearing.” Some consider the article generic and thus rendering the word “the bearing of children.” Some like Guthrie and Bernard consider this construction as an extremely obscure way of referring to the birth of Christ. However, this can be answered by the fact that if one follows how he is using Genesis here and the progression of his argument, and that he is using the Rabbinic method of summary citation, it is not obscure but makes perfect sense.

Schreiner echoes Guthrie and Bernard writing “Mary was not saved by virtue of giving birth to Jesus, nor does Paul elsewhere say that salvation is through the incarnation. The noun *teknogonia* emphasizes the actual giving birth to a child, not the result or effect of childbirth. Those who posit a reference to Jesus’ birth have subtly introduced the notion that salvation is secured as a result of giving birth to him, whereas the text speaks not of the result of birth but the actual birthing process.”

In response to this statement, it is true that the noun *teknogonia* refers to the act of giving birth. However, this does not refute the interpretation that Eve and the Ephesian women are delivered in a spiritual sense from the birth of Christ since “Paul never says that salvation is by the Incarnation of by Mary.” (Mounce, page 145)

The apostle is not saying that the Ephesian women are saved by the birth of Christ. Rather, he is saying that they can experience their deliverance from sin and Satan that was provided by the Messiah, who Mary, a descendant of Eve, gave birth to, by appropriating this deliverance through faith in the Word of God.

This noun refers specifically to the act of Mary giving birth to the Messiah and not the birth itself (Mounce, page 145). It speaks of the act of Mary giving birth to the Messiah through whom deliverance from sin and Satan would be provided. This deliverance is experienced by the Christian women in Ephesus when they operate in faith in the Word of God resulting in loving one’s fellow Christian as well as experiencing the holiness of God, i.e. their sanctification.

Therefore, it is clear that in 1 Timothy 2:11-15, Paul is alluding to Genesis 2 and 3 and the creation of Adam and Eve and their fall and the consequences of that fall as well as the promise of the Messiah who provide deliverance from the consequences of that fall. He is teaching that there is an analogy or typological correspondence between Eve and the Ephesian women. This analogy is designed to protect the Ephesian women from falling into the same error as Eve. They would

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83 Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15; page 148; Edited by Andreas J. Köstenberger; Thomas R. Schreiner, and H. Scott Baldwin; Baker Books; Grand Rapids, Michigan
experience deliverance from sin and Satan by continuing to appropriate this deliverance by faith in the Word of God.

It is very important that we understand that the Scriptures teach that deliverance from sin and Satan is received in a positional sense at conversion and guarantees this deliverance permanently at the resurrection of the church. However, it is experienced by the Christian through faith in the Word of God. This faith results in the Christian operating in God’s love towards all men and especially other believers. It also results in experiencing the holiness of God, which speaks of experiencing sanctification that is accompanied by self control.

Mounce writes, “Throughout the paragraph Paul has been shifting back and forth between the Ephesian women and Eve in the Garden, between the plural and the singular and between present, past and future tenses. Although this confusing at first, once the logic of Paul’s argument is seen, the shifts make good sense. He begins addressing the men and women (plural; present tense) in Ephesus and how they are to pray (v. 8) and dress (verses 9-10). He then states a general principle, shifting into the singular for woman and man (verses 11-12). In order to give this principle scriptural backing, Paul shifts to talking about the singular Adam and Eve (verses 13-14); aorist tense). Finally in order that his last statement not be misunderstood, he shifts back to the present tense in making the necessary qualification (verse 15). But this final shift takes place in two steps. In the first half of the verse Paul is discussing the singular Eve (σωθήσεται, ‘she will be saved’; future tense, from the time perspective of Eve). However he is discussing Eve not in isolation but as the representative of the Ephesian women. Therefore, Paul shifts to the plural (present tense) in the following clause ἐὰν μείνωσιν, ‘if they remain,’ in order to make this clear. Paul is also moving through the story in Genesis, from human creation (2:4-25) to Eve’s and Adam’s sin (3:1-7) and then to their promised salvation (3:15). Because the analogy between Eve and the Ephesian women is complex, the grammar of the argument becomes complex; but Paul is saying that there is an analogy or typological connection between Eve and the Ephesian women.”

Some object to the interpretation that Paul is referring to the birth of Christ as a fulfillment of Genesis 3:15 because only women are singled out as recipients of salvation and the birth of the Messiah was necessary for the salvation of both women and men. This can be refuted by the fact that Paul in context is not addressing the conduct of men but women. He is alluding to the fall of Eve and her relationship to the Christian women in Ephesus and throughout history who are her progeny.

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84 Mounce, page 143
Christian Women Will Be Delivered by Giving Birth to A Child

1 Timothy 2:15 But women will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint. (NASU)

“But women will be preserved through the bearing of children” is composed of the conjunction de (δέ), “but” and the third person singular future passive indicative form of the verb sozo (σῴζω), “will be preserved” and the preposition dia (διά), “through” and the articular genitive feminine singular form of the noun teknoγonia (τεκνογονία), “the bearing of children.”

The conjunction de is used by Paul here in 1 Timothy 2:15 in an adversative sense meaning it is introducing a statement that stands in contrast with the adversative clause in verse 14, which teaches that because Eve was thoroughly and completely deceived, she entered into transgression. This transgression refers of course to her disobeying the Lord’s prohibition to not eat from the tree of the knowledge of good and evil.

As we noted earlier, in 1 Timothy 2:13 and 14, Paul is using a common rabbinic method of referring to the Old Testament, a method known as summary citation. That is, he used the summary statement in 1 Timothy 2:13 to point the reader to Genesis 2. Specifically, he is referring to Genesis 2:7, 18 and 21. In 1 Timothy 2:14 he referred back to Genesis 3. Specifically, he is alluding to Genesis 3:16. Here in 1 Timothy 2:15 he is again alluding to Genesis 3 as well and in particular Genesis 3:15, which records the promise of the Messiah through one of Eve’s descendants.

Therefore, in 1 Timothy 2:14 and 15, Paul does not cite Genesis 3:15-16 explicitly to support his command in verse 11 and prohibition in verse 12. Rather, he alludes to Eve’s being deceived which led to the Lord decreeing that Adam would rule over her and that she would give birth to children in pain as well as the promise of a deliverer from sin and Satan.

This parallels his use of Genesis 2 in which he does not explicitly mention Genesis 2:7 and 21, which when compared reveal that Adam was formed first and then Eve. He also does not explicitly mention Genesis 2:18, which reveals that Eve was designed to be a helpmate for Adam. Paul is simply presupposing that his readers know the events recorded in Genesis 2 and 3 and does not feel the need to mention these verses explicitly. Thus, in verse 13, Paul cites that Adam was formed first and then Eve (Genesis 2:7, 21), which presupposes that his readers know that this was because Eve was to be a helpmate for Adam (Genesis 2:18).

In verse 14, he teaches that Adam was not deceived but that Eve was totally deceived and thus entered into transgressing the Lord’s prohibition to not eat from the tree of the knowledge of good and evil. This presupposes that his readers know
that this resulted in the Lord issuing the judgment that Adam would rule over her because she was deceived into disobeying His prohibition. So verses 13 and 14 are presenting two reasons why Christian women must not teach men the Word of God or exercise authority over them, namely, creation and the fall.

Now, here in verse 15, Paul is again employing this common rabbinic method called summary citation in the sense that he is alluding to Genesis 3:15. This presupposes that his readers know this verse. In verse 14, he alluded to one of the consequences, namely that her husband would rule over her and this has been the case for all women throughout the centuries. In verse 15, the apostle is alluding to another consequence of her sin that is recorded in Genesis 3:16, namely that the Lord would greatly multiply her pain in childbirth and in pain she would bring forth children. Also, this passage is alluding to the promise in Genesis 3:15 that Eve would be delivered from sin and Satan through one of her descendants.

In verse 15, the conjunction de introduces the statement that teaches that Christian women will be delivered in a spiritual sense through the act of Mary giving birth to the Messiah, if they continue in faith and love and holiness with self-control. This statement presupposes that Paul’s readers know Genesis 3:15-16 and that it taught that Eve and her female progeny would bring forth children in pain but would be delivered from sin and Satan through the act of one of Eve’s descendants giving birth to the Messiah who would provide this deliverance.

Therefore, the conjunction de is marking a contrast between the adversative clause in verse 14. A comparison of verse 14 with verse 15 indicates that the contrast is between Eve and her female progeny in bondage to the consequences of Eve’s sin with that of their being delivered from sin and Satan through the act of giving birth to a child who would provide them this deliverance through His death and resurrection.

Furthermore, Paul’s use of the conjunction de rather than the stronger alla indicates that his statement in verse 15 is continuing his thought from verses 13-14 that are alluding to Genesis 2 and 3. It indicates that his statement in verse 15 is continuing his argument from Genesis that supports his command in verse 11 and prohibition in verse 12.

In 1 Timothy 2:15, the verb sozo refers to the act of the Lord Jesus Christ delivering Eve and Christian women from personal sin, the sin nature, Satan, his cosmic system, condemnation from the Law, spiritual and physical death and eternal condemnation through His voluntary substitutionary spiritual and physical deaths on the cross and resurrection.

The verb sozo is referring to salvation in a spiritual sense. Specifically, it speaks of Christian women experiencing their salvation as indicated by the conditional clause that follows. The conditional clause teaches how this salvation provided by the Messiah applies to the Ephesian women. They were saved through faith alone.
in Christ alone but the conditional clause teaches them how to continue to experience this salvation and its benefits.

The faith mentioned in the conditional clause does not speak of the moment of conversion since the Ephesian women are already saved but rather it speaks of their faith after conversion, which will enable them to continue to experience their salvation and its benefits. If they continue to live by faith in the Word of God, they will experience their salvation.

The subject of sozo is not only the historical Eve but also refers to Christian women who have appropriated the salvation provided by the Messiah at the moment of conversion when they exercised faith in Jesus Christ. The third person singular form refers to Eve and not only her but also Christian women. Thus, it speaks of Eve as the representative of Christian women.

The future tense of the verb is a predictive future indicating that something will take place or come to pass. It summarizes the action that it will take place. The predictive future of sozo in 1 Timothy 2:15 indicates that from the perspective of the historical Eve, deliverance from sin and Satan will come to pass or will happen in the future for Eve’s female progeny through the act of Mary, one of Eve’s descendants, giving birth to the Messiah who will provide this deliverance through His death and resurrection. This deliverance is accomplished positionally at conversion, experientially through fellowship and will be perfected at the rapture.

The passive voice of the verb sozo means that the subject receives the action of the verb from either an expressed or unexpressed agency. The subject is Eve and Christian women. The agency is expressed by the prepositional phrase διὰ τῆς τεκνογονίας, which refers to the act of Mary giving birth to the Messiah who would provide salvation for all people. Therefore, the passive voice indicates that Eve and Christian women as the subject will be delivered in a spiritual sense from sin and Satan, spiritual and physical death, condemnation from the Law and eternal condemnation through Mary giving birth to the Messiah who would provide this deliverance through His death and resurrection.

The justified sinner’s deliverance from sin, Satan and his cosmic system is accomplished in three stages:

(1) Positional: At the moment the believer exercised faith alone in Christ alone, he was delivered “positionally” from real spiritual death and eternal condemnation, the devil, his cosmic system and the sin nature through the crucifixion, death, burial, resurrection and session of the Lord Jesus Christ (Luke 19:9; John 4:22; Acts 4:12; 13:26, 47; 16:17; Rom. 1:16; 10:1, 10; 11:11; 2 Cor. 6:2; Eph. 1:13; Phlp. 1:28; 2 Thess. 2:13; Heb. 2:10; 5:9; 6:9; 1 Pet. 1:9-10; 2 Pet. 3:15; Jude 3; Rev. 7:10).

By “positionally,” I mean that God views the believer as crucified, died, buried, raised and seated with Christ, which was accomplished at the moment of salvation.
through the Baptism of the Spirit when the omnipotence of God the Holy Spirit placed the believer in an eternal union with Christ. In other words, the “positional” aspect of the believer’s salvation refers to the past action of God saving us from sin, Satan, his cosmic system and eternal condemnation when we trusted in Jesus Christ as our Savior.

**Ephesians 1:13** In Him, you also, after listening to the message of truth, the gospel of your salvation -- having also believed, you were sealed in Him with the Holy Spirit of promise. (NASB95)

The verb *sozo* is used of the believer’s deliverance in a “positional” sense in Ephesians 2:8.

**Ephesians 2:8-9** For by grace you have been saved through faith; and that not of yourselves, it is the gift of God, not as a result of works, so that no one may boast. (NASB95)

The believer’s deliverance positionally sets up the “potential” for him to experience this deliverance in time since this deliverance can only be experienced after salvation through obedience to the teaching of the Word of God. It also guarantees the believer’s ultimate deliverance at the rapture, which is based upon the sovereign decision of God rather than the volition of the believer.

(2) Experiential: After salvation, the believer can “experience” deliverance from the devil, his cosmic system and the sin nature by appropriating by faith the teaching of the Word of God that he has been crucified, died, buried, raised and seated with Christ. This constitutes the believer’s spiritual life after being delivered from real spiritual death (2 Cor. 1:6; 7:10; Romans 6:11-23; 8:1-17; Phlp. 2:12; Galatians 2:20; Colossians 3:5-17; 2 Tim. 2:10; 3:15; Heb. 2:3, 10; 1 Pet. 2:2). In other words, the “experiential” aspect of salvation is used of the believer’s deliverance from sin, Satan and his cosmic system in the present moment.

2 Thessalonians 2:13 But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth. (NASB95)

The verb *sozo* is used of the believer’s deliverance in an “experiential” sense in 1 Corinthians 1:18.

1 Corinthians 1:18 For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. (NASB95)

(3) Ultimate: At the resurrection the believer will be delivered “ultimately” and permanently from the devil, his cosmic system and the sin nature when he receives his resurrection body at the rapture of the church, which is imminent (Rom. 13:11; 1 Thess. 5:8-9; Heb. 1:14; 9:28; 1 Pet. 1:5). In other words, the “ultimate” aspect of salvation is used of the believer’s future deliverance from sin, Satan and his cosmic system.
Philippians 3:20-21 For our citizenship exists from eternity past in the realm of the heavens, out from which also we ourselves at the present time are eagerly anticipating as Savior, the Lord Jesus Christ. Who will cause our humiliating body to be outwardly transformed to be identical in essence with His glorious body because of the power that will enable Him to marshal all things created to Himself. (Author’s translation)

The verb sozo is used of the believer’s deliverance in an “ultimate” sense.

2 Timothy 4:18 The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen. (NASB95)

In 1 Timothy 2:15, the verb sozo is used with reference to all three stages. Christian women are delivered in a positional sense at conversion. They experience this deliverance by exercising faith in the Spirit’s teaching with regards to their union and identification with Christ in His death and resurrection. This deliverance will be perfected at the rapture of the church.

The noun teknogonia means “giving birth to a child” and refers to the act of giving birth to a child. Specifically, it speaks of Mary giving birth to Jesus Christ. This is indicated by the articular construction of the word which indicates that the noun refers to something that is well-known to the reader. This is also indicated by the progression of Paul’s argument from Genesis.

The apostle is not saying that the Ephesian women are saved by the birth of Christ. Rather, he is saying that they can experience their deliverance from sin and Satan that was provided by the Messiah, who Mary, a descendant of Eve, gave birth to, by appropriating this deliverance through faith in the Word of God.

This noun refers specifically to the act of Mary giving birth to the Messiah and not the birth itself (Mounce, page 145). It speaks of the act of Mary giving birth to the Messiah through whom deliverance from sin and Satan would be provided. This deliverance is experienced by the Christian women in Ephesus when they operate in faith in the Word of God resulting in loving one’s fellow Christian as well as experiencing the holiness of God, i.e. their sanctification.

The noun teknogonia is the object of the preposition dia, which functions as a marker of means indicating the means or instrumentality by which the verbal action explicit in the verb sozo. This indicates that Eve and all Christian women would be delivered from sin and Satan “by means of” the act of giving birth to the Messiah who would provide this deliverance.

Deliverance from sin and Satan was provided for the entire world “by means of” the birth of Christ who would provide this deliverance through His death and resurrection. Paul is not saying that the birth of Christ itself delivered Eve and Christian women from sin and Satan. Rather, he is saying that this deliverance
became possible by means of the birth of Christ who would provide this deliverance through His death and resurrection.

“If they continue in faith” is composed of the conditional particle ean (ἐάν), “if” and the third person plural aorist active subjunctive form of the verb meno (μένω), “they continue” and the preposition en (ἐν), “in” and its object is the dative feminine singular form of the noun pístis (πίστις), “faith.”

The conditional particle ean is employed with the subjunctive mood of the verb meno, “they” to form the protasis of a fifth class conditional statement that teaches a spiritual principle that Christian women will experience their deliverance from sin and Satan that was provided by the Messiah if they continue to exercise faith in the Word of God. This results in operating in God’s love for one another and experiencing the holiness of God accompanied by self-control.

In 1 Timothy 2:15, we have a third class condition, which offers a condition the fulfillment of which is realized in the present time. Paul employs a third class conditional statement, which semantically presents a logical connection in the present time that is sometimes called a present general condition and indicates nothing as to the fulfillment of the protasis.

In the protasis, we have the present subjunctive form of the verb meno, “they continue” whereas in the apodasis we have the present indicative form of the verb sozo. Thus this particular type of construction is known as a present general condition and is called a fifth class condition.

In 1 Timothy 2:15, we have an example of the present general condition since there is no hint of uncertainty about this event occurring, nor is it something presented as an eventuality. Paul is simply teaching spiritual principle with the fifth class condition.

The third class condition depicts what is likely to occur in the future, what could possibly occur or even what is only hypothetical and will not occur whereas the fifth class condition gives no indication about the likelihood of its fulfillment. It is neutral meaning “If A, then B.” In 1 Timothy 2:15, Paul is offering no indication about the likelihood of fulfillment. The fifth class condition expresses the spiritual principle that Christian women will experience their deliverance from sin and Satan that was provided by the Messiah if they continue to exercise faith in the Word of God. This results in operating in God’s love for one another and experiencing the holiness of God accompanied by self-control.

The subjunctive of chraomai, “uses” is used because the subject is undefined, not because the time is future. It is undefined because Paul is communicating a principle that is true of every Christian women and is not speaking of any one specific individual Christian women.

In 1 Timothy 2:15, the relationship between the protasis and the apodasis is “cause and effect” meaning that the fulfilled protasis is the cause that will produce
the effect mentioned in the apodasis. The protasis is “if they continue in faith and love and sanctity with self-restraint” and the apodasis is “women will be delivered by means of giving birth to a child.”

So in 1 Timothy 2:15, Paul employs a fifth class condition in order to teach a spiritual principle that is applicable to every Christian woman. This principle teaches that Christian women will experience their deliverance from sin and Satan that was provided by the Messiah if they continue to exercise faith in the Word of God. This results in operating in God’s love for one another and experiencing the holiness of God accompanied by self-control. We will translate ean, “if.”

The verb meno in 1 Timothy 2:15 means “to continue to exist in a particular state.” This indicates that Christian women will experience the deliverance from sin and Satan provided by the Messiah if they “continue to exist in the state of” exercising faith in the Word of God. Thus, the word speaks of experiencing fellowship with God since it is based upon exercising faith in the Word of God. Therefore experiencing deliverance from sin and Satan is through experiencing fellowship with God.

The third person plural form of the verb refers to Christian women. The aorist tense is a constative aorist describing in summary fashion Christian women continuing to exercise faith in the Word of God after conversion. The active voice indicates that Christian women as the subject will experience their deliverance from sin and Satan if they fulfill the condition of staying in fellowship with God by exercising faith in the Word of God.

The subjunctive mood is employed with the conditional particle ean to form the protasis of a fifth class conditional statement that teaches a spiritual principle that Christian women will experience their deliverance from sin and Satan that was provided by the Messiah if they continue to exercise faith in the Word of God. This results in operating in God’s love for one another and experiencing the holiness of God accompanied by self-control.

In 1 Timothy 2:15, the noun pistis speaks of the post-conversion faith in the Word of God of Christian women. In other words, it refers to their faith in the Spirit’s teaching that is revealed through the communication of the Word of God. It does not refer to saving faith or faith in Jesus Christ for eternal salvation but rather the Christian’s faith in the Word of God after their conversion since in context Paul is addressing the conduct of Christian women.

Also, in context, pistis is used in relation to Christian women obeying the command to love their fellow believer as Christ loves, which is accomplished by exercising faith in the Spirit’s teaching in the Word of God and specifically, the command to love one another as Christ loves. Only believers can have this love reproduced in them by the Spirit. Obedience to the Spirit’s teaching in the Word of God to love one another as Christ loved is the direct result of the believer
exercising faith in the Spirit’s teaching since obedience to the commands of the Word of God are the direct result of exercising faith in the Spirit’s teaching in the Word of God. The word is also used in relation to Christian women experiencing the holiness of God. Only believers can have the holiness of God reproduced in them by the Spirit. Therefore, *pistis* is referring to Christian women exercising faith in the Word of God after their conversion, which will enable them to experience deliverance from sin and Satan, which Christ provided through His death and resurrection.

The noun *pistis* is the object of the preposition *en*, which functions as a marker of a state or condition. This is indicated by the fact that the verb *meno* denotes continuing in a particular state or condition. Thus, the preposition marks exercising faith in the Word of God after conversion as the condition that Christian women must be experiencing if they are to experience deliverance from sin and Satan, which Jesus Christ provided with His death and resurrection.

“*And love*” is composed of the conjunction *kai* (καί), “and” which is followed by the dative feminine singular form of the noun *agape* (ἀγάπη), “love.”

The noun *agape* in 1 Timothy 2:15 means “love” since it refers to the love of God reproduced in the life of the Christian by the Holy Spirit when the believer exercises faith in the Word of God and specifically faith in their union and identification with Christ. It refers to Christian women obeying the Lord Jesus’ command to love one another as He loves, which is the direct result of exercising faith in the Word of God (John 13:34). The word refers to God’s love practiced by Christian women toward the Lord, their fellow Christian and fellow human being since this is the direct result of them exercising faith in the Word of God and in particular the command in John 13:34.

The word is the object of the preposition *en*, which is a marker of a state or condition. This indicates that Christian will women exist in the state of obeying the Lord’s command to love one another as He loves as a result of exercising faith in the Word of God.

The conjunction *kai* is not only joining the concept expressed by *pistis*, “faith” and that which is expressed by the noun *agape*, “love” but also it expresses result. The word expresses two ideas that are directly related to each other in that love flows from faith. In other words, faith in the Word of God will result in the believer loving his fellow believer and all men as the Lord loves all men.

*Galatians 5:6 For in Christ Jesus neither circumcision nor uncircumcision carries any weight – the only thing that matters is faith working through love.* (NET)

Therefore, the conjunction *kai* is expressing a result meaning that exercising love for one’s fellow Christian is the direct result of exercising faith in the Word of God.
“Sanctity” is the dative masculine singular form of the noun hagiasmos (ἁγιασμός), which refers to Christian women experiencing sanctification as a result of exercising faith in the Word of God. It refers to Christian women experiencing the holiness of God in their lives if they exercise faith in the Spirit’s teaching in the Word of God that they’ve died with Christ and have been raised with Him.

In 1 Timothy 2:15, the noun hagiasmos is the object of the preposition en, which is a marker of a state or condition. This indicates that Christian women will experience their sanctification as a result of continuing to exist in the state of exercising faith in the Word of God.

“With self-restraint” is composed of the preposition meta (μετά), “with” and the genitive feminine singular form of the noun sophrosune (σωφροσύνη), “self-restraint.”

The apostle Paul applies this noun sophrosune to the women in the Christian community at Ephesus and means “self-control” with respect to one’s sexual desires and impulses which is the direct result of thinking in a godly fashion. It is the result of understanding and applying the Word of God and appropriating by faith one’s union and identification with Jesus Christ in His death and resurrection (Romans 6:11-13).

Here in 1 Timothy 2:15, Paul uses this noun sophrosune with reference to the women in the Christian community. It means “self-control” with respect to one’s sexual desires and impulses which is the direct result of thinking in a godly fashion. It is the result of understanding and applying the Word of God and appropriating by faith one’s union and identification with Jesus Christ in His death and resurrection (Romans 6:11-13).

The noun sophrosune, “self-control” is the object of the preposition meta, which functions as a marker of accompaniment indicating that Christian women will experience their deliverance from sin and Satan if they continue to exercise faith in the Word of God resulting obeying the command to love as well as experiencing sanctification “accompanied by” self-control.

1 Timothy 2:15 However, she will be delivered by means of giving birth to a child, if they continue in the state of exercising faith resulting in divine-love as well as holiness accompanied by self-control. (Author’s translation)

Conclusion

This subject of the pastor-teacher is extremely important since the spiritual growth and protection of the church from false doctrine is directly related to the function of this spiritual gift. Therefore, it is critical for the spiritual health of the individual believer and the church to recognize the delegated authority of the man with this spiritual gift. The authority of this position is being attacked by the
kingdom of darkness resulting in spiritual disaster for many believers and churches.

Furthermore, this study is extremely important for pastors since many are not being taught in churches and seminaries the responsibilities of the pastor as stipulated in the Word of God. Thus, because of ignorance of these responsibilities, many pastors are having responsibilities heaped upon them that are taking them away from what the Lord wants them to do. Or, this ignorance has led to placing men in the position of a pastor when they are simply not qualified or in many cases they, don’t even have the gift to start with.

The issue of women pastors has been dealt with in this study and we have found that women do not have the gift and should never be pastors because of creation and the fall. Women pastors are therefore a blatant rejection of the Word of God. This too has led to disastrous results in the church and a poor testimony for the church in the world since the church is to reflect the divine order and women pastors reject this order!

We have also seen in this study that though a man might possess the spiritual gift of pastor-teacher, he should by no means be installed as the head of a local assembly until he has met certain qualifications. The man who aspires to the office of overseer must consistently over a period of years demonstrate certain characteristics to the congregation he serves before he can assume this most lofty position. The failure to understand this in the church has also led to disastrous results with respect to the church and its testimony to the unsaved.

It is this author’s prayer that the Holy Spirit would use this article in a mighty way to serve the church. We are in dangerous times. Satan and his kingdom know that they do not have much time left. Time is running out for him and his kingdom, thus they have intensified their attack upon the church. In particular, they are waging an intense war against those men with the spiritual gift of pastor-teacher since it is the function of this gift that feeds the Word of God to the flock of God. Satan, the roaring lion, knows that he can consume the flock of God easily without a shepherd to lead them. Pray for the church and the men who lead it. Pray that the Lord will continue to raise up faithful men in the future to lead His people.