

WAY OF LIFE
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PASTORAL EPISTLES
DAVID W. CLOUD

The Pastoral Epistles

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“David Cloud has rung the bell squarely again with the newly published commentary books on Isaiah, Jeremiah, Ezekiel and the Minor Prophets. These commentaries are chock-full of vital informative truths, Biblically sound doctrine and prophetic insights that are written in easy-to-understand language. The Fundamentalist Digest editor highly commends these books. Purchasers and pursuers will be great beneficiaries” (Don Jasmin, The Fundamentalist Digest).

The Right Bible

Excerpt

The *Way of Life Commentary Series* is based on the King James Bible and its underlying Greek and Hebrew texts. The King James Bible is explained and illuminated but not criticized. We are teachers, not textual critics. We have observed that modern textual criticism has corrupted the authority of God's Word. Modern textual criticism replaces a clear "thus saith the Lord" with "this manuscript says, that text says, that version says." We reject this. We believe the text was settled in the Reformation era when the Scripture was brought out of the age of handwriting into the age of printing and was translated into the major languages of the world and carried to the ends of the earth. We are convinced that "the better manuscripts" are those that were used by the Reformation editors and translators. For us the text is settled, and our job is to teach it and preach it. We don't try to reinvent the wheel.

The above paragraph is taken from "The Right Bible." Please see the entire report at <https://www.wayoflife.org/right-bible/>
The report will be beneficial to your Bible study.

Introduction to Pastoral Epistles

1. First and Second Timothy and Titus are called “Pastoral Epistles” because they are written to preachers and the overall themes include the preacher’s life and ministry and the church. See 1 Ti. 3:15; Tit. 1:5.

- These are the divinely-inspired preacher training, church planting manuals. Oftentimes I have been asked if I have a course on church planting. My answer is that I do, and it is called the Pastoral Epistles. Used in combination with Acts and the Epistles, we find absolutely everything that we need. The Scripture is able to make “the man of God perfect, thoroughly furnished unto all good works” (2 Ti. 3:16-17). Nothing is lacking for the man of God or for the church of God. A solid New Testament church can be built in any place and century by obedience to the teaching of the Pastoral Epistles.

- Observe that there are three New Testament epistles written specifically for preachers. Not one, but three. This shows the necessity of right leaders for the churches and the necessity of thorough training for the ministry. The Spirit of God led Paul to spend a lot of time and energy on this. It was a major focus. There is a massive amount of instruction in these three epistles. A three-year Bible school could easily consist of a verse-by-verse study of these epistles alone with the practical application thereof.

- This is the example for every pastor and every church. A major focus must be the raising up and the training of preachers. God calls preachers, but the church can create an atmosphere in which God works toward this end through prayer (Lu. 10:1-2) and serious discipling of God’s people (“teaching them to observe all things whatsoever I have commanded you,” Mt. 28:20).

- These epistles should be studied diligently and frequently by every preacher and church leader. They are packed with teaching that is essential for the ministry. Paul is showing Timothy how to be a “good minister” before God (1 Ti. 4:6). I began an intense study of the Pastoral Epistles as a young preacher and have continued to immerse myself in this instruction through the decades.

2. These epistles cut against the grain of much of the practice and tradition that is commonly found even in Baptist and fundamentalist Bible churches of various stripes today.

- Consider the instruction about doctrine and the emphasis on its importance (1 Ti. 1:3). The word “doctrine” is found 17 times; “teach and “teaching,” 11 times; “truth,” 13 times. This goes against the grain of the ecumenical philosophy that promotes a broad fellowship and ministry and downplays doctrine for the sake of unity. It goes against the grain of the “big tent” thinking among Independent Baptists that seeks an Independent Baptist unity and despises warnings that would “cause division.”

- Consider the instruction pertaining to the woman’s modesty (1 Ti. 2:9-10). This standard is *widely* ignored in churches. It is becoming *extremely* rare to find a church that takes this biblical instruction seriously.

- Consider the instruction pertaining to the woman’s ministry (1 Ti. 2:11-15). The ordination of women preachers and church leaders is widespread today, and even in churches that do not ordain women to leadership, it is not uncommon for women to assume teaching ministries over men.

- Consider the instruction pertaining to the reproof of, exposure of, and separation from false teachers (1 Ti. 1:19-20; 2 Ti. 2:16-18; 3:5; 4:3-4). This is a widely neglected ministry even in the most conservative of churches. This cuts against the grain of the popular philosophy of keeping the emphasis of the ministry on a “positive note,” of avoiding controversies, of not dealing with “personalities.”

- Consider the high standards for church leaders (1 Ti. 3; Tit. 1). These standards are widely ignored.

- Consider the instruction pertaining to the preacher’s study life (1 Ti. 4:13-16; 2 Ti. 2:15). If preachers would take the Pastoral Epistles seriously they would be far more studious than is typical.

- Consider the instruction pertaining to the discipline of elders (1 Ti. 5:19-20). Scriptural discipline of a pastor is exceedingly rare. It is more common for his sin to be overlooked or for him to move to another church and continue his ministry without discipline.

- Consider the instruction pertaining to the rich in this world (1 Ti. 6:17-19). The rich who have faith in Christ are to be pilgrims by being rich in good works and by focusing their attention on things above, but how rare this is!

- Consider the instruction pertaining to the training and ordination of preachers (2 Ti. 2:2; Tit. 1:5, 9). The training of preachers and the multiplication of churches should be a major part of the ministry of every congregation, but in fact it is rare for a church to take this ministry seriously.
- Consider the instruction pertaining to preaching (2 Ti. 4:1-2). This type of preaching is rare.

3. Other major themes of the Pastoral Epistles are as follows:

Jesus Christ

- Jesus Christ appears at least 67 times in the Pastoral Epistles. He is the Father's elect, the Head of the new creation, the major theme of Scripture.

The gospel

- 1 Ti. 1:3-11. The gospel is not the law of Moses, but the law of Moses prepares the way for the gospel by revealing man's sinful and lost condition.
- 2 Ti. 1:8-10. The gospel is by grace not works. It is through the Saviour Jesus Christ. It bestows eternal life and immortality.
- Tit. 3:4-8. The gospel is by grace not works. It is the product of God's love. It bestows new life ("regeneration"). It is by the operation of the Holy Spirit. It gives the hope of eternal life. It produces good works.

Sound doctrine

- The word "doctrine" is found 17 times in the Pastoral Epistles. The words "teach and "teaching" are found 11 times. The word "truth" is found 13 times.
- Preachers are to allow no other doctrine (1 Ti. 1:3).
- Preachers are to give attendance to doctrine (1 Ti. 4:13).
- Preachers are to take heed unto the doctrine (1 Ti. 4:16).
- Elders who labor in doctrine are worthy of double honour (1 Ti. 5:17).
- The Scriptures are profitable for doctrine (2 Ti. 3:16).
- Apostasy is to turn away from sound doctrine (2 Ti. 4:3).
- False teachers are refuted with sound doctrine (Tit. 1:9).
- Preachers are to have uncorrupt doctrine (Tit. 2:7).

Godly Christian living (1 Ti. 2:9-10; 4:8, 12; 6:1, 2, 6, 11; 2 Ti. 2:22; 3:5, 16-17; Tit. 2)

- Godly living is becoming to sound doctrine (Tit. 2:1). It is fitting to it; it beautifies it.
- Godly living results in the Word of God not being blasphemed (Tit. 2:5).
- Godly living shuts the mouths of those who are opposed to the truth (Tit. 2:8).
- Godly living is a product of the true grace of God (Tit. 2:11-12).

Dealing with false teachers

- False teachers and compromisers are named 10 times in 1 and 2 Timothy (1 Ti. 1:20; 2 Ti. 1:15; 2:17; 3:8; 4:10, 14).
- False teaching is mentioned in 70% of the chapters in the Pastoral Epistles (1 Ti. 1:3-11; 4:1-7; 6:3-5; 2 Ti. 1:13-15; 2:16-21; 3:1-13; 4:3-4, 14-15; Tit. 1:9-16; 3:9-11).
- Preachers who do not deal with error and who instead try merely to “focus on the positive presentation of the truth” are like gardeners who are not concerned about weeds, rodents, and harmful insects, or like shepherds who are not concerned about wolves.

Bible prophecy (1 Ti. 4:1; 6:19; 2 Ti. 3:1; 4:1, 3-4, 8; 4:18; Tit. 2:13)

- The last days, the return of Christ, and Christ’s future kingdom are mentioned eight times in the Pastoral Epistles. There is a major emphasis on prophecy throughout Scripture. A good understanding of prophecy and a constant emphasis on prophecy is essential in the Christian life and church.

1 Timothy

Introduction to 1 Timothy

1. The theme of the book: 1 Timothy was written to teach church truth and church order. The key verse is 1 Timothy 3:15, “But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.”

This epistle contains God’s standards for every church of every age. This is the divine blueprint and measuring stick.

Church order is very important. God has given us clear instructions about the church which are not to be ignored or slighted (1 Ti. 6:13-14). Where the Bible does not speak there is liberty, but where the Bible speaks, even to the smallest matter, there is no liberty.

At the heart of the epistle are the divine standards for church leaders (1 Ti. 3). It has been said that “everything rises and falls on leadership,” and this is largely true. A church cannot be right if its leaders are not right. A church will not rise above its leaders. From a practical standpoint, nothing is more important than maintaining God’s standards for church leaders. Godly, qualified men do not lead the churches astray into paths of heresy and worldliness, nor do they rule the churches after their own in the fashion of a Diotrephes (3 Jo. 9-10).

2. The epistle was written by Paul (1 Ti. 1:1), who was possibly in Laodicea (see the addition to the epistle after 1 Ti. 6:21).

3. The epistle was written to Timothy who was in Ephesus (1 Ti. 1:2-3).

Timothy is a prominent figure in the New Testament. His name is mentioned 28 times. He is called “Timothy” 9 times (2 Co. 1:1; 1 Ti. 1:2, 18; 6:20, 21; 2 Ti. 1:2; Phm. 1:1; Heb. 13:23, 25) and “Timotheus” 19 times (Ac. 16:1; 17:14, 15; 18:5; 19:22; 20:4; Ro. 16:21; 1 Co. 4:17; 16:10, 24; 2 Co. 1:19; Php. 1:1; 2:19; Col. 1:1; 1 Th. 1:1; 3:2, 6; 2 Th. 1:1; 2 Ti. 4:22).

Timotheus is Greek, meaning “dear to God.”

He was from Lystra. On Paul’s second visit to that area, he chose Timothy as a traveling companion (Acts 16:1-3). It is clear from Acts 16 that Timothy was saved before Paul arrived on this trip and already had a good testimony by the brethren in that region. In his epistles, Paul calls Timothy “my beloved son” (1 Co. 4:17), “my own son in the faith” (1 Ti. 1:2), “son Timothy” (1 Ti. 1:18), and “my dearly beloved son” (2 Ti. 1:2). It could be that Paul had personally led Timothy to Christ on his first missionary journey when he preached in Iconium, Derbe, and Lystra (Ac. 14:1, 6, 20, 21). Timothy’s mother and grandmother had apparently been saved at that time. Perhaps Timothy had been saved then, too, or perhaps Timothy was saved through the influence of his mother and grandmother and Paul calls him his own son in the sense that he was a grandson in the faith. Or it could be that Paul calls Timothy his own son simply as a term of endearment. Paul was especially close to and fond of this young man, and Timothy was a special blessing to Paul to the very end. He was God’s gift to the unmarried Paul in his great trials. When all men forsook him and Alexander the coppersmith did him much evil, Paul had comfort in the thought that Timothy was still his faithful friend (2 Ti. 4:9-16). At times, Timothy was Paul’s only likeminded co-worker that he could depend on (Php. 2:19-21).

Timothy’s father was a Gentile, but his mother and grandmother were Jews who trusted Jesus as the Christ and as their Saviour (Ac. 16:1; 2 Ti. 1:5). They instructed Timothy in the Scriptures (2 Ti. 3:15).

When Paul wrote 1 Timothy, Timothy was young (1 Ti. 4:12).

Timothy was a faithful minister (1 Co. 4:17; Php. 2:20-22). He remained faithful to Jesus Christ and to the sound teaching of God’s Word and to Paul until the end. In Paul’s final epistle (2 Timothy), written just before his death at the hands of Nero, we see Timothy abiding faithful to the end. During Paul’s ministry, many turned aside and many abandoned him, but not Timothy.

Timothy is mentioned in the New Testament in relation to five churches: Ephesus (1 Ti. 1:3), Berea (Ac. 17:14), Corinth (1 Co.

4:17; 2 Co. 1:19), Philippi (Php. 2:19-23), and Thessalonica (1 Th. 3:2, 6).

Timothy had weaknesses that needed to be dealt with by exhortation, reproof, and solemn charge. In Paul's epistles to Timothy we see a young preacher with all of the temptations and potential for going astray that every preacher faces. Though ordained by the apostle Paul himself and though he had received gifts directly from the hands of an apostle, Timothy was no "super saint." He was "a man subject to like passions as we are" (Jas. 5:17).

- He tended to be too aware of his youth (1 Ti. 4:12; 1 Co. 16:11). He was not naturally bold, not a naturally assertive leader.
- He had the potential to get sidetracked from the most important things in the ministry (1 Ti. 4:13-15).
- He had the potential to act partially and perhaps to draw back from exercising discipline and needed to be strongly charged in this matter (1 Ti. 5:19-22).
- He might have made some hasty decisions in the choice of church leaders (1 Ti. 5:22).
- He was sickly (1 Ti. 5:23).
- He had the potential to be covetous (1 Ti. 6:10-11).
- He had the potential not to keep all of Paul's instructions (1 Ti. 6:13-14). "Paul gives the order to Timothy with military snap and curtness. It was a sharp order. Timothy, a good young man, was rather diffident. He was not cast in the heroic mold of a Paul. He needed just such a sharp prodding once in a while" (Wuest).
- He was tempted to get sidetracked with trying to answer foolish questions and profane and vain babblings rather than separating from those who engaged in such things (1 Ti. 6:20; 2 Ti. 2:23).
- He had a tendency to be fearful (2 Ti. 1:7; 1 Co. 16:10-11).
- He was tempted by youthful lusts (2 Ti. 2:22).

Timothy was equipped to be Paul's helper and co-laborer. He was not a baggage carrier like the young John Mark. (In Ac. 13:5, the word "hyperetes" for minister refers to an attendant; it is literally "an under-oarsman."). Timothy was a lieutenant to the captain Paul. His spiritual genius and humility was that he accepted his calling and position and remained Paul's co-laborer to the end. He

didn't try to launch out on his own and abandon Paul. Had he done so, he would have gone out of God's will, would have hindered Paul's ministry, and would have failed. When we think of Timothy, we think of him as "Paul's Timothy," and that was a noble calling. Barnabas, too, was most fruitful when he was associated with Paul. After he broke with Paul over a minor issue and launched out on his own, we do not hear of him again (Ac. 15:36-39). May every preacher have the wisdom to know his calling. The army is the Lord's and He is the great General. In the Lord's army, there are captains, lieutenants, sergeants, privates, cavalry men, foot soldiers, artillery men, and cooks. As with any army, the soldier doesn't choose his position; it is assigned by a higher authority, and the soldier's part is to accept it and serve in his assigned position with zeal. See Ro. 12:3, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

In 2 Timothy we see that Timothy remained faithful to the end. He was called to be Paul's helper when he was a young man, and he never turned aside from that. Many others turned aside. Some followed false teaching, like Hymenaeus and Philetus (2 Ti. 2:17-18). Some turned aside for love of the world, like Demas (2 Ti. 4:10). Some turned aside to seek their own things (Php. 2:21). But Timothy stayed the course. He remained a faithful servant of God and of Paul. He was not naturally a strong man, but he was victorious through God's power. He was persistent. Through every trial, he just kept going.

4. Was Timothy "the first bishop of the church of the Ephesians"?

This is what he is called in the subscription to 2 Timothy, but this is a tradition that was added by an unknown person centuries later.

This view was derived from the Roman Catholic error of exalting a bishop over pastors and elders.

In the New Testament, *bishop*, *elder*, and *pastor* are the same office in the assembly. See Titus 1:5 and 7 where "elder" and "bishop" are used interchangeably. The church at Ephesus had its own elders

(Ac. 20:17). In Acts 20, Paul uses all three terms--*pastor*, *elder*, and *bishop*--to describe the leaders at Ephesus.

- They are called *elders* (Ac. 20:17).
- They are called *overseers* (Ac. 20:28). The Greek word translated "overseer" is *episkopas*, which is the same word elsewhere translated "bishop" (Tit. 1:7).
- They are called *pastors* (Ac. 20:28). The Greek word translated "feed the flock" is *poimaino*, which is elsewhere translated "pastor" (Eph. 4:11) and "shepherd" (Heb. 13:20).

Timothy was not the bishop of Ephesus; he was temporarily working with the church in a missionary capacity under Paul's direction to help protect and mature it. There was a special danger from the many false teachers who were operating in that region (1 Ti. 1:3-4).

5. As to when the epistle of 1 Timothy was written, there are two competing views:

One view is that it was written soon after Paul left Ephesus in Acts 20:1. If it was written then, the date would have been about AD 58 or 59. A second view is that it was written after the close of the book of Acts, between Paul's first and second imprisonment, after a later visit to Ephesus not recorded in Scripture. The date would have been about AD 64 or 65.

We believe the first view is correct, for the following reasons:

- It is natural to suppose that Paul was referring to the situation described in Acts 20, because "this is the only record that occurs in the New Testament of the apostle having gone from Ephesus to Macedonia" (Barnes).
- Timothy's youth answers better to the first view (1 Ti. 4:12).
- The first view best fits the situation described in 1 Ti. 1:3, that Timothy was needed to stay behind and help strengthen and organize the church because it was young. Paul gives Timothy the standards whereby he could ordain elders (1 Ti. 3:1). By the time Paul passes through that area again a few months later in Acts 20:28-30, the church has its own elders.
- Though Paul sent Timothy to Macedonia in Acts 19:22, it could easily have been the case that Timothy returned to him before Acts 20:1.

Timothy is again seen with Paul in Acts 20:4, but there were three months between Acts 20:1 and Acts 20:4 (see Ac. 20:3). Timothy could have stayed behind in Ephesus for those three months before re-joining Paul in Troas (Ac. 20:5).

- Paul told the elders at Ephesus in Acts 20:25 that he knew he would never see them again. This appears to be conclusive evidence that Paul did not write the first epistle to Timothy after the events recorded in Acts.

Outline of 1 Timothy

Paul's salutation to Timothy (1 Ti. 1:1-2)

Instruction about false teachers who misuse the law (1 Ti. 1:3-20)

Instruction about prayer (1 Ti. 2:1-2, 8)

Instruction about salvation (1 Ti. 2:3-7)

Instruction about Christian women (1 Ti. 2:9-15)

Instruction about qualification of pastors (1 Ti. 3:1-7)

Instruction about qualification of deacons (1 Ti. 3:8-13)

Instruction about the nature of the church (1 Ti. 3:14-15)

Instruction about the mystery of godliness (1 Ti. 3:16)

Instruction about doctrines of devils (1 Ti. 4:1-5)

Instruction about the good minister (1 Ti. 4:6-16)

Instruction about the various classes of saints (1 Ti. 5:1-2)

Instruction about widows (1 Ti. 5:3-16)

Instruction about the support and discipline of elders (1 Ti. 5:17-25)

Instruction about servants (1 Ti. 6:1-2)

Instruction about false teachers who consent not to the doctrine of godliness (1 Ti. 6:3-5)

Instruction about true gain vs. worldly gain (1 Ti. 6:6-10)

Instruction about the path of victory (1 Ti. 6:11-12)

Paul's final charge to Timothy (1 Ti. 6:13-16)

Instruction for the rich (1 Ti. 6:17-19)

Final instruction for Timothy (1 Ti. 6:20-21)

Paul's Salutation to Timothy (1 Ti. 1:1-2)

1. Paul describes his calling as an apostle (1 Ti. 1:1).

This is a statement of Paul's authority. It shows that Paul was not writing his own message; he was writing by divine authority. Compare Ga. 1:11-12. Peter said that Paul's writings are "scripture" (2 Pe. 3:15-16).

This shows that the epistle was not private. It was written to instruct all preachers and all churches.

The basic meaning of the Greek word *apostolos* is "he that is sent" (Joh. 13:16). The term is used three ways in the New Testament: *First, apostle refers to the Lord Jesus Christ* (Heb 3:1). Jesus was sent from God the Father into the world to provide redemption for mankind (1 Jo. 4:14). *Second, apostle refers to the twelve who were chosen by Christ* (Lu. 6:13-16). After Judas betrayed the Lord and hung himself, the eleven remaining apostles selected Matthias to replace him (Ac 1:15-26). The apostles had sign gifts (2 Co. 12:12). Paul was chosen as an apostle to the Gentiles (Ro. 11:13). *Third, apostle refers to preachers and missionaries.* The Greek word *apostolos* is also translated "messenger" (Php. 2:25), referring to the preacher Epaphroditus. See also 2 Co. 8:23. There are apostles today in this sense.

Paul was an apostle **"of Jesus Christ."** What a high calling to be an apostle of Jesus Christ! And it is a high calling to be anything related to Jesus Christ. His name is the name above every name and all things are under His feet (Php. 2:9; Eph. 1:22), and to be His redeemed child, His bride, His ambassador, is to be exalted with Him.

Paul was an apostle **"by the commandment of God."** In Paul's calling we see God's sovereignty over the believer's life. He chooses the gifts and callings. There is no room for self-seeking, pride, or jealousy. Every believer is to give full attention to finding and fulfilling his or her calling. Compare Ro. 12:1-8.

2. Paul expresses the equality of Jesus with God (1 Ti. 1:1-2).

Whenever God and Jesus are mentioned together like this, the Bible is telling us that they are equal. No created being could be

spoken of in direct connection with God. This is the doctrine of the Trinity: God the Father, Son, and Spirit, and it refutes heresies such as Arianism and Unitarianism. The Trinity is “the union of three persons in one Godhead, so that all the three are one God as to substance, but three persons as to individuality” (Webster, 1828). This is developed in the Gospels, where Jesus relates to the Father as Son. At Jesus’ baptism, the Father speaks from heaven and commends Him as His beloved Son, and the Spirit descends upon Him (Mt. 3:16-17). At Jesus’ transfiguration, the Father again speaks from heaven to commend Him as “my beloved Son, in whom I am well pleased” (Mt. 17:5). Jesus said, “he that sent me is with me: the Father hath not left me alone; for I do always those things that please him” (Joh. 8:29). At His ascension, Jesus returned to heaven to sit at the right hand of the Father (Ac. 2:33).

Both God and Jesus are called the Saviour. Compare 1 Ti. 1:1 with 2 Ti. 1:10; Tit. 1:4; 2:13; 3:6.

Both God and Jesus are called our hope. Compare 1 Ti. 1:1 with Ro. 15:13.

Both God and Jesus are the source of grace, mercy, and peace (1 Ti. 1:2).

3. Paul uses the full name and title of Jesus: “Lord Jesus Christ” (1 Ti. 1:1).

Lord refers to His position as the eternal Son of God, the Creator. He is Lord of lords (1 Ti. 6:15). In this epistle, Jesus is called “Lord” eight times (1 Ti. 1:1, 2, 12, 14; 5:21; 6:3, 14, 15).

Jesus is His birth name, meaning Saviour (Mt. 1:21). It is the Greek equivalent of the Hebrew *Joshua*, meaning “God is salvation.”

Christ is His prophetic name, meaning “the anointed one” (Ps. 2:2; 132:17; Isa. 61:1). *Christ* is the Greek equivalent of the Hebrew *Messiah* (Joh. 1:41). He is the central figure of Old Testament prophecy. He is the Seed of David, the inheritor of David’s eternal throne (2 Sa. 7:12-13). He is the center of God’s eternal plan (Eph. 1:10).

In this epistle, Paul uses “Christ Jesus” six times (1 Ti. 1:12, 14; 2:5; 3:13; 6:13) and “Jesus Christ” eight times (1 Ti. 1:1, 2, 16; 4:6; 5:21;

6:3, 14). This refutes the gnostic heresy that separates Jesus from Christ. Jesus is not *a* Christ; He *is* Christ; He is the only Christ. Jesus is Christ, and Christ is Jesus. Everything prophesied about the Messiah is fulfilled in the person of Jesus. He was Christ at His birth, and He is Christ forever. He did not become Christ at His baptism and cease to be Christ at His death as some early heretics taught.

4. Paul describes the believer's hope (1 Ti. 1:1).

The believer's hope of salvation is Jesus Christ. He made the atonement whereby our sins are washed away before God, and He is our perfect righteousness. He is the Saviour. He is "able to save them to the uttermost that come unto God by him" (Heb. 7:25).

Our hope is therefore sure. If the believer's hope depended in any way on himself, it could not be sure, because he could never know if he had "done enough"; but since it depends entirely on Christ, the born again believer can have confidence. A proper understanding of salvation by grace *alone* through faith *alone* by Jesus Christ *alone* produces a right understanding of eternal security. Compare Heb. 6:19, which says the believer's hope is "an anchor of the soul, both sure and steadfast."

"Our Saviour" reminds us that the Christian life is a family life, not a selfish life only about me. It is life in a family, life in a body, life in a nation. Compare Ro. 12:5; 1 Co. 12:14-27; Ga. 6:2; Eph. 4:25; 1 Pe. 2:9.

5. Timothy was Paul's own son in the faith (1 Ti. 1:2).

This possibly means that Paul had personally led Timothy to faith in Christ. Paul had preached the gospel in the region of Iconium, Derbe, and Lystra on his first missionary journey about six or seven years before we meet Timothy in Acts 16:1. See Ac. 14:1, 6, 20, 21. Timothy's mother and grandmother had apparently been saved at that time. Perhaps Timothy had been saved then, too. Or perhaps Timothy was saved through the influence of his mother and grandmother and Paul calls him his own son in the sense that he was a grandson in the faith. Or it could be that Paul calls Timothy his own son simply as a term of endearment. Paul was especially

close to and fond of this young man, and Timothy was a special blessing in Paul's life to the very end.

6. Paul encourages Timothy with **grace, mercy, and peace** from God (1 Ti. 1:2).

When grace, mercy, and peace are used in their most fundamental realm, which is that pertaining to God and salvation, these are some of the most wonderful words in the human language. The world uses these terms, but the unsaved don't know their true meaning and reality.

Grace, mercy, and peace encompass the entirety of the believer's salvation. God has provided everything we need for the present and for eternity.

Grace, mercy, and peace are from God our Saviour. God is a Saviour. That is His fundamental character. That is His desire and joy. The salvation of wretched sinners is God's plan and God's work. It is the product of His great love. Among the religions of the world, only the Bible reveals a Saviour God who loves sinners and provided salvation for them at His own great expense. Only the Bible reveals a plan of salvation by God's grace alone without man's works.

Grace, mercy, and peace are from "*Jesus Christ our Lord*." Salvation is the plan and work of the Trinity. This is encapsulated in two of the most precious verses in Scripture: "The Father sent the Son to be the Saviour of the world" (1 Jo. 4:14), and, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Joh. 3:16). The Spirit's part in salvation is stated in Hebrews 9:14 - "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" The Son offered Himself to the Father by the Spirit. The offering was made by the Son who was holy and perfectly acceptable to the Father. It was the Son's free will offering. He delighted to do God's will (Heb. 10:5-7). The offering was made to the Father, because it is Jehovah God's law that man has broken and His holy Person that man has offended. The offering was made by the eternal Spirit. This refers to the fact that

Christ was anointed by and empowered by the Spirit so that His entire life was under the Spirit's influence and control. "We do well to keep a strong emphasis upon this thought. Trinitarian thought has a way of slipping into tri-theism. For example, it's possible to think of Christ as our Savior in the sense that He was appeasing a wrathful God. His death could come to be regarded as a sacrificial act on our behalf to placate an angry God. Trinitarian theology is an affirmation that 'God was in Christ reconciling the world to Himself' (2 Co. 5:19). It is good to be reminded that God—Father, Son, Spirit—is our Savior" (The Preacher's Complete Homiletical Commentary).

Grace, mercy, and peace are the possession and property of every believer. The same promise was made to "the elect lady and her children" in 2 Jo. 1:3. It is God the sinner has offended with his sin, and if God is satisfied with Christ's sacrifice and the believing sinner is reconciled to Him and has His grace, mercy, and peace, what more does he need? What a wonderful shield against the lying assaults of the devil! "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Ro. 8:31-32).

Note that the word "*our*" appears twice in this context, "God our Saviour ... Jesus Christ our Lord." The grace, mercy, and peace is only the possession of those who call God "my Saviour" and call Jesus "my Lord." God would be the Saviour of all (1 Ti. 2:4-6), but the sinner must personally and individually come to Him through repentance and faith and receive His salvation.

"Grace" is God's undeserved favor toward sinners. It is the free gift of eternal salvation that was purchased by Christ's blood (Eph. 2:8-9). The true grace of God is free and without works (Ro. 11:6). Any doctrine of saving grace that includes works is a false doctrine. When one man said that "grace is getting something for nothing," his better-instructed friend said, "Yes, but it is more than that; grace is getting *everything* for nothing!" "The very foundation and notion of the word 'grace' is a free, undeserved, unsolicited, self-prompted, and altogether gratuitous bestowment, a love that is its own reason, as indeed the whole of the Divine acts are, just as we

say of Him that He draws His being from Himself, so the whole motive for His action and the whole reason for His heart of tenderness to us lies in Himself” (Alexander MacLaren).

“**Mercy**” is God’s tender compassion and kindness, His forgiveness of our sin, His pity upon us, and His patience with our frailties. It describes the kind, gentle, merciful disposition of God toward sinners. The main Hebrew word translated mercy, *cheched* (kheh’-sed), is often translated “lovingkindness” (Ps. 17:7; 36:7; 40:10; 42:8, etc.). “Mercy is an essential quality of God (Ex. 34:6-7; De. 4:31; Ps. 62:12, etc.); it is His delight (Mic. 7:18, 20; Ps 52:8); He is ‘the Father of mercies’ (2 Co. 1:3), ‘rich in mercy’ (Eph. 2:4), ‘very pitiful, and of tender mercy’ (Jas. 5:11)” (*International Standard Bible Encyclopedia*).

“**Peace**” is the result of God’s grace and mercy when the sinner receives it. It is the believer’s new position and standing with God in Christ. *Before salvation*, the sinner is condemned before God (Joh. 3:18); he is guilty (Ro. 3:19); he is under God’s wrath and great displeasure (Ps. 7:11-13); he is an enemy of God (Ro. 5:10); he is dead in trespasses and sins (Eph. 2:1). *After salvation*, the believing sinner is brought into God’s favor; he has peace with God (Ro. 5:1); he is a child of God (Ro. 8:15-16); he has all spiritual blessings (Eph. 1:3). The door into this new standing is faith in Jesus Christ as Lord and Saviour. The new standing is illustrated by Adam. He was cast out of the presence of God and evicted from Eden. He was forced to earn bread by the toil of his brow and to grow old and die. The believer gains all that Adam lost. He is brought back into God’s favor and restored as a child of God and a joint heir with Christ and a co-ruler in His kingdom, which is more glorious than the garden of Eden. The new standing is illustrated by a poor orphan child. In his natural state he is fatherless and has no inheritance. Salvation is that orphan being adopted by a rich man and brought into the full rights and privileges of a son. Before salvation, we are children of the devil, spiritually destitute, filthy in God’s eyes (Isa. 64:6), outcasts, despised and hated because of our wicked sin. After salvation, we are God’s dear children, spiritually rich, perfectly clean, loved and accepted. The new standing is illustrated by Christ’s parable of the Prodigal Son (Lu. 15:11-24). The son rebelled against his father and was estranged from his

father because of his sin, but when he returned, he was forgiven and restored to the position of a son.

The order of the words is important. Grace always comes first in the New Testament epistles because apart from God's free grace in Jesus Christ on the basis of His atonement, the sinner has no standing before God. Only because of God's grace do we have mercy and peace and all other blessings. Grace is the basis of God's blessing toward man; mercy is His compassionate, benevolent heart toward the believer; peace is the result.

In Paul's epistles to the churches, only two of these terms are mentioned, "grace and peace" (Ro. 1:7; 1 Co. 1:3, etc.), whereas to the preachers Timothy and Titus, the Holy Spirit adds "mercy" to this benediction (Tit. 1:4). Christian leaders have a greater responsibility (Jas. 3:1) and need special mercy! God gives special attention to church leaders and preachers and offers them special help. Church leadership and preaching are very difficult jobs but God gives men everything they need if they will but access it.

False Teachers (1 Ti. 1:3-20)

The Law and the Gospel

In this passage, Paul contrasts the law of Moses with the glorious gospel of Christ (1 Ti. 1:11). He teaches the true purpose of the law of Moses, which gives a right understanding of the gospel.

A clear understanding of the law and the gospel is essential in the Christian life and ministry. It is essential for a sound church. I remember as a young Christian (saved at age 23) that it took some time for me to come to a good understanding of the purpose of the law of Moses and its role in the Christian life, an understanding of the Old Covenant and the New, of salvation by 100% grace. At one level, the sinner must understand the fundamentals of salvation by grace in order to be saved, but in another sense understanding salvation by grace without law is something that is understood over time through much sound teaching, through repetition, through learning line upon line. This requires an effectual teaching church. Ideally, it begins from childhood with effectual teaching by parents and teachers.

The main purpose of this passage is to refute the works gospel of Judaism. It teaches that salvation is found in the law of Moses. This was the heresy that plagued the churches of Galatia and was refuted by Paul in the Epistle to the Galatians (Ga. 1:6-9). It is the heresy that was refuted at the conference in Jerusalem (Ac. 15:1-11). A summary of this false gospel is in Ac. 15:1, "And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." The rabbinical Jews believed that they could obtain righteousness before God through the law (Ro. 10:1-4). They believed that the law of Moses was an end in itself. Maimonides, who is considered one of the greatest rabbis, said, "The law of Moses will not be abrogated, and no other law from God will come, nothing will be added to it or detracted from it either in its text or in its interpretation" (Joel Kraemer, *Maimonides: The Life and World of One of Civilization's Greatest Minds*).

The "*commandment*" (1 Ti. 1:5) and the "*law*" (1 Ti. 1:7-9) refer to the law of Moses.

Paul emphasizes three great, fundamental truths about the law, as follows:

First, the law leads to salvation (1 Ti. 1:5).

- "*The end of the law*" refers to the goal of the law of Moses, which is to lead to salvation in Christ. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Ga. 3:24).

- Salvation produces "*a charity out of a pure heart*." This refers to a new heart that loves God and His holy laws. It is a regenerated heart of charity toward God and man. To love God with all one's heart and to love thy neighbor as thyself is the essence of the law (Mt. 22:37-40), but before salvation man does not have this and is incapable of doing it.

- Salvation produces "*a good conscience*." This is a good conscience that one's sins are forgiven and that one is right with God. The conscience is purged from dead works. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14). Note that the purging comes by trusting the blood of Christ. The soul who trusts Christ 100% for salvation is purged or liberated from the vain effort to produce his own righteousness before

God by the works of religion and law. There is a “good conscience” toward God that I have been accepted in Christ on the basis of what Christ has done for me.

- Salvation produces “*faith unfeigned*.” This is the Greek *anypokritos*, which means “undissembled, i.e. sincere” (Strong). It is translated “without hypocrisy” (Jas. 3:17). This is true saving faith, as testified by Peter (Joh. 6:69), as opposed to hypocritical faith, as in the case of Judas (Joh. 12:6).

Second, the law reveals sin (1 Ti. 1:6-11).

- When Paul says “*the law is not made for a righteous man*,” he is saying that the law is made to show God’s perfect standard of righteousness. If men were righteous, they would not need God’s law. The law was given to show men that they are not righteous by God’s standards.

- This is how the law is a schoolmaster to lead men to Christ (Ga. 3:24). It shows them that they are sinners and that God’s righteousness is much higher than they can attain. It shows sinners that they have corrupt hearts. “Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God” (Ro. 3:19). The law of Moses requires perfect obedience and therefore cannot be a way of salvation for a fallen sinner. “For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them” (Ga. 3:10; quoting De. 27:26).

- This is how the law is to be used in evangelism. It is used to show men that they are great sinners and that it is impossible for them to produce the righteousness demanded by God. What God requires is perfection, as we have seen. God requires a pure heart (Ps. 24:3-4). God requires heart-level righteousness. One of the Ten Commandments is “thou shalt not covet” (Ex. 20:17), which is a sin of the heart. Jesus taught that if a man lusts after a woman in his heart, he is an adulterer (Mt. 5:28). The law teaches that God will bring “every work into judgment, with every secret thing, whether it be good, or whether it be evil” (Ec. 12:14). This means that all men will be condemned and will suffer judgment. This is where the gospel of Christ enters to show sinners that God has provided full salvation for those who repent and trust Christ.

Third, the law has accomplished its work when it brings salvation in Christ (“*The law is not made for a righteous man*,” 1 Ti. 1:9).